

The Chaplain- Researcher

The Perceived Impact of
Participation in a Dutch
Research Project on
Chaplains' Professionalism

Niels den Toom

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by

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SITUATING
THE RESEARCH

Introduction

'Raising the profile of chaplaincy in the context of professionalism and health-care ties chaplaincy to research. My students know I am slightly allergic to chaplains' reaction when asked by other professionals or by patients what they are doing and their sole answer is: 'I am here to listen.' Yes, of course chaplains are there to listen. Yes, active listening for a few hours a day is hard work. And yes, listening to patients' stories is fundamental and makes them feel accepted – and one needs training for listening. But we have passed the era of Carl Rogers as our only frame of reference. We are no longer in a therapeutic model for spiritual care where psychology is the main influencer for chaplaincy work in healthcare. The backpack of chaplains needs more (and has more!) than listening skills, and spiritual care is more than listening too. Why would a chief executive and her board attribute money out of a tight budget to a chaplain who is there to listen?' (Vandenhoeck, 2020a, p. 140).

The quotation above illustrates the paradoxical situation of chaplaincy in the twenty-first century. Saying that the chaplain just listens is not only insufficient, but is also a simplification of reality, inasmuch as chaplains actually do much more than just listen. However, while spiritual care has been provided for a long time, and the profession of chaplaincy has existed for several decades, still little is known about what chaplains precisely do, for what reasons, and to what ends. As the quotation indicates, many chaplains also lack good descriptions of their work. That hinders the profession in furthering professionalization. The professionalization of chaplaincy is related to two developments. First, there is the motivation to improve chaplaincy care. That does not imply that there is a feeling that the care is of poor quality, but as society is increasingly pluralizing and diversifying, chaplaincy seeks to provide adequate care. It raises the question of how chaplaincy today can best be attuned to the needs and religious and worldview-related frames of reference of their current clients. That is one of the mainsprings of professionalization.

Another development is what Vandenhoeck indicates as 'raising the profile of chaplaincy in the context of professionalism and healthcare'. The pluralization of the religious landscape and the increasing demand for accountability by organizations evoke reflection on chaplains' identity and legitimation, and consequently on the religious or worldview profile

of chaplaincy. As the necessity of religious or humanist endorsement has become less self-evident in a pluralistic and secular society, the question arises what the value of religious and other worldview traditions for chaplaincy is. How can chaplains (re)interpret their worldview identity? What are the values toward which chaplaincy is oriented? How do worldview traditions play a role in the practices of chaplains? Second, the increasing demand for accountability requires chaplains to articulate what they do and what they contribute to the organizations where they work, as Vandenhoeck indicates.

The professionalization of chaplaincy takes various forms in various organizational contexts, inasmuch as each context has its own rationale and values.¹ In healthcare, the professionalization of chaplaincy through improvement of its quality and reinforcement of the profession's legitimation is increasingly sustained by research. Research is the *lingua franca* in society in general, and healthcare in particular. In the contexts of prison chaplaincy and the military, the need for research is less prevalent (Bersee, 2018), partly as these types of chaplaincy are legitimated by their legal anchoring. While research might not be needed in every context for legitimation, it fosters a better understanding and serves the improvement of chaplaincy in various fields.

Since 2000 there has been increasing research on chaplaincy, and in recent years the pace is stepping up. Although there have been various studies on what chaplains do (Handzo, Flannelly, Kudler, et al., 2008; Handzo, Flannelly, Murphy, et al., 2008; Massey et al., 2015; Mowat & Swinton, 2007; Simpson et al., 2014; Vanderwerker et al., 2008), the studies do not provide insight into the coherence of what chaplains do, why, and to what ends (Walton & Körver, 2017). In order to improve chaplaincy care and to generate an evidence base that substantiates and solidifies the profession, it is necessary to know what chaplains actually do. That was exactly what the Dutch Case Studies Project in Chaplaincy Care (CSP) set out to do. The CSP is one of the various responses (Fitchett & Nolan, 2015; Fitchett & Nolan, 2018; Nolan, 2020; Wirpsa & Pugliese, 2020)² to a call by George Fitchett for 'making a case' (Fitchett, 2011), to lay a foundation for understanding chaplaincy and future research on chaplaincy. On their turn, Martin Walton and Jacques Körver initiated a project to produce case studies of

1 This partially explains why chaplaincy in various fields of work have distinct professional associations in various North-Atlantic countries. Although historical reasons also play their part, in the Netherlands the integration of chaplains from outside healthcare into the Professional Association of Spiritual Caregivers is advancing with difficulty.

2 Also, various individual case studies were published in the *Scottish Health and Social Care Chaplaincy* and *American Journal of Health Care Chaplaincy*.

practices of chaplaincy. For four years, over fifty chaplains participated as co-researchers, together with academic researchers, in research on what chaplains do, why and to what ends. The chaplain-researchers described processes of chaplaincy care in case studies, which were subsequently analyzed and discussed in so-called research communities. In Chapter 1, I elaborate on how the CSP was designed.

Significantly, in the CSP the chaplains as professionals were not only an object of study but also became active subjects as participating researchers. That engagement of chaplains in research is not an isolated development. In various North Atlantic countries, a research-informed profession is promoted by chaplaincy scholars and chaplaincy associations (APC, 2015; ENHCC, 2014; VGVZ, 2015). Importance is attached not only to research on the profession, but also to the ability of chaplains to consume and even conduct research. There are various professional standards that formulate the competency to engage in research and its outcomes. The professional standard of the American Association of Professional Chaplains (APC, 2015) distinguishes three forms of research literacy: beginner, intermediate and advanced. Also, in the Netherlands, the Professional Standard regards chaplains' 'ability to apply results of research and to participate in research' (VGVZ, 2015, p. 13) to be part of their 'methodical competence'. It is argued that in addition to 'outsiders' conducting research on chaplaincy, chaplains themselves should be engaged in research as they are more sensitive to issues in the field (Koenig, 2008).

With regard to the integration of research into the profession on various levels, it is relevant to ask how research is changing the profession. Anne Vandenhoeck speaks of 'a gathering momentum regarding research in healthcare chaplaincy in Europe. Undoubtedly, this will impact on the way chaplains will look at themselves and, on the way, how they will be perceived by others' (Vandenhoeck, 2020a, p. 132). It can indeed be expected that a focus on research will change chaplains' self-understanding, but the intention is also to change their practices. While it is presumed that research benefits chaplains' practices, so far the impact of research on chaplains' practice has not been studied. In general, it is argued that 'there is a synergy between research and practice for the practitioner researcher in that practitioners engaged in research are more successful practitioners and researchers engaged in practice are more successful researchers' (Fox et al., 2007, p. 2). Related to chaplaincy in particular, several studies indicated that chaplains feel that it 'could help me' (Grossoehme, 2011; Kelly, 2014; Murphy & Fitchett, 2010; Snowden et al., 2017; Van der Leer, 2016). Others provide primarily arguments why it could be important (Carr, 2015; Damen et al., 2020; Fitchett, 2020; Fitchett et al., 2012; Handzo et al., 2014; Koenig,

2008). What is needed, however, is an empirically based description of the actual impact of research on chaplaincy.

In the present study, I seek to understand and interpret how chaplains perceive that their participation in research has affected their professionalism, and to reflect on the relevance for the development of the profession. To demarcate the study, I have focused on a particular form of ‘participation in research’, that is, participation in the Dutch Case Studies Project in Chaplaincy Care. The central question in the study is: *How can the perceived change in chaplains’ professionalism as a result of their participation as chaplain-researchers in the Case Studies Project be described, analyzed and further interpreted?* In the following, I elaborate on various concepts and considerations related to the research question. The elaborations lead to six sub-questions that guide the research:

- i. *What is professionalism?* (Chapter 2)
- ii. *How can chaplaincy’s professionalism be conceptualized?* (Chapter 3)
- iii. *How can the role of the chaplain-researcher in the CSP be described?* (Chapter 5)
- iv. *What perceived change in their professionalism do chaplains report as a result of their participation in the CSP?* (Chapter 6-8)
- v. *What philosophical and theological perspectives on the findings of the present study could be relevant in the light of chaplaincy’s professionalization?* (Chapter 9)

Why Professionalism?

The perceived change in chaplains’ professionalism as a result of their participation in research is central to the research question. Why use the notion of professionalism and not, for instance, their self-understanding, their learning processes or their identity? One of the reasons is that professionalism stimulates a focus on the behavioral dimension of chaplaincy, as it focusses on what chaplains are capable of and do in specific contexts. That provides a significant alternative to ideological approaches to the profession that focus on what chaplaincy could or should be. In recent decades, the discussion of what chaplaincy is about has been dominated by issues of identity and characterized by polarization on ideological grounds (see Chapter 3). In order to overcome such polarized discussions on identity (Zock, 2008b), the CSP focused on chaplains’ actual behavior, which I have also adopted in the present study. Another reason for choosing the concept of professionalism is that it allows for attention both to the behavior of individual chaplains and to a *shared* perspective on what chaplains do and are. In a plural profession like chaplaincy, the combination of individuality and collectivity is important.

Nevertheless, the notion of professionalism is a contested term. In chaplaincy literature, there are critical voices with regards to the professionalization

of chaplaincy (Engelhardt, 2003; Gärtner, 2016; Swinton, 2003, 2020). Also, in the Dutch discussions, professionalism has often been set in opposition to the spiritual character of chaplaincy (see 3.2.). What the hesitant attitudes towards professionalization reveal is that 'professionalization' represents a plethora of notions. In many cases, it is not clear whether the term indicates bureaucratization, professionalization, technocratization, detraditionalization or rationalization. Also, some approaches emphasize professionalization as primarily occurring at the level of the professional association (Cadge, 2019; De Groot, 2021; Schilderman, 2007), on the formal level of ethical standards (Bouwer, 2002; Snowden et al., 2020) or at the level of the professional. Therefore, the concept of professionalism needs clarification, which I provide in Chapters 2 and 3.

My presumption is that professionalism and spirituality need not be opposed to each other but can be integrated. With Vandenhoeck, I affirm that 'it goes without saying that there is more to chaplaincy than research and professionalism. But even spirituality, the requisite roots of every chaplain, needs to be handled in a professional way in relation to patients, loved ones and staff. The spirituality of chaplains and their professionalism have to be paired up for life' (Vandenhoeck, 2020a, p. 133).

Subquestions i and ii were formulated to clarify how I understand the concept of professionalism and to explore how chaplains' professionalism can be conceptualized.

What is professionalism? (Chapter 2)

How can chaplaincy's professionalism be conceptualized? (Chapter 3)

Why Focus on Perceived Change?

The choice for professionalism also implies a focus on the professional. It could be argued that it would be better to ask whether participation in research benefits the client, instead of looking at the professional. It is true that clients' experiences and needs should be prioritized over that of the professionals. However, in this study I focus on chaplains' perceived change in their professionalism. Two perspectives guided this choice. The first perspective is one of feasibility. As chaplains often have rather short-term contacts with their clients, most clients would not be able to observe changes in chaplains' behavior or in the care they receive over a period of four years. They would have no point of reference in the past to which they can compare the care they receive. Also, it is not certain whether clients might be too concerned with their own issues to observe any changes in the care they receive from their chaplains. For instance, Walton (2014a) found that clients were not able to indicate how chaplains work or what methods

they use.³ As a result, they might not notice changes in methodical working. Furthermore, due to cognitive impairment or fragile situations, some clients might not be capable of noting a change in the provision of care. These considerations led me to ask about chaplains' experiences, but to include the client's perspective in the interview questions.⁴

Additionally, I did not study chaplains' professionalism directly, but rather their *perceived changes* in their professionalism. The adjective is important, as I asked the chaplains to report on the changes they had experienced in their practice. While this characterizes the findings as partially subjective, I did not allow the chaplains to report just anything. In the interviews, I continuously asked them to provide examples and checked whether the example was attributable to their participation. Moreover, by using several methods, I used a triangulation of sources to check the chaplains' responses (see Chapter 4.9).

Another issue is that of asking about 'change'. As the CSP had already begun about a year before my study began, I had no starting point from which to compare chaplains' development. Also, as chaplains were also affected by other events, training and experience besides the CSP during the four years of participation, I could not speak of the 'influence' or 'effect' of the CSP. Change provides a perspective on both the result and the process of change and was therefore considered an appropriate notion. Still, during the research, the research team discussed whether asking the chaplains about change in their practice might lead them to feel that they were being disloyal to their previous practice. Reporting that they had changed might imply that their previous practice was not good enough. As that did not correspond with the approach of the CSP to appreciatively describe existing practices, I changed my interview strategy. Gradually, I used what I call an approach to learning as 'surplus' instead of a 'deficit'. The surplus approach included questions on whether they had learned something *new*, what their participation *added* to their practice, etcetera, to avoid issues of (dis)loyalty. However, for my analysis, sub-question iv was added.

What perceived change in their professionalism do chaplains report as a result of their participation in the CSP? (Chapter 6-8)

3 'One cannot infer from that, that methods are not important for the work of a chaplain. Rather it is an issue for the professional and professional association, not for clients' (Walton, 2014a, p. 136).

4 In this study, I refer to the recipients of chaplaincy' care as 'clients'. I acknowledge that many chaplains employ a different primary vocabulary (e.g., prisoner, soldier, resident, patient, etc.). Nevertheless, I chose to use the same notion for each recipient of care for the sake of clarity and coherence.

What is Meant by Participation in Research?

In the foregoing, I used the phrase ‘participation in research’ several times. To be more precise, a particular form of research participation was studied, that is, participation in the Dutch Case Studies Project (CSP). I have briefly described the CSP as a project in which chaplains collaborated as chaplain-researchers with academic researchers in research communities, producing case studies. In the case studies, the chaplains’ care for clients was described in detail and afterwards analyzed and reflected upon in the research communities. In the following chapter, I delineate the research context by describing in detail how the CSP was organized and designed. In addition to the description of the research design, Chapter 4 provides an empirical description of the project and the role of the chaplain-researchers in it, based upon participant observation and interviews. In doing so, I aim to answer sub-question iii.

How can the role of the chaplain-researcher in the CSP be described? (Chapter 5)

Situating the Research in Practical Theology⁵

I have situated the study in the tradition of practical theology by addressing the relation between chaplaincy and practical theology, public practical theology as the possibility of speaking theologically in pluralistic times, and chaplaincy as an analogy for a public practical theology.

Chaplaincy and Practical Theology

The study of chaplaincy, a practice with religious and worldview-related roots, is historically embedded in religious and humanist faculties. Whereas chaplaincy as an academic discipline has increasingly become independent, epistemologically it has a hybrid character. Insights from psychology, philosophy, organizational sciences, ethics, theology, ritual studies, to name a few, are employed. The same can be said of practical theology in general and the present study, which draws upon various sources of knowledge.

Whereas practical theology was historically focused on practices of the church, today it includes phenomena in various areas of life (De Roest, 1998).⁶ The professionalism of chaplains, which stands central in the present

5 While this section elaborates on situating the study in practical theology, I detail the role theology actually played in the various phases of the study in the methodology (chapter 4.9).

6 Broadening practical theology to subjects that might not seem relevant to theology at first glance, ties in with the work of Tom Beaudoin. Beaudoin (2016) argues that identifying practices as Christian before selecting the study objects primarily confirms the Christian tradition *as it is* and is less open to the development of the tradition. He uses the notion of ‘Christianity’ to indicate this affirmative approach. Good examples of interesting and broader approaches are those of Bosman (2019), De Groot (2017), and Vogel et al. (2019).

study, is also not necessarily religious, as chaplaincy can be practiced in religious and non-religious ways. Either way, chaplaincy can be regarded as a worldview-related practice, since the profession is not only *about* religion and worldview, but is also professed in a spiritual way, including religiously and worldview-related practices (e.g., prayer, rituals, blessings, text reading, etc.). I choose the notion of ‘worldview’ to acknowledge the variety of approaches to chaplaincy, thus avoiding a negative formulation such as ‘non-religious’ or unaffiliated (Nolan & MacLaren, 2021). ‘Worldview’ is more clearly demarcated than the concept of ‘spirituality’. Also, the use of the notion worldview parallels the Dutch custom to speak of *levensbeschouwing*, which can be literally translated as life view or life philosophy.

Thus, the theological character of the study is not defined by the religious nature of the object, but rather in the perspective from which the object is regarded. The plurality of worldviews involved in the present study, however, evokes the question whether it is legitimate to employ a theological perspective. It is, I argue, if a plurality of worldviews is acknowledged and if a public practical theology is capable of doing that.

Public Practical Theology

Before presenting a public practical theology, I problematize the issue of speaking theologically in a plural society. My point of departure is the distinction made by David Tracy (1981), of three publics of theology: the Church, academia, and society. Each context demands a different method. As I consider the primary public of this study to be society, I seek a method capable of dealing with different worldview horizons that are present within the public. Many practical theological models (Browning, 1996; Osmer, 2008; Swinton & Mowat, 2016), however, presume a shared normative Christian horizon to interpret the practices they study. In the Dutch context, though, such a shared, normative horizon can no longer be presupposed, since Dutch society can be characterized as secularized and pluralized (Den Toom, Kruijzinga, et al., 2021; Den Toom, Walton, et al., 2021; Liefbroer & Berghuijs, 2019). More specifically, the chaplains in the present study affiliate with various worldviews. The Christian theological tradition has no self-evident authority for all of the participants. Consequently, I could have chosen either to sample only Christian chaplains to explicitly focus on a Christian theological perspective,⁷ or to include all chaplains and employ

7 Before empirical research into chaplaincy became more common, practically all studies on chaplaincy derived from a specific worldview tradition. See e.g. the work of Bouwer (2002), Jorna (2011), Mooren (2012) and Nauer (2006).

‘neutral’ language for reflection.⁸ Instead, I chose a theological method that acknowledges the plurality of worldviews, but that is less common within practical theology: public theology.⁹

Public theology¹⁰ basically seeks to negotiate the public relevance of Christian faith and practices in a plural society (cf. Borgman, 2006). As practical theologian Elaine Graham (2013) asserts: ‘traditionally, public theology sees itself as rooted in religious traditions, but strongly in conversation with secular discourse and public institutions’ (p. xix). Graham points to the relevance of public theology in a so-called post-secular age.¹¹ Public theology seeks not to transmit its ideology to society for its own sake. Instead, following Forrester (2004), it acts ‘for the welfare of the city’ (Jeremiah 29:7). As a result, Graham (2013) argues, ‘public theology is less concerned with defending the interests of specific faith communities than generating informed understandings of the theological and religious dimensions of public issues and developing analysis and critique in language that is accessible across disciplines and faith traditions’ (p. xx).

What language(s) should be used for this conversation? Graham argues that ‘public theology speaks of itself as ‘bilingual’ in drawing from the resources of its own tradition while listening to, and being comprehensible by, non-theological disciplines’ (Graham, 2013, p. 99). Similar to the notion of bilingualism, or even multilingualism (Vandenhoeck, 2007), the Dutch humanist philosopher Harry Kunneman (2006) developed the idea of third-order justifications. The notion is inspired by Rawls’ (1993) distinction between first-order justifications, which refer to justifications

8 Professionalism is often used as a so-called neutralizing term. When people say they keep ‘professional distance’, they mostly indicate the importance of staying neutral or remaining untouched. As I will argue in Chapter 2, however, professionalization should be understood as a normative process, including aspects of worldview and ethics.

9 In fact, a shared normative horizon within churches and Christianity cannot be assumed anymore due to the pluralization of churches. More dialogical models have to be developed for studying Christian practices as well. This might be the reason that approaches like Theological Action Research have emerged, in which there is a negotiation between various theological voices: formal and lay voices, reflected theologies and theologies in use (Cameron et al., 2010; De Roest, 2020).

10 Public theology has been popular since the end of the twentieth century. The term was first coined by Martin Marty in order to distinguish between a theology that intends to interpret from the Christian tradition and Bellah’s concept of civil religion (Cf. Breitenberg 2003, p. 56).

11 The term ‘post-secular’ basically points to ‘two supposedly incompatible trends: secularization and a new visibility of religion in politics and public affairs’ (Graham, 2013, p. xiv). Interestingly, Graham notes that ‘spiritual health and spiritual care are increasingly part of institutional provision and professional practice’ (p.xiv) which she considers to be an indication of such a post-secular age. For an elaboration on the concept of the post-secular, see 9.4.3.

that are valid within a particular tradition, and second-order justifications that use rational arguments that can be shared and agreed upon by everyone. In addition to that, third-order justifications make use of the form of religious or philosophical texts in the original form of narrative, story or poem because of their ‘capacity to inspire’ (Kunneman, 2006, p. 385). The authority of a third-order justification lies in the inspirational potential of the religious or philosophical text itself. I would argue that a public theology can draw from both second and third-order justifications with their evocative power to elucidate, inspire and transform society.

Thus, the present study ties in with the paradigm of public theology. However, inasmuch as most public theology does not consist of empirical research, but can rather be situated ‘at the intersection of theology and ethics’ (Breitenberg, 2003, p. 65), I characterize the present study as *public practical theology*.¹² In what follows, I expound on what such a public practical theology entails for this study, describing the analogy between chaplaincy and research.

Chaplaincy as Analogy for Public Practical Theology

There is a resemblance between being a pastor in a church and being a practical theologian. Many models of practical theology ‘were schematized into the ‘pastoral cycle’ of action and reflection’ (Graham & Walton, 2019, p. 88). Basic steps of the pastoral cycle are observation, interpretation or analysis, reflection and action.¹³ Just as there is resemblance between forms of practical theology and pastoral care, I argue that chaplaincy in a plural context is similar to public practical theology. That implies a slight adjustment of the pastoral cycle into three steps: approaching, assessing (observing and interpreting), and offering a perspective. In the following, I elaborate on these three steps and indicate in italics what this implies for public practical theology.

First, chaplains approach their clients. Before interacting, they choose to visit the client and enter the room with a certain attitude. The choice and motivation for visiting a particular client in a particular context, with an open attitude towards the client regardless of who they are, flows mostly

¹² One could also say empirical public theology. To my knowledge, only Brouwer (2015) has used the notion of public, practical theology, but with a different understanding. He did not conceptualize the notion, nor did his study include empirical data. One of the first to use the term empirical theology was the Dutch practical theologian Johannes van der Ven (1990). However, the school of empirical theology mostly uses theological concepts deductively and in a quantitative manner, which differs from my public theological approach. See, for example, the study of Smeets (2006) on chaplaincy.

¹³ Osmer (2008) speaks for instance of describing, interpreting, evaluating and stimulating.

from the worldview of the chaplain. Not seldom, clients in marginalized places (e.g., prisons, healthcare) or the most vulnerable clients receive the chaplains' attention. Chaplains approach the client with respect and dignity.

In public practical theology, this indicates the normative moment in the selection of and concern for a research subject (cf. Ziebertz, 2002) and the respect that researchers have for their research subject.

Second, chaplains listen to their clients attentively, assessing the client's situation. Chaplains use various methods to assess what is at stake. Some methods originate outside of theology or humanistics, such as theories from psychology, coaching, etc. Other methods and concepts arise from within worldview traditions, focusing on what the situation means for the client. Those assessments can take place by following a rather strict format or method, but also more loosely by first inviting clients to tell whatever they want to tell, counselling to the heart of the matter. In the end, the chaplain seeks to elucidate the situation by means of an interpretation or analysis of the situation of the client and the corresponding tensions, challenges or wishes.

In public practical theology, this entails the necessity of thorough investigation of a situation. I agree with Pleizier that 'to keep theology firmly rooted into concrete human existence it needs empirical method to do so. This prevents theology from an upward flight in mystical speculation, a backward cherishing of a dearly valued religious past, and an impressionistic rendering of its present' (Pleizier, 2010, p. 5). Following the empirical investigation, analysis or interpretation is needed based on theories from outside of theology (e.g., the social sciences) and from within.

Third, while the analysis of a situation and its clarification already prove beneficial, sometimes a new perspective is offered by the chaplain. Chaplains can reframe the way the clients depict their situation, or they can provide a perspective from, for instance, a religious text. As most clients will probably not share the chaplain's worldview, the chaplain tries to draw upon sources of the client. However, sometimes the chaplain can choose to dialogically introduce an element from the chaplain's own tradition that might have potential meaning for the client. Here, the tradition does not function normatively, but evocatively, as Kunneman (2006) suggested. Chaplains ask, 'could this perspective help you?' The response can be one of welcome, rejection or something in between. Dialogical chaplaincy means that both voices, that of the client and of the chaplain, have their own place.

In public practical theology a dialogical relationship is also appropriate. Since many cultures in the West do not share a Christian view on society – if there is one such view – theology’s place has changed. Yet theology can offer a new perspective on societal issues and phenomena that can elucidate or ascribe a sense to those phenomena. Varying on Osmer’s model, theology will not be the voice that tells ‘what should be going on’, based upon a shared authoritative horizon, but is about ‘what could be going on’, as the imagination of how the world could be. Theology does not then provide norms, but sketches a picture of possibilities. This does not mean that those possibilities are without any norms or values. By sketching a new perspective, a critique on the present situation can be expressed but is not imposed. In the end, public practical theology thrives on its imagination.

The particular approach of public, practical theology that I employ led to the final sub-question.

What philosophical and theological perspectives could be relevant regarding the findings of the present study in the light of chaplaincy’s professionalization? (Chapter 9)

Outline of the Dissertation

Situating the research in the various context of research on chaplaincy, the case studies project, and practical theology, led to the central research question on *the perceived change in chaplains’ professionalism as a result of their participation as chaplain-researchers in the Case Studies Project*. That led subsequently to subquestions regarding 1) professionalism, 2) specifically chaplaincy’s professionalism, 3) the chaplain-researcher, 4) the perceived changes chaplains report and 5) relevant philosophical and theological perspectives. The subquestions are answered in the various chapters. As a guide the reader, the following outline describes how the dissertation is composed.

In *Chapter 1*, I describe the Dutch Case Studies Project, its design and aims. I elaborate on its inception, and discuss the various elements that characterize the research project and process. While I draw primarily on theoretical sources, such as articles on the project, I add an empirical-based perspective on the project in Chapter 5.

In *Chapter 2*, I explore the concept of professionalism. The concept is used in everyday language, but often in a rather loose sense. I discuss several conceptualizations in literature on professionalism, noting that the discourse that focuses on the macro level of the profession grew apart from discourse on the micro level of the professional. For that reason, I propose a generic model that combines both aspects.

In *Chapter 3*, I flesh out the generic model of professionalism in relation to chaplaincy as a specific profession. After describing the paradigms on professionalism represented in chaplaincy literature, I turn to views on three aspects of professionalism: value orientation, expertise and positioning, leading to a heuristic model of chaplains' professionalism.

The theoretical perspectives in Chapters 2 and 3 are followed by the empirical methodology in *Chapter 4*. As the present study is characterized by a mixed-methods approach, I explain why I have chosen specific methods (i.e., participant observation, interviews, a survey, and focus group interviews). Subsequently, I account for both the qualitative and quantitative approaches, the methodical steps that were taken in the data collection and the data analysis. Then, I reflect on how validity and reliability are strengthened in the study, followed by a reflection on the role of theology in the present study, my position as researcher and ethical issues.

In Chapters 5 to 8, I present and discuss the empirical findings from the present study. *Chapter 5* provides an empirical description of the chaplain-researcher. After discussing the few studies that reflect on the double role of chaplain-researcher, I describe, based on participant observations and interviews, how the participants fulfilled and understood their role as chaplain-researchers. I observed that in many studies the continuity between qualitative research and chaplaincy was emphasized. While there was continuity for the respondents, they also experienced differences, such as working with a set format, connecting theory to practice, dealing with ethical issues, employing concrete and precise description, and confronting the role of normativity in the research.

In *Chapter 6*, I report the observation that many chaplains use the notion of 'awareness' to indicate the change in their professionalism. I present a conceptual mapping of what is implied by the term 'consciousness' or 'awareness' [Dutch: *bewustworden*]. It appeared that chaplains explicated their knowledge, became more reflective, and became more goal-oriented.

Chapter 7 focuses on chaplains and the institutions they work in. I demonstrate that chaplains became more able to articulate what their profession is about in their collaboration with other professionals and better able to articulate the value of their work to others, such as managers.

During the analysis, I inductively found an important topic that was not included in the theoretical focus: chaplains' professional identity. In *Chapter 8*, I elaborate on that topic, showing that chaplains' professional identity was clarified and negotiated in relation to various others in a dynamic of identification with and distinction from others. I describe that although they were better able to differentiate themselves from their colleagues, reinforcing

their professional identity, they also felt more connected to the profession as a whole.

After describing and discussing the empirical findings, I reflect on them from theological and philosophical perspectives in *Chapter 9*, specifically on three major findings in the study: chaplains' increased goal orientation, the explication of knowledge, and the revaluation of the role of worldview in their practice. The chapter is based on focus groups interviews, in which I discussed those reflections as possibly potential perspectives for chaplaincy in the Netherlands.

Finally, I come to a *conclusion*, in which I summarize the dissertation and briefly state the theoretical and practical implications of the study, as well as the limitations of the study and directions for future research.

Chapter 1

The Research Object.

The Dutch Case Studies Project

Before proceeding to the theoretical part of the study, I describe the context in which the study was carried out: the Dutch Case Studies Project in Chaplaincy Care (CSP). In the present section, I approach the CSP from a theoretical angle, based on documents and publications on the CSP. In Chapter 4, I complement the picture based on empirical observations and findings, focusing in particular on the role of the chaplain-researcher in the CSP. Here I first expound on the inception of the CSP (1.1) and its aim and rationale (1.2). Then, I describe how ‘case studies’ are understood and designed in the CSP (1.3). Subsequently, I elaborate on the process of producing case studies in the research communities and the role of the chaplain-researcher. Finally, I summarize the project.

1.1 The Call for Case Studies and the Dutch Response

Earlier, I noted that the CSP was initiated in response to the call of Fitchett (2011) to produce case studies. Fitchett described three rationales for conducting case studies research: a) to provide an empirical basis for research about what chaplains do, more specifically about the outcomes of chaplaincy care, b) to support the education of chaplains, and c) to use as an instrument to communicate what chaplaincy is about to ‘non-chaplains’ (e.g., other professionals, managers, society).¹⁴

In this context, Martin Walton and Jacques Körver organized a conference in the Netherlands in 2015: “Making the Case on Chaplaincy & Spiritual Care”. The international conference led to a call for chaplains to engage in a case studies project in chaplaincy care. There the CSP originated. To the surprise of the organizers, a great number of chaplains expressed interest and willingness to participate in the CSP. The project started with about 60 chaplains from various fields of chaplaincy and 11 researchers from

14 A first book on case studies in chaplaincy care was published in 2015 (Fitchett & Nolan, 2015), and a second followed in 2018 (Fitchett & Nolan, 2018). In 2017 (no. 2), a special issue of *Health and Social Care Chaplaincy* was devoted to chaplain case study research. As a result of an international conference in Amsterdam in 2019, a book was published on case study research and methodology, including several case studies and reflections on the influence on professionalism (Kruizinga et al., 2020).

four universities.¹⁵ Before expounding on the particular methodology of the CSP, I describe case study research and the aim and motive for the CSP.

1.2 The Aim and Rationale for the CSP

In several publications, Walton and Körver (Körver, 2020a, 2020b; Walton & Körver, 2017) explain the aim and rationale of the CSP. Its aim was ‘to trace good practices of chaplaincy, especially the active elements and criteria’ (Körver, 2020a, p. 41), specifically by describing ‘what chaplains do, for what reasons and to what ends’ (Walton & Körver, 2017, p. 258).¹⁶ One of the presumptions was that, so far, very little has been written on what chaplains do in their dyadic accompaniment of clients. Describing their practice in detail, would provide ‘adequate language’ for chaplains in communication with others (i.e., ‘managers, board members, care providers, citizens’), as chaplains lack ‘the words to describe properly what actually occurs in chaplaincy, what the goals are, and what the results’ (Körver, 2020a, p. 36). The project was not designed to aim at general theories, but rather included a sensitivity for the particularity of real-life situations that is characteristic of chaplaincy.

Those ends were pursued by producing case studies that are understood as ‘an informative story with methodical description and reflection in which the accompaniment process and the contribution of chaplaincy care are demonstrated and argued with the intent of identifying good practices’ (Walton & Körver, 2017, p. 260). The CSP focused ‘primarily on the development of practice-based evidence as a first step towards evidence-based practice’ (Körver, 2020b). While there were various responses to the call for case studies (Fitchett & Nolan, 2015; Fitchett & Nolan, 2018; Nolan, 2020; Wirpsa & Pugliese, 2020), the CSP developed a unique design for case studies. Whereas a case studies approach is generally regarded as a subjective approach, the case studies in the CSP were written following a set format to aid comparison of many case studies in order to transcend the particular.

15 The widespread willingness to participate in the CSP might be an indication of the integration of research in Dutch chaplaincy. Walton and Körver remark in this regard: ‘Gradually professional chaplains have become aware of the need for a research base for the profession. That is partially due to the pressure to create a research-based foundation for the profession in order to counter the tendency to reduce the number and size of chaplaincy positions. In addition, many chaplains, especially of the younger generation, have done academic, empirical work in the field during their education. That background likely contributes to the relatively high scores of chaplains in the Netherlands in an international study on attitudes towards research’ (Walton & Körver, 2017, p. 259).

16 For a more elaborate introduction in the CSP, its aims and methods, see Gärtner et al. (2019), Körver (2020a) and Walton & Körver (2017).

1.3 The Design of the Case Studies

How can the case studies in the CSP be characterized? In the present section, I point to several characteristics, such as a focus on good practices and the use of a format. I also elaborate on some central features of this format. The CSP aimed to produce descriptions of ‘good practices’ of chaplaincy as regards the accompaniment of clients in ‘individual contacts and contacts with a small group’ (Körver, 2020b, p. 72).¹⁷ The qualification ‘good’ indicates that the cases were considered ‘demonstrably representative and effective’ and ‘backed up by theoretical reasoning (...) The Dutch cps [*sic*] requires, in addition, confirmation by clients and other professionals, along with evaluation and recognition by experienced colleagues and researchers’ (Walton & Körver, 2017, p. 261).¹⁸ While many chaplains were used to working with case studies, for instance in Clinical Pastoral Education, the focus of the case studies in the project was different. The central point in the cases was neither the chaplain (e.g., for the sake of a learning process), nor the client (e.g., to make a good assessment), but rather the practice of chaplaincy care that consists of ‘an interconnected pattern or network of observations, interactions, interventions, reflections, emotions, motivations, intentions, effects, etc.’ (Walton & Körver, 2017, p. 260), that are described following a format.

The extensive format consisted of two parts. Part one assisted the description of a case and guided the chaplain-researchers in describing a care process that they had completed no more than four months ago. Part two aided the interpretation or evaluation of the case studies in the research communities (see below).¹⁹ An important reason to use a format was that ‘the fixed structure for reflection increases the comparability of specific parts of the case studies’ (Körver, 2020b, p. 78). In the questions, concrete descriptions, including ‘sense oriented observations and descriptions of behavior’ were stimulated (Walton & Körver, 2017, p. 265). Three emphases can be noticed in the format: a focus on the relationship between theory and practice, the definition of chaplaincy’s domain, and the inclusion of perspectives from others. I expound on each of them below.

17 While other parts of the profession (e.g., moral deliberation, religious services, training and education of other professionals) can also legitimately be studied and are inherently part of chaplaincy, they ‘would require a different approach and format’ (Walton & Körver, 2017, p. 260). However, there are some cases of a group ritual or other communal settings (e.g., Zuidema et al., 2019).

18 The focus on ‘good’ chaplaincy care ‘is closely related to the goods or aims of the clients to whom care is provided’ (Walton & Körver, 2017, p. 261). In 5.2.6 I return to the issue of ‘good’ in relation to good practices.

19 The format was adapted and further developed during the project, leading to no less than twenty versions of the format. See Appendix I.1 for the English format in its twentieth version.

First, several questions in the format pertained to the relationship between theory and practice. Chaplains were asked to describe their ‘profile in terms of education, training and preferences for assessment’ (Walton & Körver, 2017, p. 265). Later, there is a question on the theories (and methods) that informed the chaplains’ choices or that were intentionally used (question 12 in the format). Finally, after the evaluation of the case study in the research community, chaplains were asked whether and how an adaptation of theory is needed based on practice (question 14 in the format).

A *second* feature of the format is the operationalization of the definition of chaplaincy’s domain from the Dutch Professional Standard in the analysis. The domain, defined as ‘meaning and worldview’, includes four dimensions: the existential, spiritual, ethical and aesthetic (Den Toom, Walton, et al., 2021; VGVZ, 2015). The definition of chaplaincy’s domain provided ‘sensitizing concepts (...) that guide the initial description and analysis’ (Körver, 2020b, p. 78).

Third, the cases also included the responses of clients (or those near to them) and of other professionals (e.g., a social worker, psychologist, doctor, etc.) in the description. Including the perspectives of others functions as triangulation²⁰ of data sources and helps increase the validity of the case study.

1.4 The Process of Producing Case Studies

The previous sections about the design of the case studies focused primarily on the first part of the format. Now I turn to the second part that guided the analysis of the case studies, which is called ‘evaluation’ in the CSP. The process of evaluation bears several characteristics, such as working in research communities and the use of a third-person perspective. I describe those characteristics in the following.

First, the case studies in their initially submitted form were sent to six research communities for reflection.²¹ Five of the research communities (RC) were ‘composed on the basis of the field of work (hospital, elderly care, mental health care, prison and defence)’ (Körver, 2020a, p. 41). The sixth research community is of mixed composition and included chaplains from juvenile care, care for persons with a disability, rehabilitation, primary care, university chaplaincy and chaplains for homeless persons. In the period of

20 Triangulation is a research method that includes multiple perspectives on a phenomenon (e.g., from multiple persons, from multiple moments in time, using multiple methods of inquiry, etc.) in order to enhance the validity of one’s findings. In this research I have used various forms of triangulation, on which I elaborate in chapter four.

21 The notion of the research community is a junction of the ‘learning community’ and the ‘research group’ (Walton & Körver, 2017, p. 264). See also De Roest (2020), who situates the research community in the discourse on participatory research.

four years, every chaplain was expected to write two case studies, which would result in about 120 case studies for the entire project.

The interpretation in the research communities is called ‘evaluation’ in the format. The term bears connotations of the cycle of empirical research (observation, evaluation, stimulation) (Dillen & Gärtner, 2015). In the evaluation phase, the RC members assess what existential, spiritual, ethical and aesthetic aspects play a role in the case study, reflect on the role of theories in the case study, and describe the relation between the intentions of the chaplain and the outcomes of the care process. Evaluation in the sense of assessment of whether the practice was indeed a ‘good practice’ was not explicitly included in the format, although the format did ask for recommendations for good practice that could be derived from the case study.

A *second* feature of the research process is that in describing their cases, chaplains had to write and speak of themselves from the third-person perspective: ‘this chaplain did...’. The rather uncommon use of the third person was intended to make the chaplain-researchers aware of their role as *researcher* and to mark the difference between the CSP and supervision or Clinical Pastoral Education, in which chaplains speak about their work in the first person (Körver, 2020a). Although Walton and Körver were aware of research traditions that emphasize the use of the first person (Abma & Stake, 2014; Nolan, 2018), the third person perspective was chosen, ‘especially since the case study is a description of the chaplain’s own practice. The degree of involvement could be too great to perceive more perspectives in and the broader context of the case’ (Körver, 2020b, p. 78).

1.5 The Participation of the Chaplain as Researcher

Given the picture of the methods of the CSP, I look more closely at the role of the chaplain as a researcher. The CSP can be typified as a form of collaborative research, as it ‘can be defined as researchers working together to achieve the common goal of producing new scientific knowledge’ (Katz & Martin, 1995, as cited in Jacobs, 2020, p. 60). More specifically, the CSP is similar to participatory research (De Roest, 2020; Jacobs, 2020, p. 62),²² in which practitioners are engaged in the research process and conduct research together with academic researchers.²³ In this section, I outline

22 Although the CSP bears resemblances to participatory action research (PAR), it cannot be characterized as PAR, as the latter involves actions to improve practices or solve a certain problem in practice. One might argue that the CSP is action-research as chaplains conduct research (action) for the sake of professionalization. However, the professionalization of chaplains was not the primary focus of the project.

23 In each group one of the academic researchers had been a chaplain prior to their academic career.

how the chaplain-researcher in the CSP is situated on a participation ladder (Arnstein, 2019; Jacobs, 2020) that differentiates various relations between being a practitioner and a researcher.

To understand the meaning of research in ‘chaplain-researcher’ it helps to relate the term to that of the academic researcher. In publications on the CSP, the chaplains are sometimes referred to as chaplains, sometimes as professionals, and sometimes as co-researchers (Körver, 2020b, p. 73; Walton & Körver, 2017). That indicates that chaplains participate as professionals, submitting case studies of their practices, as well as helping to analyze the case studies as co-researchers. Put in research terms, their activity consists of data gathering and data analysis. Data gathering is done by observation of one’s care process, followed by a detailed description of that practice in a methodical and systematic way. Data analysis follows primarily within the frame of the format, identifying existential, spiritual, ethical and aesthetic dimensions and discerning the outcomes, interventions and goals of the chaplain in the case study.²⁴ The role of the academic researchers, on the other hand, is safeguarding the research process and methodical rigor, bearing responsibility for the methodical soundness, chairing the sessions and proposing theoretical frames where appropriate. Furthermore, the academic researchers assisted in publishing the case studies and also published on a meta-level about the CSP.²⁵

Jacobs assessed the level of participation in the CSP by means of a participation ladder (see Figure 1.1). According to her, the participation of chaplains in the CSP shifts between level 1 and 4 of the participation ladder, as ‘the researchers mostly take the lead in analyzing them and the process of writing up’ (Jacobs, 2020, p. 64). Although it could be questioned whether the chaplains did not have a more central role, I nevertheless agree that the role of the chaplain-researchers can be primarily situated as functional participation. That indicates that chaplains conduct the main activities of the project (describing and analyzing a case study), while the academic researchers were

24 The notion of ‘analysis’ with regard to the case studies can be confusing. First, there is the analysis within the RC in which chaplains analyze the case study according to the format. Second, there is also the analysis, or meta-analysis of multiple case studies for which the project was intended. Körver (2020b) mentions illustratively various perspectives from which the case studies can be examined ‘e.g. from the perspective of the faith or world view of the client and/or the chaplain, of the field of work, of the relationship between relationship and goal-orientation, of rituality, of the importance of metaphors, of a specific target group contingency’ (p. 72). When I speak of the analysis by the chaplain-researchers, the first understanding is meant.

25 For an overview of publications that have flown from the CSP, see: <https://ucgv.nl/case-studies-project/publicaties-csp/>. In 2022, a special issue of *Wege zum Menschen* is devoted to meta-analysis of the CSP.

in the lead. Inasmuch as Jacobs' participation ladder focuses on the agency of practitioner-researchers, it does not elucidate the research activities or competencies, or how being a practitioner relates to being a researcher. In Chapter 5, I seek to elucidate these aspects of being a chaplain-researcher.

5. Self-mobilization	Practitioners set their own agenda and organize the project. Researchers have a role in the background, facilitating and supporting but only when asked.
4. Interactive participation	Practitioners and researchers work as equal partners in defining the topic and research strategies, sharing knowledge and valuing "local" knowledge, and taking decisions. Researchers facilitate and support the research process and outcomes.
3. Functional participation	Practitioners are involved in the development and conduct of project activities. Researchers are in control and have the responsibility for the process and outcomes.
2. Participation by information	Practitioners are asked to give their opinions and knowledge about the project plans or topics; researchers make the decisions.
1. Participation by information	Researchers are in control of the project; practitioners are informed about the project.
1.0. No participation	Practitioners are not informed about the project, i.e. only about the parts for which their information is sought.

Figure 1.1. Ladder of participation in research (Jacobs, 2006, p. 572)

1.6 Conclusion

In this section, I have described the research context of the CSP and how the role of chaplain-researcher was designed. The project was initiated in response to an international call for research on chaplaincy, aiming to describe good practices of chaplaincy, especially its conditions and vital elements. To that end case studies were produced which included both the description and evaluation of chaplains' care for a client. A unique method was developed in comparison to other case studies on chaplaincy, in which the description and evaluation of case studies was uniformized in a format. Special features of the format included a focus on the relationship between theory and practice, the definition of chaplaincy's domain, and the inclusion of perspectives from others (clients and professionals) in the case study. Besides describing case studies following a format, the case studies were shared for reflection with six research communities arranged by the field of

work. In the research communities the case studies were evaluated by means of an analysis of the needs of the client and the goals, interventions and outcomes of the care process. In the research communities, the chaplain-researchers collaborated with academic researchers, who chaired the groups and safeguarded methodological rigor. In discussing the case studies, the chaplain-researchers spoke of themselves in the third person to focus on the profession instead of on the professional. The double role of chaplain-researcher can be understood within the paradigm of participatory research. Following Jacobs' participation ladder, the role of the chaplain-researchers can be understood as function participation: they actively conducted the research, but the academic researchers took the lead of the analysis and methodological rigor.

The present chapter provides insight in how the CSP was designed and what vital elements characterize the context of the chaplain-researchers in the present study. A discussion of how chaplains actually fulfilled their role and how the various research communities actually functioned was not included here. This discussion is reserved for Chapter 5, where I elaborate on the role of the chaplain-researcher based on the empirical investigations. First, however, I proceed to the theoretical part of the study in which I seek to conceptualize professionalism in Chapter 2 and develop a heuristic model for professionalism in chaplaincy in Chapter 3.

THEORETICAL PERSPECTIVES
ON PROFESSIONALISM

Chapter 2

Professionalism.

A Conceptual Exploration

In this chapter, I provide a conceptual exploration of the central concept of professionalism in order to guide the study. Whereas the notion is used without hesitation in daily language, it needs conceptual clarification for the study's purpose. Generally, the term 'professionalism' is primarily used as an indication of quality. Persons in all kinds of occupations call themselves professionals, from professional car cleaners to professional athletes, in order to underline the quality of their achievements and to distinguish themselves as admirable or desirable in comparison to others (Cribb & Gewirtz, 2015, p. 2). While professionalism does presume quality, the concept is more complex.

Etymologically, the word 'professional' often bears religious connotations. 'Profession' is derived from the Latin *professio*, referring to a public declaration or expression. In English, 'to profess' refers to taking one's monastic vows or to the confession of faith. Related concepts such as vocation, *Beruf* (German), and *beroep* (Dutch), all refer to the religious 'calling' or 'vocation' that professionals have.²⁶ In modern times, the religious or spiritual connotation of professionalism has become obscured. Weber (1964) depicted modernity as a process of rationalization, which as a consequence, also rationalized and bureaucratized professions (Ritzer, 1975). As a result, professionalism largely lost its association with its religious or ideological origins. Nonetheless, those origins indicate that professionalism might be about more than quality alone. In this chapter, I argue that professionalism is highly value-oriented.

Professionalism pertains both to the professional and to the profession. Although both are logically related, in literature one finds two distinct discourses on both levels of professionalism. These are, as it were, separate phenomena, a distinction perhaps due to the different disciplines that study professionalism. In sociology (focusing on macro and meso structures), discussions circle around the professionalization and professionalism

26 The relation between profession and vocation is historical. Whereas profession (and religious calling) were initially reserved for women and men under monastic vows, Luther expanded the meaning of vocation. He objected to a division of the natural and supernatural, and stressed that the religious life can be realized in ordinary life. From then on, the vocation of the baker was no longer considered inferior to that of the monk (cf. De Kruijf, 2008).

of a *profession*, while in philosophy, psychology and educational sciences (focusing on microstructures), the emphasis is on the professionalization and professionalism of a *professional*. While the sociological approaches are more descriptive or theoretical, studies on what it entails to be a professional are more normative and developed in relation to a specific profession. Therefore, clarification of what professionalism entails on both collective and individual levels is needed.

In the present chapter, I aim to elucidate the concept of professionalism and to develop a heuristic model for professionalism that serves the further study. To that end, I make use of an ideal type of professionalism, in a Weberian sense. An ideal type, or pure type, cannot be found as such in reality, but is rather constructed to serve the empirical analysis (Weber, 2004). First, I discuss theoretical perspectives on professionalism on the collective level (2.1). Then, I characterize professionalism on the level of the professionals (2.2). I conclude with a conceptual model of professionalism to guide the study (2.3).

2.1 Professionalism: Being a *Profession*

Since the 1930s, numerous sociologists have studied the phenomenon of professionalization, followed by a second wave of attention on the subject in the 1960s-1970s that continued and evolved until the beginning of the 21st century. The studies not only contain different views on the subject, the natures of the theories are also different and a 'matter of considerable dispute and disagreement' (Evetts, 2008a, p. 527). Some are historically descriptive; others are ideologically normative. Nevertheless, each study attempts to transcend the description of particular professions in a general theory. In what follows, I will describe and evaluate various approaches to professionalism. That I describe them as historical phases need not imply that the 'older' approaches have vanished from the discourse of professionalism.

In general, the development of the professionalism discourse can be described as evolving from a naive understanding into a critical understanding, and subsequently into a critically informed reevaluation of professionalism. The first studies in the 1930s, which were primarily occupied with a *functionalist approach* (2.1.1), were followed by the *trait approach* (2.1.2). The second wave of attention occurred during the 1960-1970s and introduced the *power or control approach* (2.1.3). At the beginning of the 21st century a new perspective on professionalism emerged, that resulted in the idea of a *third logic* (2.1.4). The third logic constitutes the theoretical base of this study. Finally, I elaborate on a concrete model of professionalism, developed by De Jonge (2015) (2.1.5), after which I conclude (2.1.6).

2.1.1 The Functionalist Approach

The first sociological studies of professions, starting in the 1930s, were influenced by the functionalist approach of Emile Durkheim (1858-1917). Sociologists like Hughes (1958) and Carr-Saunders and Wilson (1964) studied professions in their particular function within the system of society. They explained the rise of professions as a response to the disappearance of strong family bonds, which urged people to look for others who could be trusted instead. For that reason professions would have to comply with 'reliability and emotional neutrality' (Campbell, 1985, p. 20f). The more vulnerable people are, or the more dependent they are on a professional, the more a profession is needed for their protection. While the functionalist approach seems to be descriptive, it is based on ideological presumptions. For instance, it regards the professions as the custodians or pillars of morality in society, which safeguard certain values in order to protect the citizens.

The functionalist approach has been criticized as a simplification of reality. It assumes, for example, that there is no difference in interest between professionals and society. Another issue is that the functionalist approach does not account for the different historical developments in various professions. In this respect it is an ahistoric approach (Van der Krogt, 1981).

2.1.2 The Trait Approach

During the 1950s, sociology adopted a more empirical approach to professions by comparing various professions in order to determine common characteristics or traits that are distinctive for professions in relation to other occupations (non-professions or semi-professions) (e.g. Etzioni, 1969; Greenwood, 1957; Lieberman, 1956; Wilensky, 1964). Generally, four or five traits were distinguished to characterize professions, but with immense diversity. After studying twenty-one authors on professions, Millerson (1964) came to twenty-three different traits. Despite the diversity, the trait approach was (and perhaps still is) quite popular. The distinctions of Greenwood (1957) are some of the earliest and best known (Van der Krogt, 1981, p. 39):

1. There is a basis of systematic theory supporting the demarcation of a domain.
2. The authority of the professional is acknowledged by clients; the professional assesses the needs of the client.
3. The profession's authority is approved and sanctioned by society.
4. There is an ethical code to prevent misuse of the profession's position of authority that also aims to convince society that the client's interest is the first priority.
5. There is a professional culture supported by formal professional associations.

Nevertheless, the trait approach has several theoretical weaknesses. First, the traits were derived from a few existing professions (usually the oldest, i.e., medicine, law, and divinity). As a consequence, those professions prescribe what other professions are or should be like. Second, the trait approach accounts for the different characteristics of a profession but not for the way they evolved or developed. Therefore, the trait approach is considered ahistoric and uncritical. Third, as Van der Krogt argues, there is no differentiation between the various stages of professionalization: ‘the extent to which an occupation is professionalized is an inherent quality of the profession’ (1981, p. 47). Despite the forementioned objections, the trait approach is not useless, as aspects of the trait approach recur in the contemporary approach of the ‘third logic’. But before coming to that, I discuss the power or control approach.

2.1.3 The Power or Control Approach

A critical approach to professionalism, in response to both the functionalist and trait approaches emerged during the 1970s and 1980s (Abbot, 1988; Freidson, 1970; Johnson, 1972; Larson, 1977; Mok, 1973).²⁷ Influenced by Marx as a ‘master of suspicion’, they were not interested in an ideal picture of professionalism (as in the functionalist approach), but in the actual forces and powers involved in professionalization. There was critique of the power of professionals that was misused. The fundamental asymmetry between professional and client blinded professionals to the perspective of clients. In that view, becoming a professional was attractive due to the accompanying social status, rewards, authority and autonomy. And in order to retain their status, professions were urged to maintain their monopoly, secured by market closure (Evetts, 2008a).

In the Netherlands, Van der Krogt studied professionalization extensively from the perspective of the power or control approach (Van der Krogt, 1981). He defined professionalization as a ‘process by which members of an occupation in a collective way, primarily by use of knowledge power, try to obtain and/or defend a collective position of power, with the objective to control the utility value and exchange value of the occupation’ (Van der Krogt, 1981, p. 94). In other words, not only is the profession’s knowledge important, there must also be a need in society for that knowledge (utility value). For example, one might have been a copyist in medieval times, but when the art of printing was introduced into society, the copyist’s utility

27 In later years, the critical approach drew upon feminist and anti-racist perspectives (e.g., Jacobs & Bosanac, 2005).

value decreased. That can lead to a decrease in benefits for the professional (exchange value), as their role becomes obsolete in society.

The power or control approach counterbalances the one-sided, rather optimistic approach of professions and professionals. A critical perspective was welcome in a time in which professionals had been accredited much power – the doctor over the body and the minister over the soul. The power approach distinguishes between what professionals *say* is driving them and what actually *is* driving them. In doing so, it primarily and almost exclusively focusses on the interests that professionals gain by assuming or remaining in that professional role.

While a critical stance towards professionals was important to see whether professionals were actually acting in the client's interest or not, the approach was also one-sided. For it explained professionals' motivation and existence solely in terms of interest, neglecting the role of their ideals, their pursuit of a common good, the societal need for professionals and for intrinsically driven quality improvement. As is shown in the next section, the power approach was a sign of a changing societal attitude towards professions which in later years posed the question: did we throw the baby out with the bath water?

2.1.4 The Third Logic

At the end of the twentieth century, two major developments led to de-professionalization in society: 1) the rise of bureaucratization and 2) the rise of market forces in society in general and the public sector in particular. These influences are related to each other. First, governments attempted to stimulate cost efficiency in the public services. To that end, the governments diminished their active role in society and admitted market forces into the public sector (an approach described as 'steering, not rowing'). However, the government retained its responsibility for the services of most (semi)governmental organisations. In order to control the quality of those services, the government demanded accountability from those organisations and their professions. That amplified the bureaucratization and contractualization²⁸ in society (Duyvendak et al., 2006). Paradoxically, while bureaucratization strengthened the monopoly of some professions, their professionalism eroded as their agency in deciding on how to employ their expertise diminished.

28 Contractualization refers to new ways in which governments monitor the use of public resources 'efficiently, effectively, and according to the policy objectives that are set by the administration' (Trudie & Peter, 2006, p. 19). In contrast to bureaucracy, contractualization provides more agency to an organization and steers output.

Second, the rise of market forces—making public services focus on user-based service—can be seen as a continuation of the power approach. As the importance of customers increased, they demanded that their rights be defined by law to balance the power of the professional. As a result, the relationship between client and professional also became a legal relationship, which Tonkens depicts as ‘institutionalised distrust’ (Duyvendak et al., 2006, pp. 122-126; Tonkens, 2004). And so, ‘three decades later, one hears a different voice, that of professionals whose power, expertise and knowledge are being undermined, which is causing serious problems’ (Duyvendak et al., 2006, p. 7).

Interestingly, one of the famous exponents of the power approach later drew back from his earlier views. In his early studies on the medical profession, Eliot Freidson stressed that the main purpose of professionalization was for professionals to obtain and keep the monopoly on their division of labour or market (Freidson, 1970). However, thirty years later he realized and noticed that professions do not just strive for monopoly for power’s sake, but that they embody a certain value that must be protected as well (Freidson, 2001). In a seminal work, he develops an ideal-typical model of professionalism, entitled the third logic. Freidson’s approach is elaborated in greater detail below. First, I describe how the logic of professionalism relates to the other logics of rational-legal authority and that of bureaucracy. Then, I address two distinctive characteristics of professionalism: discretion and values.

The Three Logics of Society

Freidson describes three Weberian ideal-types (Weber, 2004) that cannot be found as such in reality, but represent three logics that are present in society. Freidson distinguishes the logic of professionalism from that of the market on the one hand, and from rational-legal authority or bureaucracy on the other.

The *logic of the market* regards society in the manner of Adam Smith (1776) or Marx, and presupposes that society is guided by the demands of the market or of consumers. Practitioners have authority when it is attributed to them by consumers. For instance, the more favorable one’s reviews on a website, the higher one’s authority. In this model, practitioners should focus on outcomes. As the demands and needs of clients rapidly change, professionals have to adapt to these demands. Consequently, new professions and specialisations emerge that differ only relatively and require little expert knowledge. In the logic of the market, the primary task of a profession is to be flexible in order to react to the changing demands.

The *logic of rational-legal authority or bureaucracy* is derived from Weber’s analysis of society, presupposing that employees are guided by managers.

Employees have the authority that is attributed to their place within the system and is equal to their 'mandate'. For instance, when a client needs something that is beyond an employee's mandate, the employee refers the client to someone higher in the system. In this logic, employees focus on following the right procedure. While the professionals in this logic are less flexible, the specialisations are differentiated to a higher degree since the system aims for a high accountability of every employee. In the logic of bureaucracy, the primary task of a profession is providing accountability for one's work.

According to the *logic of professionalism*, society is guided by the professions that have a distinctive body of knowledge and embody certain values in society. Professionals have authority because of their expertise. For instance, a prosecutor is valued for his knowledge of law. In this logic, professionals focus on internal standards of quality. The primary task for professionals is to safeguard the profession's central values by making the right decision and by determining who is allowed to practice certain occupations.²⁹

It can be observed that Freidson describes the logics primarily from a power perspective. However, power is not negative in itself but can also be regarded as the 'power to' attain something. In his approach, Freidson acknowledges that professionals need a certain power to pursue their transcendent values.

Values

Another feature of professionalism is that professions are oriented towards 'transcendent³⁰ values' (Freidson, 2001, p. 122) and the public good. Freidson refers to the values of a profession as to the 'soul of professionalism' (Freidson, 2001, p. 197). Professions have an 'ideology that asserts greater commitment to doing good work than to economic gain and to the quality rather than the economic efficiency of work' (Freidson, 2001, p. 127). The transcendent values 'add moral substance to the technical content of disciplines' and professionals should be the moral custodians of these values in society. It

29 The three logics help to explain dynamics within a profession. In chaplaincy each of the logics can be recognized. For instance, in prison chaplaincy, every four years prisoners are asked to indicate if they want to consult a chaplain, and if so, from which denomination. The number of chaplains from various denominations is recalibrated based on the outcomes. Another approach is that of chaplains who refer to their statutory presence in prisons and their right to visit clients. Finally, there are also many chaplains who appeal to their sanctuary function, emphasizing the freedom to act according to internal standards.

30 While the notion of 'transcendence' evokes connotations of the Divine in a practical theological dissertation, Freidson's use is more immanent. He uses the term to indicate that the values professionals pursue, 'may reach beyond that of those they are supposed to serve' (Freidson, 2001, p. 122).

is no coincidence that many professionals consider their work a calling or vocation, indicating the experience of being called to a greater good than everyday life. That vocation provides the courage to transcend ‘institutional hierarchies and particularist group boundaries and social identities’ (Blasi & Weigert, 2007, p. 26). It is precisely this concept of vocation that is sometimes opposed to ‘professional’, detached workers, as we will see in Chapter 3. However, Freidson argues that there must be an element of calling or vocation in the heart of professionalism.

Discretion

To pursue those values, Freidson argues, professionals employ their expertise and knowledge. Essential for professionals’ expertise is their discretion. Discretion implies the ability to make a right decision. That ability consists of knowledge by which the professional can judge wisely (capability) but also the power to do so (ability or power) in order to promote certain values. Discretion is what distinguishes professional work from, for instance, mechanical work, in which knowledge is applied rather technically. Freidson’s emphasis on discretion presumes that professionals encounter complex situations in which they have to decide what is right based on their knowledge and skills. Discretion includes a good assessment of the situation of the client, an orientation toward specific values, and a distinctive knowledge base.

Critique of Freidson

Although Freidson’s approach is highly valued in international literature, some scholars have raised critiques of some aspects. Evetts (2008a, 2011), for example, argues that Freidson describes professions as rather independent institutions, while in Europe they became increasingly embedded in large, even international organizations that decreased professional autonomy and discretion. According to Evetts, the logic of professionalism has been taken over and reframed in organisational terms. Here, the limits of an ideal type become visible. Whereas bureaucracy and professionalism are mutually exclusive in an ideal-typical perspective, in reality professionals find themselves in situations that are characterized by both (Mintzberg, 1980)³¹. Evetts argues, that under the influence of organizational dynamics, there is an increasing tendency towards bureaucracy, standards, assessments and performance reviews in professions. Moreover, the drive for professionalization

31 Mintzberg differentiates five ways in which bureaucracy and professionalism are related in organizational structures: the simple structure, machine bureaucracy, professional bureaucracy, divisionalized form, and adhocracy.

is imposed on professionals from above. Despite such changes, professionalism remains attractive to relatively new occupations, for it provides a higher position within the organisation (pp. 407-408). Moreover, as many professionals also become managers, and thus part of the system, Evetts wonders whether they can still safeguard the values of the professions to which they belong. Although she presents her argument as contradictory to Freidson's work, I consider it complementary. While Freidson focuses on professions on a societal level, Evetts pays more attention to the meso-level of professionals within institutions.

A more fundamental critique is that Freidson describes knowledge as the possession of a profession, whereas others argue that this knowledge should be developed more democratically (Duyvendak et al., 2006). They argue that professional knowledge should be the object of dialogue between professionals and clients. Duyvendak et al. (2006) follow Sennett (2003), who 'proposes that the client acknowledge the superiority of the professional's knowledge (...) while the professional should acknowledge the superiority of the client's knowledge in terms of how it feels to live with a demented husband or to live on welfare for years' (Duyvendak et al., 2006, p. 132). In this way, the client and professional are distinguished but interdependent (cf. Giebner, 2015).

2.1.5 A Model of Professionalism

Freidson's model of the third logic, including the critique on the model, as noted, constitutes the basic understanding of professionalism in the present study. In summary, the main features of professionalism are the orientation toward values and a distinctive knowledge-based expertise which requires discretion, both as capability (knowledge) and ability (professional autonomy). Informed by the critique of Freidson's model, two perspectives are added. First, I emphasize the significance of clients for the professional. In contrast to Freidson's perspective on clients as consumers, it is important to see that the 'public good' and values professionals pursue cannot be determined without individual clients and their needs. Therefore, the value dimension of professionalism should be informed by clients. Second, it was argued that Freidson's model does not account for the fact that many professionals are embedded in organizations. I have suggested that this might be due to Freidson's focus on the macro level. In order to see how professionalism functions at the meso and micro levels, which is the purpose of the study, a model is needed that has the potential to connect the macro, meso, and micro levels.

The Dutch philosopher De Jonge (2015) has provided such a model. Based on Freidson's work, he has developed a threefold model of professionalism

in which he includes both the macro and meso levels of professionalism. His model serves as a heuristic tool in the present study to attain a deeper understanding of how chaplains' professionalism has changed. De Jonge typifies his approach to professionalism as one of values, not of power (p. xviii) and focuses on inspirational sources for professionalism. In analogy to Freidson, he speaks of the aspects of mission, activities and embedment on the level of the profession. The aspect of mission refers to the focus of every profession, that pertains both to the levels of values and of concrete goals. To make the link with values explicit in the model, I reformulate this aspect as 'value orientation', including both values and mission. Second, De Jonge speaks of activities. While it might be true that professions employ certain activities, I consider the notion insufficiently specific. It might be true that expertise is demonstrated by the professionals' activities, but the distinctive character of a profession is found in its expertise (knowledge and skills). As a consequence, I speak of expertise instead of activities. Third, De Jonge speaks of embedment as a third aspect of professionalism on the level of the profession and refers to 'positioning' in relation to the level of the professional. Embedment, however, seems to prescribe an 'embedded' position as favourable, while 'position' is more neutral. For that reason, I call the third aspect of professionalism 'positioning'. In figure 2.1, I show how I adapted De Jonge's model to fit the present study.

De Jonge (2015)		Adapted model
Orientation: Focus	Mission	Value orientation
Doing: Activities ↑	Activities	Expertise
Placement: Anchorage ↑	Embedment	Positioning

Figure 2.1. Adaptation of De Jonge's Model of Professionalism for the Present Study.

Professionalization

It can be observed that the model of professionalism is not static but includes an orientation and order from the bottom to the top. All aspects of professionalism are important, be it the position of professionals in an organization, the expertise of the professionals, or their values and mission. However, they are not important for their own sake, but only insofar as they are relevant for the profession's central values and mission. The dynamic model emphasizes that professionalization is an inherent feature of professionalism. Pursuing central values and the public good continuously demands that professionals

adapt their expertise and reinforce their positioning. After all, when one wants to employ the best available knowledge and skills to achieve or foster certain values, this knowledge must be adequate and up-to-date. Also, the positioning of a profession in a changing context needs to support and consolidate professionals' employment of their expertise. To illustrate the continuous process of professionalization, the model of professionalism can best be schematized as a triangle, implying a continuity between all aspects of professionalism (see Figure 2.2).

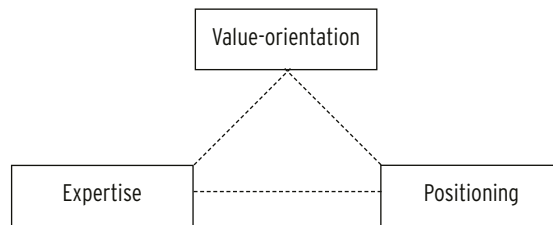


Figure 2.2. Triangle of Professionalism.

Strategies for Professionalization

Several strategies can be employed for fostering professionalization. Van der Krogt (1981) distinguishes five means or strategies: 1) strategies aimed at knowledge and skills; 2) strategies aimed at utility value; 3) strategies aimed at exchange value; 4) strategies aimed at a collective position of power; and 5) strategies aimed at the collectivisation of the representation of interests (p. 134). With respect to the present study, the first two strategies are the most relevant for understanding participation in research as a means of professionalization. In the following I elaborate more extensively on the first and second strategies, while I briefly indicate the other strategies.

The first strategy aims at improving the expertise of a profession as a distinctive body of knowledge and skills that constitute the special position of a profession (Freidson, 2001; Van der Krogt, 1981). Although professional knowledge is not necessarily scientific (e.g., legal knowledge), it is generally assumed that there are underlying theoretical concepts. Irrespective of whether the knowledge is scientific or not, it needs to possess a certain utility value. A particular strategy, in this respect, is the demand for evidence-based knowledge in health care over the years. On Medline (an online database of medical publications), there was only one hit for 'evidence based' in 1992. That increased to over 13,000 articles in 2004 (Duyvendak et al., 2006, p. 34) and to 483,024 in 2021. Consequently, evidence-based practice became a societal standard for professionals, organisations and health insurers. Interestingly, Hutschemaekers and Tiemens (2006) have

argued that a specific development of evidence-based knowledge can be at odds with the ideals of a profession. For instance, the value of recognition of every client as a unique individual can be compromised when 'generic' evidence-based treatment is applied. In its original sense, however, evidence-based medicine includes the best scientific evidence, the values of a client and discretion of the professional (Sackett et al., 1996). Generally, however, the last two elements are neglected (Körver, 2020a). From the perspective of professionalism, the knowledge strategy can be used to improve the effectiveness of professionals' expertise. Yet it is also frequently used as a means of accountability to insurance companies. While the latter is not objectionable in itself, it could be an indication of increasing bureaucratization: the insurance company decides on the treatment given, instead of the professionals with their discretion. Within the value-oriented approach to professionalism, evidence-based knowledge may be produced as long as the client, their context, and values are included (cf. Council for Public Health and Society, 2017).

The second strategy pertains to the aspect of value orientation of a profession. The utility value concerns how professionals' expertise is valued by its 'users' or clients. As such, I consider the utility value of high importance, as the clients' perspective was lacking in Freidson's model. According to Van der Krogt, the utility value can be increased by critically asking whether the pursued values are actualized. That might be assessed by outcome research or client satisfaction surveys. Van der Krogt also notes strategies as influencing the perception of needs, the marketing of a profession, influencing the definition of the domain, et cetera. Another strategy to increase the utility value might be moral and political persuasion. That can be illustrated by an example from chaplaincy in the Netherlands. In the debate on assisted suicide in the Netherlands for persons who experience their life as 'completed', the question emerged of how society treats their elderly. Partially due to the lobby of the Dutch Association for Spiritual Caregivers (vgvz), the government reserved 25 million euros to invest in chaplaincy in primary care situations, with a specific focus on people who are over the age of 50 or in a palliative situation.³² In the example, chaplains did not prove that their care would benefit the elderly, but they made a convincing moral and political case that their care was needed.

32 The letter in which the Dutch Minister of Health, Welfare, and Sport informed the Dutch parliament of his decision, can be found here: <https://www.tweedekamer.nl/downloads/document?id=b37237af-5a16-4e01-ac20-647ea1a3adcd&title=Geestelijke%20Verzorging%20in%20de%20thuisituatie.pdf>

The third of Van der Krogt's strategies, fostering the exchange value, concerns the benefits that a professional receives upon becoming a professional. Strategies that can be applied to enhance the exchange value include obtaining autonomy with regard to the way professionals practice their profession, control of internal competition, and negotiating about salary, et cetera.

Improving the collective position of power is the fourth strategy. Van der Krogt mentions the following strategies that can be employed: aligning with existing ideologies, enlarging the centrality in the policy and decision-making processes and co-optation of the powerful elite and coalition formation.

The fifth strategy, finally, concerns the process of collectivisation at a macro level by formation of unions or occupations. One could improve this process by: starting a process of collectivism, keeping and enhancing the unanimity within the occupation and increasing the degree of organisation of a profession.

As can be noticed, Van der Krogt is an exponent of the power approach to professionalism. As a consequence, most of the strategies focus on a better position or embedment in society, reinforcing the professions' position of power. Van der Krogt, thus, started from another perspective, that is the observation that professions and professionals do not always seek the public good, but also act in their own interests. The critical approach emphasizes that the purpose of professionalization can be different or in tension with the purpose of the profession itself and should be followed with suspicion. His theory has value for correcting a too naive understanding of professionalism. While I emphasize the value orientation in the ideal-typical concept of professionalism, it should be acknowledged that it, like all ideal-types, cannot be found in reality. Van de Krogt's theory serves as a reminder that the model of professionalism in the present study has heuristic value and should not idealize professionalization.

2.1.6 Conclusion

Understandings of professionalism have changed over time. They started with rather naive and idealized conceptions. In response to romantic conceptions and professionals' misuse of power, critical theories were developed. The critical approach fostered de-professionalization in society, that raised the question what the value of professionals is. Freidson's plea for professionalism as a valid third logic in society represents a turn in the study of professionalism in which the power and expertise of professionals receives renewed appreciation (cf. Duyvendak et al., 2006). Despite the justified critique of the power of professionals, one should not lose sight of the fact that professionals need to retain a space of discretion in a time of

standardization in order to secure and improve the quality of their services and values. Therefore, I have sought a model for professionalization that incorporates good practices of accountability, while restraining the ‘vices’ (Freidson, 2001, p. 218) of bureaucracy. In addition to Freidson’s approach, two things have been emphasized. First of all, many professions are situated within large, bureaucratic organizations, so professional autonomy is always contextually restricted. Second, it is important to raise the clients’ voices in models of professionalism. In all conceptualizations of professionalism, the medical profession seems to serve more or less as a standard. That raises the risk of a relatively technical understanding of professionalism that might not accord with a spiritual profession like chaplaincy. While such a potential bias needs to be considered critically, I think Freidson’s model is sufficiently open for application to the study of other professions.

De Jonge developed Freidson’s concept of professionalism into a three-fold model, which was discussed as a basis for the further study. With an adaptation of the terminology, I consider three aspects to be fundamental to professionalism: value orientation, expertise, and positioning. The adapted De Jonge model helps to combine an understanding of professionalism in which the level of the profession as a whole and professionals in an organization are combined (I elaborate on this matter in 2.3). An important feature of the model is that, as professionalism has a strong value orientation, it has an inherent drive for further professionalizing. Professions seek to adapt their expertise to the changing and unique situation of their clients and society. Also, their positioning needs to support them in employing their expertise to pursue their central values.

Van der Krogt’s distinction of five strategies for professionalization was analyzed to see how professions pursue professionalization. Two strategies are particularly relevant for the present study: the strategy to define and improve expertise, and the strategy to enhance utility value. After all, the Dutch Case Studies Project is a form of professionalization in the process of conducting research, with the intention both to add to the knowledge base of chaplaincy and to demonstrate and increase the utility value of the profession. In addition, Van der Krogt’s view of professionalization from a power approach is a reminder that the model in this study is ideal-typical and serves as a heuristic tool to understand chaplains’ professionalism.

2.2 Professionalism: Being a *Professional*

So far, professionalism has been conceptualized on the level of the profession, as the understanding of a profession logically precedes that of being a professional. In this study, however, the focus is on the professionalism of individual professionals. Therefore, I now elaborate on the level of the

professional. Notwithstanding the observation that the discourses on professionalism of the profession and the professional are rather separated, they are logically and ideally connected. A profession is always grounded in the professionals who engage in it. One of the few approaches that connects both levels is that of De Jonge (2015). In the present section, I draw on his work. First, I discuss how De Jonge conceptualizes professionalism with regard to the micro level of professionalism. Then, I come to a definition of professionalism for the sake of the study.

2.2.1 Responsibility, Expertise, Positioning

In 2.1.5, I discussed De Jonge’s threefold model of professionalism, which included mission, activities, and embedment, which I reformulated into *value orientation*, *expertise*, and *positioning*. Now, I return to De Jonge’s original model to discuss his perspective on the relationship between the level of the profession and that of the professional. With regards to the latter, he distinguishes the aspects of *responsibility*, *expertise* and *positioning* (see figure 2.3). The arrows indicate two directions in the model. First, professionals’ positioning should serve their expertise, and that, in turn, should serve their responsibility. Second, professionals might work in a particular context, but transcend the particular context in their orientation on the transcendent values and mission of the profession. In the following, I elaborate on each of the three aspects.

DIMENSIONS OF PROFESSIONALISM		← CATEGORIES	
		Profession	Professional
Domains	Orientation: focus	Mission	Responsibility
	Doing: activities	Activities	Expertise
	Placement: anchoring	Embedment	Positioning

Figure 2.3. The threefold dimensions of professionalism (De Jonge, 2015)

Responsibility

Since every profession has a certain mission, a good at which it is directed, every professional has a certain dedication to that mission. That is what De Jonge calls their responsibility, which is based on the central value(s) of the profession that professionals have internalized as regulative ideal, being the core-goal and the heart of their professional activities (De Jonge, 2015, p. 36). According to Freidson, the central value of a profession accords with the secular calling or humanitarian inspiration of a professional (p.

36). While De Jonge observes that religious idiom is used to refer to this aspect, he prefers the moral notion of responsibility. Professionals' responsibility pertains primarily to the professional mission, and only secondarily to responsibility for organizational goals, societal frames or political agendas (p.38). Responsibility is thus not interpreted bureaucratically, as fulfilling one's task, but has the connotation of dedication to a higher goal. In this respect, De Jonge emphasizes the strong motivation of professionals to serve the good. Whereas the good varies for each profession, he considers respect for the inalienable dignity of people (p. 39) to be central to all professions. In pursuing those ideals and values, though, responsibility refers to the tension between the good and the complexity of reality. Thus, responsibility refers to the discretion of professionals, which is part of their expertise.

Expertise

The activities of a profession imply the expertise of professionals. Expertise of professionals is demanded by the complex situations and activities in which they are engaged, that cannot be comprehended sufficiently in protocols, processes, procedures but only be embedded in persons (p. 30). With regard to expertise, De Jonge observes that professionals are involved in many oppositions: theory and practice, education and experience, explicit and implicit, evidence and intuition, reason and emotion, task and relationship, product and process, situation and context, generic and specific (p. 40). Professionals often negotiate the complexity of reality, in which those ambivalences of knowledge, skills, and relationships play a role by means of methods. The methods often work in a circular or iterative manner through the steps of problem, diagnosis, plan, intervention, and evaluation. The methodical cycle is not gone through automatically but demands professional discretion: the capability to make a good decision and the ability or professional autonomy to employ one's expertise. When discretion has a central position, it can be understood that standardization does not come naturally to professionals. Instead, creativity is needed. After all, complex, tailor-made work demands the ability to improvise as well, De Jonge argues (p. 48). One may ask, on what basis does the professional then decide? De Jonge asserts that it is not so much scientific knowledge that is the basis, but rather practical knowledge or practical wisdom that consists of moments of deliberation, discretion, and action (pp. 43-44).³³

33 In 9.3, I reflect on the role of wisdom in chaplaincy.

Positioning

De Jonge compares the embedding of a profession with a skin: it connects professionalism to its context(s), being both robust and sensible (p. 49). The way in which a profession relates to society by means of occupational groups, corresponds with the positioning of professionals in their contexts. In these contexts, three layers can be discerned: the occupation group, cooperation with other professionals, and society as a whole. First, De Jonge agrees with Freidson (2001) that professionals are part of a larger profession in which professional loyalty is usually stronger than loyalty to their organizations. Being a professional group requires on the one hand a shared identity to maintain the professions' unity, while on the other hand sufficient flexibility for professionals to attune to their specific context. Second, De Jonge emphasizes cooperation with other professionals and commitment to the organization's goals as important elements of positioning. Ideal-typically, professionals work in close cooperation and dialogue in which each other's goals and activities are coordinated with respect to the specific mission of each profession. That demands an assertive cooperative style, serving the public good. Finally, professionalism begins by assuming responsibility for values, De Jonge asserts, and ends with accounting for the achieved results (p. 54). Thus, professionals' positioning consists of active loyalty, assertive cooperation and transparent justification.

2.2.2 A Heuristic Model of Professionalism

The critical reflection on and adjustment of De Jonge's threefold understanding of professionalism leads to a heuristic model that will serve both the analysis of chaplaincy literature (Chapter 3) and the data analysis (Chapters 6 and 7).

Value orientation

De Jonge stresses that the ambivalence of ideal and complex reality and exterior interests makes the professional's responsibility requisite to the mission of the profession. He regards responsibility as the individual equivalent of the collective mission. Although, in De Jonge's definition, responsibility includes taking responsibility and offering accountability for one's actions, responsibility risks being interpreted as only referring to accountability, thereby neglecting the transcendent values of a profession and professionals' motivation. Interestingly, De Jonge also speaks of a secular calling. While I do not want to hold on to religious language at any cost, one could wonder what gets lost in translation. The concept of vocation or calling presumes a dedication to higher values that perhaps transcends human responsibility. In a sense, professional ideals can never be fully achieved. Nevertheless,

the values still require the professional's dedication to them. Professionals work for more than a living, although that does not imply that their work is always a pleasure. In this respect, it is noteworthy to remark that vocation in the religious sense is indeed not always a pleasure but can also be experienced as a curse or lonely responsibility. In chaplaincy care, that ideal or even religious dimension of vocation is more explicit. A substantial number of chaplains work on the basis of such a religious vocation. It will therefore be interesting to see what role vocation or dedication plays in the understanding of their professionalism and whether it will be affected by doing research.

As I have argued, the notion of responsibility bears the risk of being interpreted only as accountability. Instead, I use the term 'value orientation' to indicate both the professional's integrated values and strong motivation *and* the transcendent values that can never be fully realized. It includes the fundamental values of the profession and an orientation that guides the actions of a professional.

Expertise

I agree with De Jonge and Freidson that discretion is the core of the professional's expertise. Discretion entails both a degree of professional autonomy in order to act according to one's judgement and the knowledge and skills that inform the judgement. That knowledge, De Jonge adds, is not merely scientific knowledge but also involves practical wisdom. The relation between theoretical, experiential and other forms of knowledge might differ for each profession. The complex situations professionals encounter in their work require creativity, in which various forms of knowledge are combined. The value orientation of a professional guides the professional's expertise in the way that the knowledge should always benefit the client and the public good. Therefore, professionals' expertise is not the property of professionals but needs to be developed in dialogue with clients. In this respect, Van Unen (2007) emphasized the necessity of (self)reflection. Since professionals are inclined to have blind spots, he proposes reflection as a way to safeguard the attention for others in their alterity. However, one could ask whether reflection is sufficient. Systematically including the client's voice in theories and research might be of added value.³⁴

34 In the CSP's format, the voice of the client (or their relatives) is included when clients are asked to give their feedback on the case study (see Appendix 1.1). Although not all clients provided feedback, the CSP can be regarded as a form of professionalization by means of knowledge production in which the clients' perspective is included.

To conclude, I typify the professional's expertise as the knowledge and skills professionals possess with regard to a certain life domain. This distinctive knowledge serves as mandate for a profession within an organization. The vitality of expertise, however, is not situated in the knowledge itself, but lies in the professional's discretion, consisting of both capability and ability.

Positioning

De Jonge's model has provided an apt description of professionals' positioning that requires active loyalty, assertive cooperation, and transparent legitimation. The three aspects refer to three contextual others in relation to which professionals position themselves. Professionals are first and foremost part of a larger profession, through which they receive their mandate as professionals. Mostly this is formalized by registrations, credentials, and other forms of control. Yet professionals frequently work in organizations. They must relate to the organization's goals and the contribution of other professionals. Finally, professionals are required to give a transparent account of what they are doing to their organization and to society as a whole.

2.3 Conclusion

In this chapter, I have briefly summarized the steps that were taken in the conceptual exploration of professionalism. The chapter ends with some questions to guide subsequent study.

Literature on professionalism focusses mostly on either the profession as a body of professionals or on the individual professionals and their competencies. I have argued that a profession logically precedes the professional. Therefore, this chapter began with conceptualizing professionalism on the macro level. Professionalism has been conceptualized in various ways over time under influence of the historical context. Inasmuch as I think the value orientation of professions is important, I chose a value-approach of professionalism as developed by Freidson, which acknowledges the positive meaning of professionalism in society without idealizing it. As the discourses of the profession and the professional are rather divergent, I sought a model that combines both and is reflected upon theoretically. De Jonge's model meets these requirements, and his threefold distinction constitutes the conceptualization of professionalism in the present study, albeit in an adapted version. It has led to three aspects of professionalism: value orientation, expertise, and positioning that pertain both to the profession as a whole and to individual professionals. The value orientation implies both a concrete directedness and an orientation toward transcendent values that guide professional actions. Professional expertise consists of a distinctive body of knowledge, comprised of various forms of knowledge, and discretion as the

capability and ability to make good judgements in relation to the values of the profession. The positioning of professionals, thirdly, indicates the way professionals are related to their contextual factors, such as the occupational group, other professionals and society at large. Professionals ideal-typically relate to these three with active loyalty to the occupational group, assertive cooperation within the organization, and transparent legitimation to society.

While the model allows for normative visions, the model itself is an ideal type which cannot be found as such in reality, but serves as a heuristic model. In line with Weber (2004), the ideal-type is neither descriptive in an empirical sense, nor prescriptive in a moral sense. Instead, the model functions heuristically to help observe and analyze how chaplains' professionalism is understood and changed in the Case Studies Project.

So far, however, the model is rather generic. In order to attune the model to chaplaincy, I will relate it to chaplaincy literature. What are ideal images of professionalism that have influenced chaplaincy literature? What central values does chaplaincy pursue? How can the domain of expertise of chaplaincy be understood? What role does discretion play? And how are chaplains embedded in the organization and to their occupation? In Chapter 3, I will elaborate on these issues.

Chapter 3

Exploring Chaplains' Professionalism

Chaplaincy emerged as a distinct profession only several decades ago. While spiritual care has been provided for a long time, chaplaincy gradually became more independent of particular religious contexts, with its own professional associations, ethical codes and specialized education (Campbell, 1985; Doolaard, 2011). The history has been extensively described by others (Cadge, 2019; Huijzer, 2017). Chaplaincy has taken different shapes in each field, which could raise the question whether one could speak of a singular profession. As all fields are more or less represented in the Dutch Association for Spiritual Caregivers (vgvz) and many fields are included in the CSP, I start from the assumption that chaplaincy in its many fields can be considered as one profession. From that perspective, I focus on how chaplaincy's professionalism is regarded in chaplaincy literature, acknowledging the diversity of views that are present. In this chapter, I aim to flesh out the rather generic model of professionalism in Chapter 2. Yet, the discussion of the plurality of views on professionalism is not intended to be prescriptive, nor will I describe extensively what chaplaincy is about.³⁵ Instead, I am searching for sensitizing concepts for the empirical part of this study. In Chapter 9, after having described the empirical findings, I reflect on several issues from this chapter.

The chapter is composed as follows. Before getting involved with more detailed issues, I first take a more general approach by discussing earlier studies on pastoral care and professionalism (3.1), and by observing polarization in chaplaincy literature (3.2). Then I describe three prevalent paradigms of professionalism in chaplaincy (3.3): the presence approach (3.3.1), normative professionalization (3.3.2), and the paradigm of the research-informed profession (3.3.3). Subsequently, I discuss how chaplains' value orientation (3.4.1), expertise (3.4.2), and positioning (3.4.3) can be conceptualized. In 3.5, I provide a summary discussing how the theoretical study guides the empirical.

35 For instance, in this chapter, I follow the focus in the Case Studies Project on the description of bilateral contacts with clients, instead of on organizational involvement of chaplains.

3.1 Pastoral Care and Professionalism

While the present study is one of the first that extensively studies chaplaincy and professionalism, it is connected to earlier studies on pastoral care and professionalism. In the second half of the twentieth century, several studies examined the professionalization of pastoral care and ministry (Brouwer, 1995; Campbell, 1985; Schilderman, 1998). Campbell (1985) questioned whether the professionalization of pastoral care was desirable or not. He defined pastoral care as expressing God's love and letting people grow in that love. He regarded the approach of love to be in contrast to professionalization, as the latter would be problem-oriented, would reinforce the inequality between professional and client, and would be based on individualist assumptions. While he acknowledges the risks of professionalism, he seeks to come to an understanding of professionalism that builds 'love' and is person-oriented.

Brouwer (1995) conducted an empirical study on the professionalization of ministers in the Dutch Reformed Church in the early 1990s. He ascertained a plea for professionalization of pastoral care from the 1960s in response to the 'crises' of ministry (p. 5) and questions whether this is appropriate in the context of a congregation. Inasmuch as the study focused on ministry, less attention is paid to the context of chaplaincy.

Schilderman (1998) studied the influence of pastors' theology of ministry on their perception of professionalization in the Roman Catholic church in the Netherlands. In his conceptualization of professionalism, he follows the power approach of Van der Krogt (see Chapter 2). Instead of a pair of concepts, he notes that professionalism and spiritual or pastoral care are often experienced as opposites, as professionalism would affect the sacramentality of pastoral care, one's endorsement. In relation to the spiritual, it is more technical (p. 4). Based on a survey among Roman Catholic pastors, he found a negative relation between a positive valuation of professionalization on the one hand and 'orthodox' and 'personal-relational' understandings of ministry on the other hand.

While I am indebted to these studies on pastoral care and professionalism, I do not build on these studies in the present study for two reasons. First, those studies focused primarily on pastoral care in a church setting, in which pastors are usually the only paid professionals among volunteers. While ministry might be characterized as a profession, there is a significant discontinuity with chaplaincy as a profession within a professional organization. Second, the concepts of professionalism used in these studies all stem from before the work of Freidson, which is fundamental to the present study.

Interestingly, all of the three studies observed that ambivalence towards professionalization was expressed in the literature. Various arguments were

used to express the hesitation towards professionalization. In the next section, I will elaborate on how these ambivalences have shaped chaplaincy literature.

3.2 Ambivalence and polarization

Ambivalence is found not only in literature on pastoral care. In chaplaincy literature, ambivalence towards professionalism and professionalization is also often expressed (Gärtner, 2016; Hanrath, 1997, 2000; Jorna, 2005; Molenaar, 2004; Swinton, 2003, 2020). The many arguments put forward against various aspects of professionalism were often phrased in dichotomies: intervention versus presence, endorsement versus professionalism, relation versus methods, problem-centered versus person-centered, equality versus inequality, receptivity versus goal orientation, et cetera. As a consequence, discussions in the professional field often replicated the dichotomies, thereby polarizing the discussions. Based on an analysis of chaplaincy literature from 2000 to 2006, Zock (2006) asserts that chaplains experience a professional identity crisis. When identities are changing or threatened leading to a feeling of insecurity, she argues, one is inclined to demarcate oneself sharply from others, to make particularly clear what one is *not* and does *not* want to be (Zock, 2006, p. 6 original emphasis). Zock observes the repudiation of other perspectives in particular with regards to issues of methods in chaplaincy.

Inasmuch as those dichotomies stimulate polarization within the profession, I choose an alternative approach. A first way to overcome polarization is to speak of ambivalence rather than oppositions. Second, the ambivalences that are expressed in the literature, I would argue, are not an indication of a categorical rejection of professionalism, but rather of the conflict between various paradigms of professionalism. Each of the dichotomies refers to values that are important to chaplaincy. The discussion of sanctuary and integration, for instance, refers to values such as confidentiality, transparency, and collaboration. For that reason, I will describe three paradigms that are current in chaplaincy discourse. Subsequently, I will discuss several aspects that are important in relation to chaplaincy's value orientation, expertise and positioning.

3.3 Paradigms of Professionalism within Chaplaincy

In chaplaincy literature, several paradigms can be identified in the sense of 'a theory or group of ideas about how something should be done, made, or thought about' (Merriam-Webster, n.d.). In the following, I concretize the influence of paradigms on the discussion of chaplains' professionalism by discussing three current paradigms: the 'presence approach', 'normative

professionalization', and the 'research-informed profession'. Other paradigms can be identified as well, such as the paradigm of the spiritual professional, that emphasizes the personal and spiritual biography of a chaplain (e.g., Andriessen, 1975; Nouwen, 1996), but they are found less in chaplaincy literature. Therefore, without pretending to be exhaustive but for the sake of identifying certain central issues, I discuss three paradigms that are most prevalent in current literature.

3.3.1 A Theory of Presence

The 'theory of presence', as developed by Andries Baart, has strongly influenced the discourse on the profession of chaplaincy. The theory originated from Baart (2001, 2002) who in an extensive study (917 pages!) developed a practice theory for pastoral care in Dutch inner-city neighborhoods. One of his assumptions is that the people-oriented professions have been affected by the ideologies of the market and values of efficiency and productivity. As a consequence, the humanity of the professions has diminished. The values of human dignity and the good life are central to his alternative model of professionalism (De Jonge, 2015). According to Baart, presence (along with postures and virtues such as engagement, closeness, attention, dedication, trust and loyalty) is the best answer to societal indifference, social redundancy, individual loneliness and injured dignity (De Jonge, 2015). Several aspects characterize the theory of presence, such as being there for others, the cultivation of a caring relationship instead of focusing on solving problems, affirming the dignity of people, and attitudes like 'patience, unconditional attentiveness and receptivity' (Baart, 2002, p. 2). Although Baart does not intend to disapprove of interventions, he deliberately 'contrasts' (Baart, 2001, p. 730) the presence approach to an interventionist approach.

In a survey of Dutch chaplains, a 'presence approach' was mentioned most frequently as the theory that guided the chaplains in their work (Den Toom, Kruizinga, et al., 2021). In the reception of the work, however, the nuanced differentiation between interventions and being an interventionist faded away. As a consequence, the notion of presence is often used to refer to a certain attitude of being there for others,³⁶ rather than to the specific theory and method. The expression 'being there' is an expression *par excellence* of the value orientation of a profession. Many chaplains appropriate Baart's critical attitude towards professionals who work rather technically

36 Note that in the introduction of the dissertation, Vandenhoeck argued that chaplains say they just 'listen'. While listening is only one form of 'being there', one could say that in this image listening is the activity (expertise), while being there for others (the relationship) is its goal.

and the implicit ideals and values that play a role in professional work (e.g., focus on problems, misuse of authority, financial issues, etc.).

In the theory of presence, the conceptualization of professional's expertise is rather kenotic (i.e., self-emptying). In this respect, it is telling that the theory of presence is also adopted in social work and other professions.³⁷ Apparently, the theory of presence can be applied to other professions, as it lacks a specific knowledge base. From the perspective of the threefold model of professionalism, the theory is strong regarding the value orientation, but its expertise seems to be absorbed by the value orientation.

3.3.2 Normative Professionalization

A second related paradigm is that of the normative professional. The concept was developed within the humanist tradition of chaplaincy by Van Houten and Kunneman (1993). It emerged as a way to construct a new identity of humanist chaplains in the Netherlands, and developed into a general moral view on professionalism. They 'hoped to provide a conceptual antidote to the increasing dominance of instrumental and technical forms of professionalism' (Kunneman, 2017, p. 302). According to Van Houten and Kunneman, the essence of professionalism is not so much about effectiveness or efficacy, but about normativity (Jacobs et al., 2008). 'Although it is emphasized in most publications that normative professionalism does not imply a contradiction with technical and instrumental forms of professionalism (...) usually the concept has a strong oppositional connotation' (Jacobs et al., 2008, p. 69). Normativity, then, refers to the idea that professionalism is not only technical, but inevitably includes the ethical commitment of delivering 'good work' and to do it in an ethically good way. As the title of Kunneman's work indicates (*Amor complexitatis*), the moral complexity of professional practice is emphasized. Professional practice is in particular regarded from a political perspective, paying attention to the forces of the system world that displace the life world (Van Ewijk & Kunneman, 2019).

As can be recognized, the paradigm of normative professionalization bears strong resemblance to the theory of presence. Both theories explicitly include the client perspective in their view of professionalism, thereby being a critique on professionalism that is too much focused on the professional. The theory of presence, though, is more substantiative, as it is more concrete in emphasizing several goods and attitudes. Normative professionalization, then, is more formal and political in nature, as it refers more to the structure of reflection in a profession than to what the reflection is about. Just as in the presence approach, the value orientation of professionalism

37 See e.g., <http://www.presentie.nl>

is emphasized, while the professional's expertise receives little attention. Within this paradigm, chaplaincy's expertise is sometimes described as 'the good' (Schuhmann & Damen, 2018) or as 'normative reflection' (Sluijsmans, 2018). However, I consider that to be too narrow, for chaplaincy's expertise is also about the spiritual, esthetic and existential, which cannot all be referred to as 'the good'. Related to this is the issue raised by De Jonge (2016), who criticizes normative professionalization for being one-sided in its focus on the normative, and neglecting the importance of theory or method in work. Basically, De Jonge argues that normative professionalization pays no attention to the pragmatic side of professionalism, while that is essential to professionalism. After all, professionalism is not only about work that is 'valuable', as Kunneman argues. The values have to be operative.

3.3.3 Research-Informed Profession

The third paradigm, that of the research-informed profession, emerged from the 2000s starting in the United States. Different from the other paradigms, this paradigm is not worked out theoretically or systematically as a paradigm. Instead, the paradigm can be derived from various publications, and refers to the increasing attention paid to research on chaplaincy. Chaplaincy should be informed by current research or even become evidence-based. In the introduction of this thesis, I indicated how research became important in chaplaincy (see also Fitchett, 2017, 2020). In this paradigm, chaplains should further develop their profession based on 'current research' (European Network of HealthCare Chaplains [ENHCC], 2014) for two reasons: 'to evaluate and improve the quality of our care', and to 'communicate what we do and the benefits associated with our care' (Fitchett & DeLaney, 2018, pp. 12-13).

The emergence of the paradigm has raised discussions about the desirability of the development (Damen et al., 2020; Snowden et al., 2017; VandeCreek, 2002a, 2002b).³⁸ In the Netherlands, Zock (2006) described two opposing paradigms, those of *scientia* and *caritas*.³⁹ *Scientia* refers to a focus on measurability, interventions, outcomes and evidence-based knowledge, while *caritas* emphasizes the value of relationships, values and the personal. While both paradigms can still be observed, Fitchett and Grosseohme (2012, p. 387) argue that there is a 'growing consensus that health care chaplaincy should become a research-informed profession'. The

38 See for instance the special issue on this discussion in the *Journal of Healthcare Chaplaincy* 12, 1/2 in 2002.

39 In the original article, Zock uses the Spanish words of *ciencia* and *caridad*, in reference to a painting by Picasso. I return to the issue in chapter 9.3.1.

paradigm is primarily strong in contexts of healthcare and less prevalent in other fields (e.g., prison, military) (Bersee, 2018).

From the perspective of the threefold model, the aspects of expertise (knowledge) and positioning (legitimation) are strongly represented. Less obvious is the relation to the value orientation of chaplaincy, which seems to be implicit. Ideally, the research on chaplaincy is aligned with its value orientation, but this is not necessarily its practice. Moreover, the values of a profession are prior to research and cannot be derived from research as such. Nevertheless, the research-informed paradigm allows for the study of clients' situations, needs and outcomes in a way that can correct chaplains' presuppositions about the client (e.g., the PROM research of Snowden (2012)). Another issue is that it is often unclear how the relationship between theory and practice is understood in this paradigm. Should the evidence-based knowledge just be applied? How does the evidence relate to other sorts of knowledge in the profession? And what additional competencies are needed for the profession? The research-informed paradigm can easily be reduced to a technical understanding of professionalism. Therefore, it can best be embedded within a greater, value-oriented paradigm.

3.4 Outlining Chaplains' Professionalism

Having reviewed three current paradigms in chaplaincy discourse, I turn to a threefold understanding of chaplaincy. I follow the threefold model from Chapter 2 and relate it to chaplaincy and the discussions in literature to find sensitizing concepts that guide the empirical part of the study.

3.4.1 Value Orientation

In two of the influential paradigms, the value orientation in chaplaincy is predominant. Both the presence approach and normative professionalization stress that as professionalism is normative, professionals should reflect upon the values in their profession. In pursuit of those values, a concrete directedness and goal orientation is needed, as I argued in Chapter 2. While there are myriads of normative reflections in chaplaincy literature, reflections on chaplaincy's goals are rather scarce. Nevertheless, in this section, I explore the values that have a central place in chaplaincy and the goals chaplains adhere to.

Plurality of Values and Worldviews

Values are an inherent part of chaplaincy. Not only because chaplains' expertise includes ethics (3.2.2), but also because chaplains work from a value-driven worldview perspective. Traditionally, chaplaincy was offered from religious or humanist communities. Today, chaplains who identify

with multiple spiritual traditions are part of the Dutch professional association. Whether chaplains are embedded in a religious or worldview institution or not, they are engaged with issues of values and worldviews.

In Chapter 2, I have argued that ideal-typically, professions focus on one central value that is characterized as the soul (Freidson, 2001) or heart (De Jonge, 2015) of a profession. Paradigmatic are the medical profession, the legal profession, and the religious, striving respectively for health, justice and redemption (Freidson, 2001). However, with the division of labor in the professions, leading to various professions in the same field, it might be too narrow to focus only on one central value. Instead, a cluster of values might be more adequate to describe a profession's focus. What then, can be regarded as the central value(s) of chaplaincy?

Handzo and colleagues (Handzo et al., 2014) argue that there is little consensus in chaplaincy on relevant outcomes and 'values that undergird them' (p. 50). Even if chaplains mention the same value, one could wonder whether one understands the values in the same manner. Take, for instance, the notion of individuality. Visser et al. (as found in Damen, 2022), reflect on a scoping review on chaplaincy's goals, that there is a strong focus on 'autonomy and individuality of clients (...) not only in work based in humanist chaplaincy, where this might be expected' (p. 146). But what is actually meant by both notions and whether they are always used together is unclear. Individuality, for instance, may be understood from an existentialist perspective as singularity, from a romantic perspective as authenticity, from a puritan perspective as personal piety, and from a liberal perspective as autonomy. Here, it becomes apparent that it is not only the values as such that play a role in chaplaincy, but their relationship to the worldviews chaplains adhere to. After all, values and worldviews are related, but worldviews are more fundamental (Spronk et al., 2021). That there is an increasing plurality among chaplains regarding worldviews (Den Toom, Kruizinga, et al., 2021), complicates the effort to find a central value. Perhaps a distinction could be made between core values that are shared by the majority of chaplains, and secondary values that constitute the work of individual chaplains, but may not be shared by all (see Chapter 9.4).

While the issue of worldviews has played a major role in Dutch chaplaincy, the discussion was rarely about how chaplains' worldviews informed their values. Instead, most of the discussions were on an abstract level and focused on the theoretical necessity of being endorsed by a worldview-related institution. As a consequence, the discussion on the values and content of chaplaincy, shifted towards a debate on the credentials and positioning of chaplaincy. I elaborate on this discussion in 3.4.3.

Goals in Chaplaincy

Related to the values that are pursued by chaplains are the goals that they pursue. However, in chaplaincy literature, the reflection on goals is mostly implicit, as chaplains are not accustomed to thinking in goal-oriented terms (Braakhuis, 2020). There might be several explanations for that. First, most chaplains are educated as theologians or humanist counselors. They have not learned to express their work in terms of goals and are not challenged to do so, for instance in the church. Second, as several studies argue, chaplains often focus more on their relationship with their clients and the process of chaplaincy care than on the goals and outcomes (Braakhuis, 2020; Damen et al., 2020; Mowat & Swinton, 2007; Nolan, 2015).⁴⁰ Third, there are fundamental and critical issues of power and equality in using 'goals' in chaplaincy. Whose goals are being pursued? Can religion and meaning be instrumentalized? (Baart, 2001; Campbell, 1985; Gärtner, 2016; Kelly & Swinton, 2020) (see 9.2).

In the last decade, speaking of goals in chaplaincy has become more common. Research on chaplaincy, in particular outcome-research, stimulated the profession to explicate its goals. Three publications shed more light on the Dutch situation of chaplaincy, on which I elaborate. The first study is that of Smeets (2006), who is one of the first that addresses the question of goals. Smeets seeks to understand how a profession like chaplaincy, with its internal goals, relates to a healthcare institution and its goals. Smeets depicts the latter as the ultimate goal, as every profession in a healthcare institution should contribute to that higher goal. Chaplains, then, contribute to health from a specific perspective, that is, spiritual health. Next, he depicts chaplaincy's specific goal as the immediate goal, being worldview communication. The latter is interesting, as he defines chaplaincy's goal in terms of a process, indicating that the communication is a goal in itself 'quite apart from any possible contribution to other goals' (Smeets, 2012, p. 35).

Another study is that of Smit (2015), who developed what he calls a elementary method for chaplaincy. He argues that chaplaincy aims to contribute to 'existential wellbeing' (Smit, 2015, p. 121), pertaining to the relation of human beings to life. Existential health, according to Smit, consists of

⁴⁰ Although I do not agree that chaplaincy can only be expressed in terms of relationships, I do agree with Baart (2001) and others, that establishing a trustworthy relationship between chaplain and client can provide meaning and can humanize people. See also Pembroke (2002). The discussion of the importance of interventions and relationship can also be found in other professions, such as in psychotherapy (Van Unen, 2007)

‘relational security’, ‘worldview plausibility and vitality’, and ‘spiritual conformity’,⁴¹

Finally, in a recent scoping review of Dutch chaplaincy literature, Visser et al. (as found in Damen, 2022), assessed six goals: worldview vitality and plausibility, processing life events, deepening spirituality, relational affirmation, exercising freedom of religion, and finally well-being at the center of their model.⁴² Several of these goals were also divided into subgoals. It remains unclear how the various goals are related. Are they all part of well-being? And is worldview vitality expressed in how people process life events, or are those separate phenomena? The study does not offer conceptual reflection on the six goals. Nevertheless, gleaning those goals is a valuable step for discussing and conceptualizing chaplaincy’s goals in relation to various worldview perspectives.

This leads to the conclusion that chaplaincy is inherently value-oriented but is less accustomed to thinking concretely about goals. In recent years, there is more openness towards thinking about goals and the studies of Smeets, Smit and Visser et al., offer a fruitful basis for the further conceptualization of chaplaincy’s goals and central values. Inductive analysis of the case studies gathered in the CSP might provide a new perspective on the matter.

3.4.2 Expertise

To pursue the values and goals that are vital to chaplaincy, chaplains employ their expertise. In Chapter 2, I argued that expertise consists of a knowledge base that is distinctive for the profession and implies discretion as a fundamental feature of professionalism. From this perspective, I elaborate on three issues in order to explore chaplaincy’s expertise. First, I will address the domain in which chaplaincy operates in order to conceptualize the distinctiveness of chaplaincy. Second, I elaborate on the question which knowledge plays what kind of role in chaplaincy. Finally, I refer to an influential discussion in the profession that is related to the opposition of intervention and presence which I discussed in 3.3.1. The issue of discretion is touched upon in the course of the discussion.

41 Relational security refers to the fundamental trust in the O/other. Worldview vitality and plausibility refers to the extent to which one’s worldview is experienced as appropriate and supported by the social and cultural environment. Spiritual conformity indicates the extent to which one lives one’s life in response to the spiritual call of life itself (Smit, 2015, pp. 154-156). Smit also acknowledges that the goals of chaplaincy can often only be achieved indirectly. He therefore distinguishes between a ‘pursued goal’ and a ‘hoped-for’ goal. For more on this distinction, see 9.2.2.

42 In the *Dutch Companion to Prison Chaplaincy*, the goal of chaplaincy is formulated as ‘restoration’, joining the movement of Restorative Justice (Van Iersel & Eerbeek, 2009).

*Domain: Worldview and Meaning*⁴³

The domain of chaplaincy has been discussed extensively in Dutch chaplaincy literature (Bouwer, 2002, 2003; Hanrath, 2000; Mooren & Walton, 2013; Schilderman, 2007; Van Iersel, 2010). Various notions are proposed and criticized, such as 'geest' (spirit), 'the existential', meaning and ethics, et cetera. An inductive study in mental healthcare regarding clients' interpretation of chaplaincy arrived at the terms *identity*, *humanity* and *spirituality* (Walton, 2014a). In international discourse, spirituality (e.g., Fitchett & Nolan, 2015; Louw et al., 2012; Massey et al., 2015; Mowat & Swinton, 2007; Snowden, 2012; Swift et al., 2015; Tabak, 2010), meaning 'making' (Park, 2013) and 'faith' (in a Fowlerian sense) are mentioned frequently. Providing an overview of the discussion is beyond the scope of this study. Instead, I elaborate on the domain description in the professional standard of the Dutch Association for Spiritual Caregivers, inasmuch as a standard can be considered a profession's self-definition.⁴⁴

The Dutch professional standard has a double focus on meaning and worldviews [Dutch: *zingeving en levensbeschouwing*], that consists of four dimensions: the existential, the spiritual, the ethical, and the aesthetic (VGvZ, 2015). The advantage of the definition is that it includes various aspects of meaning and worldviews, without reducing one to the other.⁴⁵ This multi-layered concept acknowledges the richness of chaplaincy and helps to communicate more concretely with other professionals regarding what is otherwise indicated with the rather undefined concept of 'spirituality' (Den Toom, Walton, et al., 2021). While remaining open for other definitions of chaplaincy's domain in the empirical part of the study, this definition aids focus in the interviews, especially as this definition was also used in the CSP (see 1.3).

Knowledge

How, then, can the knowledge of chaplains be characterized? According to the Dutch professional standard, chaplains' knowledge and skills consist of

- 43 Domain is understood as the distinctive content and orientation of a profession. I regard domain not ontologically, as if domains refer to separated spheres of life. Rather, I regard them as perspectives on aspects of life (cf. Mooren, 2008). While many domains overlap, each domain has its distinctive core. For a critical discussion of the distinction between 'perspective' and 'field', especially in relation to cooperation with psychologists, see Hijweege (2010).
- 44 Although all fields of chaplaincy are admitted to the professional association, it originated in the context of care and is still predominantly oriented to contexts of care. Therefore, chaplaincy contexts beyond healthcare might not always identify with this definition.
- 45 Another advantage of the definition is that it does not presuppose that every human being is 'spiritual', as people can define themselves to be non-spiritual, but that they are rather typified as searching human beings.

substantiative, process-related, and personal competencies. In the discussion of paradigms within chaplaincy, I noticed that the process-related and personal knowledge and competencies are strongly anchored in chaplaincy, while the substantiative knowledge received less attention.

The emphasis on the relational character and process of chaplaincy can be an indication that chaplains seek to provide tailor-made work and improvise a lot. While that is the very point of discretion, demonstrating why professions cannot be mechanized, the question remains on what basis chaplains exert their discretion. Notably, chaplains prefer not to speak in terms of knowledge, but rather of intuition or empathy (Walton, 2014a) as important aspects of their work. Jorna (1998, 2009), for instance, argued against the ‘scientification’ of chaplaincy. Instead, he pleaded for intuition, which is more an art than a skill and includes a mystical moment that is not rational. However, the difficulty with a notion like intuition is that intuition is hard to abstract from. Intuition mystifies rather than reveals what is going on. According to Clegg (2013), pastors and ministers withdrew from any accountability about what they do when they refer to intuition in order to conserve their identity in the face of the psychologization of the profession. As a consequence, they moved inward.

What the term intuition does indicate is that a word like ‘knowledge’ is not sufficient to describe chaplains’ professionalism. While most chaplains have been trained academically, they do not use their knowledge in an instrumental way. A more nuanced understanding of knowledge includes not mere static theories, but also practical knowledge in which theoretical knowledge, experience and creativity are combined. Also, from a spiritual perspective, one could stress the importance of not-knowing and being receptive to the transcendent or the Spirit. The latter is mostly emphasized in the paradigm of the spiritual professional. From a charismatic tradition, for instance, Van der Kooi and Van der Kooi-Dijkstra (2017) argue that professional knowledge is not sufficient but needs to be embedded in the chaplain’s spirituality. On the basis of personal involvement, chaplains must also be able to judge what they encounter in a normative way and should be receptive to the Spirit, of which they say: ‘we cannot organize this, it can only surprise us’ (p. 167).

Chaplaincy’s knowledge, after all, is not only knowledge *about* meaning and worldview, but also *from* a worldview perspective. Conversations with chaplains are not always explicitly about faith or religion (Liefbroer, 2020), but can be about many topics of life in a spiritual way, which presupposes lived, existential knowledge. The question ‘what does it mean to me to be ill’ is always intertwined with questions about humanity, the world, and God or the Ultimate. Therefore, the Dutch professional standard distinguishes

between substantive knowledge and personally-rooted knowledge. Until several decades ago, the emphasis in post-academic training, for instance by the CPE programs in many countries, was on the training of personally-rooted knowledge. The emergence of research as a means to professionalization indicates that chaplains' substantive knowledge will become more developed, for instance by theoretical knowledge.

Diagnostics and Methods

Related to the discussion on knowledge is how knowledge functions in chaplaincy care. In the Dutch context, there are two 'camps' that present themselves as mutually exclusive. On the one hand one finds pastoral (or worldview) diagnosis (Bouwer) and on the other hand the theory of presence (Baart) (Vlasblom et al., 2014, p. 92), setting intervention and presence in opposition to one another (see 3.3.1). While pastoral diagnostics was introduced in the Netherlands with the translation of Pruyser's work (Pruyser, 1978), the debate about it was kindled again at the transition from the twentieth to the twenty-first century with Bouwer's (1998) introduction of several models. Bouwer borrowed insights from the United States where diagnostics seemed to be more readily accepted. In the Netherlands,⁴⁶ the concept of diagnostics evoked a permanent upheaval, as diagnostics would focus on deficits, reducing people to their problems and religion to its function in presenting religious actions as interventions. It must be admitted that every method reduces reality in a way, which is hard to sell to a profession that stresses healing or a holistic perspective as its core (a.o., Jenner & Rebel, 1998). The response of many chaplains to reductionist methods, by refraining from them and promoting maximal openness, intuition and empathy, however, can be regarded as a reduction as well.

In more recent years, new attempts have been undertaken to bridge these dichotomies. Walton (2014b) proposes using multiple methods rather than abandoning the methods and relying solely on empathy. Methods help 'where empathy and intuition come to their limits, where the strange, the unintelligible and that with which one cannot empathize announce themselves' (Walton, 2014b, p. 16). Smit (2008) also seeks to combine both the presence approach and interventionist thought. He stresses that one can only be able to assess a client's situation when one is really present, and the other way around, although he acknowledges that both have a different approach to meaning and human beings. Whereas Walton (2014a) observes

46 However, this was not only the case in the Netherlands. For example, Canadian chaplains who participated in research on assessment tools felt these tools as 'reductionist, not person-centered, cold and a bit paternalistic' (St James O'Connor et al., 2005, p. 104).

that the use of methods is rising among chaplains, it still remains a contested subject.

In conclusion, one could observe that while the personal, lived knowledge has received much attention in chaplaincy literature, the role of substantive knowledge and the use of methods is rather underrepresented. I regard the juxtaposition of the two in literature as a false opposition, as chaplaincy's expertise in meaning and worldview presupposes that both are necessary.

3.4.3 Positioning

As I showed in Chapter 2, professional practice does not take place in a vacuum, but is always embedded in a profession, in an organization, and in society. The embeddedness demands active loyalty, assertive cooperation and transparent legitimation. In the present section, I elaborate on two themes in chaplaincy literature that shape the way chaplains position themselves. The first issue is that of the views on endorsement in the profession. The second issue relates to chaplains' understanding of sanctuary as denoting a special position in an organization.

Endorsement in Chaplaincy: Internal Legitimation

Endorsement is the institutional mandate chaplains perceive from religious or humanist organizations, granting the authority to act as their representatives. While the language of 'mandate' and 'authority' might be misleading, endorsement also indicates the identification of chaplains with these traditions and the values they stand for. As such, endorsement pertains both to the values of chaplains and to their positioning. Until 2015, chaplains in the Dutch Association of Spiritual Caregivers were always endorsed by a religious or humanist institution. In 3.4.1, I mentioned that endorsement has been intensely debated in the Dutch context, primarily in relation to the positioning of chaplains (vgvz, 2010). The central question was about the value of endorsement as a requirement of membership in the professional association in plural times. In recent decades, however, endorsement has become contested. The question centered on what value obligatory endorsement has for membership in the professional association in a pluralistic society.

Several developments contributed to a shift in understanding. First of all, some chaplains adopted an ambivalent attitude towards their endorsement due to their own secularization. Secondly, Dutch society became more secular and pluralistic. As a consequence, a chaplain's office or endorsement is less appreciated by clients and increasingly differs from the client's worldview. In the third place, developments in healthcare functioned as catalyst for the shift towards professionalism. Walton (2019) and Huijzer (2017)

mention the replacement of the National Hospital Council (NZR) by several branch organizations that did not promote endorsement. Combined with the rise of new educational programs (at universities of applied sciences and non-endorsed masters), the supply and demand of non-endorsed chaplains grew. In discussions on the issue, a distinction was made between professionals and confessionals (Hanrath, 1997, 2000).

Heitink (2003) and Hanrath (2000) tried to avoid the bipolarity of the discussion by adding a third pole: endorsement, profession and person. All three elements play a role for chaplains and represent respectively the authority, capability and suitability of the chaplain.⁴⁷ Although the model did not end the debate, it was very influential. One of the reasons might be that profession and endorsement stay separated in the model, in which endorsement is associated with the spiritual and the profession becomes a rather neutral or secular term (I return to this issue in 9.4.2). In the present structure, this bifurcation is also seen in the structure of internal legitimation. On the one hand, there is a quality register (SKGV); on the other hand, endorsement is requisite. The relation between the two is, however, rather unclear.

Faced with those developments, the professional association discussed the matter several times and made gradual decisions. First, endorsed humanists were admitted to the profession in the 1980s. Based on a study on the value of endorsement, commissioned by the professional association, the decision was made to admit non-endorsed chaplains in 2013. The decision led to the inception of the Council for Institutionally Non-Endorsed Chaplains (RING) to safeguard the quality of chaplains by testing their 'worldview competence' (Körver & Dam-Oskam, 2015).⁴⁸ In this respect, the RING adopts the role of the endorsing institutions. Walton (2019) interpreted this step, in addition to the earlier secularization of endorsement, as its individualization.

In sum, chaplains have extensively discussed the structure of internal legitimation. It leaves open the question of how chaplains transparently legitimize themselves externally. Endorsement, be it institutional or not, is primarily a credential to enter the profession, more than providing a continual structure of internal legitimation. As it is not clear how the quality register relates to endorsement, it remains a question how endorsement serves as a way of legitimation.

47 Other conceptualizations are possible as well, such as that of Van de Spijker (1984) who differentiates between the legal, traditional, archetypical competencies of authority, and the pastoral-theological, communicative and personal competences of capability. Note that in this conceptualization, profession and endorsement are more integrated.

48 This test consists of one's life traditional biography, a case, and a text in which they explain to a chaplain and two clients what they stand for (Körver & Dam-Oskam, 2015, p. 20).

External Legitimation: Sanctuary and Cooperation

The second issue, the position of chaplains in an organization, is related to the first. Traditionally, chaplains were appointed by both a religious or humanist institution and a care or government organization, leading to a double loyalty. The position of chaplains has often been regarded as that of an insider-outsider in an organization. While the benefit is that chaplains can adopt a critical role towards the organization, the reverse side is that their position was generally rather isolated. Over time, there was a recurring question about the extent to which chaplains should be integrated in an organization (Körver, 2014; Schilderman, 2015; Smeets, 2006; Van der Wal, 2009). From the perspective of an organization, it could be expected from professionals within the organization that they collaborate on a shared goal. However, how each contributes to that goal can differ. As I argued in Chapter 2, in the ideal-typical understanding of professionalism, a profession does not coincide with the organization (that would be bureaucracy).

In the discussion on integration, the issue of sanctuary often occurs. Sanctuary, first of all, indicates the free space offered to clients to speak confidentially to a chaplain. The matters to be discussed in the *sanctuary* are analogous to its meaning 'holy'. Originating from religious confidentiality, clients can unconditionally speak about their fears, shame, faith, their issues with the organization, and other life issues. In the process of integration, confidentiality can come under pressure, since integration implies communication on one's practice with others. There are various views on the desirability of, for instance, charting in chaplaincy (Peng-Keller & Neuhold, 2020), varying from rejecting charting to charting about the content of the encounters. A recent white paper from the European Research Institute for Chaplains in Healthcare (ERICH) asserts that charting is important for chaplaincy for several reasons: better care for clients, professional development, collaboration with other professionals, and shaping spiritual care policy (Vandenhoeck et al., 2021). Yet it can be noticed that charting behavior differs for each setting. In a 2017 survey of Dutch chaplains (Den Toom, Kruizinga, et al., 2021), the majority of chaplains in hospitals and nursing homes charted (90%), while a minority charted in mental disability care (26%) and mental health care (19%). In prisons and the military, none of the chaplains charted.

Interestingly, the issue of sanctuary is not only advocated from the perspective of clients, to safeguard the confidential space; it also functions as an argument for chaplains to refrain from collaboration and charting. In this case sanctuary stands for a sort of professional autonomy to set one's own goals and to act according to one's own judgement, without being

subjugated to organizational goals.⁴⁹ Sanctuary then becomes a place where the 'logic' of an organization is interrupted. In my view, professional autonomy is indeed part of the discretion of a professional but should not lead to isolation in an organization. At the same time, sanctuary points to an inescapable tension between confidentiality and transparent legitimation, as many forms of legitimation (e.g., charting) reveal something of what clients confide to chaplains, thereby risking some violation of confidentiality. However, this might not be entirely different from other professions and their professional confidentiality.

In sum, confidentiality is a vital condition for chaplaincy. Nevertheless, chaplains are integrated in institutions in which they seek to collaborate for the sake of the client. Depending on the context, that gives rise to a tension between confidentiality on the one hand, and communication on the other. Chaplains seek for a balance between both. Communication with the client about what they reveal in charting is one way to reduce the tension. While collaboration is increasingly sought in many contexts (e.g., Bulling et al., 2013; Taylor & Li, 2020), it might be that it is not appropriate in every context.

3.5 Conclusion

In this chapter, I have explored how chaplains' professionalism is conceptualized in chaplaincy literature. In this conclusion, I first summarize the main insights gained in the chapter, followed by a short reflection on the conclusion. Second, I expound on how the chapter informs the empirical research.

3.5.1 Summary

In this chapter, I related the rather generic model of professionalism in Chapter 2 to the context of chaplaincy, in order to provide sensitizing concepts for the empirical part of this study. The chapter started with describing how the present study is connected to earlier studies on pastoral care and professionalism. Then, I sketched three paradigms in chaplaincy: the presence approach, normative professionalization, and the research-informed profession. While the first two have settled into chaplaincy discourse, the third is emerging. The strength of the presence approach and that of normative professionalization is the emphasis on the values and normative character of professionals. In particular the presence approach stresses

49 This perspective is more predominant in contexts of total institutions (Goffman), in which state control is relatively high. For an interpretation of sanctuary in the field of prison chaplaincy, see the work of De Witte (2015).

the primacy of the clients and what benefits them. A serious weakness in both theories, however, is that the role of substantive knowledge in chaplaincy is not clear. It is revealing, in this respect, that both theories are also adopted outside of chaplaincy in other people professions. The paradigm of the research-informed profession pays more attention to the knowledge base of chaplains. However, while the paradigm allows for the exploration of clients' needs by means of research, reflection on the values of the profession is not inherent to the paradigm.

Subsequently, the three aspects of chaplains' professionalism were discussed. With regard to the value orientation, a distinction was made between values and goals of chaplaincy. First, it became apparent that there is little consensus in chaplaincy on the central values of the professions. This might be partially due to the fact that the values are informed by chaplains' worldviews, which are increasingly pluralistic. While the worldview identity of chaplains is important, it has primarily been discussed by the profession with regard to positioning. Second, regarding chaplains' goals, it was noted that chaplains are less accustomed to thinking concretely about goals. In recent years, there has been more openness towards thinking about goals, and the studies of Smeets (2006), Smit (2015) and Visser et al. (Damen, 2022) offer a fruitful basis for the further conceptualization of chaplaincy's goals and central values.

With respect to the expertise of chaplains, it has been argued that the domain of chaplaincy can be characterized in accordance with the Dutch professional standard as meaning and worldview, with four dimensions: the existential, spiritual, ethical and aesthetic. With respect to chaplains' knowledge, it was observed that while personal, lived knowledge has received much attention in chaplaincy literature, the role of substantive knowledge and the use of methods is rather underrepresented. I consider the juxtaposition of the two in literature to be a false opposition. Chaplaincy's expertise on meaning and worldview presupposes various sorts of knowledge and approaches: intuition and theoretical knowledge, lived knowledge, empathy, and methodical approaches.

Finally, regarding the positioning of chaplains, two issues are relevant: the internal legitimation in relation to the role of endorsement and the external legitimation in relation to collaboration and sanctuary. First, chaplains have discussed the structure of internal legitimation primarily in terms of endorsement. The question was whether endorsement can serve as a transparent and continual form of legitimation if that endorsement, whether institutional or not, is primarily a credential to enter the profession. The quality register, instead, now serves as a means for internal legitimation, although its relation to the substantive side of endorsement remains open.

Second, as confidentiality is a vital condition for chaplaincy, chaplains seek a balance between confidentiality and integration. Integration, after all, presumes communication on the care chaplains provide. That becomes particularly apparent in the practice of charting. While collaboration is increasingly sought in some context, it remains ambiguous in other contexts.

There seems to be no uniformity in conceptualizing the profession of chaplaincy. Ambivalence is experienced in relation to several aspects of professionalism, which are often expressed in dichotomous terms (e.g., knowledge-intuition, presence-intervention, sanctuary-integration, et cetera). As this chapter serves as a heuristic step in which sensitizing concepts are explored for the sake of the empirical part of the study, I did not intend to develop a coherent conceptualization of chaplains' professionalism. After all, that would risk the possibility of excluding some chaplains' views on professionalism *a priori*, and thus not including their experiences and perceived changes in the analysis. Instead, the sensitizing concepts will help to explore how chaplains' professionalism was affected. To account for the role of these sensitizing concepts in the empirical study, I now elaborate on how insights from this chapter informed the interview guide.

3.5.2 Implications for the Empirical Study

Several implications of the empirical study can be formulated. After discussing each implication, I refer to interview questions that were drawn from those implications.

First, as there is no unifying and coherent concept of the profession in chaplaincy literature, the empirical study needed to be sufficiently open to include various concepts of chaplains' professionalism. To that end, I started each interview by asking chaplains to describe their view on the profession (Interview 1, questions 1-4).⁵⁰ That also helped to see where chaplains' views on their profession shifted over time.

Second, the three paradigms described in this chapter all imply different views on the role of (scholarly) knowledge. Therefore, I asked the chaplains what their motivation was for participation in the CSP, and how they combined their role of chaplain and researcher (Interview 1, question 5).

Third, I adopted the threefold model of professionalism in the participant observation and the interviews (and later in the survey). That included a focus on the values and goals that were explicitly or implicitly expressed by the chaplain-researchers (Interview 2, question 2). In addition, as chaplaincy is becoming more pluralistic and professions are value-oriented, I

50 For the interview guides, see Appendices 4.3 and 4.4.

asked about the interaction between the various worldviews in the research communities (Interview 2, question 6). Regarding chaplains' expertise, the format of the CSP explicitly asks the chaplain-researchers to describe their interventions and the methods and theories involved. As I noticed that many chaplains were not accustomed to speaking about their work in such terms, I explicitly addressed how they related to those terms and how the use of unfamiliar terms might have affected them (Interview 3, question 9). Also, I addressed their relationships to other professionals and the institution to explore how chaplains' positioning had been affected (Interview 2, question 7).

Fourth, the domain description of chaplaincy in the CSP was in accordance with that of the professional standard. As various notions are used for the domain in the field, I specifically asked how they related to the domain and what the use of the domain description yielded for the analysis of case studies (Interview 2, question 6).

Fifth, as the professionals were interviewed on the perceived change in their professionalism, the clients' perspective could have disappeared from sight. While the clients and their needs are present in every case study, I sought to include the perspective of clients more. To that end, I asked for concrete answers in the interviews that indicated how the client might benefit from chaplains' changed professionalism. Furthermore, I asked the chaplains to answer some questions from the perspective of the client.

METHODS

Chapter 4

Methodology

In the Introduction, I formulated the research question that guided the research as follows: *How can the perceived change in chaplains' professionalism as result of their participation as chaplain-researchers in the Case Studies Project, be described, analyzed and further interpreted?* In Chapter 2, I explored the concept of professionalism in general, leading to the threefold model of value orientation, expertise and positioning. Subsequently, I related the generic model to chaplaincy literature in order to come to a sensitizing and heuristic concept of chaplains' professionalism. The empirical study was designed and conducted on the basis of these considerations.

In this chapter, I account for the methods used in the study and the methodology that underlies the design of the study. I designed the empirical study as a mixed-methods study, in which different goals were used to aim for different ends. First, I explain why I chose this mixed-methods approach and how the methods are related to each other (4.1). Then, I discuss the purpose and design of each method, how it was conducted, and how the results were analyzed (4.2-4.6). That is followed by an assessment of the quality of the research (4.7). Subsequently, while theology has played a role in various stages of the study, I look back on its role from the perspective of public practical theology, as laid out in the Introduction (4.8). In addition, I reflect on how my own position has played a role in the study (4.9). Finally, I account for ethical aspects in the study (4.10).

4.1 Mixed Methods: Different Goals, Different Methods

The object of the study is chaplains' professionalization, of which the Case Studies Project serves as a case study in itself.⁵¹ The notion of professionalism includes chaplains' value orientation, knowledge and skills and their embedment in the context of practice (see Chapter 2). In the Introduction, I indicated several reasons for a focus on the changes chaplains perceived

51 I regard this study as a case study, in line with Bryman, as 'extensive examination of a single case, in relation to which they then engage in a theoretical analysis' (Bryman, 2012, pp. 70-71). The CSP, then, is a case of the phenomenon of being a chaplain-researcher. Thus, the CSP as case study in itself differs from the understanding of the 'case study' within the CSP, which is defined as 'an informative story with methodical description and reflection in which the accompaniment process and the contribution of chaplaincy care are demonstrated and argued with the intent of identifying good practices' (Walton & Körver, 2017, p. 260).

through participation in the project. First, it was not feasible to ask clients to report on the changes in the care they received. Second, I argued that due to the long duration of the CSP and the multitude of influences on the chaplains, it was not feasible to conduct a more experimental design, in which the influence of A (participation in the CSP) on B (chaplains' professionalism) could be traced. Chaplains' values, knowledge, and goals might be indirectly observed in practice, but are to be found primarily in chaplains' self-expression. Nevertheless, I did not only focus on chaplains' self-reports, but paid particular attention to changes in reported behavior.

During the research process, different sub-goals required different methods. Van Lieshout (2018) has argued that various methods and approaches can be used in various stages of the research process. In a similar manner, the mixed-methods approach allowed me to study the chaplains' perceived changes in their professionalism from multiple angles and with multiple purposes.

The mixed-methods study was designed as a *sequential exploratory study*. In sequential exploratory studies, the emphasis is on the qualitative approach, and the quantitative approach is used 'to assist in the interpretation of the qualitative findings' (Creswell, 2009, p. 211). A qualitative approach was prevalent for several reasons. First, there are few empirical studies on chaplains' professionalism (Den Toom, Kruizinga, et al., 2021). Therefore, a design was needed that explored the subject in an open manner. Qualitative methods provide the opportunity to explore a fairly unknown field. Moreover, they are sensitive to discovering new elements in a more inductive way, since they are flexible and stimulate the iterative process of focusing, discovering and adjusting the focus. Second, there is no consensus in the profession on what the professionalism of chaplains entails, or should entail, partially due to the various worldview perspectives on the profession (see Chapter 3). To do justice to the participants' views on chaplaincy, I began with a relatively formal model of professionalism to sensitize the study. While the formal model guided the focus of the study, a more inductive approach was taken to explore the chaplains' views and experiences. The exploratory qualitative design helped to gain insight in two aspects. First, to seek understanding of what 'participation in the CSP' entailed, participant observation was conducted. Second, to describe how chaplains perceived a change in their professionalism, semi-structured interviews were conducted in several phases, including member checks. It was then that a quantitative survey was conducted to include all participating chaplains in the CSP in order to validate and generalize the qualitative findings.

Based on my understanding of public practical theology, I not only analyzed chaplains' perceived change, but also responded to the findings

with theological and philosophical reflections. I submitted those reflections to dialogue with the participants of the study in focus group interviews. While the initial qualitative and quantitative parts of the study aimed at understanding the chaplains' experiences and changes, this stage aimed at theory-building in a dialogical manner. As such, this can be called a transformative approach, due to the intent to contribute to the development of the profession and professionals. Although a mixed-methods approach is challenging and time consuming due to the many sorts of data and methods, it provides multiple perspectives on the changes in professionalism of chaplains that are inductive, validated, generalizable, and transformative.



Figure 4.1. Timeline of Empirical Methods.

4.2 Stage I: Participant Observation in RC and RCG

4.2.1 Purpose

I began the empirical study by conducting participant observation in all Research Communities (RC) as well as in the Research Collaboration Group (RCG)⁵² with a twofold purpose. I first used participant observation to gain insight into the working of a RC, because the specific way of conducting research in the CSP is relatively unknown and new.⁵³ Complementing the theoretical reflections on the design of the CSP (e.g., Walton & Körver, 2017), participant observation in the RC and RCG sought understanding of

52 The Research Collaboration Group consisted of the scholars that presided over Research Communities (RC) and was complemented over time by six external researchers who were interested in the project. In the RCG, the development and working of the RCs was shared, emerging problems were discussed and initial results were gleaned.

53 Although there is research about e.g., professional learning communities as a form of action research, those forms of research are mostly problem-guided and explore answers or solutions. Moreover, those groups are generally not organized around the focus on the profession as a whole, but on particular issues in practice (see e.g., Huang, 2018; Samaras et al., 2008).

how the research was actually conducted, including differences between the RCs. In the second place, observation was aimed at gaining insight into the discourse on professionalism in the research communities, thus helping to refine the interview guide.

4.2.2 Research Setting

I gained access to the groups by addressing the leaders of each RC, who functioned as *gatekeepers* (Zaitch et al., 2016, p. 292). The research setting can be characterized as both open and vulnerable, calling for a trusting relationship between the researcher and the participants. The groups are open since the participants are aware of and have agreed to be part of a larger study and therefore partially an 'object' of study. At the same time, participation in the groups is vulnerable, since the participants shared case studies on their own care for clients, exposing their professional behavior and personal style. That could lead to feelings of anxiety or discomfort, for instance, about how other participants evaluate one's professional behavior. I was aware that that might lead to defensive strategies such as withholding information, concealing vulnerabilities or providing an idealized picture of the reality of practice (cf. De Waele, 1992).

4.2.3 Role of the Researcher

One of the ways in which I intended to foster trust was by introducing myself as researcher *and* chaplain. Whereas my role as researcher was *overt* or *obtrusive*, my experience as a chaplain helped me to become an insider. According to Zaitch et al. (2016, p. 302), the role of a familiar outsider can engender the greatest amount of openness of the respondents. On the other hand, my experience as a chaplain could also have hindered my observation. Therefore, I tried, as far as possible, to adopt a quasi-naïve role of the curious researcher who seeks knowledge, instead of the researcher as an authority who is knowledgeable (see also 4.9 and 4.10). In that role as familiar outsider, I alternated emphasis on observation of the group process and on participation, trying to integrate into the group process.

4.2.4 Observation

During the participant observation, the following questions guided my observations: What is the characteristic dynamic of each RC? How do the participants perform their role as researcher? How do the participants speak about their values, expertise and positioning in the RCs? What are relevant criteria for the sampling of participants for interviews?

The observation form is found in Appendix 4.2. In addition to the above questions, I included six tensions on professionalism, derived from literature,

to see if they played a role in the discourses. Next, I reflected on my own feelings, perceptions and role. During the observations, I made field notes of my observations and reflections. Soon after the observations, I carefully worked up the field notes into a description of the RC from memory, using as many verbatim quotes as possible. In the notes, I distinguished between descriptive and reflective notes. While in the first I tried to describe the phenomena as factually as possible, in my reflective notes I added analyses, literature, questions, obscurities, etc., on the basis of my observations (cf. Zaitch, 2018).

4.2.5 Interpretation

Participant observation provided a good impression of the CSP in general as well as of the particular dynamics of the various RCs. That impression helped me to formulate the interview questions and provided a framework in which to understand the chaplains in the interviews. In particular, I observed differences in the way the format was applied, the methodical rigor of communities, and the role of the research leaders regarding theoretical analysis (see Chapter 5). Those observations influenced the questions that were posed to each of the chaplains.

4.3 Stage II: Interviews

4.3.1 Purpose

After the initial observations, interviews were conducted to acquire an understanding of the chaplains' understanding of what the professionalism of chaplains entails, their experiences as chaplain-researchers in the CSP, and perceived changes in their professionalism. As was argued in 4.1, interviews provide the opportunity to explore a subject that has not been studied extensively (Creswell, 2009; Wester, 2019), and are an excellent manner to speak in an integrated way of both behavior and thoughts and values. In addition, interviews provide the opportunity to not only get insight into the *result* of the influence of participation in research on chaplains' professionalism, but also into the *process* of change.

4.3.2 Sampling

Respondents for the interviews were selected by *criterion-based sampling* (Bryman, 2012, pp. 418-419; Evers, 2007, p. 25) in order to include as much variety as possible and thus cover the variety among the participants in the CSP. Four criteria played a role. First, I selected one participant from each Research Community, representing a specific field of work, in order to indicate distinguishing characteristics for each *field of work*.

Second, participants were selected by *age*. The assumption was that there might be a relevant difference between respondents who received their initial education in a time that engaging in research was not common and younger chaplains who were more familiar with conducting research as a part of their education. Participants were selected, each from a different age group (i.e., 20-30, 30-40, 40-50, 50-60, >60). The age of participants in the CSP was not equally distributed, as is shown in Table 4.1.⁵⁴ Therefore, for the first sampling, I selected two participants from the age group of 40-50 and one from each of the other groups. For additional interviews (see 4.3.6) another sampling was taken from the age groups of 20-30, 50-60, and 60+.

Table 4.1. Representation of Age Groups in the CSP and the Sampling^a

Age groups	20-30	30-40	40-50	50-60	60+
# chaplains in CSP	3	3	12	20	10
# chaplains in study	2	1	2	2	2

^a This table represents the situation in January 2019.

Third, participants were selected on the basis of *worldview affiliation*, as different worldviews could contribute to different understandings of and values regarding chaplaincy, resulting in particular ways of working. Eight worldview affiliations were represented in the CSP (Protestant, Roman Catholic, Humanist, Buddhist, Jewish, Islamic, Hindu and Non-affiliated⁵⁵). I selected chaplains from the Christian and Humanist denominations, as these are predominant in chaplaincy and the CSP (see Table 4.2), non-affiliated chaplains, as this group is relatively new and scarcely studied, and a Hindu chaplain, to include one of the minority religions.

54 A reason for this, might be that the CSP asked experienced chaplains to participate in the project. Another reason is that in 2017 the mean age in the Dutch Association of Spiritual Caregivers (vgvz) was 54 (Liefbroer & Berghuijs, 2019).

55 Non-Affiliated chaplains can register with the Council of Institutionally Non-Affiliated Chaplains (SING), pertaining to chaplains that are not formally affiliated with an official worldview institution. Chaplains in the professional association (vgvz) need to be endorsed by either a worldview institution or the SING. Non-affiliated chaplains in the CSP are not necessarily registered with the SING.

Table 4.2. Overview of Participants Characteristics. (N = 48)^a

Characteristic	n (%)
Gender	
Female	29 (61)
Male	19 (39)
Age (years)	
Mean	53
Std. Deviation	9.7
Field of Work	
Nursing Home / Hospice	5 (10)
Hospital	13 (27)
Defense	5 (10)
Mental Health Care	8 (17)
Prison Chaplaincy	8 (17)
Mental Disability Care	2 (4)
Primary Spiritual Care	2 (4)
Other work settings	5 (10)
World View Endorsement	
Protestant	16 (33)
Catholic	15 (31)
Humanistic	7 (15)
Non-Affiliated	2 (4)
Buddhist	1 (2)
Hindu	1 (2)
No Endorsement Reported	6 (13)

^aNote that not all participants completed the survey.

Finally, participants were selected according to *gender* for which I did not aim at a fully equal distribution but sought to include both female (4) and male (2) voices. In presenting the results of the research, I refer to their pseudonyms, with a number indicating a first (1), second (2), or additional (3) interview. An overview of all transcripts and their names can be found in Appendix 4.2. Below, I provide an overview of the interview respondents with their pseudonyms and research communities (Table 4.3.).

Table 4.3. Overview of Respondents' Pseudonyms and Research Communities.

Pseudonym	Research Community
Ivan	Military
Eline	Mixed
Quinten	Prison
Marijn	Elderly Care
Simone	Hospital Care
Maaïke	Mental Health Care
Sandra*	Elderly Care
Loek*	Mixed
Blaise*	Prison

* These respondents were selected for the additional interviews, see 4.3.6.

4.3.3 Design and Implementation

Semi-structured interviews were designed in two rounds and were conducted at the workplace of the participants. I chose to conduct the first interviews halfway through the project for several reasons. First, as the CSP had started a year before the PhD project began, a baseline interview was no longer possible. Second, I prioritized participant observation over the interviews, as the observations might inform the sampling and interview guide. Third, I expected that halfway through the project, the participants might already have experienced some changes in their professionalism. In the initial interviews (January-February 2019), profiles of the participants and their initial experiences in the CSP were explored. The interviews focused on three aspects: the participants' views on 'good' chaplaincy, their experiences in doing research in the CSP, and the perceived changes in their daily practice as a result of the CSP.⁵⁶ The interview scheme was tested in two pilot interviews in line with Bryman's suggestion to 'gain some experience' with pilot interviews (Bryman, 2012, p. 474) to test the questions. Subsequently, I was able to reflect on my style of interviewing. The main questions of the interview scheme were put to every participant, but subquestions differed. For the sake of validity, I frequently asked for examples, concrete behavior, et cetera, to illustrate the perceived changes (cf. Evers, 2015, pp. 32-34). The participants found it difficult to provide concrete examples. I reflect on this observation in 4.4.2. The duration of the interviews was between 86 and 98 minutes, with one exception of about 112 minutes.

⁵⁶ See Appendix 4.3 for the interview scheme of interview 1.

The second round of interviews was conducted about 9-12 months later (October 2020 – February 2021) to gain insight into the process of participation in the CSP and possible changes in the professionalism of the respondents, and to clarify and deepen themes from the first round of interviews that had been compared. The interview guide was based on an initial analysis of the first interviews, participant observation, and of the cases that the respondents had submitted to their respective RCS. Besides generic issues on their continuing experience in the CSP, I included themes that were mentioned frequently in the first interviews (e.g., ‘awareness’, ‘depth in conversations’) or that I had expected but were not often mentioned (e.g., the role of meaning and worldviews along with the existential, spiritual, ethical and esthetic dimensions, and the influence on their collaboration with other professionals and their relation to their organizations). Also, as I noticed that many perceptions were hard to analyze due to the rather general and at times diffuse answers of the respondents, I not only adapted the questions but also the focus. This included a shift from an inward focus (ideas, convictions) to an outward focus (behavior), focusing more on concrete answers and examples. Next, I was more reserved in expressing recognition, as I noticed that showing recognition did not stimulate the respondents to elaborate on experiences. While I prepared specific questions for each of the participants connected to themes from the initial interview, the generic interview scheme was the same for all (Appendix 4.3). The duration of the interviews was between 95 and 120 minutes.

4.3.4 Data Recording, Transcription and Storage

Audio recordings of the interviews were made using my mobile phone or an audio device. Audio and video recording of the member checks (4.3.5) and focus group interviews (4.6) were recorded via Zoom. Data were securely stored following the Dutch academic rules for data protection. Afterwards, data was manually transcribed verbatim using transcription software f4transkript, version 7. Data was imported into qualitative data analysis software Atlas.ti⁵⁷, to be analyzed by myself.

4.3.5 Member Checks

Member checks were conducted for several reasons. First, I aimed to validate the findings of the interviews by providing the respondents an opportunity to correct false understandings. Second, the fact I have been a chaplain myself and affiliate with Protestantism might have biased my

57 During the research process, I used various updates of Atlas.ti, beginning with 7.5 in 2019 and ending with 9.1.

interpretations. Third, by conducting member checks I aimed to be more inclusive for the participants diverse views.⁵⁸ The member checks were designed as semi-structured interviews. Each of the respondents received via email a descriptive summary of the first two interviews and a document with my reflections and analysis. The respondents were asked to first read the narrative summary and to mark passages where they thought I had not understood them correctly and passages that they believed to be fundamental. I asked them to then read the interpretative document and to formulate a response.⁵⁹ Due to COVID-19 measures in the Netherlands, which in May 2020 severely limited travel and contacts, the interviews were conducted online via Zoom. The duration of the interviews was about 45-60 minutes, with one exception of about 110 minutes.

As a heuristic framework, I used the frame of Madill and Sullivan (2018) who distinguish between perceiving a member check as a 'mirror' and as a 'portrait' to negotiate differing views between the respondents and the researcher. When respondents conceive the research as mirror, they expect the interviews to 'reflect the objective truth', although it might be revealing to them. When respondents conceive the research as a portrait, they rather assume that the research provides an 'impression of reality filtered through researchers' subjectivity and analytical lens' (p. 12) That distinction helped to evaluate the respondents' proposals for adjustments of the analysis. The adjustments that were proposed by the participants concerned mainly some nuances or the use of words that had another connotation. A notable observation was that many definitive and strong utterances that had been literally transcribed from the original interviews were nuanced during the member checks.⁶⁰ Interestingly, the member checks provided additional data to include in the analysis.

4.3.6 Additional Interviews

After the interviews, member checks and analysis, I decided to expand the qualitative part of the study by conducting additional interviews. Additional

58 Especially in research in which participants are also stakeholders of the research, reflection on agency and power is needed. Madill and Sullivan provided an empirically grounded tool for reflection that is needed, 'recognizing that these parties are likely to inhabit worlds premised on different beliefs, values, and practices' (Madill & Sullivan, 2018, p. 3). For a more critical approach to the epistemological assumptions and ethical consequences, see Morulsky (2021).

59 Questions included: In what do you recognize yourself? What raises questions? Where do you disagree or agree?

60 This raises issues on the validity of interviews without a member check. A few of the most distinct expressions that could be fundamental or exemplary in the analysis of the interviews, were now appraised as exaggeration or matter of speech, though this was not clear from the context of the interview.

data was produced to confirm and check the major findings from the first round and to look for new data that might challenge and add to those findings (falsification). For the additional interviews, *purposive sampling* was used. I first selected three participants. Had saturation⁶¹ not been attained, I would have selected another three participants. As chaplain-researchers from the RC hospitals and mental health had each published a chapter in which they reflected upon their experiences (Berkhout, 2020; Weeda & Muthert, 2020), I chose to select participants from other RCs. Based upon the analysis and in relation to the participant observation, I had the impression that the interviews conducted with members from the mixed RC, that of elderly care and of prison chaplains, were the least representative for their RC. Therefore, I selected participants from those RCs with a preference for men with regard to balance in gender.

The additional interviews were semi-structured and included the central questions from interviews 1 and 2 (see Appendix 4.4). Also, I presented a preliminary analysis of the prior interviews⁶² to the additional respondents at the end of the interview, to check to what degree those results were recognized by them. Due to COVID-19 measures that limited travel in the summer and fall of 2020, the interviews were conducted online via Zoom. The duration of the interviews was between 83 and 114 minutes. Although the interviews provided new examples of themes from the previous interviews, and were therefore included in the analysis, the data did not yield new ideas, so that saturation seemed to have been reached. Therefore, the qualitative phase of empirical research was completed here.

4.4 Qualitative Data Analysis

Qualitative data analysis was conducted on all interviews. While in reality the interplay between interviews and data analysis was an ongoing, iterative process, I reflect on it separately. Analysis of qualitative data is a creative and systematic process. To strengthen reliability, a transparent account of the procedures followed and decisions made in the process is provided in the present section (and in section 4.9). For analysis, I used several analysis techniques to study the data from multiple angles. Here, I adhere to the strategy of *thick analysis* as coined by Jeanine Evers (2016), stressing the pragmatic use of analysis techniques rather than a programmatic use of one strategy.

61 Saturation indicates that new data does not add new information to the previous interviews, which is an indication that the research has a complete view of the breadth of the research object. Saturation is an important criterion for validity in qualitative research (Baarda et al., 2005; Bryman, 2012).

62 That is, four ways in which chaplains became 'aware' in the CSP. I elaborate on these findings in chapter six.

4.4.1 Initial Coding and Analysis

After the first round of interviews, I coded the interviews manually with the help of the computer program Atlas.ti. Coding is a heuristic activity (Evers, 2015, p. 61-62) that categorizes and rearranges data in order to understand basic patterns, themes and motives. I started coding with a broad scope, including respondents' views on chaplaincy, experiences in their work, motivation to participate in the CSP, experience within the CSP and the perceived change in their professionalism. Alternately, I used open and thematic coding in this phase. This led to 833 codes, which were then rearranged and axially coded (Bryman, 2012; Strauss et al., 1998) to 645 codes. The coding of several interviews was discussed in the research team of my supervisors for intercoder reliability. That led to an adaptation of several codings and gave direction for analysis tactics.⁶³ I wrote memos and comments during the coding process to trace back the choices made, providing a transparent audit trail (Evers, 2015). Coding the second interviews expanded the coding list to 945 codes. During the analysis, I noticed that the codes were more or less reproductions of the interview questions and did not lead to a deepened understanding. Therefore, I had to change my analysis tactics, on which I expound in the following section.

4.4.2 Focusing on Perceived Influences from a Theoretical Frame

Examining the codebook, I observed that I had coded too broadly as only 106 codes pertained directly to the change chaplains perceived as a result of participation in the CSP. Therefore, I focused on those 106 codes. To come to a higher level of understanding, I ordered the codes into code groups that were derived from literature (see Appendix 4.5): values, expertise and positioning. Then, I divided each of the code groups into several subgroups: behavior, knowledge, reflection, tools, etc.

Next, I also sought indications for assessing what changes could be ascribed to the chaplains' participation in the CSP. Although causality cannot be established by analyzing interviews, the causal relationship between respondents' experiences and their participation in the CSP was reported by the chaplains. In the analysis, I conducted causal analysis on a textual level to check what chaplains indicated to be the cause of their perceived change. Fragments that referred to other experiences outside or before the CSP were excluded from analysis. For the sake of validity, the coding structure and

63 Analysis tactics refers to the phase in which one tries to analyze what is found in the data concerning a certain theme and 'how one can abstract [from these findings, NdT] or how one can combine these themes with other themes' (Evers, 2015, p. 52). Analysis tactics help to find an answer to the question about how codes relate to each other within the dataset.

fragments of the interviews were discussed with fellow PhD students. They considered my analysis and strict interpretation of causality to be rather cautious. Nevertheless, I kept focussing on concrete behavior and examples to ground the analysis directly in the data and prevent speculation.

4.4.3 Changing Strategies: Combining Inductive Coding and Theoretical Analysis

Reflecting on the analysis, I experienced two problems in structuring the data according to the theoretical framework. First, the code groups were equivalent to the literature, and therefore did not reveal enough of the particular findings or idiom of the chaplains that were found rather inductively. Second, dividing the data into the threefold theoretical model suggested that the three levels existed separately and did not interact mutually. Therefore, I revisited my analysis strategy.⁶⁴

I returned to the level of the codes and noticed that much of the coding was rather formal in nature, resembling the chaplains' answers. Rather than speaking of specific theories, or examples, they expressed themselves formally, speaking of 'awareness', 'better cooperation', 'more secure', et cetera. Although by asking for examples I stimulated the chaplains to be specific, it appeared to be difficult for them to recall specific situations and concrete examples. That might be explained by the fact that the CSP produces 'local' knowledge that is activated in a specific situation (see 6.1.6). Also, it must be acknowledged that this study demands much of chaplains' capacity to reflect, as it asks them to reflect on the reflections on their work in the CSP and its effect in practice. Moreover, observing changes is especially difficult when these changes are not a fundamental shift in practice but rather a refinement. Another explanation might be that the chaplains were not used to describing their practice in such a detailed way. In order to elicit less formal answers, I asked for new elucidations in the additional interviews to see if the respondents experienced changes on an existential and spiritual level.

However, I also realized that due to my focus on concrete and observable behavior, I might have missed notions like 'becoming aware'. Initially, I regarded 'becoming aware' or 'doing things more consciously' as an indication of 'no great changes' and that nothing *new* was learned. Reflecting on this notion, however, I observed that the word 'awareness' occurred often (N=331) in many variations and in all the interviews. A separate analysis of the word was conducted, leading to a conceptual mapping of four distinct

64 Analysis strategies are formulated at the level of entire dataset and try to relate all previous findings to each other. Here, the researcher aims to provide a more comprehensive description and analysis of the studied phenomenon (Evers, 2015).

ways in which the word was used.⁶⁵ Three of them pertained to what I understand as ‘expertise’ and one belonged to a distinct category of professional identity (see Chapter 8). I presented these four types of increased awareness to the respondents in the additional interviews (see 4.3.6). The separate analysis led me to discover that it referred to richer learning processes than I had initially presumed and that the categories suggested more coherence between the various findings. The discovery of the four meanings of awareness led to new coding groups that at face value provided the inductive findings of the study. I added another four categories to categorize the codes that were initially ordered by literature (see Appendix 4.6).⁶⁶ The categories included 90 codes about the perceived influence of participation in the CSP on chaplaincy practice, distributed over the various coding groups, and 82 codes about the experience of being a chaplain-researcher.

4.4.4 Use of Quotations

For the sake of transparency I have used quotations lavishly to support my findings so that the interpretations in my reflections and conclusions can be verified. Thus, the quotations primarily serve as an assessment of the fairness and accuracy of my interpretations, but also precisely illustrate how respondents expressed their experiences (cf. Corden & Sainsbury, 2006). I deliberately chose to use the attributed pseudonyms of the respondents to represent them as persons, adding a number to indicate the interview (see Appendix 4.2 for an overview). In the selection of quotations, I sought to provide an equal distribution of perspectives. Nevertheless, some names occur often and others rarely. Besides the fact that some respondents expressed themselves in a more lucid fashion than others, some factors played a role as well. First, Marijn reported that she had learned little or nothing in the CSP. For that reason, she is seldomly quoted. Second, some chaplains were interviewed three times (including the member check), generating more data for those chaplains, while others were interviewed once, resulting in less data and fewer quotes.

4.5 Stage III: Survey

4.5.1 Purposes

Once all the interviews were analyzed, a survey was designed and conducted near the end of the Case Studies Project (December 2020) with

⁶⁵ For further elaboration on this analysis, see the beginning of Chapter 6.

⁶⁶ E.g., instead of ‘positioning’, I chose the code ‘Influence on professionals/institution’, as more accurately describing the chaplains’ experiences.

three purposes. First of all, the survey was intended to discover whether the findings from the qualitative study could be confirmed in a quantitative manner by means of triangulation. Second, the survey provided the opportunity to enrich the data from the interviews from a different perspective. For instance, a survey allows for questions that are less suitable for interviews, such as indicating the difference between the situation before participation in the CSP and afterwards on multiple items. Third, and related to the first objective, the survey was used to indicate the extent to which the qualitative results could be generalized, as almost all participants in the CSP were included in the survey. Thus, qualitative and quantitative methods complemented each other.⁶⁷

4.5.2 Design

The survey asked respondents to indicate perceived changes in their professionalism due to participation in the CSP. Asking respondents to retrospectively indicate perceived changes raises several issues. First, human memory is fallible and respondents' understanding at the end of the project probably affected their memories. Second, asking about change could stimulate people to respond in a socially desirable manner. However, since some respondents in the interviews and survey reported no change on a specific subject, I regard the risk of socially desirable answers relatively small. Third, qualitative opinions, values and experiences can change over time. The change in internal standards (recalibration) and values (reprioritization) is also known as 'response shift' in methodology (Schwartz & Sprangers, 2000). When a respondent values 'empathy' as largely important at the beginning of the project, this could have a different meaning than valuing it largely important at the end of the project.

Lam and Bengo (2003) state that perceived change can be asked retrospectively in three ways: with i) a retrospective pre- and post-test; ii) a post-test and an additional question on how they score perceived change (e.g., on a 10-point scale); and iii) asking only for perceived change. They argued that respondents are inclined to report greater change when asked only for perceived change, because it is the most difficult to assess for them.⁶⁸

67 For an overview of how mixed-methods research is complementary, see Bryman (2012). He listed 18 ways in which qualitative and quantitative methods could be combined based on the content analysis of 232 research articles.

68 The inclination to make answers more socially desirable when a question is difficult is also called *satisficing*, which is a portmanteau of *satisfy* and *suffice*, and refers to 'the behavioral tendency of respondents to provide a satisfactory response instead of exerting the substantial efforts necessary to optimally answer a survey question' (Lam & Bengo, 2003, p. 75).

They assessed the retrospective pre- and post-test as the most reliable. As the interviews suggested that the changes were relatively small, I sought a scale that was sensitive to minor changes. After all, respondents could indicate that they used theories often, both before and after the CSP, while they experience an increase in the use of theory. For that reason, I chose a fourth option which included a retrospective pre-test on a 5-point scale and an indicator of the direction of change on a 3-point scale. By asking for their experience before the CSP started, participants are invited to re-imagine how they thought of and practiced their profession before they started. The question about perceived change provided an opportunity to observe minor changes. The addition of the direction provided the possibility of indicating a 'negative' change, falsifying presumptions of the researcher.

The survey was constructed based on the analysis of the interviews and observations. The interviews helped to determine the relevant (psychometric) variables of the survey and raised the ecological validity of the survey. The strategy of Cresswell and Plano Clark (2007) was followed in designing the survey instrument based on code groups (themes) as scales, codes as variables and quotations as items (see Appendix 4.7 for an overview of all items). In addition, I added several items that were not mentioned in the interviews.

After designing the survey, I discussed it with my supervisors and asked for advice from methodologist Anja Visser⁶⁹. Subsequently, parts of the survey were tested by two chaplains who had participated in research elsewhere. I asked them to fill in the survey while 'thinking out loud' (Phillips, 2014) and to reflect on their interpretation of the questions. Between those feedback rounds the survey was adapted. Finally, four chaplain-researchers were asked to fill in the entire survey online and provide feedback. The survey was designed and made accessible in a paid version of Survey Monkey.

4.5.3 Measures

The survey items were developed based on the analysis of interviews derived from the code structure as constructed in Atlas.ti. The construction of items is presented in Appendix 4.7., and the measures are included in Appendix 4.8. Here, I elaborate briefly on the items that were affected by theoretical notions. First, the triad of value orientation⁷⁰, expertise⁷¹ and positioning⁷²

69 Anja Visser is assistant professor of spiritual care at the University of Groningen. <https://research.rug.nl/en/persons/anja-visser-nieraeth>

70 Primarily Q19-20.

71 Including Q22,27-30.

72 Including Q23,24,31-35.

can be found in the survey (cf. De Jonge, 2015). A theme that arose from the interviews was professional identity, which was also added to the survey.⁷³

Further, a question (Q8) was included about the participation of chaplains in research, for which the five steps of Jacobs' participation ladder (Jacobs, 2006, p. 572) were transferred to survey items. Other questions (Q11, 12, 17, 18) were directly related to the format used in the CSP.⁷⁴ Several questions (Q22g, Q23c,g, Q27f,i) referred to the definition of chaplaincy's domain⁷⁵ as was used in the CSP in concordance with the Dutch professional standard (VGVZ, 2015). Finally, a question on research literacy was reproduced from an earlier survey among members of the professional association (Den Toom, Kruizinga, et al., 2021).

To determine whether several items could be grouped to form conceptual variables, inter-item correlations were calculated. If those were sufficiently high ($\rho \geq .30$) (Al Hajjar, 2018) the variables were calculated as the average of the composing items. In the following, I elaborate on those constructs.

Expertise⁷⁶

Expertise consists of five constructs that are based on the prior qualitative study and are supported by theoretical literature: goal orientation, the use of theory and methods, a substantive focus on worldview and meaning, assessment, and discretion.

Goal orientation. Goal orientation was assessed using two items. In the first item respondents could indicate whether they value 'setting objectives' less, equally, or more after participation in the CSP. Another item assessed whether respondents used fewer, an equal number or more objectives in their practice. Inter-item correlation was $\rho = .70$.

Use of Theory and Methods. The use of theory and methods was assessed with four items. The items asked whether they valued theoretical knowledge less, the same, or more and whether they valued working methodically less, the same, or more. In addition, respondents were asked to indicate whether they used theories less, the same, or more and whether they used methods less, equally, or more. The inter-item correlations varied between $\rho = .49$ and $.59$.

73 Including Q21.

74 An English version of the format can be found in Appendix 1.1.

75 That is, worldview and meaning, and its four dimensions: existential, spiritual, ethical and aesthetic.

76 The presentation and analysis of these items are also published as Den Toom et al. (submitted).

Focus on Meaning and Worldview. Besides the formal side of knowledge, we assessed the substantive focus of respondents based on the description of chaplaincy as ‘professional support, guidance and consultancy regarding meaning and world views’ in the Dutch professional standard of chaplains (VGVZ, 2015). The substantive focus was operationalized, using four items. First, they were asked whether they valued the role of worldview in counseling clients less, equally or more. In addition, respondents were asked whether the following items applied less often, equally often or more often to their work after their participation in the CSP: ‘I speak about meaning and world view in the counseling’, ‘I focus on meaning in counseling clients’, and ‘I focus in my contacts with clients on aspects of world view’. Inter-item correlations varied between $\rho = .37$ and $\rho = .60$.

Assessment. Assessment was operationalized using five items. Respondents were asked on a five-point scale (1 = not at all, 2 = hardly, 3 = somewhat, 4 = mostly, 5 = completely) if the following statements applied to them as a consequence of their participation in the CSP: ‘I can better assess what is of importance to clients regarding meaning making and worldviews’, ‘My understanding of the client has improved’, ‘I am more able to reflect during counseling of clients’, ‘I can go deeper when counseling clients’, and ‘I pay more attention to the context of clients and their loved ones’. The inter-item correlations varied between $\rho = .54$ and $.79$.

Discretion. Discretion indicates the ability of professionals to make adequate choices based on their expertise (Evetts, 2011; Freidson, 2001). It was assessed using three items, in which respondents were asked on a five-point scale (1 = not at all, 2 = hardly, 3 = somewhat, 4 = mostly, 5 = completely) how accurately the following statements applied to them as a consequence of their participation in the CSP: ‘I make interventions more purposively’, ‘I look more at the outcomes (effects) of my actions for clients’, and ‘I can make better choices in the care of clients’. Inter-item correlations varied between $\rho = .71$ and $\rho = .77$.

Positioning

Positioning consists of several items that were combined into two constructs based on the prior qualitative study and supported by theoretical literature: collaboration and legitimation.

Collaboration. Collaboration was operationalized using three items in which respondents were asked to indicate on a three-point scale (1 = less often, 2 = equally often, 3 = more often) how often the following items occurred in their chaplaincy practice: ‘I collaborate with other professionals concerning

a client', 'I share information about a client with another professional', and 'I can demarcate my contribution in contact with other professionals'. Inter-item correlations varied between $\rho = .38$, and $\rho = .42$.

Legitimation. Legitimation was assessed using three items in which respondents were asked to indicate on a three-point scale (1 = less often, 2 = equally often, 3 = more often) to what extent the following applied to them after participation in the CSP: 'I can substantiate my work', 'I have more vocabulary at my disposal to describe my profession', and 'I can convince my manager of the added value of my profession'. Inter-item correlations varied between $\rho = .48$ and $\rho = .52$.

4.5.4 Distribution and Sample

The survey was distributed via e-mail among all active participants (N=50) on December 7, 2020. An overview of the participants' baseline characteristics can be found in Table 4.2. Two participants did not respond, leading to a very high response rate of 96%. All 48 respondents completed the entire survey, which took them an average of 72 minutes. The final survey was completed on January 31, 2021.

4.5.5 Data analysis

The survey was analyzed using computer program IBM SPSS 26 for descriptive analysis. First, frequencies and means were calculated for all items. Second, content analysis was conducted on all open questions. Third, correlations were calculated between various scales of expertise and positioning to assess whether there was a significant correlation between those aspects. For the sake of interpretation, the five-point items of discretion and assessment are presented as a three-point scale (hardly/not, somewhat, largely/totally), just as the five-point items of legitimation and collaboration are presented as a three-point scale (decreased, remained the same, increased). In the calculations of correlations, the five-point scales were retained. To examine how the various aspects of professionalism relate to each other, the variables indicating expertise and positioning were correlated using Spearman's rho. Statistical significance was set at the conventional $p < .05$ level.

4.6 Stage IV: Focus Groups

4.6.1 Purpose

Based on the findings from both the qualitative and quantitative study, I reflected on the findings from philosophical and theological perspectives. In line with my understanding of public practical theology (see introduction

of the dissertation and 4.8), my perspectives were primarily informed by Christian viewpoints. As that was not a horizon shared with all participants, I considered it important to put the elucidating and evocative potential of worldview into dialogue with the participating chaplains. To that end, I held focus group interviews. A focus group interview is a discussion with a small group of people on a certain topic led by a researcher (De Roest, 2015). I regarded focus groups to be an appropriate method in this collaborative research project, as De Roest stresses its usefulness for “reflexive, collaborative and participatory research’, since they [the focus groups, NdT] may shift the balance of power from researcher to participants’ (De Roest, 2015, p. 251). The main objective of the focus groups was to validate the findings and to elicit a conversation by presenting my interpretations and reflections to the chaplains in order to collaboratively construct meaning (Bryman, 2012, pp. 501-503). In that respect, the focus groups can be regarded as a form of member checking or ‘reflexive participant collaboration’ (Motulsky, 2021).

4.6.2 Design and Process

Participants were invited by e-mail or via the chair(s) of the RCs to participate in a focus group (see Appendix 4.2 for an overview of the number of participants). Beforehand, two documents were sent to the participants. The first document contained a summary of the major findings from interviews and the survey. In the second document, I elaborated on three ambivalences that I had found both in literature and the data: regarding goal orientation, regarding knowledge and interventions, and regarding worldview. In response to those ambivalences, I formulated three ‘directions of thought’ in the form of proposals for overcoming the ambivalences. Those directions of thought were included in the second document. Also, two questions were formulated: 1) To what extent do you recognize, or not recognize, the three ambivalences as presented in the report? and 2) What do you consider the potential of the three directions of thought?

The focus group sessions were conducted online via Zoom, which lacked the spontaneity of an in-person conversation. However, in line with Reid and Reid (2005), I found that the length of the conversations could easily be managed and that they produced relevant data. The focus group sessions lasted about two hours each. After building rapport, the sessions consisted of two rounds, one round for each question. First, every respondent was asked to respond to the questions in 2-3 minutes, and subsequently there was a collective conversation on several issues that appeared from the first response. The researcher gave explicit attention to disagreement or less prevalent voices and experiences. In half of the interviews, another researcher

was available during the conversation to assist in hearing as yet unheard voices. The meetings were recorded and transcribed verbatim.

4.6.3 Data Analysis

Following description of the focus group interviews, points of recognition and nuance that the participants had proposed were noted and summarized. Subsequently, for each argument I considered whether my analysis needed to be adapted or not. Participants' views that confirmed or differed from my understanding are mentioned in the footnotes in Chapter 9.

In general, the focus groups questioned the concept of 'ambivalence'. First, not all chaplains recognized the ambivalences. Second, the question was how the ambivalence should be valued: is it positive, a necessary thing, or should it be overcome? Moreover, were the ambivalences primarily found in literature or also in the data? I concluded that the concept of ambivalence relied too much on the theoretical study, whereas the chaplains were more nuanced in their experiences. Therefore, I abandoned the concept of ambivalence and related my reflections to the three most prominent findings of the research: an increased goal orientation, explicated knowledge, and the discovery of the role of worldview in their work.

4.7 Reliability and Validity

Validity, reliability and generalizability help to assess the quality of research. Therefore, in this section I account for these indications. Over time, there has been much discussion on the use of the notions of validity and reliability for qualitative research, as the notions originated from quantitative contexts and the accompanying epistemology (Bryman, 2012).⁷⁷ As the present study combines both qualitative and quantitative methods, I use the notions of reliability and validity, but interpret them in a manner appropriate to the qualitative part of the study.⁷⁸

4.7.1 Reliability

Basically, reliability or dependability indicates the quality of the way in which the data are produced and interpreted, both internally among the researchers, and externally, by others. In the qualitative parts of the research, internal reliability or dependability (Bryman, 2012) was established in three ways. First, during the interviews, I built rapport with the respondents in

⁷⁷ For an overview, see Bryman (2012, pp. 389-390).

⁷⁸ In the various research traditions, the parameters of quality have been conceptualized and named. For discussions on the assumptions of these terms, see for vol. 26, issue 2 (2021) of *Kwalon. Tijdschrift voor kwalitatief onderzoek*.

research, visiting them at their workplace and sometimes getting a tour. In the beginning of the first round of interviews, I asked them how they viewed their work and assured them that my research was not looking for predetermined answers. The fact that the respondents sometimes reported that they had not learned anything on a specific topic, confirmed that they felt free in their response to questions. Second, I discussed the coding of several transcripts with my supervisors and fellow-researchers at the rthU, by having them read various transcripts and discussing my interpretations in comparison to theirs. Third, I was aware of the fact that my research affected the way in which the respondents formulated their answers. Therefore, I reflected extensively on the exact phrasing and the possible effect of a deficit approach (see the introduction to the thesis).

External reliability was increased by leaving an *audit trail* (Evers, 2015, p. 137) in which the complete research process and the choices made were accounted for and reflected upon in memos, including self-reflection on the researcher's position and influence. As no social, qualitative research project can be exactly repeated, I consider it to be 'virtually reproducible' (Evers, 2015, p. 137).

4.7.2 Validity

While reliability is about the way the data were produced and interpreted, validity concerns truth in a classical sense: that is, to what extent the data resonate with reality and the range of its validity. One way to increase the study's validity, is triangulation, which can basically be seen as approaching the data from multiple angles to assess whether the analysis still holds. Evers and Van Staa (2010) distinguish six forms of triangulation, of which three are used in this study.⁷⁹ First, *data sources triangulation* was used, indicating that data were gathered at several points in time to qualify the validity in time. Second, *methodological triangulation* was included in the research design, as several methods were applied: participant observation, in-depth interviews, a survey and focus groups. Third, *analysis triangulation* was used as several analytical strategies (see 4.4) were applied. The three forms of triangulation enriched the data and their validity, without having the pretention of being exhaustive. Rather than searching for truth, implying some sort of objectivity, or reducing qualitative research to sole subjectivity, triangulation can be regarded as multiple subjectivity as indicator of the study's validity.

79 Data source triangulation, researchers triangulation, theoretical triangulation, methodological triangulation, data-type triangulation, and analysis triangulation.

In the production and analysis of data, the researcher played a significant role. Since I have been a professional chaplain myself, I was aware of the pitfall of unconscious normativity that could have influenced the research. As it is impossible to exclude oneself from one's actions (or analysis), I reflected on my presuppositions in memos during the research process, which are included in the audit trail. Especially the fact that other worldviews were included in the research made me cautious in the interpretation of those interviews. Additionally, I critically reflected on my memos (cf. Maharaj, 2016) and used member checks (Bryman, 2012, p. 390; Evers, 2015, p. 139) to increase the research' validity. Also, I presented my research in focus group interviews drawn from the Research Communities to check the validity of my findings. Although respondents did not necessarily have the last word, their input had significant weight in the process of analysis. In the focus groups, I searched for falsification by purposively asking for issues of disagreement, both with the research findings and their mutual experiences.

Regarding the external validity of the research, the survey made it possible to generalize the findings over the entire CSP, thereby adding to the study's robustness. Even more, the diversity of sectors and worldviews that were represented in the CSP provide the research with a great external validity. In addition, there are some structural parallels between the Dutch context and that of other Western countries, regarding both the integration of research in the profession and the core values that are discussed (see Chapter 9).

4.8 The Role of Theology in the Study

In the Introduction, I stated that the present study is conducted within a practical theological framework. After elaborating on the concrete methods that I employed, I return to the issue of theology. To be more specific, I reflect on what role theology actually played in the present study. I discuss three aspects: the topic of the dissertation, the concepts and methods that are used, and the interpretation of data.⁸⁰

First, it is no coincidence that the professionalization of chaplaincy is studied by a practical theologian. Chaplaincy originated as a religious practice and is still practiced mostly by religious chaplains, especially in contexts beyond the Netherlands. Also, in earlier days, the professionalization of pastoral care was also studied within practical theology (Brouwer, 1995; Campbell, 1985; Schilderman, 1998, see also Chapter 3). However, as

80 The three aspects correspond with Ziebertz' (2002) distinction between three contexts in research in which normativity plays a role: the context of discovery, the context of justification and the context of application.

times have changed and the profession grew both more independent from religious institutions and more pluralized, a practical theological paradigm is not self-evident. For that reason, I adopted an alternative methodology which I describe below.

Second, theology played a role in several issues in relation to methodology and conceptualization. For example, my conceptualization of professionalism as including a value orientation was informed by a theological understanding of work as vocation (Blasi & Weigert, 2007). While chaplaincy is indeed strongly driven by values (see Chapter 3), there is little consensus about the shared values in the profession (Handzo et al., 2014). In addition, Zock (2019) has argued that as a consequence of the diversity in the profession, there is no common theological foundation of chaplaincy. For that reason, I deliberately chose theological reticence in fleshing out the values that are vital for chaplaincy. To avoid speaking of the profession only in a functional way, I focused on the worldview perspectives of the chaplains in the interviews. The heuristic model of professionalism allowed for the respondents to fill it with their own values.

This theological reticence can also be seen in the primacy of the empirical study in a rather inductive manner, in order to prevent ‘theology from an upward flight in mystical speculation, a backward cherishing of a dearly valued religious past, and an impressionistic rendering of its present’ (Pleizier, 2010, p. 5). In discussing the findings in Chapters 5 to 8, the first frames of reference were theories from the social sciences and chaplaincy literature, in order to answer Osmer’s first two questions of practical theology: ‘what is going on?’ and ‘why is this going on?’ (Osmer, 2008).⁸¹

Finally, theology played the most explicit role in the further interpretation of the data. In that phase, I proposed ways the findings can contribute to an understanding or theory of practice.⁸² As I outlined in the introduction to this dissertation, I understand theology as reservoir of potential that can offer new perspectives. In Chapter 9, after having presented and discussed

81 While some are critical of this division between empirical research first and theological reflection afterwards, I consider this a legitimate relation. In fact, theology has always been hybrid in character, drawing on sources from biology, history, philosophy, etcetera. For a critical approach, see e.g., Pleizier (2010, p. 22)

82 According to Ziebertz, a theory of practice as such ‘helps to make practice more conscious. In practice, it offers the actor a regulatory system for the reflection upon and orientation of his conduct – i.e. it contains critical ideas for reflected theories of conducts (thus “second degree” theories). It is the goal of heightening consciousness that those who are engaged in practice may be able to decide responsibly (i.e. with knowledge of the available facts and in awareness of alternative aims and consequences)’ (Ziebertz, 2002, pp. 5-6). I hope this study also might help chaplains to decide responsibly.

the findings, I added philosophical and theological reflections⁸³ bearing on the elucidating and evocative potential of worldview language beyond borders of worldview affiliations (see Introduction). To avoid a seemingly naïve use of worldview language across different worldviews, I submitted my reflections to dialogue with the respondents in the various research communities. In those research communities, the elucidating and evocative potential of my reflections was acknowledged by research participants from other worldview denominations than my own (Protestant Christian).

4.9 Positionality of the Researcher

My research has also been influenced by my position. I am a white male researcher, 33 years old. I have been trained as a chaplain and minister in the Protestant Church in the Netherlands (PCN). After university, I worked as an endorsed chaplain in a prison, as a university chaplain, and in a nursing home. I was raised in a rather strict Reformed context within the Protestant Church in the Netherlands, but now identify myself as a rather liberal [Dutch: *vrijzinnig*] Christian. These biographical elements have affected my research, on which I reflect in three ways. First, I reflect on my relationship to the research topic. Then, I reflect on my relationship to the chaplains in the CSP. Finally, I reflect on my relationship to the supervisors of the study.

4.9.1 Relation to the Research Topic

I have been involved with chaplaincy for several years. Having been granted time to study the profession for four years in a PhD has felt like a privilege. I got involved in the study by applying for an existing vacancy in the research project. As the research focus was on the development of chaplains rather than on the impact on the lives of clients, I felt a dual dynamic of 'involvement' and 'critical distance' towards the research subject. I believe these dual dynamics enabled me to both study the subject with curiosity and to avoid a too-eager analysis of the 'fruits' of the CSP. Being myself a chaplain-researcher in the project, although I was not a practicing chaplain during the project, gradually made me aware of the value of the double role. Embodying that double role myself might have biased me regarding the value of the double role. Nevertheless, the empirical study prevented me from idealizing the role.

83 In fact, I did not use sources only from my own tradition, but have drawn from various worldview sources (e.g., such as existentialist, philosophical sources, biblical and theological sources) to create a perspective that reflects the diversity of the profession. Due to this hybridity, I typify this chapter as a philosophical and theological reflection.

Another consequence of my experience as a chaplain is that I have my own ideals and perspective regarding what good chaplaincy entails. Also, the fact that I am an endorsed chaplain could have biased my descriptions. In writing the conceptual chapters but also in my reflection afterwards, I have noticed that my own experiences sometimes unconsciously affected my thoughts and writings. Among other reasons, this led me to explicate my own view on the profession, based on the research' findings, in Chapter 9.

Although I was not in practice as a chaplain during the period of research, my experiences helped me to understand the topics quickly and in a nuanced way and to imagine the consequences of my findings and interpretations. For a reflection on the chaplain as practitioner-researcher, see Chapter 5.

4.9.2 Relationship to the Participants

My relationship to the participants was characterized by different roles: that of fellow chaplain, researcher, Christian, part of the Case Studies Project, and being perceived as a representative of the research leaders.

My role of fellow chaplain has been important in the research process. While I had planned to disclose that I had been a chaplain, many chaplains asked about it before I began. That I had been a chaplain was a relief to them, possibly because the participants felt I might understand them better or that I was an 'ally'. It provided the necessary rapport and trust. As I realized that they might then regard me too much as an insider, I immediately added that I would sometimes ask 'naïve' questions in order to maximize my understanding of the participating chaplain, rather than projecting my own ideas on their words. This helped me to remain curious in the interviews. In order to make sure that my experiences and interpretations had not dominated my analysis, I conducted member checks (see 4.3.5) and presented the analyses for discussion to my supervisors.

Next, I noticed that my experience as a chaplain also affected my manner of interviewing. While as a chaplain, I was used to focusing relatively quickly on clients (emotional) experiences and the meaning they find in it, as a researcher I had to pay more attention to the facts and descriptions. Also, in reflecting on the verbatim transcripts, I observed that my empathetic and understanding attitude was sometimes at the expense of my curiosity.

One particular way my positionality was addressed was in the interviews with chaplains from different worldview backgrounds than my own. In the interviews with the Hindu chaplain, the dominance of the Christian paradigm was discussed. That made me very sensitive to the influence of my own

paradigm and the words I used. For instance, I consequently used the notion of 'paramatman' instead of 'god', following his vocabulary.⁸⁴ Presenting my philosophical and theological reflection explicitly in the focus groups was a manner of disclosure while respecting their perspectives.

Furthermore, my role in the CSP as a whole required reflection on what I wanted to share of my research during the project. During the project, there were several gatherings and an international conference at which I could present my findings. I was very aware that presenting my results to the participating chaplains could have influenced the common perception of the participants. While my supervisors encouraged me to share my findings, as my research could be regarded as emancipatory, I preferred to restrict the researcher's effect as far as possible. Therefore, I only shared preliminary results after I had interviewed all respondents on the subject. Furthermore, in most publications, I published findings that were of relatively minor importance to my study.

Finally, during the observations, I observed that the participants perceived me as a representative of the organization of the CSP. Consequently, they sometimes checked whether they had acted as the CSP intended and asked for clarification on procedures. While I have answered some of these questions, I always distanced myself from the official organization and emphasized that my role was not to evaluate their actions, in order to let them feel free to critique the project on specific points.

4.9.3 Relationship to my Supervisors

Two of my three PhD supervisors were also the initiators and research leaders of the CSP. Our relationship was therefore characterized not only as supervisor-supervisee. They were also my research object, as I studied the CSP as a whole. The complex relationship was already a topic in the job interview. One of the ways to deal with this relationship and possible power dynamic was by including a third supervisor who was not involved in the CSP to question biases and assumptions in both my study and the CSP.

Having supervisors who also initiated the CSP could evoke the idea of the fox guarding the henhouse. In order to prevent that, I have been very cautious in analyzing the perceived influence of the CSP. In the interviews, I frequently asked whether the mentioned change was actually affected by participation in the CSP or not. In the analysis, I have only selected the quotations that were linked to the CSP by the participants. To check this, I proposed my analysis to many 'critical friends' such as fellow PhD students,

84 In the context of interfaith spiritual care, Cadge and Sigalow (2013) refer to this as code-switching.

peer researchers, etc. (Herr & Anderson, 2005, p. 78) for discussion. They considered my interpretation too 'careful' but also saw it as an indication of the reliability of the explicit findings.

4.10 Ethical Issues and Data Management

The Case Studies Project as a whole was submitted to a medical-ethical review board. The Medical research Ethics Committees United (MEC-U) confirmed that the Medical Research Involving Human Subjects Act (WMO) did not apply to the study and therefore an official approval of this study by the committee was not required. Nevertheless, the study Dutch privacy laws (GDPR) and the institution's policy on data management were observed. That included all participants in the study (both chaplains and academic researchers) being asked for informed consent. All participants were willing to complete the form. Although clients did not participate directly in my research, I read several cases in which clients' situations were described. The participants were asked for informed consent by the individual chaplains.

Prior to the observations and interviews, I asked permission to record the sessions and interviews and explained that I would anonymize the data and store them securely. As the group of participating chaplains was relatively small, full anonymity could not be guaranteed. Therefore, I explained to the participants that I would anonymize the data, but that it could be the case that they would recognize each other. In order to maximize the safety of the interviews, I promised the interviewees to present the material to them before publication in order to check whether there was sensitive information that they did not want to be published.

As mentioned before, data recorded via audio or Zoom was transcribed manually and verbatim. The transcripts were anonymized during transcription. The anonymized data and analysis will be archived at least for the legally required ten years at DANS by Tilburg University.

EMPIRICAL FINDINGS

Chapter 5

The Chaplain-Researcher in the Case Studies Project⁸⁵

What is a chaplain-researcher? The seemingly obvious meaning of the term ‘chaplain-researcher’ is deceptive in its simplicity as it is rather undefined. Being a chaplain refers to the conduct of a professional. Being a researcher, however, evokes more questions. How do both roles relate to each other? Before describing this study’s methodology and before describing the main findings, the double role of chaplain-researcher in the Case Studies Project therefore needs to be clarified.

A more general picture of the chaplain-researcher could already have been drawn from the description of the design of the CSP in Chapter 1 of this thesis. In the CSP, the chaplain-researchers collaboratively studied their own practices and that of others to come to understand what chaplains do, for what reasons and with what results. While chaplains are accustomed to reflecting on their practices through case studies, the uniqueness of the CSP lies in its focus on the profession rather than on the learning process as a professional. To stimulate that focus, the chaplains used the third-person perspective when speaking of themselves. The chaplains were guided by a format that included a focus on the relationship between theory and practice, a definition of chaplaincy’s domain (meaning and worldview), and that included perspectives of clients and other professionals. In the project, the chaplains did not merely gather data, but also participated in the initial analysis and sampling strategies.

In addition to such *designated* characteristics of the chaplain-researcher, the present chapter examines the role more fundamentally and *empirically*. As indicated in the previous chapter, participant observation, qualitative interviews and a survey were used to come to an understanding of what the double role of chaplain-researcher entails. Thus, this chapter aims to contribute to the understanding of how the role was fulfilled and experienced by the chaplain-researchers themselves. First, I discuss how the practitioner-researcher is conceptualized both in other professions and in chaplaincy literature (5.1). Subsequently, I present an empirical description of the ways

85 Parts of this chapter were previously published elsewhere (Den Toom, 2020; Den Toom et al., 2019).

in which chaplains experienced and fulfilled the role of researchers in the CSP (5.2). Then, I reflect on these findings and their theoretical implications (5.3). Finally, I summarize these findings by characterizing the role of the chaplain-researcher in the CSP (5.4).

5.1 The Emergence of the Practitioner-Researcher

The idea of a practitioner-researcher may be new to chaplaincy, but not to other people professions. In the past decades, in many professions in the public sector, there is an increasing demand for research (Burton & Bartlett, 2005; Fox et al., 2007). The combination of being a practitioner and a researcher has been conceptualized and promoted in many ways. In the present paragraph, I first explore two models in which research and being a practitioner are combined: the scientist-practitioner model that emerged in psychology (5.1.1), and the practitioner-researcher that draws on the paradigm of action research (5.1.2). Subsequently, I turn to chaplaincy and describe how various chaplain-researchers have understood their role (5.1.3).

5.1.1 The Scientist-Practitioner

In the late 1940s the American Psychological Association developed a model for the scientist-practitioner (Hayes et al., 1999, p. 198).⁸⁶ Hutschemaekers (2010) has described the development of the model as follows. The model of the 'scientist-practitioner' implied three roles for the practitioner: the ability to consume and implement research, the ability to evaluate one's professional practice, and the ability to produce new data from one's own setting.

The meaning of the scientist-practitioner in psychology, however, is not univocal in historical use. Sometimes it served to distinguish academically-trained psychologists from those without such training, or to distinguish practicing from non-practicing researchers. Mostly, however, it refers to a 'professional ideal' (Hutschemaekers, 2010, p. 24). Hutschemaekers offers an ideal-typical model of scientist-practitioner by comparing it to several other relations between research and practice.⁸⁷ I note that in the model of the scientist-practitioner, the role of researcher is mentioned first, while I prioritize the role of practitioner in the term chaplain-researchers.

Hutschemaekers' model consists of five possible relations between practice and research. As extreme positions he sketched the intuitive practitioner, who solely relies on his or her intuition, and the clinical scientist, who solely relies on technique. In between, one finds the reflective practitioner

86 Whereas I focus on the emergence of the paradigm in psychology, equivalents can be found in other professions, such as nursing and physical therapy (e.g., Kluijtmans et al., 2017).

87 Hutschemaekers based his description on the distinction made by Barker et al., (2002).

and the evidence-based practitioner. The first is based on Schön's theory (Schön, 2003), in which the practitioner's tacit knowledge has primacy. To enable practitioners to transcend their own experiential knowledge, that knowledge needs to be complemented by reflection-on-action, indicating critical reflection on why one is doing what one is doing. For the evidence-based practitioner, on the other hand, primacy is given to the latest scholarly insights that demonstrate the effectivity of interventions. In contrast with the clinical scientist, the evidence-based practitioner interacts with practice, in which a problem must be solved. For the evidence-based practitioner, 'what the best solution is, is not only determined by science, but also by the wishes of a consumer (patient) and by his own expertise' (Hutschemaekers, 2010, p. 28, see also Council for Public Health and Society, 2017). The normativity of Hutschemaekers' model, however, lies in the center of the model: the scientist-practitioner as an ideal. The scientist-practitioner combines both the methods of the reflective practitioner and the evidence-based practitioner. 'On the one hand, he continuously asks questions and explicates, systematizes and tests his practical knowledge. On the other hand, he asks himself whether what he is doing is the most effective intervention' (p. 28). With a critical attitude and with the help of research methods, the practitioner studies practice. Research and practice are equally valued, and quality is established by a perpetual dialogue between them.

Hutschemaekers' model is, after all, an ideal-typical model. As such, it does not elucidate the dynamic between both roles, their mutual reinforcement and potential conflicts. Nor does it elaborate on the skills or competencies that are required for scientist-researchers. Nevertheless, it presents a framework within which research and practice can be combined.

5.1.2 The Practitioner-Researcher

The paradigm of the practitioner-researcher differs from that of the scientist-practitioner. The name 'scientist' reveals a different orientation than 'researcher', the first assuming an approach from the natural sciences. Practitioner research is more hybrid in its character and increasingly employs qualitative methods such as action research (Brown & Macatangay, 2002; Burton & Bartlett, 2005). While the model of the scientist-practitioner depicts research primarily as an individual activity, albeit not necessarily, practitioner research mostly presumes collective (action) research. An example is collaborative action research, which aims to promote a democratic culture of knowledge (Jacobs, 2017).

Collaborative or participatory action research is often conducted in professional learning communities, in which practitioners take on the role of 'co-researchers' (De Roest, 2020, p. 206). The method of working in these

groups is often problem-oriented, ‘aimed at practical innovations and (...) learning or emancipation’ (Schenkels & Jacobs, 2018, p. 2). The research often focusses on a concrete problem in practice, that is defined and analyzed by the community in collaboration, after which a new intervention is tried and evaluated. Another feature of collaborative research communities is that practitioners need not be independent researchers, but can collaborate with academic researchers. This allows them to assume different ‘degrees’ of being a researcher, varying from providing information to controlling the research rather independently (cf. Jacobs, 2020).

In summary, in contrast to the model of the scientist-practitioner, the practitioner-researcher presumes a relational model of research. Research is mostly done in collaboration with academic researchers. Furthermore, in its pragmatic paradigm (De Roest, 2020, p. 198) it is oriented around a concrete problem in practice in which the action researchers subsequently intervene. However, the participatory aspect of participatory research can entail various relationships to the academic researchers, making the term practitioner-researcher somewhat ambiguous.

5.1.3 The Chaplain as Practitioner-Researcher

In chaplaincy literature, the concept of ‘research literacy’ indicates the increasing involvement of chaplains in research. Research literacy has been primarily described as an ideal (Association of Professional Chaplains, 2015; Fitchett et al., 2012), whereas the actual dynamics of the double role of chaplain-researcher has received only scarce attention in chaplaincy literature. That might be due to the fact that although many chaplaincy researchers are former chaplains, few chaplains conduct research within their own context of practice. There are indications that the combination of chaplain-researcher is fruitful, as chaplains have noticed that research changed them (Grossoehme, 2011) and enlivened their practice (Kelly, 2014). Most of the studies that report on the role of chaplain-researcher are based on autoethnographic reflections. In the following, I discuss the reflections on the double role by the chaplain-researchers Steve Nolan (2018), Nico van der Leer (2020), Chantal Sluijsmans (2018), and Allison Kestenbaum et al. (2015).

Nolan (2018) observed that the many stories that chaplains tell remain ‘undeveloped into case studies’ (p. 12). This might be because chaplains are ‘under-equipped’ to do research. In order to lower the threshold to research, he tries to demystify research by comparing it to everyday inquiry. Case studies research in particular, he argues, is very similar to peer supervision, although it has four distinguishing features: intention, method, analysis and writing. *Intention* refers to the purpose of the research, which can be

the understanding of a phenomenon or situation in itself or its relation or contribution to theory. According to Nolan, taking on the intention of a researcher ‘presents a chaplain-researcher with a significant ethical challenge (...) [because it] puts the chaplain into a dual relationship with the patient’ (p. 16). He characterizes the duality in terms of a ‘compassionate chaplain’ and a ‘detached dispassionate researcher’ and argues that it requires higher pastoral skills to combine both. Concerning the *method*, Nolan argues that ‘analytical autoethnography’ (p.19) is an appropriate method, which entails ‘explicit and reflexive self-observation’ (p. 18). His description of the method is similar to how one reflects in supervision, except for the practice of taking field notes. The most distinguishing feature of being a researcher might be the *analysis*, as the verbatim and field notes need to be ‘analysed and interpreted’ (p. 19). Finally, he notes that *writing* the case study is necessary. In fact, many chaplains are not familiar with writing their stories in that way.

The Dutch chaplain-researcher Van der Leer has reflected extensively on his role as chaplain-researcher and presents action research as ‘possible in principle’ for chaplains (Van der Leer, 2020, p. 303). As a chaplain in nursing homes, he conducted responsive and participatory action research on the relation between care and meaning and the role of the chaplain there (Van der Leer, 2020). Initially, he experienced role confusion between his role as chaplain and as researcher. He explains that his wish to separate both roles strictly (cf. the dualism of Nolan), could not be consistently maintained as he was addressed as chaplain by the clients. Additionally, he noticed that his focus as action-researcher on ‘meaning’ was very close to his role of chaplain. Therefore, he acknowledged that both roles became intertwined in his setting, and that that could be regarded as legitimate within the frame of participatory action research. Van der Leer did describe several tensions. For instance, he felt a tension between a moral and legal perspective on confidentiality.⁸⁸ Another tension was that the double role could leave the impression with a client that the chaplain had a double agenda and used the context of chaplaincy for other purposes (Van der Leer, 2020). In response, he tried to overcome the tensions by making clear agreements with the participants on the use of data, privacy and confidentiality, and by being transparent and reflexive.

88 Earlier in his book he describes an example. After having conducted the interviews, he made a small booklet of the analysis of an interview to present to the interviewed client. Later, it appeared that the client had distributed the booklet among others, because it made him proud. This raised the question, whether the confidentiality of the research data could be preserved, if the participant was granted the right to share the information.

Relating both roles to each other, Van der Leer argues, transformed the role confusion into 'role reinforcement' (Van der Leer, 2020, p. 305). He distinguished three levels at which the reinforcement became visible: the intrapersonal, interpersonal and institutional (p.308). On an intrapersonal level the research contributed to the chaplains' professional self-awareness (p. 223). He and his colleagues, who collaborated in the research, asked more purposively about the meaning clients experience as a result of the focus of their research. On the other hand, he noticed that some chaplaincy competencies supported his research activities: personal interest, reflexivity and openness (Van der Leer, 2020, p. 303). On an interpersonal level, being known as a chaplain contributed to his reliability for his colleagues, which increased the reliability of the research itself. Finally, on the institutional level, he shows that the research in his institution reinforced the position of chaplaincy and embedment of attention for 'meaning' in the organization (p.223). Thus, he concludes, research can be very well allied with chaplaincy.

The Dutch chaplain-researcher Sluijsmans (2018) also conducted responsive action research. In her study, the role of researcher and chaplain are intertwined, as she used the *research* method of responsive evaluation (Abma & Widdershoven, 2006) as an intervention of *chaplaincy*. Sluijsmans described that she used a research method both as research method and as a tool to stimulate normative professionalization. The intervention included conducting focus group interviews in a hospital setting between nurses, physicians, and managers. In her study, she describes the themes discussed in the focus groups. Subsequently, she reflects on the tensions that occurred in the focus groups from various theoretical angles (the perspective of ethics of care, critical theory of organizations, and theology). As extensive reflection on the relation between chaplain and researcher is lacking, Sluijsmans' perception of both roles can hardly be described. Based on her study, one could say that the roles were experienced as successive to each other. The study is based on the epistemological assumption that knowledge is not neutral, and that research should not only seek understanding, but also needs to benefit or even transform the object of study. The research goal of 'aiming for transformation of a practice (...) with regard to improved care' (p. 22) corresponded with that of her goal as a chaplain. While the intervention clearly contributed to that goal, Sluijsmans does not account for how the data were collected and analyzed. Therefore, in that phase, the role of chaplain seems to have been dominant. Subsequently, in her theoretical reflection, the role of the researcher becomes evident. Perhaps her approach can be typified as hybrid research, including action research and theoretical reflection, respectively emphasizing the role of chaplain and researcher.

Kestenbaum et al. (2015) have stated that ‘little is known about chaplains’ roles as researchers, how chaplains interact with other members of the research team, or the effects of research engagement on the research process or on chaplains themselves’ (p. 2). In their study, they aimed to ‘enhance understanding of the experience of chaplains as active members of research teams through an autoethnographic description of one interdisciplinary team that conducted a mixed-methods study of a specific spiritual care assessment and intervention model’. The role of chaplain-researchers in the interdisciplinary parent study was threefold. First, they participated in designing the study. Second, they used a specific assessment model (i.e., Spiritual AIM)⁸⁹ in their care for clients, of which the resultant conversations were transcribed. Third, they participated actively in the weekly research team meetings, contributing to discussions and analysis of the data. In the first and third task, they negotiated between their roles as professional experts and fellow-researchers. The role of chaplain is visible in their applying the intervention. In the role of researcher, through coding the data one chaplain noticed that ‘I was doing a lot less evaluating/critiquing and could see the good quality of the work and the model came out more’ (pp. 6-7). Whereas participating in a research process stimulated enthusiasm for research, it also caused certain tensions like feeling time pressures, negotiating power issues, and separating ‘their role of supervisor and educator from their role as researcher’ (p. 8).

In summary, it can be concluded that in most studies the role of chaplain-researchers is related to action research, as distinct from the quantitative approach in psychology. As most reflections on the role come predominantly from autoethnographic studies, insight into the double role of chaplain-researcher is highly dependent on the reflections of the researchers. What can be observed is that in most studies the role of the researcher is emphasized primarily in the analysis and less in producing data. The research approaches of autoethnography and (participative) action research, indeed allow for a close connection between being a chaplain and a researcher. However, the boundaries of research and chaplaincy easily become blurred. This might be at the advantage for chaplains’ practices, but at the cost of research standards, as it is not always clear how the validity and rigor of the research methodology are maintained. Autoethnography might seem a promising opportunity to combine chaplaincy and research, but the method cannot easily reveal how the research has been conducted. Only Kestenbaum et al. (2015) speak of data analysis via coding in a strict sense, and it was precisely this method that aided the chaplains to adopt a researcher perspective.

89 See e.g., <https://spiritualaim.org> or (or Shields et al. (2015).

However, it might be possible to intertwine both roles and yet to be more transparent about how data were produced and analyzed.

I now turn to the question how the chaplain-researchers in the CSP fulfilled and understood the two roles and their relationships.

5.2 Being a Chaplain-Researcher in the CSP

The reflections on the chaplain-researcher stem thus far from either autoethnographic research or some form of action research. Both characterizations only partially apply to the CSP. It is not action research, as the care process was not engaged in for research's sake but studied afterwards.⁹⁰ Nor is it fully autoethnographic research, as the chaplain-researchers in the CSP also reflected on the practices of fellow chaplains. Rather, I consider it participatory research (cf. Jacobs, 2020). In this section, I show how the chaplain-researchers in the CSP understood and experienced their role as researchers. In Chapter 1, the 'designated' role of the chaplains as researchers was outlined. In this chapter, I add to that outline by describing some characteristics of the chaplain-researchers in the CSP based on participant observations in the CSP, interviews with the participants, and a survey that was distributed among all participants (see Chapter 4). First, the identification of chaplains as co-researchers is described. Then the process of working with a format is elaborated on, followed by a discussion of the difficulty of connecting theory to practice. Subsequently, some ethical issues are discussed, the task of describing cases concretely and precisely is examined, and finally, normative dimensions of the research are addressed.

5.2.1 Identifying as a Co-Researcher

When the project started in fall 2016, a sort of ritual was performed. The chaplains were asked to rise from their chairs, to turn and introduce themselves to their neighbors as follows: 'Hi, I am [name] and I am a researcher'. It caused some hilarity, but it also marked the moment. From then on, the participants had assumed a new composite role: chaplain-researcher.

However, when I asked the chaplains how they experienced the combination of being a researcher and a chaplain, the answers differed. Five of the eight chaplains responded: 'A researcher, who calls me a researcher? I don't feel like one!' That was confirmed in the survey, where the chaplains hardly identified at all with being a researcher ($M = 2.57$, $SD = 0.90$, on a five point-scale). On the other hand, when I asked chaplains how they understood their role on the participation ladder of Jacobs (see Figure 1.1 on

90 Obviously, the two cannot be strictly separated. Knowing that one wants to describe a good case also affects one's attitude in practice.

page 23), 23% of the chaplains reported that they felt like equal partners to the academic researchers, and 29% perceived themselves as being involved in the development and conducting of the research process. So, although most of them did not identify with the word researcher, the majority of the participants recognized their role in the research process.

The relatively low rate of identification as a researcher might be explained by the fact that the CSP's research method was quite similar to that of chaplaincy. This is illustrated by Ivan:

As a chaplain I am researching⁹¹ as well. I am searching for what it means for you and my conversation partner if you say things. What values lie behind that and what theories enter into this or which context? (...) so the difference between chaplain and researcher is a very thin line to me. (Ivan1)

Just like Ivan, other chaplains recognized a similarity between their roles as chaplains and as researchers. Several chaplains considered the notions of curiosity and interest in another person as an important similarity. Nevertheless, none of the chaplains argued that research and chaplaincy coincide. In the CSP, the use of the third person (see 1.4) was intended to stimulate a research focus on one's own practice. The chaplains did not write or speak about themselves as 'I', but as 'the chaplain'. Now and then, this caused some amusement.⁹² Several chaplains emphasized that the use of the third person neutralized and created some distance, which aided better reading of the cases and the reflection on one's actions. This is exemplified by Simone, who reported:

'On the one hand it is of course very artificial, but it is a useful tool to create some distance (...) it is not so much about the chaplain, but rather about what happens there in the intervention' (Simone1)

In other words, the chaplains experienced similarity between the practices of research and of chaplaincy, albeit that the two did not coincide. In fact, several differences are indicated. In the survey, the respondents indicated what they experienced as the hardest part of conducting research (See Table 5.1 for an overview of the responses). Working with a format (35%) and

91 In fact, in Dutch the same word [*onderzoek*] can be used for 'to research' and 'to search for, to inquiry, to look into'. Interestingly, the chaplain-researchers who more strongly separated the two roles, used the word 'scientific' [Dutch: *wetenschappelijk*] instead of '*onderzoek*'.

92 During my observation, though, it became clear that not all research communities strictly spoke in the third person, and that in most RCS chaplains had to be reminded regularly of this manner of speaking.

connecting theory to a case (35%) were experienced as the most difficult. Asking for informed consent (21%), time investment (19%), applying the four dimensions of meaning and worldview (19%), and describing one's practice concretely and precisely (17%) were experienced as difficult. What was not mentioned in the survey, but what appeared to play a crucial role in the interviews, was the normative dimension in the CSP. In the following paragraphs, I expound on the issues of working with a format (5.2.2), connecting theory to practice (5.2.3), ethical issues (5.2.4), describing a case concretely and precisely (5.2.5), and the normative dimension of the project (5.2.6).

Table 5.1. Overview of Elements That Were Found the Hardest in Conducting Research (N=48).

Items	N (%)
Working with a format	17 (35)
Connecting theory to a case	17 (35)
Asking informed consent	10 (21)
Time investment	9 (19)
Applying the four dimensions of meaning (existential, spiritual, ethical and esthetic)	9 (19)
Describing one's practice precisely and concretely	8 (17)
Speaking in the third-person	6 (13)
Interaction in the group	4 (8)
Staying aware of my own implicit premises about the profession	2 (4)
Analyzing my own case	1 (2)
Bracketing my own premises about good chaplaincy care	1 (2)
Asking for feedback from colleagues	1 (2)
Total	85

^a As each chaplain could indicate multiple elements, the total percentage is >100%.

5.2.2 Working with a Format

An important feature of the CSP's method was describing the case according to a set format (see appendix 1.1). Although the use of the format led to some critical experiences in the research communities, most chaplain-researchers said that they experienced the format as a useful guideline, pleasant, and structured. Thus, the format allowed sufficient space for the great value placed on openness in chaplaincy encounters.

Nevertheless, it was observed that chaplains found working with the format one of the most challenging elements in conducting research (see Table 5.1). Several issues were mentioned. A few chaplains perceived normative concepts behind the format and felt that not all chaplaincy approaches could be fitted in. Another chaplain expressed that the use of a format in

itself was contrary to the principles of chaplaincy. *'It has to be put in a format (...) So, the less attractive side (...) the rules! And I think that we as chaplains are just not like that'* (Ivan1). Incongruence was experienced when it came to putting a complex story into a set model, implying that the model did not do justice to the client's story.

The format functioned differently to a greater or lesser extent in the research communities. In some research communities line numbers were used to underpin the analysis and make it transparent, while the reflections of others were less traceable. During my observation in one particular research community, I observed that while the format was intended to structure the analysis and conversation, only one chaplain had the format in front of him (*part.obs.5*). Of the three case studies that were discussed, only one was written according to the format. When I addressed the issue of working with the format in the RC, the chaplain-researchers mentioned several reasons. One of them was that they had first presented the case as a narrative to the client, and then they rewrote it into the format, which they experienced as no easy task. For another chaplain the format felt 'mechanical'. Others experienced the format as helpful, as it guided reflection on 'why' chaplains are doing what they are doing, and on what they do with the freedom that they are given.

5.2.3 Difficulty of Connecting Theory to Practice

As was stated in Chapter 1, one of the foci of the CSP was the connection between theory and practice. Its relevance is illustrated by Marijn, who argued that *'the gap between the theory you learn in training and practice is (...) gigantic'* (Marijn1), in particular pertaining to care for people with dementia. Some 35% of the chaplains experienced difficulty in connecting theory and practice (see Table 5.1). It was found that chaplains do not work explicitly with theories (as will be described in 6.1). Connecting their practices to theories stimulated them to make explicit what they had learned in their studies. Sometimes the research community's leaders suggested theories and literature to connect with the data. However, that depended on the role understanding of the leaders of the research community. In the Research Collaboration Group, I observed that the research community leaders held different views on the validity of suggesting literature, because it did not come from the chaplains themselves.

For many chaplains, connecting their practice to theory was inspiring and helpful (see 6.1). In the interviews, Maaike said: *'You analyze it more and ground it in theories, where I would usually stay in intuition, in experience'* (Maaike1). Yet other chaplains reflected more critically on the use of theories in the research project, asking whether the theory was intentionally

used in a given case. In one of my observations in a research community, a case study was discussed in which several theories were mentioned. One of the group members asked what a specific intervention (i.e., a life review method) implied. The submitting chaplain responded that she had to look it up and could not explain it offhand. In an explanation she said that in her previous case, she had not included any theory and had been criticized on that. Therefore, she now implemented more theories (*part.obs.7*). The illustration serves as an example of chaplains' theoretical illiteracy. Many chaplains do not think of their work in terms of theories, and do not know theories by memory.

5.2.4 Ethical Issues:

Confidentiality, Informed Consent, and a Double Agenda

In principle, the CSP was not action research. It is true that the chaplain-researcher's care for clients was described in the cases, but it did not contain research-driven interventions (cf. Jacobs, 2020). Yet afterwards, cases were used for research purposes. Significantly, as the research communities increasingly sampled their cases, many chaplains reported that the quest for a new case study affected their perception and made them more alert. That raised ethical questions about the confidentiality of a care process, about the double agenda of the chaplain-researcher, and the influence of the informed consent on the relation between chaplain and client.

First, there is the issue of confidentiality. In particular in the research communities of military and prison chaplains, agreement on confidentiality was reached before the project started. That also played a role in the research community of mental healthcare chaplaincy. The issue of confidentiality became particularly manifest in relation to other professionals. In the format, the chaplain-researchers were asked to share their cases with a non-chaplain professional for the sake of confirmation and triangulation (see question 4b and 5c in the format). When I asked one of the prison chaplains in an interview whether he had offered his case study to be read by another professional, he did not know what I meant, as it seemed self-evident that the cases were not shared with other professionals. Sharing cases with fellow-chaplains was not a practice in prison chaplaincy, let alone sharing a case with another professional. The chaplain reported: *'Well, no, with a psychologist we do not [share cases, NdT] at all, because, well, the psychologist would like to, but in this respect, we stand on our confidentiality'* (Quinten2). A military chaplain had a similar view. In the survey, 35% of the chaplains reported that they had not asked another professional for feedback. In all, 17% chose not to share their cases, even though there were other colleagues

involved. One of the motivations mentioned for not sharing a case was 'confidentiality'.⁹³

A second issue is that of integrity. While the issue of confidentiality was experienced by several chaplains, I encountered the issue of integrity only once. One of the chaplains felt the simultaneous roles of chaplain and researcher as incongruous. He felt as if he had a double agenda when entering the encounter with a client with a research goal in mind. Instead, he wanted to focus solely on the client's needs. By selecting a case for analysis after the fact, he did not feel that he had a double agenda.

Because I am fine with submitting the story you have told me to a research group. But only afterwards, only after the moment that I could have helped you from complete openness (...) And reflecting afterwards, I can write something and make a case of it, but they [the care process and writing the case] should not influence each other. And that is what is challenging to me, with regards to being a researcher (Ivan1).

The final issue pertains to the use of informed consent in relation to the client. To acquire the client's informed consent a form requesting permission to use the case was signed by the client,⁹⁴ and the case study was checked by the client. In the survey, 21% of the chaplains indicated that they found it hard. In the interviews, two reasons were mentioned to illustrate the difficulty. One of the chaplains asked for informed consent in her first case, because she underscored the importance of it. However, she experienced that

something happens in the relation and in the interventions (...) Yes, it was once more a complete intervention, all kinds of things were touched again (...). In this case it turned out well, but I can imagine that it could turn out to be very uncomfortable sometimes (Simone1).

In the second interview, she noted that she decided not to submit a case because in her assessment, it would not benefit her client if she would have read her life story again in the case study. Simone concluded that she had placed her role as chaplain above that of researcher.⁹⁵

93 Other reasons mentioned were a lack of time, or the expectation that another professional would not understand what the chaplain was doing.

94 Sometimes clients agreed orally, or the family system provided informed consent.

95 One could also argue that she did value both roles equally. After all, Simone chose not to submit the case without ethical approval, while she could have done so.

A different reason was mentioned by Ivan. He felt that asking for an informed consent would have ‘exposed’ him as a researcher. Although he was sure that his role as researcher did not affect his care, he would not want to give the impression that it did, as it could negatively impact the relationship. Therefore, he hesitated several times to ask for permission to record the conversation, and in the end decided not to do so. Nevertheless, he submitted the case study. He also placed his role as chaplain above that of researcher. It led to the paradoxical situation that for the sake of integrity he did not ask for informed consent, while integrity and transparency are exactly what an informed consent wants to safeguard.⁹⁶ When confronted with this paradox in the member check, he admitted that it is an internal struggle that he was stuck in.

5.2.5 Describing Concretely and Precise

Of all participants, 17% found it hard to concretely and precisely describe their actions and interventions. Although that theme rarely appeared in the interviews, it was visible in the observations. During collective moments in the CSP, the research leaders continually emphasized the necessity of concrete descriptions in the case studies, and in the research communities they asked several times whether a conclusion could actually be drawn from the observations. In one of the research communities, I observed that the chaplain-researchers sometimes left the trail of the format and instead shared from their own experience (part.obs.5). In my reflections on these observations, I noted that they did not seem to get beyond commonplace matters, while the case provided material for some interesting reflections. In the process, one of the participants critically asked: ‘*what are we actually doing, trying to come to a general description of chaplaincy?*’ Another chaplain commented on the reflection on the case study that described a care process in very general terms: ‘*I cannot get any grip on it, it is too extensive and too smooth*’ (part.obs.5).

The latter observation pertains to the competence of concretely and precisely describing observable phenomena, rather than providing intentions or general impressions. In the observations and interviews, I noticed three possible reasons for a lack of concreteness. The first reason is a methodical one. In some research communities the line numbers functioned as ‘evidence’

96 One of the reasons that this played a role could be that military chaplains mostly work with ‘spontaneous’ contacts, lacking a ‘contract phase’. Although their rank is visible on their uniform, military chaplains have many encounters with clients in an informal setting; they occur, for instance, while waiting together for something else. Asking someone afterwards to give informed consent to study the ‘accompaniment’ might feel too weighty for a seemingly ordinary conversation over coffee.

to support the analysis of a case study (e.g., ‘the chaplain-researcher argued that an existential issue is involved, because in line 352 it is said that...’). Where no line numbers were used, descriptions tended to become rather vague. When asked for the outcomes in a case, several chaplain-researchers rather loosely mentioned ‘*quietness, space, escape, etc.*’ (part.obs.2). A second reason might be the desire to describe a field of work in its distinctiveness. In several research communities, chaplain-researchers emphasized the particularity of their field and, as a consequence, described their context in general and ideal terms rather than referring to the particular case study being discussed. A third reason might be that chaplaincy sometimes touches on an ineffable dimension that can be regarded as mystical or relational. In some research communities this theme was explicitly addressed (Weeda & Muthert, 2020). While recognizing that some things can be ineffable, the academic researchers stimulated the chaplain-researchers to somehow look for words for those experiences.

5.2.6 Judgement and the Normative Dimension of Research

Despite what the title of the second part of the format suggests (‘evaluation’, see Appendix I.1), the discussion of a case study in the RC was not so much about evaluation of what could have been done otherwise, but focused on what goals, interventions and outcomes became evident in a case in an appreciative approach.⁹⁷ The chaplain-researchers experienced it as a challenge to put aside their values and convictions with regard to fellow-chaplains’ cases. Even more, the way feedback was given challenged several chaplains. One of the chaplains responded to an open question in the survey that ‘*the fact that this [giving and receiving feedback, NdT] is partly part of our profession, does not mean that we master this skill if we are part of a research community*’. Apparently, it was hard to abstain from judgement, as is exemplified by Eline:

*You have to put aside your own prejudices if you read it [the case, NdT] (...)
You have to give the one who submits the case actually the chance to make
clear how everything went. And that is not easy for me. (Eline1)*

A research attitude requires the researcher to seek to do justice to the object or subject that is studied. Since the researchers all have their convictions, values and beliefs with regard to what good chaplaincy is about, the normative dimension of their professionalism easily intertwined with their research

⁹⁷ Although the choice for an appreciative approach in the CSP is not accounted for in reports on the project, the approach allows for multiple interpretations and realities (cf. Reed, 2007).

attitude. Although one cannot erase the chaplaincy part from oneself, it demanded self-discipline to focus on how the care process of the chaplain actually unfolded and not how it could have been done differently. Maaiké reported for instance:

I mean, I had to learn what is exactly active in the method of this particular chaplain. That is different than what I would have done in this situation, but that is not what it is about. (Maaiké1)

And Quinten stated: ‘*What I wanted in this scientific research (...) was to do away with the obvious.*’ In order to do that, it was important to ‘*see in a very detailed manner what is going on in such a [care, NdT] process, without passing judgement on why someone acts in that way*’ (Quinten1). For Loek, some cases raised tensions. He noticed that when discussing a case

in which primarily faith and images from the rich Roman life pass by, or that rich religious life, then I am triggered again, that I very quickly try to interpret it negatively (...) which gives me a very unpleasant and nasty feeling. So that occurred now and then. One would lose sight on one’s objectivity towards a case, and it became much more a subjective look (Loek3).

The chaplain-researchers experienced the appreciative approach as a process of struggle and of finding out how to discuss the cases in an appropriate manner. They were searching for an attitude that was both open and critical, but in such a way that the submitting chaplain did not feel denounced. However, they did not always succeed in this. The personal involvement of the chaplain-researcher led to feelings of being criticized, both personally and professionally. Sometimes a chaplain felt that a personal line had been crossed, leaving him or her feeling denounced and unprotected. Although those incidents seem to have been exceptions, it remained a precarious challenge to discuss someone’s work without judging the work or the person who performed it. An appreciative, nonjudgmental attitude did not come naturally to the chaplain-researchers but was requisite to the development of the research communities. In the research community of hospital chaplains, it led to the introduction of a first round of positive feedback, before beginning more critical inquiry. In the research community of prison chaplains, a shared normativity was sought in the language they used. The notion ‘client’ was not perceived as appropriate, whereas the notion of a ‘pastoral care recipient’ [Dutch: *pastorant*] was experienced as biased by Christianity. They therefore spoke of ‘recipients of care’.

Several chaplains experienced the use of the third person as neutralizing and helpful for receiving critique. Yet, the analysis of the case studies was not uncritical. By means of the third-person form, Maaïke argued, *'you can tell without empathy what you think about it (...) you can just ask a question'* (Maaïke1). Moreover, the third person helped in accepting critical comments: *'You can, perhaps, detach your mind and feelings for a while'* (Eline1).

As the CSP studied practices of chaplaincy care by chaplains, the normative dimension was nevertheless present and tangible on at least three levels. First, there was the normativity of the submitting chaplain in his or her practice. Second, there was the normativity of the fellow chaplains in the research community. Third, there was the normativity of the project itself and the academic researchers. The CSP's aim to study 'good practices' automatically raised the question of whether there was consensus on whether a case was an example of 'good practice'. Additionally, in one of the research communities there was discussion of the interpretation of 'good'. Should 'good' be understood as a 'common, good case' of chaplaincy, that is, as it is generally practiced? Or did 'good' refer to spectacular cases and the cherries that can be picked from chaplaincy?⁹⁸

In sum, although there were several ways in which the CSP's design negotiated the normative dimensions, normative issues continued at times to give rise to tensions in the research communities. In one of the reflections in a report of participant observation, I noted: *'Formally, the researcher is not at the center, but now this [the personal judgement] seems to go underground. It makes me question the effect of the third person'* (part.obs.4).

5.3 Reflection

The present chapter aims to contribute to the understanding of how the role of chaplain-researchers was fulfilled and experienced by the participants themselves. The chaplains experienced both significant continuity and differences between their roles as chaplains and researchers. The continuity was mainly found in the hermeneutical task of assessing and interpreting a case. The differences included working with a set format, connecting theory to practice, ethical issues, employing concrete and precise description, and the role of normativity in the research. Below, I reflect on four issues that emerge from the findings: the role of methods and methodology for the chaplain-researcher, ethical aspects, the role of normativity, and the difficulty of relating theory to practice. Based on the final two issues, I

98 One of the chaplains wondered whether the emphasis on the successful examples of chaplaincy might have increased chaplains' difficulty in connecting the insights from cases to their daily, ordinary practices.

present a model that serves to picture the different ways in which research on chaplaincy can be located.

5.3.1 The Role of Methods and Methodology

Chaplains identified themselves as co-researchers and experienced similarity between research and chaplaincy. That might be explained by the assertion that the hermeneutical-phenomenological approach of qualitative research⁹⁹ resembles a hermeneutical-phenomenological style of chaplaincy.¹⁰⁰ Related to the models from 5.1, the chaplain-researcher is more similar to the practitioner-researcher than to the scientist-practitioner. In the scientist-practitioner role, the difference between research and practice is stressed, whereas in the practitioner-researcher role continuity is emphasized. Unlike the action research paradigm of the practitioner-researcher, however, the case studies approach did not focus on concrete problems in practice, nor did it involve action research.

The question, however, is what a hermeneutical-phenomenological method in research consists of. As became apparent in 5.1.3, the methodological justification that was given for the research methods of chaplain-researchers is rather thin. While Nolan argues that ‘what distinguishes professional or academic research . . . is the requirement that the process of finding out ‘stuff’ follows a robust and logical methodology, so that other researchers can check that what has been found out is credible and valid’ (Nolan, 2018, p. 12). However, in what follows, the method in his own case study entails basically taking reflective notes. Interestingly, the lack of a concrete description of the methods in research corresponds to lack of clear methods in chaplaincy. In general, ambivalence can be observed in literature regarding chaplaincy and working with methods and standards (cf. Jorna, 2005; Mackor, 2007, 2009; Molenaar & Top, 2004), because it would be at the expense of openness for both the client and the transcendent.

99 Here, I depict the CSP as a hermeneutical-phenomenological study, as it focuses on behavior and experiences, but reported on and reflected upon in a hermeneutical way (especially by the use of the third person perspective). In the original research design, however, reflection on the epistemological basis of the project is lacking.

100 It is not without reason that many practical theological approaches also follow the so-called ‘pastoral cycle’. Osmer (2008), for instance, describes a concept of practical theology that bridges what he calls academy and ministry. He sees the same interpretative tasks for both the academic researcher and the practitioner. Both need to follow the steps of his four questions: What is going on? Why is this going on? What ought to be going on? How might we respond? In the CSP, primarily the first two steps can be recognized. The third and fourth step ostensibly appear solely in a single question in the format (Walton & Körver, 2017) that is followed in the research communities. See for the issue of evaluation, 5.2.6.

In the CSP the method was primarily to be found in the set format. Based on literature, it might be expected that the use of a set format would be in contrast to the way chaplains work. While it is true that the chaplains experienced the most difficulty in working with the format and that it functioned somewhat differently in the various research communities, this chapter has also shown that it was valued and experienced to be helpful for guiding the analysis. The format basically functioned as the method of analysis, providing codes (existential, spiritual, ethical, and aesthetic), and it guided the research focus by formulating questions.

While the chaplains followed a *method* by using the format, they did not engage with its *methodology*. Questions regarding validity, data collection, data analysis, et cetera, were primarily questions of the academic researchers in the project. Here we see that ‘basic research literacy’ (understanding and applying research) does not necessarily precede ‘intermediate research literacy’ (participation in research) (Fitchett et al., 2012).

Thus, it seems that auto-ethnographic research, action research (e.g., Van der Leer, 2020) and hermeneutical-phenomenological research match existing approaches in chaplaincy. And the more one deals with methodical and methodological issues, the more discontinuity chaplains experience between their roles as researchers and practitioners. This aligns with the study of Kruizinga et al., who observed that chaplains who participated in a Randomized Controlled Trial using a structured model were urged to ‘intentionally change their roles, from being a counselor into acting as a researcher’ (Kruizinga et al., 2016, p. 3116). It might, therefore, be expected that chaplains who conduct quantitative research perceive less continuity with their professional practice. But to my knowledge, there are no studies to support this assumption.

5.3.2 Ethical Aspects

Ethical issues were raised regarding the confidentiality of the care process, chaplains’ integrity, and the impact of the research on the client. One chaplain even argued that one cannot be a chaplain and a researcher at the same time. Nolan (2018) similarly described the ethical challenge and argued that the chaplain-researcher becomes ‘a compassionate chaplain’ and a ‘detached dispassionate researcher’ at the same time, putting the chaplain in a ‘schizoid position that calls for the sort of passive dissociation that could jeopardise the relationship of pastoral care’ (p. 16). Although a certain tension is indeed experienced, that opposition of both roles is rather exaggerated. The studies of Van der Leer (2020) and Sluijsmans (2018) show that a chaplain-researcher certainly need not become dispassionate. The difficulty of some chaplains in the CSP was not that they became dispassionate, but rather that they did

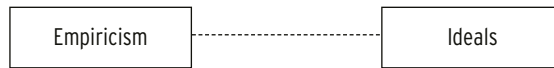
not want the research role to negatively impact the client. In fact, that is the responsibility of the researcher as well as for the chaplain (cf. Motulsky, 2021). Yet, it needs to be clarified whether the fears of the chaplains in this regard are imagined or real.

5.3.3 The Role of Normativity and the Neglect of Empiricism

A third issue is that of the role of normativity in research. In the CSP, the chaplains needed to negotiate normative dimensions on two levels. First, providing concrete and precise description of observable aspects of their practices proved difficult. Second, the inevitable normative dimension of research was not addressed in the CSP.

The difficulty of describing practices in an empirical manner can be explained in several ways. First, a chaplain's perspective is focused on meaning rather than on acts, actions, practice, and embodiment. Many models of chaplaincy distinguish between fact, emotions, identity and spirituality as the layers of existence, suggesting that spirituality is its core or bottom. As a consequence, chaplains sometimes skip the level of facts and prefer the level of values and meaning. This might influence chaplains' perception when they regard their own practice, which they primarily interpret in term of values and meaning. Another explanation might be that chaplains' normative visions of 'the good' color their perception. Until recently, chaplaincy literature has been largely dominated by 'normative' approaches to chaplaincy, while empirical descriptions were lacking. Those normative approaches are informed by the various worldview traditions chaplains relate to, and give substance to chaplaincy. However, as Zock has argued, those ideological differences have also fed ideological discussions, leading to a professional identity crisis (Zock, 2008b). Another pitfall is that the normative approach renders a rather idealistic image of chaplaincy. The (worldview) purposes and intentions of chaplains can then be easily mistaken for observable outcomes. That occurred for instance in a Belgian application of the CSP's format (Desmet, 2020).¹⁰¹ Ideal-typically, one can distinguish between ideological reflections on the one hand and empirical observations on the other. Although neither exists as such, they provide a continuum in which each study can be situated. Whereas chaplaincy research used to be situated right at the center, the CSP tends to move the focus left of center with the emphasis on observable interventions and outcomes.

101 One of the chaplains reported, for instance: 'By giving the man the chance to express his feelings towards his girlfriend, the patient feels acknowledged in who he is. He feels loved and relieved' (Desmet, 2020, p. 187). As there is no report of those feelings, the outcomes are an intention or wish, rather than an observable outcome.



One of the particular characteristics that stimulated a more observing posture among the chaplain-researchers was the use of the third-person perspective. Some scholars have expressed suspicions about the use of the third person. Nolan (2018), for instance, has argued that it would render the research an ‘(illusory) sense of researcher objectivity’ (p.18). Van der Leer has questions, without providing any argument, about whether ‘it leads to better reflection’ (Van der Leer, 2020, p. 307). In the data, it has become clear that the benefit of the third person can be found neither in its objectivity, nor in the quality of reflection. The desubjectification that occurred by use of the third-person perspective rather helped to focus the research on the actions and outcomes instead of on the person performing those actions. As I have argued elsewhere (Den Toom, 2020), the researcher studies ‘oneself as another’. This can be understood as an intensified form of the ‘observing self’, that Van Kessel (1997, p. 144) considers the fruit of self-reflection.

While the empirical element of research was stressed, the normative dimension received less attention. It is true that the use of the third person helped to neutralize the conversation and analysis in the research communities, affording a space to reflect freely. Moreover, in the descriptions and analysis the normative presumptions of the one submitting the case were reflected upon (e.g., by asking what normative orientations informed the chaplain). Walton and Körver (2017) draw on MacIntyre’s understanding of practice, as always ‘related to some good’ (p. 260), and therefore normative. That coincides with my understanding of professionalism that normative issues are always involved.

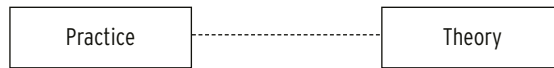
The fact remains, however, that fellow chaplain-researchers did not always agree on the normative assumptions of a case, questioning whether it could be considered a ‘good practice’ (p. 261). With respect to that, Walton and Körver (2017) emphasized that they focus on ‘recognition and consensus among the professionals in the research community’ (p. 268). The appreciative approach indeed stimulated recognition, as can be seen in Chapter 8. However, some chaplains experienced the normative suggestions of their fellow chaplains or explicit remarks as negative evaluations. That one of the research communities added a round of positive feedback supports Jacobs’ view on the importance of dialogical competence in research. She describes that as the ‘ability to empathetically engage with the others in the project and questioning each other’s stories in order to construct knowledge from them’ (Jacobs, 2020, p. 68).

The question of consensus, however, is more difficult. Due to the research focus and the appreciative approach the practices were described rather than evaluated. Critical questions on the 'good' of each practice had little place in the research, let alone reaching consensus on it. Therefore, the elements of appreciative inquiry and the use of the third person provided a welcome focus on description and analysis of a practice, but left little room for discussing whether the practice could actually be considered a 'good practice'. The various elements are not necessarily problematic; in practice they stimulated chaplains to abstain from judgement, whereas normative remarks and judgements nevertheless played an implicit role. While those issues could have been discussed as 'critical issue', it might have been better to address the question more explicitly and transparently. While I do not share Nolan's (2018) suggestion that a first-person perspective is most appropriate, it is true that the third-person perspective as such does not guarantee a safe and equal dialogue.

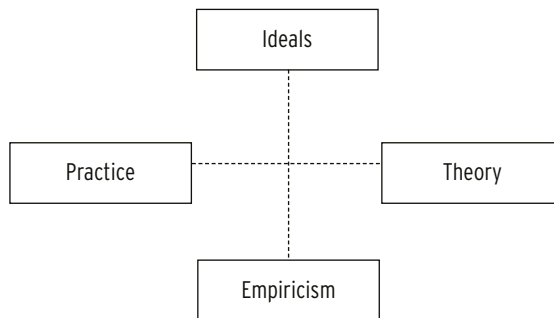
5.3.4 Relating Theory to Practice

A fourth issue is the difficulty chaplains experienced in relating practice to theory and vice versa. The difficulty of connecting theory and practice has also been acknowledged in other studies (Ragsdale & Desjardins, 2020; White et al., 2021). In addition, Körver observed that in the published case studies so far, 'the use of theoretical models and concepts was not or hardly noticeable in the material and the relationship between theory and practice was barely visible' (Körver, 2020b, p. 72).¹⁰² The theoretical reflection in the CSP came primarily from the academic researchers. That might be explained by the fact that so far, the post-initial training of chaplains was primarily provided by Clinical Pastoral Education (Den Toom, Kruizinga, et al., 2021). Chaplains learned to reflect on their experiences in relation to their (spiritual) biography, turning inwards. Although CPE was not bereft of theory, in many CPE approaches the focus was more on the chaplain as person ('getting in touch with feelings', as a respondent reports in the study of Fitchett et al. (2012)) than on theories and methods of chaplaincy, meaning and clients (Körver & Regouin, 2007). That finding leads me to another duality of orientations: towards theory and towards practice. While chaplaincy used to be primarily oriented towards experience (practice), the integration of research in the profession stimulates theoretical reflection and attaches more importance to theories.

¹⁰² In Chapter 6, I return to the matter when I describe how chaplains learned to make their implicit knowledge explicit and how they appreciated the theoretical focus.



Combining the features of ideals and empiricism with that of theory and practice leads to the following ideal-typical model that sketches the orientations of a chaplain-researcher. The model can also serve as a heuristic tool to situate research on chaplaincy. The model does not suggest that all studies should ideally be situated in the middle, to find a perfect balance. Rather, a balance should be found within the range of research conducted on the profession. Empirical research is just as much needed as ideological reflections, and theories need to be developed without neglecting the importance of experience and practice. With regard to the Case Studies Project, one could say that the role of researcher differs from that of chaplain in its shift from ideological reflection towards more empirical observations and from experiential knowledge towards theoretical reflections.



5.4 Conclusion: The Chaplain-Researcher

The present chapter described what being a chaplain-researcher in the CSP entailed. Confirming what has been stated in other publications, it was found that chaplains regard their role of researcher in line with that of chaplain, inasmuch as they conduct research from a hermeneutical and phenomenological paradigm. Therefore, despite what Hutschemaekers' model of scientist-practitioner implies, there is no sharp discontinuity between research and practice. However, there are some issues that distinguish the research role from that of the chaplain. In that respect, this chapter provides several contributions to the literature on the subject. First, this chapter adds to the literature on chaplain-researchers that comes predominantly from autoethnographic studies. In most studies the boundaries between research and chaplaincy are blurred, as research methods were chosen that are similar to chaplaincy methods. In the present study, chaplains were also

little involved in matters of the research method, leading to the paradoxical situation that the chaplains can be described as having ‘intermediate research literacy’ (i.e., participating in research), without necessarily having ‘basic research literacy’ (‘understanding and applying research’). Next, the study confirms other indications in literature that chaplains have difficulty in connecting theory to practice. In the following chapters, I will elaborate on this issue further. Also, I have demonstrated that it was challenging for chaplains to describe their practices empirically and abstain from judgement and ideology. To chart both the practical and theoretical orientation, and an idealist and empirical approach, I presented a model for the chaplain-researcher. It includes a normative stance that chaplaincy literature needs both empirical and ideological approaches. I will elaborate on this issue in Chapter 8.3. Finally, the chapter shows that issues of normativity and subjectivity cannot be solved by any specific method, such as the use of the third-person perspective, but need to be addressed explicitly.

What has also become clear is that each research community had its own dynamics. Therefore, it is not feasible to speak of the CSP as one research intervention. Nevertheless, as a project it showed coherence in the object of study, its communal dimension and guiding format. Consequently, it is possible to draw a characterization of the chaplain-researcher in the CSP. In short, I typify the chaplain-researchers in the CSP as *practitioners of chaplaincy who, together with academic researchers, describe and analyze their own practices and that of others in a hermeneutical-methodical way, informed by their professional and theoretical knowledge and grounded as much as possible in empirical observations*. This definition informs the understanding of what it entails to be a chaplain-researcher and should be born in mind in this study’s description of the perceived change in chaplains’ professionalism due to their participation as a chaplain-researchers in the Case Studies Project. That clears the way for us to proceed to the main empirical findings of this study on awareness and expertise (Chapter 6), articulation of the profession (Chapter 7) and professional identity (Chapter 8).

Chapter 6

Becoming Aware. Knowledge, Reflectivity and Goal Orientation¹⁰³

In Chapters 2 and 3, I conceptualized professionalism as consisting of the triad of a value orientation, expertise and positioning. To answer the main question *how chaplain-researchers perceive that their participation in the CSP has changed their professionalism*, the previous chapter empirically described the role of chaplain-researcher. In this chapter and the next, I continue to describe and discuss the empirical findings of the present study. As described in Chapter 4, I did not study the data according to the theoretical triad of professionalism. Instead, I applied a more inductive method of analysis, demonstrating that the analysis was not based on a theoretical model, but rather on important concepts and trends that were found in the data itself. As a consequence, I structured the following chapters according to the concepts of awareness (Chapter 6), articulating chaplaincy (Chapter 7), and professional identity (Chapter 8).

The present chapter explores the notion of awareness. When the chaplains were asked in the interviews whether their participation in the Case Studies Project had influenced or changed their practice, they used the notion of ‘awareness’ [Dutch: *bewustzijn/bewust worden*] with surprising frequency to express their experience. Based on the inductive analysis, I map the various meanings of the notion. It became apparent that ‘awareness’ pointed to three processes: expanding knowledge, increasing reflectivity, and acting more intentionally. A fourth meaning of the concept relates to professional identity and is discussed in Chapter 8.

In this chapter, I describe the first three uses of the notion of awareness that pertain to the level of expertise and value orientation in my model of professionalism: expanding knowledge (6.1), increasing reflectivity (6.2), and acting intentionally (6.3). In the description, the findings from the interviews had priority in the exploration of the various forms of awareness. To see whether the qualitative findings are representative for all participants in the CSP, I triangulate them with findings from the survey in each section. Finally, I also explore how the various concepts are related to each other (6.4).

103 The findings from the qualitative study that underly this chapter will be published partially in Den Toom et al. (2022). Parts of the results and analysis of the survey will be published in Den Toom et al. (submitted).

6.1 Expanding Knowledge

That is also of added value, particularly becoming aware of one's professional intuition, which was a process to me (...) but I think the others will also agree with it (...). Actually, we began in the research group—and I put it very denigratory for the moment, to put it very black-and-white—giggling about it a bit: 'theories, huh, I just do it that way'. But gradually, we found out that we tote a good deal of theories (Simone2).

The first meaning of chaplains' increased awareness is that they became aware of the implicit knowledge they possessed and that guided their actions. Like Simone in the quotation above, several chaplains noticed that they had become aware of their knowledge and theories, despite some initial hesitation to mention theories. One of the meanings of awareness is that the seemingly 'usual' conduct of chaplains was rediscovered. Chaplains again became aware of the knowledge, tools and interventions which they had internalized over the years. In this section, I explore the knowledge and tools chaplains have acquired through the CSP. I start from the implicit knowledge that is made explicit in the CSP in various ways. First, while chaplains felt ambivalent towards making knowledge explicit (6.1.1), they explored their knowledge in the CSP (6.1.2) and applied it to practice (6.1.3). Subsequently, I describe another way of acquiring knowledge that was not included in the process of becoming aware, but that pertains to the process of expanding knowledge. Chaplains learned from other practices in two ways: they started (re)reading literature (6.1.4) and they appropriated new interventions (6.1.5). Finally, I reflect on the findings in relation to the literature (6.1.6).

6.1.1 Ambivalence Towards Theory

Becoming aware of knowledge implies that the chaplains were not previously aware of the knowledge they possessed. As was seen in Chapter 5 (5.2.3), chaplains found it difficult to connect their practice to theories of chaplaincy. The ambivalence towards theories and methods was observable among the chaplains in the interviews.¹⁰⁴ It was evident in the way chaplains spoke in the beginning of the first interviews about what they considered good chaplaincy care. Few of the chaplains explicitly mentioned a theory that they employed in their work. Ivan, for instance, expressed ambivalence towards theory. First, he noted that theory was indeed not his primary interest. He did read theory but valued the uniqueness of the situation over any

¹⁰⁴ I did not define theories, models and methods of working in our data, but follow the participant's interpretation. In Chapter 9, I reflect on the role of theory in chaplains' knowledge.

model. *'For I don't care whether there has once been a theory about it. It is about now'* (Ivan1). Later, however, he reported that he had begun to read theories, although he found it hard to mention theories to underpin his practice:

'I never know. I always say, yes, I have read that somewhere, at some time. Where? Yes, I don't know. Perhaps it was Yalom, or...Rogers? I have no idea (...) I have, if you would ask me now, to mention a theory, I actually do not know a single theory. While I have read quite a lot and have internalized many things in a way' (Ivan2).

Another ambivalence found in the interviews is the difficulty of making one's intuitive knowledge explicit. Several chaplains speak of the limits of explicit knowledge. Marijn, for instance, wonders whether one *'can fully unravel'* (Marijn2) one's intuition. And in an article in which a participant reflects on her experience in the CSP, Weeda and Muthert (2020, p. 172) narrate about their research community that *'we share the feeling that we are not always able to adequately put into words what actually happened. At the same time, we feel more or less attached to the specifically inexpressible aspect of our work. (...) For me [Weeda, NdT] the ineffability has to do with (...) things beyond control, protocol or methods'*.

In the survey respondents reported most frequently that before participation in the CSP, they used theories (46%) and methods (45%) regularly, while a substantial part of them explicitly used theories (28%) and methods (34%) almost never to sometimes. In contrast, the majority of chaplains used their intuition often to almost always (83%). Table 6.1 presents an overview of how often chaplains reported employing theoretical knowledge, methods, and intuition respectively, before they participated in the CSP.

Table 6.1 Overview of Frequency of Employing Theory, Methods and Intuition Before the CSP (N=48).

Item	Almost never	Some-times	Regularly	Often	Almost always	Don't know
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)
Use of one or more methods	3 (6)	13 (28)	21 (45)	7 (15)	3 (6)	1 (2)
Use of theoretical knowledge in counseling clients	1 (2)	12 (26)	21 (46)	9 (20)	3 (7)	2 (4)
Follow intuition in caring for clients	0 (0)	1 (2)	7 (15)	28 (58)	12 (25)	0 (0)

6.1.2 Exploring the Toolbox

While many chaplains expressed ambivalence towards theory and methods, their participation in the CSP had made them (more) aware of their knowledge and methods. The chaplain-researchers had acquired that knowledge and those methods in their training or from experience as a chaplain, but over time the knowledge had become obscured. That is illustrated by Simone, who used the metaphor of *ruminatio* from the Roman Catholic tradition to explain how she had so integrated theories and methods they had become unrecognizable.

That all those theories or tools, that were once passed on, are ruminated and chewed on in such a way, that all those juices are inside someone, that it is not so visible anymore what has gone in there. But it is the food that determines how one now acts, in the way one acts. Often unconscious, you know what I mean, but now more conscious. (Simone1).

Chaplains recognized in the additional interviews that they had become more aware of their own knowledge. It appeared that becoming aware of one's knowledge not only pertained to theories, but also to experiential knowledge. That is exemplified by Sandra:

I think that it holds true for me, that I might have become more conscious of my unconscious knowledge. For instance, regarding the care for people with dementia, I think that I unconsciously involve the bodily (...) and that by writing about it and reading it from others that I think, yes, I do that as well (Sandra3).

With the notion of awareness, chaplains not only referred to the process of becoming aware of their knowledge, but also to the overview they attained over their knowledge and skills. Various metaphors are used to indicate the collection of theories and methods, such as the backpack, suitcase or toolbox. Simone, for instance, had '*become more aware of what unconscious tools I carry in my backpack and which I pull out of it*' (Simone1). In the survey and interviews, several chaplains reported that there was more in their toolbox than they had been aware of. Although the metaphor of the toolbox bears a technical connotation, chaplains referred to interventions such as silence and the use of the Bible or of the intellectual legacy of thinkers. Ivan, for example, realized that '*One can always recognize Camus in my conversations, because I am well versed in that philosophy. It has become my own way of life, that one would surely recognize it*' (Ivan2).

The survey confirmed that the majority of chaplains were more able to identify the theoretical foundations of their work (see Table 6.2). Of all chaplains, 44% indicated that they felt somewhat more able to name the theoretical

foundations of their work, while 35% reported that they were mostly to completely more able to do so, and 22% not at all able to hardly able to do so. Furthermore, the majority of chaplains not only became aware of their theories and methods, but valued theories (57%) and methods (59%) more, while 40% and 39% respectively valued them equally, and 3% and 2% valued them less after their participation in the CSP. In addition, several participants reported, in answer to an open-ended question, that they discovered that their intuition was based on theories, an insight that provided another perspective on intuition. I return to that issue in the reflection (6.I.6).

Table 6.2 Experienced Change in the Ability to Identify Theoretical Foundations (N=48).

Item	Not at all	Hardly	Some-what	Mostly	Com-pletely	Don't know
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)
I am more able to identify the theoretical foundations of my work.	1 (2)	9 (20)	20 (44)	12 (26)	4 (9)	2 (4)

6.1.3 Employing Knowledge in Practice

Most participating chaplains became more aware of their knowledge and skills and placed increased value on them. Some chaplains noticed that making their knowledge explicit, afforded them the ability to use their knowledge in new ways in their care for clients but also in relation to their organization.

Regarding care for clients, one chaplain employed his philosophical sources in a new, externalized way. Before, he was used to presenting the integrated thoughts of a philosopher as his own thoughts. Due to the CSP, he noticed that *‘I can also offer something in a conversation that is not of myself. For example: “That is funny, do you know that the philosopher Camus said this or this...” While I would normally respond from my own perspective, I am now able to involve a thinker or a theory’* (Ivan2). Presenting the intellectual legacy of a thinker in a more detached manner, he discovered, allowed the client more freedom to disagree with the thought.

For other chaplains, making their knowledge explicit facilitated better communication on matters of the profession with other professionals. Maaïke, for example, (re)discovered a model of pastoral care described by Johan Smit (2013)¹⁰⁵ which improved her ability to *‘communicate that level*

105 Smit’s concentric model basically emphasizes the different layers of existence and communication on them. It starts from the spiritual level in the middle of concentric circles, identity and meaning in the next circle, emotions in the following, and facts in the outermost circle.

with the rest of the organization' (Maaïke2). Also, for Loek, the discovery that he and his fellow chaplain-researchers used more theories than he thought was helpful in accounting for his work with managers. *'You do not just do things (...) because behind every step one has taken, there is a theory somewhere. Look it up and substantiate what you have done, and I think that that is a lesson that I take away from the case study'* (Loek3).

The survey confirms the qualitative finding that half of the chaplains increasingly used theories and methods (see Table 6.3). Half of the chaplains (50%) indicated that they used theories more often after their participation and 48% indicated that they used methods more often.

Table 6.3. Overview of the Change in Use of Theories and Methods.

Item	Less often	Equally often	More often
	N (%)	N (%)	N (%)
'I use theoretical knowledge in caring for clients' ^a	0 (0)	22 (50)	22 (50)
'I make use of one or multiple methods' ^b	0 (0)	24 (52)	22 (48)

^a8% was missing.

^b4% was missing.

6.1.4 (Re)reading Literature

In addition to gain by becoming aware of internalized knowledge, chaplains also acquired new knowledge from other chaplains. One of the ways of acquiring new knowledge was by reading, or rereading, literature. When they read theories in the cases of other chaplains, chaplains were stimulated to (re)read particular theories and literature, as Loek reported:

Many theories passed by from various educational programs, which make one think: yes, what was that again? That I also get a book out again, looking at it like, what was the theory behind that model? How did it work? (...) For instance, Carlo Leget, I know all that, but when one read such a case and they used the model of ars moriendi by Leget, nonetheless one takes a look (Loek3).

Also, in some research communities literature was shared among group participants after a session. Maaïke, for instance, said:

Now and then, I am triggered to read an article again, and that is also very nice (laughs). We exchange in that respect, "I have another interesting

article”, or “I know something about that” (...) that is also nourishment that one retrieves (Maaike2).

While chaplains may have read literature in relation to the CSP, the survey indicated that it only slightly affected their structural reading of literature. Table 6.4 shows that chaplains reported reading substantially more case studies and slightly more professional and academic literature than before.

Table 6.4. Overview of the Frequency of Reading Literature before and after the CSP (N=48).

Item	Before the CSP		After CSP	
	<i>M^a</i>	<i>SD</i>	<i>M^a</i>	<i>SD</i>
Case studies	1.58	.769	2.35	.699
Professional literature	2.44	.744	2.75	.729
Scholarly literature	2.00	.59	2.42	.871

^a Measures were on a five-point scale (1=seldom to never, 2=now and then, 3=monthly, 4=weekly, 5=daily).

6.1.5 New Interventions

The precise description of behavior in the case studies, provided the chaplains with new interventions that could be used in practice. In the context of military chaplaincy, Ivan learned to make moves to get into contact with military men: *‘Literally waiting just outside the mess until the one who one wants to speak [passes, NdT], to walk together back to the cabin. Getting in touch very, very accessibly, yes, those are really good moves to me’* (Ivan2). He felt that it made him richer as a chaplain. And Simone recalled a case in which it was said that when doctors take a seat near the patient’s bed, that benefits the encounter. When she found herself next to a client, the *‘quote from a case resonated’* (Simone2). Consequently, she took a seat and was silent (mindful of another conversation about silences), trying to make contact with a vulnerable client who was initially not very open to her, but then accepted her.

What characterizes the examples is that the knowledge is not preconceived. Instead, the insights pop up unexpectedly during practice. For instance, Simone said that she had *‘not planned in advance to adopt the idea, but because it ends up in one’s toolbox, one can see in the moment whether it could work and one can choose to do it or not’* (Simone2).

Other interventions were acquired and applied more intentionally, as illustrated by Ivan, who reflected upon the cases of some of his Christian colleagues. He observed that they

Work a lot with stories. They say in a conversation, like, “Hey, that reminds me of a story...”, and then they toss in a story. That is often a beautiful way of working to step back from the situation in which the conversation partner tells something, to make the situation more abstract so that one can look at it together (Ivan2).

Ivan appreciated that insight and tried to apply it, albeit with different stories, philosophical rather than religious.

In the survey, chaplains were asked whether they had learned new interventions. The majority of chaplains (85%) reported having encountered new interventions, of which 44% had begun to use them, while 42% reported they had not made use of them. A minority (15%) said they had not encountered any new interventions. While some reported having become primarily interested in specific interventions, others referred to more general changes in behavior, such as ‘drawing more on various sources of worldview and theories’, ‘purposive use of the Mount Vernon model’ (Mount Vernon Cancer Network, 2007), ‘use of metaphors’, and ‘going into conversation with the psychosis/delusion of a client’.

6.1.6 Reflection: Implicit and Local Knowledge, a Body of Knowledge, and Literature

The findings show a) that chaplains are not used to describing their work in theoretical or methodical terms, b) that they have made their implicit knowledge explicit in the CSP, and c) that that aids them in their practice. Furthermore, chaplains’ reading and reflecting on their colleagues’ practices led d) to (re)reading theoretical sources, and e) to acquiring and using new interventions. I reflect on each of these findings below.

First, it is apparent that chaplains are not used to describing their work in theoretical or methodical terms. This is supported by other studies. Mackor (2007, 2009) has observed that when chaplains speak of their work, they primarily refer to attitudes rather than goals or methods. In a recent study from White et al. (2021) about the chaplains’ board certification process in the US, they reported that ‘chaplain participants reported that candidates struggled to connect theory with practice and the limited published research supports this account’ (p. 13). Although there has been a rise in chaplaincy literature in the last two decades, in recent research among Dutch chaplains (N=378) about one third of the chaplains, when asked, did not mention any

theory that guides their practice (Den Toom, Kruizinga, et al., 2021). That raises the question of why chaplains are unaccustomed to theory and methods. I argue that this does not simply mean that they worked a-theoretically. Rather, chaplains have absorbed theories and methods in such a way that their knowledge has become *implicit knowledge* (Herbig & Müller, 2014). Implicit knowledge, or tacit knowledge, has been conceptualized in many ways. I follow the integrated definition of Herbig and Müller (2014, p. 784):

Implicit knowledge contains declarative as well as procedural knowledge (e.g., Lewicki 1986). It can have a complex structure (e.g., Berry and Broadbent 1988) and contains naïve, sometimes wrong, theories (e.g., Fischbein 1994). It is acquired and strengthened by concrete and sensuous experiences (Polanyi 1966). Its acquisition does not depend on attention or awareness (e.g., Reber 1997). Implicit knowledge is not consciously perceived as guiding one's actions, i.e., it works below a subjective threshold (e.g., Dienes and Berry, 1997). Implicit knowledge can become accessible to consciousness (Reber 1989) and can be changed through explication (e.g., Gaines and Shaw 1993).

Among other things, Herbig and Müller argue that implicit knowledge is hard to express in words as it is closely related to actions and is not 'consciously perceived as guiding one's actions' (Herbig & Müller, 2014). The frequently-heard expression of chaplains that they are 'just being there' for their clients could be interpreted in this light as the inability to express what one is doing and why, and not only as ideological adherence to a theory of presence (Baart, 2002) (see Chapter 3).

Another explanation that is mentioned by the participants is the ineffability of their work. That line of thought relates to a more mystagogical view on the profession. In the interviews, many chaplains used words like 'depth', 'hiddenness', 'secret' and 'ineffable' to express their work. In Chapter 2, I pointed out that instead of knowledge, other notions are used in the literature, such as 'intuition', 'empathy' or 'spirituality'. It can be regarded positively, as an indication of the paradigm of the spiritual professional in which personal and spiritual rooted knowledge is assumed. More negatively, it can be perceived as a tendency to mystify what chaplaincy is about, due to the difficulty of formulating a distinct professional expertise (see Chapter 3). Notwithstanding the danger of mystification, it could be questioned whether 'theory' is indeed the best way to describe chaplains' knowledge. In the data, it can be noticed that when chaplains speak about theories, they do not often speak about what their expertise entails. Their reference to theoretical notions is often quite formal and not as existential or worldview-laden as one might expect. It raises questions on whether the notion of theory is adequate to encompass chaplains'

expertise. When a chaplain speaks to a client about an approach to death as surrender, a notion inspired by religious traditions, the conversation may not primarily be guided by theory, but rather by wisdom. Can a dialogue on the importance of meditation for enlightenment be called a method or theory? I return to this issue in Chapter 9.3, arguing that chaplains' expertise entails both theories and wisdom.

Second, it became clear that chaplains made their knowledge explicit in the CSP. That corresponds with the original intention of the CSP, aiming 'to bring to the surface the tacit and practised knowledge' (Walton & Körver, 2017) of the chaplains. The Herbig and Müller model (2014) that illustrates how professionals can deal with implicit knowledge aids in the understanding of how chaplains explicated their knowledge. There are four steps: first, knowledge is generated and used by working experience. Second, one explicates and thus differentiates one's knowledge. Third, the explicated knowledge is reflected upon. Fourth, the corrected or complemented knowledge is reintegrated into practice. The chaplains in the CSP passed through the second and third steps collectively, while the first and fourth steps were more individual processes.

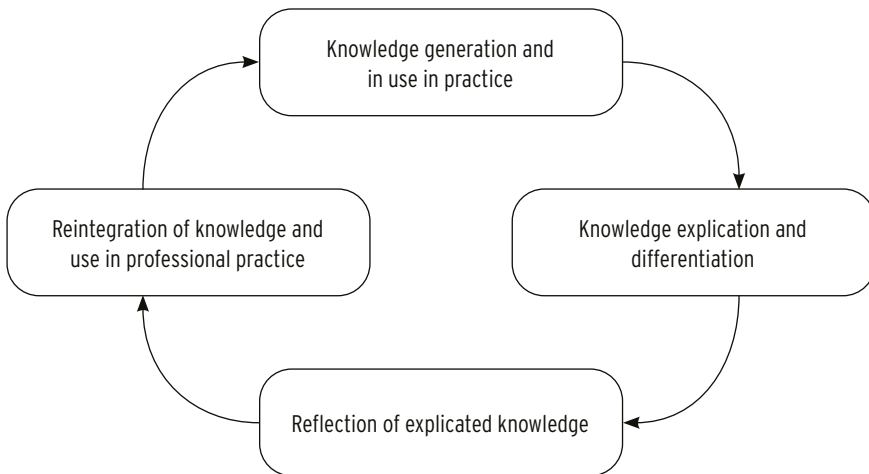


Figure 6.1. Model for Dealing with Implicit Knowledge in Professional Practice (Herbig & Müller, 2014, p. 795)

However, one might question whether the explication of implicit knowledge is desirable. The strength of implicit knowledge is its ability to combine vast amounts of information in complex and new situations, by which a professional can create a holistic impression of the situation in order to act. It builds on previous experiences and implies a sensory sensitivity and knowledge that helps one to notice what is at stake (Herbig & Müller, 2014).

Nevertheless, implicit knowledge has its pitfalls. Herbig and Müller (2014) mention that the danger of implicit knowledge could be that it contains naïve and sometimes inaccurate theories that, due to their implicitness, are hard to adapt and can lead to inferior actions. 'Research shows that even people, who were provided with plenty of evidence against their implicit theories, continued to use these theories especially in difficult situations. That is, implicit knowledge is very resistant to change even if opposing explicit knowledge exists' (Herbig & Müller, 2014, p. 786). In their model, particularly step three allows 'for a correction of inadequate knowledge or a clarifying of the boundary condition for the use of the knowledge' (Herbig & Müller, 2014, p. 797). Such a correction of inadequate knowledge was hardly observable among the participants of the CSP. That may be due to the appreciative approach of the project, asking for good practices. While the practices are analyzed and reflected upon, they were only critically evaluated to a limited degree. Such an appreciative approach is of importance, since 'the experience of failure in a simulated critical situation reduced the ability to profit from knowledge explication' (Büssing et al. 2004, as cited in Herbig & Müller, 2014, p. 797). Nevertheless, from the perspective of learning processes, integrating a critical phase would increase the opportunity to correct false understandings. In any case, by reflecting on their body of knowledge (Muthert et al., 2019), the chaplains became more aware of their own constituting theories and model. They came to express what they were not able to before. The format of the CSP worked maieutically, as it helped the chaplains to become aware of the knowledge that they unconsciously bore. The term 'maieutically' is not used here in a Platonic (Socratic) sense, as if the chaplains already had timeless knowledge that only needed to be 'remembered' (Allen, 1959). Instead, it indicates that the chaplains became aware (or were reminded) of knowledge that they had acquired through education and experience. To use a bodily metaphor, one could say that what first was *embodied knowledge* to the chaplains became a *body of knowledge*, making the knowledge more accessible in practice. The knowledge of a chaplain no longer coincides with the person of the chaplain, which makes the chaplain freer to exercise discernment and choice on what the client needs. Ivan illustrated that the explication of knowledge provided more freedom to use the knowledge in a way that can benefit the client. Thus, explication contributes to 'discretion' (see Chapter 2) as a crucial characteristic of professionals (Evetts, 2011; Freidson, 2001).

Third, while chaplains reported reading new literature in the interviews, the survey provided a more nuanced view, as there was only a slight structural increase in reading. That could mean that chaplains incidentally read more literature when they encountered it, but that their attitude

in spontaneously or structurally looking for literature had not changed. That could be explained by the observation in Chapter 5 that whereas the chaplain-researchers were able to participate in research (intermediate research literacy), they were not trained to consume research. Educating chaplains to read and interpret research reports, could be more effective in stimulating chaplaincy into a research-informed profession (Murphy & Fitchett, 2010).

Finally, and more generally, there are several indications that some of the new insights and techniques functioned as local knowledge (e.g., Turpin, 2016). By local knowledge, I mean that the insights are plausible and clear to the chaplains while reflecting on a case study but are hard to remember afterwards and without context. However, when one finds oneself in a similar context in practice, the knowledge might be recalled, activated and used. The fact that many chaplains found it difficult to concretely describe what they had learned could also be an indication that the gained insights are highly context specific. The in-depth approach of the case studies was a fruitful ground for gaining insights on particular behavior or issues, but perhaps could make it hard to remember the insights beyond that context.

6.2 Increasing Reflectivity

'It has brought a sharpening of a greater consciousness of what I am actually doing, and what is going on with the recipient of care in his or her deepest being' (Quinten2).

In the previous section I demonstrated how chaplains became aware of implicit and new knowledge. In the present section, I focus on a second meaning of the notion of awareness I found in the data: reflectivity. As can be seen above in Quinten's words, 'awareness' refers to a state of being in which the chaplain is more aware of and attentive to aspects that were less noticed before. In the data 'awareness' regularly pertained to various aspects of 'reflectivity'. In this section, I distinguish between the aspects of attunement, assessment, reflectivity leading to discretion and increased evaluative reflection.

6.2.1 Attuning

When chaplains spoke of awareness in the sense of reflectivity, they mostly indicated that they were better able to see what a client needs. I illustrate this by sharing a larger vignette from Quinten and then comparing it to other chaplains based on the survey.

Quinten is a Hindu chaplain who is an authority for his clients and receives many questions regarding the tradition he represents. In a group

encounter with clients, the conversation led to the issue of reincarnation. Before the CSP, he would have started immediately to explain what reincarnation is about. He shifted to asking what the client thought of the concept himself. Quinten also observed that other clients in the group noticed he was asking more questions to get a more complete view of the client's question.

And then the other participants respond, asking repeatedly: "why do you ask that question, isn't it clear what he wants?" And then I respond, "No, it is not yet entirely clear to me. Because I might give an answer which he might not understand or which he thinks he understands, and we all think we do, but that does not answer what he is looking for". So, I am looking more for the question behind the question. I have become much sharper in that (...) is it a question of interest, do you want to learn something about the tradition – that is possible – but it could also be that someone has a deeper question of why does this happen to me? (Quinten2).

Asking questions of the client helped Quinten to assess the issue at stake for the clients and to attune better to their needs, rather than only sharing his own view. Quinten called this 'rational' questioning, indicating that he abstained from his own judgement and tried to understand his clients from their own perspective. Quinten related that rational questioning to the Case Studies Project, where he had to describe his practices in a more detached way, so that the other participants could understand it. He also considered it to be a scholarly way of asking questions about the case studies of his colleagues.

The results from the survey indicate that Quinten's experience is not representative for the majority (see Table 6.5). When asked whether the chaplain-researchers stayed closer to the client's story after their participation, it applied somewhat to one-third of the chaplains and a minority reported that it applied mostly (8%) or completely (10%). A more substantial group reported that asking more questions of the client applied mostly (17%) or completely (8%) to them.

Table 6.5. Overview of the Change in Chaplains' Attunement (N=48).

<i>To what extent does this statement apply to you? After the CSP,</i>	Not at all	Hardly	Some-what	Mostly	Com-pletely	Don't know
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)
I stay closer to the client's story	4 (8)	11 (23)	16 (33)	4 (8)	5 (10)	8 (17)
I ask more questions to the client	5 (10)	8 (17)	13 (27)	13 (27)	4 (8)	5 (10)

6.2.2 Assessing the Aesthetic

Another form of reflectivity that was reinforced by the CSP was that chaplains' awareness was enriched by concepts and models. As described in Chapter 5, the chaplain-researchers assessed the situation of a client in the case study guided by the format. The central assessment model was that of the four dimensions of meaning and worldview (Den Toom, Walton, et al., 2021): the existential, ethical, spiritual and aesthetic dimension. The first three dimensions were more or less familiar to the chaplains, but attention to the aesthetic dimension seemed to be new. That offered many chaplains new perspectives during reflection in the project, but also within their own practice. This was illustrated by Simone, who differentiated and amended her spiritual assessment with attention to drawings and tattoos. She remembers a case in which someone in quarantine was hospitalized during summer. During the care process a red wax coat appeared on the coat rack. The coat turned out to be a symbol of hope or meaning for the client. It made Simone sensitive to the aesthetic and material aspects in her encounter with new clients.

The whole room was decorated with drawings, with artistic...and the aesthetic dimension, that used to be a sort of blind spot to me (...) but now, I noticed that she had hung up the drawing from art therapy, and what theme, or what source of power was hidden beneath it; things with nature, birds and the beach. Well, yes, due to the research group, I was present in a different way and different things happened and I connected to that woman on a deeper level (Simone2).

The extension of her spiritual assessment and the reflection on those materials during the encounter, not only provided extra information, but also brought more depth to the conversation. It is interesting to note here that several chaplains observed in the CSP that images and aesthetics plays an important role in chaplaincy. Although many chaplains reported that *'what we found the most difficult (...) is the aesthetic aspect'* (Loek3), the dimension made sense to many of them. Maaïke asserted that *'the soul thinks only in images'* (Maaïke2). Nevertheless, she stated that the aesthetic dimension still needed some *'further refinement (...) and maybe it is also just a neglected aspect of our profession'* (Maaïke2).

The fourfold distinction was mentioned often as helpful to the chaplains in the open questions of the survey. However, the survey provided a diffuse image of the change in chaplains' reflectivity and assessment (see Table 6.6). The chaplains mostly indicated that an increased ability to reflect applied to them somewhat to completely. Regarding a better assessment of issues

of meaning and worldview or the fourfold distinction, a moderate change was reported. Two additional items were assessed in the survey with regard to a change in assessment. First, as the format explicitly asks for description and feedback from the client's context and loved ones, it was asked whether they had come to pay more attention to that. Two thirds of the chaplains reported some change. One third reported hardly any change, one third reported little change, and one third reported significant change. Second, it can be assumed that a better assessment also enables chaplains to go deeper in counseling clients. Similar to the previous item, about one-third reported hardly any change, little change and significant change respectively.

Table 6.6. Overview of the Change in Chaplains' Reflectivity and Assessment (N=48).

<i>To what extent does this statement apply to you? After the CSP,</i>	Not at all	Hardly	Some-what	Mostly	Com-pletely	Don't know
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)
I am more able to reflect when caring for clients	3 (6)	7 (15)	13 (27)	15 (31)	5 (10)	5 (10)
I can better asses what is at stake with a client regarding meaning and worldview	4 (8)	11 (23)	16 (33)	11 (23)	1 (2)	5 (10)
I look more often to the client's situation from the fourfold distinction: existential, spiritual, ethical, and aesthetic	4 (8)	9 (19)	16 (33)	8 (17)	7 (15)	4 (8)
I pay more attention to the context of clients and their loved ones	7 (15)	9 (19)	13 (27)	9 (19)	5 (10)	5 (10)
I can go deeper when counseling clients	6 (13)	11 (23)	11 (23)	10 (21)	5 (10)	5 (10)

6.2.3 Increasing Discretion

In addition to the expanse of knowledge and the increase in reflection, chaplains became more conscious of the different options they have in an accompaniment process. That included the choice between various interventions and the choice of whether to employ an intervention at all. Simone noticed that her actions changed from *'intuitive acting, that can be very wise and an art, and very good'* to *'more well-considered and intentional, due to which new choices emerge and various options and more conscious, professional*

acting' (Simone1). Other chaplains noted that they were not only able to decide *which* interventions they could use, but also *if* they wanted to use a specific intervention. That is exemplified by Maaïke who, while discussing a case with her colleagues in mental health care, noticed that the theory of Johan Smit popped up. Then she decided to use the theory because she was convinced that the theory would be of help, and she started drawing the model. Thus, having knowledge explicated, and reflecting on the various options in action, increased chaplains' discretion as: the ability to judge on what is best for the client in a specific situation.

In the survey, various aspects of discretion were assessed, i.e., whether chaplains experienced more opportunities for action in their care for clients, whether they thought they came to make better choices, and whether they acted more purposively. Table 6.7 shows that the degree of change in this respect differed. Two third of the chaplains reported some change. While there is no obvious change for many chaplains, the statement applies mostly to completely to about forty percent of the chaplains.

Table 6.7. Overview of the Change in Chaplains' Reflectivity and Assessment (N=48).

<i>To what extent does this statement apply to you? After the CSP,</i>	Not at all	Hardly	Some-what	Mostly	Com-pletely	Don't know
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)
I have acquired new opportunities for action	3 (6)	10 (21)	15 (31)	9 (19)	9 (19)	2 (4)
I can make better choices in the care for clients	5 (10)	11 (23)	11 (23)	10 (21)	6 (13)	5 (10)
I make interventions more purposively	2 (4)	5 (10)	17 (35)	15 (31)	6 (13)	3 (6)

6.2.4 Evaluative Reflection

While the previous paragraphs focused on awareness during the encounter, some chaplains reported that their participation also increased their awareness after the encounter with a client. Simone reflected after an encounter on *'what did I do, what effect did it have, could I have done it differently, being aware of the tools'* (Simone1). The theoretical frames helped Simone to analyze what had happened and what the client needed. In another case the evaluative reflection was even evoked during the encounter. Marijn reported: *'I sort of hung above it for a while, seeing myself doing something, in a way I actually never had so consciously experienced'* (Marijn2), thus observing herself from an outsider perspective. For another chaplain her written

reflections were written ‘*in a more systematic way*’ due to the CSP, ‘*focusing on aspects of hope or the life story, or choices [regarding] one’s end of life (...) things about which one [the chaplain, NdT] briefly makes notes (...), one is forced to work out for oneself, “what did we talk about”?*’ (Eline1). In that way, Eline drew a comparison between making notes or charting and writing a case study. The survey checked whether writing a case study would have affected the frequency of note taking for chaplains. Table 6.8 shows that the majority of chaplains hardly make more notes.

Table 6.8. Overview of the Change in Chaplains’ Note-Taking (N=48).

<i>To what extent does this statement apply to you? After the CSP,</i>	Not at all	Hardly	Some-what	Mostly	Com-pletely	Don’t know
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)
I make more notes about a care process	12 (25)	12 (25)	14 (29)	5 (10)	1 (2)	4 (8)

6.2.5 Reflection: Reflectivity, the Aesthetic, Discretion, and Reflection

Mapping the various meanings of the raised ‘awareness’ chaplains experienced after their participation in the CSP, I demonstrated that a second meaning pertains to chaplains’ increased reflectivity. The reflectivity of chaplains is primarily oriented toward a better understanding of the client in the encounter, but also implies more control over one’s actions. In this section, I have distinguished between various forms of increased reflectivity, such as the ability to view the things from the client’s perspective, expanded assessment, the ability to choose between interventions and to reflect afterwards on an encounter in written form. While the qualitative study observed patterns of change in chaplains’ reflectivity, the survey mostly provided a nuanced view on each of the items. For almost all items, about one quarter to one-third of the participants reported significant change, while about one third reported some change, and another third reported little to no change. Therefore, no general conclusions can be drawn from those results. Nevertheless, several changes were observed that indicate the potential meaning of participating in research for chaplains’ professionalism. What was recognized by a majority, however, was the increased ability to engage in reflection during a care process. Furthermore, a majority reported asking the client more questions, having new opportunities for action and acting more purposively. In the following, I bring these findings in conversation

with the literature. First, I focus on the value of reflectivity in chaplaincy. Then, I elaborate on the aesthetic. Finally, I return to the issue of discretion.

First, participation in the CSP affected chaplains' reflectivity.¹⁰⁶ The importance of reflection for professionals in general, and chaplains in particular, is often emphasized (De Jonge, 2016; Körver, 1996; Malthouse et al., 2014; Schön, 2003). Chaplaincy is also called a reflective profession (e.g., Stobert, 2020; Van der Ven, 1998), with reference to the work of Schön (2003). Schön emphasized the importance of reflection as mediating between 'general' or abstract knowledge and theories and the particularity of the situation at hand. He distinguished two sorts of reflection, reflection-in-action and reflection-on-action. The first points to professionals' reflection in the moment, while the second indicates professionals' reflection on a situation afterwards. In 6.2.4, it was seen that some chaplains experienced that their reflection-on-action had improved, reflecting afterwards on what happened during the encounter with a client. The reflection helped to (re)focus on the needs of a client and the core of chaplaincy. Second, chaplains experienced an enhanced reflection-in-action, providing more freedom to attune to clients and assess what is at stake for them. Third, one chaplain reported a type of meta-reflection, in observing herself during action (Marijn).¹⁰⁷

While chaplains are used to reflecting introspectively (e.g., on their spiritual biography), the CSP seems to have stimulated an external perspective, for observing and reflecting on their actions and the client's situation. That is in line with Karm's understanding of reflection, as she has argued that 'the prerequisite to reflection is the skill to observe and think about one's actions from "outside"' (Karm, 2010, p. 206). The use of the third-person perspective in the CSP stimulated the external perspective (see also Den Toom, 2020). Moreover, by writing their case studies down, the chaplain-researchers created distance between their emotions and their practice. Likewise, Malthouse et al. (2014) argue that 'attempts to analyse experiences often fall short because people focus on their feelings from a self-immersed perspective (visualising experiences through their own eyes) rather than a self-distanced one (visualising experiences from an observer's perspective)' (Malthouse et al., 2014, pp. 606-607). Although I do not want to oppose

¹⁰⁶ Whereas reflectivity (with reflexivity) serves as a buzzword in contemporary empirical studies, the concept is often ill-defined. In this study, I distinguish between reflectivity and reflexivity, as the first emphasizes reflection on something rather external, while reflexivity includes reflection on the relationship between the object, the contexts involved, and the position of the one who reflects. While elements of reflexivity can be found, the reflection raised by the CSP is primarily a form of reflectivity. See also Malthouse et al. (2014).

¹⁰⁷ To make it even more complex: in the interviews the participants reflect on the reflection on their reflection-in-action in the CSP, resulting in meta-reflections and demanding a high degree or reflection competences of the participants.

internal and external perspectives in reflection, reflection from an external perspective might help chaplains to serve the needs of their clients better.

Second, a more substantial theme that occurs in the findings is that of the fourfold distinction between the existential, spiritual, ethical and aesthetic dimensions. The theoretical distinction made it possible for the chaplains to differentiate between various aspects of meaning and worldview. Theoretical frames can indeed differentiate chaplains' understanding, thereby enriching their discerning view. According to Pang, that is what professional learning is about. 'Discerning, or experiencing certain aspects of the phenomenon or situation in one's awareness' is what professional learning is about (...) In other words, people can build up their competence in seeing, that is, understanding the world to deal with novel situations in the future' (Pang, 2014, p. 595).

In particular, the notion of aesthetics was helpful. Several chaplains even referred to that dimension as the distinctive feature of chaplaincy and others connected it to the ineffable. In a recent study in which chaplains were asked which interventions they use, many interventions were mentioned that refer to the aesthetic (e.g., movies, art, rituals, images, music, etc.) (Den Toom, Kruizinga, et al., 2021). Apparently, the aesthetic is an important aspect for understanding chaplaincy and its relation to the ineffable and transcendent. The aesthetic dimension of chaplaincy can complement the strong hermeneutical discourse on chaplaincy, presuming a reflective-verbal client and emphasizing communication with words. In reality, many conversations are fragmented, get stuck or are not possible due to the mentally impaired condition of their clients. The more bodily notion of the aesthetic could be a key to understanding what chaplaincy entails in those situations. Two models that were mentioned by the chaplains in the interviews, that of Job Smit (2015) and that of Johan Smit (2011, 2013), both conceptualize chaplaincy as a journey on a ladder down to the core of human beings and their spirituality. Despite major differences between the two models, they both present a narrative understanding of chaplaincy. Both authors claim that at the bottom of their model, which they consider to be the core of a conversation, words are insufficient. They therefore emphasize contemplative silence. Although the space they create for the 'ineffable' and transcendent is to be appreciated, their models could be complemented with non-verbal interventions (e.g., rituals, art, music) that could prove fruitful with regard to the core of spirituality and meaning. Although there are studies that thematize the relationship between religion, meaning and imagination (Alma, 2008, 2009, 2020; Den Toom, Walton, et al., 2021; Körver et al., 2021), the importance of the aesthetic dimension from an empirical perspective is rather undeveloped in chaplaincy. Studying and defining the aesthetic

dimension more precisely might help chaplains integrate the dimension in their practice.

The third element of the findings I reflect on is the increased ability to choose that some chaplains experienced. Choice is part of what I have called discretion in Chapter 2 (cf. Evetts, 2008b; Freidson, 2001). There, I have argued that discretion or discretionary judgment is considered to be the quintessence of professionalism. It implies the ability of professionals to exert their knowledge to make tailor-made decisions, combining theoretical knowledge with the uniqueness of a situation for the sake of their clients' well-being. It bears resemblance to reflection-in-action, but it emphasizes the capacity and (rendered) professional autonomy to make such a decision. The combination of making knowledge explicit and enhanced reflectivity might have enabled the increased discretion. I return to the relation between these aspects in 6.4.

6.3 Acting Intentionally

In the present section, I discuss a third experience that was indicated by the notion of 'becoming aware'. Besides making their knowledge explicit and becoming more reflective, chaplains reported acting more purposively [Dutch: *bewust handelen*]. Purposiveness basically indicates intentional and deliberate action with an eye to a goal or result. Whereas discretion was understood in the previous section as the ability to choose between various interventions, this section discusses how the interventions are evaluated in the light of the chaplains' goals. In the following, I show how two aspects of purposive action appear in the data: reflection on the goals of chaplaincy and taking into account the consequences of one's actions. Afterwards, I reflect on the findings.

6.3.1 Reflection on Chaplains' Goals

In the format, the chaplains were asked to formulate the goal(s) of their care for clients. For several chaplains, that evoked reflection on the goals chaplains pursue and stimulated them to explicate those goals. Sandra reported that the format prompted her to describe the choices she had made in organizing a commemoration of those who had fallen during World War II. Although she had reflected on her goals and choices before, writing her considerations down reinforced the reflection. *'By thus explicitly formulating them in the format, one becomes more aware of course, (...) I already was engaged in that, but due to the Case Studies Project, one is compelled to put it down on paper'* (Sandra3). In addition, the format not only stimulated reflection on what she intended, but it also helped her to *'articulate it more and to better consider the possible effects'* (Sandra3).

Another chaplain reported that she reflected on her goals outside the context of the CSP. Her participation in the CSP imparted to her ‘a critical attitude towards my work. I more often question what I used to take for granted. Due to my participation I am more aware of the ultimate question about my presence and my work: what is it all about in the end?’ (Weeda & Muthert, 2020, p. 172).

As the chaplains reported that they were less accustomed to explicating their goals of care, I assessed their goal orientation in the survey by asking how they valued and used a goal orientation before the CSP (Table 6.9), and how it had changed after the CSP (Table 6.10). It was found that whereas the majority of chaplains considered it somewhat important (58%) to set objectives, it was no regular practice for most of them. After their participation, half of the chaplains attached more importance to setting objectives in their care for clients and a considerable group of chaplains set objectives more often (43%). Thus, the results from the survey confirm that the findings from the qualitative study are representative for about half of the chaplains.

Table 6.9 Overview of Chaplains’ Attitude Towards and Use of Goals in Chaplaincy (N=48).

<i>Before the CSP, how did you value:</i>	Not important at all	Hardly important	Somewhat important	Very important	Extremely important
	N (%)	N (%)	N (%)	N (%)	N (%)
Setting objectives	1 (2)	8 (17)	28 (58)	9 (18)	2 (4)
<i>Before the CSP, how often did the following aspect appear in your work:</i>	Almost never	Sometimes	Regularly	Often	Almost always
	N (%)	N (%)	N (%)	N (%)	N (%)
I set objectives in the care for clients	5 (10)	24 (50)	14 (29)	3 (6)	2 (4)

Table 6.10 Overview of Chaplains’ Change in Attitude Towards and Use of Goals in Chaplaincy.

Item	Less important/often	Equally important/often	More important/often
	N (%)	N (%)	N (%)
I value ‘setting objectives’ (N=47) ^a	1 (2)	22 (48)	23 (50)
I set objectives in the care for clients (N=46) ^b	0 (0)	27 (57)	20 (43)

^a 2% was missing.

^b 4% was missing.

6.3.2 Focusing on Outcomes

Also, for several chaplains the reflection on their goals led to altered behavior. Their focus on the outcomes of their actions caused them to act differently. That can be illustrated with the case of Loek. Loek reflected on his lengthy relationships with his clients, which he saw as a particular feature of the context of care for mentally disabled people. It was not uncommon for him to have relationships over many years, while the case studies of colleagues from, for instance, a hospital, showed him that in one or two encounters, many good things can happen. Consequently, he wondered whether the extended duration of the relationships actually helped his clients, and he questioned why he had such long-term relationships. Besides his personal hesitation to finalize a care process, he began more explicitly to ask his clients whether he still served them with his visits. *'I ask more questions and dare to ask them the question: "Does it make sense that I pay you a visit? What do you hope from me?"', so that regarding my presence and willingness to be there [for them], I am also asking them, what I can offer them'* (Loek3). He noted that the client does not necessarily have to express a problem, but there has to be some indication for his visit. In other situations, he reduced the frequency of his visits or completed the care process when appropriate. In short, he not only reflected on his goals, but also reflected on the possible outcomes and significance of his visit for his clients.

Concluding that a visit from the chaplain might not benefit the client anymore does not necessarily mean that the chaplain 'drops' the client. Instead, the chaplain can coach his or her non-chaplain colleagues to help the client. Loek, for instance, provided concrete advice to nurses based on his earlier experiences with the client. He remarked that he coached the other professionals, *'in order to see that one can support [the client]'* (Loek3).

Others are more critical about the desired outcomes and the interventions of the chaplain. That is exemplified by Marijn, who reflects:

You have some vague ideas about what you want, but you never know whether you can actually attain it. You have hope, but yes, is it because of yourself? The circumstances also have to coincide in such a way, that it is successful. You also pay visits at moments that are not convenient, like when someone is very restless, or has to go to the bathroom, but is not able to say it, you know, there are so many things, factors that play a role in making an encounter a success (Marijn2).

Even more, she reflects on what can be considered 'successful'. Likewise, Weeda reflects: 'A critical issue is whether the intervention of the chaplain can also be defined as successful if the intended goal is not achieved. It

might for example be that during the process other goals arise that are more important' (Weeda & Muthert, 2020, p. 170).

Notwithstanding the critical reflection on the direct relation between intervention and outcome, I was interested to know whether other chaplains also paid more attention to outcomes of their care, as that was a vital ingredient of the CSP. The survey confirmed that almost half of the chaplains indicated that they paid significantly more attention to the effects of their actions on clients (see Table 6.11).

Table 6.11. Overview of the Change in Chaplains' Attention to outcomes of their Actions (N=48).

<i>To what extent does this statement apply to you? After the CSP,</i>	Not at all	Hardly	Some-what	Mostly	Com-pletely	Don't know
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)
I look more at the outcomes (effects) of my actions for clients	3 (6)	8 (17)	11 (23)	12 (25)	9 (19)	5 (10)

6.3.4 Reflection

The third form of awareness that increased due to the CSP pertains to chaplains' goal orientation. Chaplains had to explicate their goals in the CSP. As a consequence, they reflected on their goals and paid more attention to the outcomes of their actions, albeit in a critical way. The reflection on goals and outcomes helped the chaplains to direct or redirect their work. That was supported by the findings of the survey.

As several chaplains reported, they were not accustomed to explicating their goals and some remained critical towards the outcome-oriented paradigm. In Chapter 3, I discussed chaplains' hesitation to working towards a goal and their preference for a focus on the process of chaplaincy care (Braakhuis, 2020; Damen et al., 2020; Mowat & Swinton, 2007; Nolan, 2015). Others more strongly advocated outcome-oriented chaplaincy (Damen, 2022; ENHCC, 2014; Fitchett & Nolan, 2018; Handzo et al., 2014; Snowden, 2012). One of the arguments of the critics is that in an outcome-oriented paradigm, people, their characters and behavior can become commodities that are exchanged in a transactional paradigm (Nolan, 2015; Stobert, 2020). Other arguments mentioned in Chapter 3 pertained to the integrity of religion and meaning and the power chaplains have in setting goals (see 3.4.1). In the Netherlands, the theory of presence symbolically represents the culture-critical attitude of chaplains towards an organization

that is focused on efficiency. Admittedly, the notion of efficacy is often associated with economic efficiency: doing only what is necessary in order to save time and energy. However, efficacy also questions whether actions suit their purpose, stimulating reflection on whether the chaplain still serves the clients with their particular needs. Are we doing the right things and are we doing these things in the right way? That could guide the care for clients and raise its quality, whereas quality can get lost when goals are not formulated. In other words, it would benefit chaplaincy care if a concrete goal orientation were integrated into the value orientation of chaplaincy (cf. Braakhuis, 2020). I will return to that issue in the philosophical and theological reflection of Chapter 9, where I elaborate on the change in chaplains' appreciation of setting goals and how that relates to the ambivalence in the profession regarding goals.

Finally, I address a more general issue. It became apparent in the data that chaplains relate the influence of their participation in the CSP to their initial interest and learning process before the CSP. That is a general observation across the data. Sandra's reflection in 6.3.1 offers one of the many examples that chaplains have reported of not doing different things, learning to do the same things differently. In fact, the use of the word 'awareness' might be an indication of a learning process in which something that is already present becomes manifest. It was often hard for chaplains to mention and notice changes as a result of their participation in the CSP. Besides there being methodological issues involved (see the Introduction), the word 'awareness' could indicate that the changes chaplains experience are relatively small or have occurred gradually over four years, and are consequently hardly noticed. That is also confirmed in our survey, namely that with regard to many of the elements of chaplains' professionalism, the majority of chaplains reported no significant changes. It is not surprising, though, that chaplains learn about aspects that already have their focus or interest, as the CSP is a project that lasted for four years. In such an extensive period, many other factors could have influenced the chaplains. Nevertheless, in this study I selected the perceived changes that are directly or indirectly related to the CSP by the participating chaplain-researchers.

6.4 The Relation Between Knowledge, Reflectivity, and Goal Orientation.

In the previous sections, it became clear how chaplains' knowledge expanded, their reflectivity increased, and their goal orientation became more important for them. While the first two elements pertain to the level of expertise regarding chaplains' professionalism, goal orientation is related to the level of value orientation. On basis of the data, I assumed a relation

between the various elements of expertise and value orientation. In order to test those relations and assumptions, several constructs were developed (see Chapter 4.5.3), consisting of the items mentioned in the present chapter. First, I discuss the assumption that shaped the development of constructs and analysis of correlations for this part of the study. Subsequently, I present an overview of the correlations between goal orientation, the use of theory and methods, assessment, and discretion.

It was primarily the qualitative study that led to the development of the constructs and the assumptions regarding the correlations. Based on the interview and in dialogue with literature, I develop one assumption more extensively and theoretically in this paragraph. As explained in the introduction, generally, integration of research in the profession aims to benefit chaplaincy in two ways: to improve the quality of chaplaincy care and to enhance the legitimation of the profession. In this chapter, I have focused on the first, the improvement of quality or expertise. Research could improve the quality of chaplaincy by answering the question ‘How do we know the care we are providing is the best care that can be offered?’ (Fitchett & DeLaney, 2018, p. 12). It must be admitted that research as such does not benefit chaplaincy, but rather produces knowledge and skills that needs to be integrated by professionals in practice in order to improve their care and enhance their positions in their institutions. The benefit of research is thus mediated via chaplains’ professionalism.

Being able to assess the needs of a client and having an increased ability to make a decision about the best care for a client presupposes a knowledge-base that informs chaplains’ assessment and discretion. Also, being able to make a decision presumes that one has a goal orientation in light of which the decisions can be weighed and judged (De Jonge, 2015). Therefore, I expected that the reinforcement of chaplains’ goal orientation and knowledge (i.e., theories and methods) that took place in the CSP enhanced chaplains’ assessment and discretion. Next to the formal category of goal orientation, I added a more substantial one, a focus on meaning and worldview as chaplaincy’s domain.

Spearman’s correlations between the constructs were calculated to assess the relationship between goal orientation, use of theory and methods, assessment and discretion (see Table 6.12). Goal orientation was positively associated with discretion ($\rho = .41, p < .05$), but not with assessment. A focus on meaning and worldview was positively associated with discretion ($\rho = .44, p < .01$) and assessment ($\rho = .39, p < .05$). The use of theory and methods was positively associated with discretion ($\rho = .38, p < .05$). The relationship between assessment and discretion was strong ($\rho = .80, p < .01$).

Table 6.12. Correlations between Goal-Orientation, Knowledge, Assessment and Discretion.

	Goal orientation	The Use of Theory/Methods	Assessment	Discretion	Focus Meaning and Worldview
Goal orientation	1.00	.38*	.18	.41**	.41**
The Use of Theory/Methods	-	1.00	.30	.38*	.16
Assessment	-	-	1.00	.80**	.39*
Discretion	-	-	-	1.00	.44**
Focus Meaning and Worldview	-	-	-	-	1.00

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

In line with my expectation, a strong positive association was found between assessment and discretion, and moderate positive associations between goal orientation, knowledge and discretion. This is in concordance with Krejsler who argues that ‘exercise of professional discretion (...) demands that professionals have significant mastery of various theories and methods’ (Krejsler, 2017, p. 33). Goal orientation and use of theories and methods were to a lesser degree related to assessment, which is interesting as assessment logically precedes discretion. That might be explained by the fact that we do not know what theories and methods chaplains generally use. Den Toom, Kruijzinga, et al. (2021) show that the most prevalent theories in Dutch chaplaincy are more hermeneutical rather than focusing on analytic assessment. Another explanation is that the capacity to reflect increased, which could be associated with higher discretion. This is in line with Schön’s (2003) ideal of the reflective practitioner, who argues that the skill of reflectivity is needed as a bridge between theories (e.g., models of assessment) and their application.

6.5 Conclusion

Participation in the CSP has affected chaplains’ expertise and goal orientation. When chaplains reflected on their perceptions of change, they frequently used the notion ‘awareness’ in various forms to describe that change. In general, awareness indicates that something which was implicitly present has increased in significance or become explicit. More specifically, a conceptual analysis of the word led to distinguishing three different concepts and experiences (a fourth meaning will be discussed in Chapter 8). First, it appeared that although chaplains are usually academically trained, they experienced ambivalence regarding knowledge. In the CSP, chaplains made their theories that were mostly implicit explicit and learned from the

explication of others, transforming their embodied knowledge into a body of knowledge. Their body of knowledge enabled them to use the knowledge in a more conscious way in their care for clients and to communicate on it with other professionals. Nevertheless, I pointed out how chaplains' expertise encompasses not only knowledge but also wisdom (see Chapter 3), an issue to which I return in Chapter 9.

Second, chaplains experienced an increase in their reflectivity. Several chaplains experienced an increased ability to take on the perspective of the client; for others their assessment expanded or their discretion increased. Whereas the survey showed that the increase in reflectivity did not apply equally to all participants, the findings demonstrate that the reflectivity of a substantial group had increased. The rather externally-oriented style of reflectivity that was acquired during the CSP complements the internal-biographical reflection that has been important to chaplains for decades, as it helps chaplains to serve the needs of their clients better. Of particular importance is the aesthetic dimension of meaning and worldview in order to understand chaplaincy and its relation to the ineffable and transcendent. Also, the combination of explicated knowledge and reflection-in-action in the CSP seem to have led to an increased capacity of discretion. The positive correlation that was found between knowledge and discretion is an indication that that be the case.

Third, it was found that the chaplain-researchers became more aware of their (implicit) goals. Prior to participation in the CSP, they had not been accustomed to thinking of their work in terms of goals, partially due to ideological critique of goals. As a result of their participation in the CSP, chaplains reported that they attached increased importance to goal orientation. In Chapter 9, I offer a philosophical and theological reflection that seeks to integrate goal orientation and the intrinsic value of meaning and worldview. Whatever the case, participation in the CSP stimulated reflection on the goals that underlie chaplains' choices and actions and that help to (re) direct their work. The findings from the survey supported that. Chaplains experienced an increase in focus on their goals and a stronger orientation towards the outcomes of their care for clients.

Finally, it was found that there is a relation between chaplains' expanded knowledge and goal orientation on the one side, and their assessment and discretion on the other. Although the findings do not reveal whether the correlation implies a causal relation, it might be expected that the increase in knowledge and goal orientation enhances chaplains' assessment and discretion.

Chapter 7

Articulating Chaplaincy¹⁰⁸

In the previous chapter, I discussed how chaplains used the notion of ‘becoming aware’ to express the manner in which their participation in the CSP had affected their care for clients. It affected their expertise by making knowledge explicit and reinforcing their reflectivity. In addition, the CSP led them to reflect on their goals, making chaplains more goal-oriented and more focused on outcomes. Participation in research thus improves chaplains’ practice and enhances chaplaincy’s legitimation. While the previous chapter pertains to the aspects of value orientation and expertise in the model of professionalism, in the present chapter I discuss how participation in research contributed to the third aspect, that of the positioning of chaplains.

Many studies, primarily in healthcare contexts, have emphasized the importance of research for chaplaincy as a relative new profession (see Introduction). Fitchett (2002) noted: ‘we all struggle with how to communicate the contribution our ministry makes to the patients, families, and institutions. Research (...) is an effective way to document the contribution of our ministry’ (p.68). Mowat and Swinton (2007) argue that there is a need for chaplains

to understand and be able to utilize methods of social research (qualitative and quantitative), that will allow them to gather data and to demonstrate the value of the service they provide. Within an evidence-based environment which values such approaches, this is a crucial requirement. If chaplains are to progress and be able to argue for more resources and a changing developing role, there must be accompanying data that makes the case for change and development (p. 59).

Simpson et al. (2014) underscored this, quoting Kelly: ‘Unless we act now to further develop our evidence base, continue to raise the profile in Health Boards and engage in strategic political influencing, a significant number of jobs will be lost or downgraded’ (p. 215). In the quote that opens the present study, Vandenhoeck (2020a) asserted that research can help convince a chief executive to employ a chaplain. Thus, research is considered to be

108 Parts of the results and analysis of the survey will be published in Den Toom et al. (submitted).

imperative for the positioning of chaplaincy. However, little is known about how involvement in research can support the positioning of chaplains in their institutions. In this chapter, I explore the relation between conducting research and the positioning of individual chaplains.

Before I outline the chapter, two issues are important to note. First, while I have argued that positioning ideal-typically supports professionals in the pursuit of their central values to benefit the clients, in this chapter I focus on the direct relation between the chaplains and the organization and other colleagues, thereby presuming that the positioning will also result in good care for clients in the end. Second, in much of the literature the healthcare perspective is dominant, also with regard to research. In the present chapter, I seek to formulate an inclusive perspective on chaplaincy.

In the present chapter, I describe the findings on the change chaplains reported in relation to chaplaincy's domain, to their collaboration with others, and to their embedment in the organization. In discussing these three items, I focus primarily on the positioning of chaplains as an element of their professionalism, although, as in the previous chapter, aspects of their (changed) values are also included. Much of what is presented in this chapter can be characterized as chaplains' increased ability to articulate their profession to others. First, it pertains to the internal discussion of chaplaincy's domain (7.1). Second, it concerns communication about the profession in interprofessional contacts (7.2). Third, the articulation of chaplaincy entails the ability to ground and underpin the professional in the organizational context (7.3).¹⁰⁹ I will demonstrate that participation in research supported chaplains in defining, demarcating, and communicating on the profession with other professionals and managers. I show that participation in the CSP that produces practice-based evidence helps not so much to 'prove' the value of chaplaincy, but rather to 'show and tell' its value.

7.1 Elucidating the Domain

In the interviews several chaplains indicated that they had found more vocabulary for articulating what their profession is about. Maaïke reported that the CSP helped her to '*formulate it more clearly*' (Maaïke1), Simone acquired '*a greater arsenal of words*' (Simone1). The results of the survey show that whereas the majority of chaplains had some vocabulary at their disposal to describe their profession, that increased for most respondents (see Table 7.1).

¹⁰⁹ Although the level of positioning could also pertain to membership of the professional association (vgvz) or the quality assurance register (skgv) (see Chapter 3), these aspects were not included in this study as it focuses on professionals in organizational contexts.

Table 7.1. Overview of the Chaplains' Ability to Describe the Profession.

To what extent does this statement apply to you?	Before the CSP (N=48)					After the CSP (N=47) ^a		
	Not at all	Hardly	Some-what	Mostly	Com-pletely	De-creased	Remained the same	In-creased
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)
I have vocabulary at my disposal to describe my profession'	0 (0)	0 (0)	11 (23)	30 (63)	7 (15)	0 (0)	17 (35)	30 (63)

^a 2% was missing.

Although most chaplains indicated that they had found more words, they did not seem to come to a shared vocabulary to describe the domain and profession. While 65% of the chaplains indicated in the survey that they had come to a shared language about good chaplaincy care, the examples given to illustrate their answers nuances this. Many of the responses in the survey stress that *'everyone has their own way of formulating'* things, possibly due to *'different worldview-related language'*. Nevertheless, the majority stressed that they recognized themselves in the practices of their colleagues and they had had *'lively discussions about viewpoints that led to a common conclusion, not to common language'*. In other words, the chaplains seem to have come to a common perspective on their profession, but not in shared language. In the following, I elaborate on several of these issues. First, I expound on the differences in worldview-related language in a pluriform research project (7.1.1). Second, I point to some notions that became 'common' in several research communities (7.1.2), including a focus on meaning and worldview (7.1.3). Third, I offer several examples that show how that is (directly or indirectly) understood to describe the professional domain by several chaplains in the interviews (7.1.4).

7.1.1 Pertinacity, Worldview and Ideology

The suggestion in the survey that the differences in language on the profession stem from the various worldview traditions with which chaplains are affiliated, had already emerged in the observations and interviews. In the present section, I describe several examples, to show how the differences in language are 'loaded' with worldview assumptions and how the chaplains negotiated those differences.

In the research communities (RC) of military and prison chaplaincy, the chaplains searched for an appropriate name for the client. Client was considered inappropriate, as it was more suitable to contexts of care. The

term used by Christian chaplains, ‘pastoral care recipient’ [*Dutch: pastorant*], had a clear Christian connotation. To negotiate the differences, the prison chaplains began to use to the more general notion of ‘care recipient’. In the same RCS various words or phenomena could have a different meaning for the chaplains. Quinten, a Hindu chaplain, spoke of a misunderstanding concerning the word ‘holy’. He felt misunderstood when fellow chaplains asked whether a cow was ‘holy’ in Hinduism.

No, holy is Christian notion. There, it already begins. It is almost self-evident for the participants to think that a cow is holy, but holy within the context of Christianity. But if I would tell you that the word holy does not exist in our tradition, or that we have a different word, with another perspective, then it becomes different. Then, people can think, ah wait a minute, different principles are involved here, and we could use the word holy, but it is scientific to demonstrate what holy actually means. And is it consistent with the meaning that you experience in relation to holy? (Quinten1).

Questioning each other about the meaning of concepts helped to overcome the confusions of language. That led to mutual understanding, according to many chaplains in the survey, without leading them to adopt each other’s language. Those conversations led to both understanding and alienation, as well as to sensitivity to one’s own prejudices. For the RCS in question the conversation between chaplains of various worldview traditions was relatively new, as such exchanges did not often occur. Generally, the chaplains spoke with other chaplains from their own denomination, which served to consolidate the various ‘language games’ in the profession.

Maaïke argued that the discussions on language not only revealed worldview differences, but also a certain idiosyncrasy or pertinacity of chaplains.

The common thread [in the profession] is of course also a little pertinacity that one has. Which also means that we can name differently what is actually the same (...) For instance, one can speak of Gadamer and Levinas, and then I think, yes, of course, they have many differences, but (...) Gadamer is more about the method of entering into conversation, while Levinas states that one needs the conversation to become who one is. That is in the same vein for me (MaaïkeMemberCheck).

When I asked Maaïke about where this pertinacity comes from, she answered:

I think that somehow, chaplains all have a considerable ideological side (...) I think that it has to do with the worldview-related character. One

seeks for the good, for what matters for people, and we take ourselves very seriously in that respect. That is what I call the pertinacious, but it includes the ideological. I think that might be part of why it can be challenging in teams (Maaikemembercheck).

7.1.2 Common Words

While chaplains did not self-evidently share the same language to articulate their profession, several chaplains mentioned notions that were found as common language. Those notions emerged primarily in the specific RCs and remained within those RCs. In the mixed-field RC, the notion of *'worldview-related counseling'* was coined (Walton, 2019); in the RC of Hospitals *'professional intuition'* and *'reservoir of possibilities'* became common language (Berkhout, 2020), while in the Mental Healthcare RC the notion *'body of knowledge'* became a central notion (Weeda & Muthert, 2020). In other words, common language was developed within the CSP. Those notions do not all entail 'what chaplaincy is about', but rather point to aspects of chaplains' knowledge, skills and interventions.

With respect to what chaplaincy is about, it was noticed in the interviews that chaplains used a shared metaphor of depth or secrecy to express what chaplaincy is about, albeit not as a result of the CSP. The issues chaplains talk about in their accompaniment of clients are 'behind' words', 'below' the surface and clients should find out what is 'behind' their (re)actions. The language itself reveals that chaplains speak of things that are not directly accessible, but are expressed in a mediated manner, things such as motivations, values, and ultimate beliefs. In sum, while chaplains shared common concepts in the project, they were often words that were used in a specific context like an RC. However, one word pair was found across the project: worldview and meaning. I expound on that in the following section.

7.1.3 Worldview and Meaning

In Chapters 1 and 5 (5.2.2), I explained that the format functioned as a common frame of reference in the CSP. In the format, the domain of chaplaincy is described as 'meaning and worldview'.¹¹⁰ The notions, borrowed from the professional standard of the Dutch chaplaincy association, were found important by some, were nuanced by others, and evoked a certain timidity for others. I elaborate on each of these issues subsequently.

¹¹⁰ This is a translation of the definition of chaplaincy in the Dutch Professional Standard for Spiritual Caregivers (vgvz, 2015), 'zingeving en levensbeschouwing'. For an elaboration on this conceptual arrangement of the domain, see also Den Toom, Walton, et al. (2021)

(Re)discovering the Notions

Three of the interviewed chaplains mentioned the notions to indicate the domain of chaplaincy. Although it might be expected that the chaplains were already familiar with these notions from their professional standard, it seems that they discovered the notions of meaning and world view *as if* they were new and helpful. For Eline, the word pair proved its usefulness in the analysis of the case studies. It became clear for her that chaplaincy focuses on *'aspects of meaning, on worldview-related aspects'* (Eline2).

That is also due to the perspective one has on the things, you know, from the format. And that is what continually comes to the surface, so apparently that is the strong point and the expertise of the chaplain (Eline2).

So, while the word pair of meaning and worldviews was theoretically influenced by the professional standard, simultaneously, the chaplain-researchers discovered the validity of the terms in their analysis of the case studies.

Nuancing the Notions

However, not all chaplains agreed that worldviews play an explicit role in chaplaincy. Marijn asserted that in most encounters with people with dementia, worldview or religion plays no explicit role. She stressed that *'it plays primarily internally a big role, not in the way that I speak about it with people. (...) how often do you address God? Well, almost never (...) and at the same time it is always what things are about, because that is what it is about for me'* (Marijn1). While in one of her cases she sang religious songs with her client and was called a minister, she indicated that the cases are not representative of her work. Marijn, thus, expressed the nuance that chaplains may not always explicitly speak about worldview, but that worldview can still play an important role for them.

Timidity to Show One's Colors

Although worldview might be part of chaplains' expertise, ambivalence towards it can be observed among chaplains. On the one hand, chaplains acknowledge that worldview plays an important role in their work. On the other hand, there is a hesitance to reveal one's colors to a client. Due to the CSP the chaplains became less reluctant to share their worldview-related role.

In the research community of hospital chaplains, the chaplain-researchers reflected on the role of faith in chaplaincy. Simone reported:

At a certain point, faith played a role in many of the submitted cases. We then reflected on it. Is that like an indication that our profession, of which

we say that it is broader than just for people of faith, perhaps still isn't?
(Simone1).

Not only did the chaplains submit many 'religious' case studies, they also observed a reluctance towards acting explicitly religiously. One day, they expressed:

It is tough for us, chaplains, in a secularized society. Or, we do not easily ask about someone's worldview. It is a kind of a taboo, which we have internalized. Well those are my words. You don't discuss that (Simone2).

The realization that it was they who were uncomfortable with asking clients directly about their worldview and perhaps less the clients had an effect on chaplains. In an article, one of the chaplains reflects: 'I make religious and existential themes a subject of discussion more often. Maybe that is why nowadays, more often than previously, I am asked to explain religious (and associated cultural) standpoints and phrases' (Berkhout, 2020, p. 179). Other participants reflected on the normativity that chaplains bring along with their worldview-related character. In the research community of army chaplains, for instance, Ivan said that they came to the conclusion that normativity is not something one should abstain from, but something that is inherently part of the profession.

Even more than that, it is what I get paid for. So, sometimes one could say "I draw the line. This shouldn't happen". Or, "This goes against everything that is important to me". (...) One gets aware of that, that we are also normative. (Ivan2).

Findings from the survey confirm the qualitative data. When asked to what extent their 'insight in how their norms and values affect their practice', the majority indicated an increase (52%), 35% indicated that it had remained equal, and for 13% it had increased largely.

Thus, some experienced initial hesitance towards being normative. For others their normativity felt so self-evident that it was not even noticed. Reflection in the research communities of chaplains from a variety of worldviews made them sensitive to normative issues and stimulated more openness about it.

7.1.4 Reflection

In this section, I have demonstrated that the CSP helped the majority of the chaplains to better articulate their profession. Nevertheless, it did not

lead to a common language or frame to articulate chaplaincy, as chaplains indicated that they did not arrive at a common language for chaplaincy. Apart from the pertinacity of chaplains that was mentioned, the differences were primarily due to ideological and worldview language. However, some common language was found. First, various ‘language games’ were found in the various RC’s. Second, on the level of the entire project, the pair of terms ‘worldview and meaning’ provided orientation to reflect on chaplains’ expertise. It also evoked nuances of the central role of worldview and raised reflection on chaplains’ timidity with regard to normativity in the profession. In this reflection, I address three issues that arise in the data. First, I reflect on the importance of a common orientation in the profession. Second, I reflect on the data from the perspective of interreligious conversations. Third, I reflect on the hesitance towards worldview and explicit normativity.

In the previous chapter, it appeared that chaplains increasingly looked at the outcomes of their work for clients. The chaplains also indicated that they began to work with more of a goal orientation. In the model I developed, having a goal orientation is an important component of professionalism. However, the present section shows that chaplains do not use the same words to express their goal orientation. That provokes several questions. For instance, are various words used to indicate the same issue, or do they refer to different issues? And to what extent should a profession have a common goal and orientation or, to put it differently, how much pluralism can a profession endure? In De Jonge’s (2015) ideal-typical model of professionalism, goal orientation is not only important on the level of individual chaplains but also on the level of the profession as a whole. Ideally, and in order to develop a profession, a profession pursues a common orientation or mission. In the CSP a rather formal description of chaplaincy’s domain as meaning and worldview, including existential, spiritual, ethical and aesthetic aspects, was capable of uniting the various worldview orientations. However, a domain does not prescribe the mission that is related to the domain. Even more, even if ‘humanization’ were endorsed as a common goal (e.g., Cadge & Skaggs, 2019; Walton, 2014a), there are different worldview perspectives on what it means to be ‘human’.¹¹¹ Therefore, an internal conversation on chaplains’ goals, rather than its domain, would benefit the profession. In Chapter 9, I propose that chaplains do this in a multilingual

111 In the focus group of military chaplains, the participants noticed that the chaplains with various worldview affiliations all touched the same sore spot concerning a client that had cheated, but that they differed in the perspective they provided.

way, from the perspective of their worldview traditions and from that of the organizations in which they work.

Second, the different vocabularies pointed to the various worldview traditions that were represented in the CSP. As a consequence, research in a plural profession bears traits of interreligious conversations.¹¹² Although several strategies to negotiate the interreligious differences were observed in the RCs, they mostly ‘neutralized’ language in order to find a common ground. Whatever the case, the chaplains agreed on the value of those conversations, since the conversations are scarce in the profession. The occurrence of these inter-worldview conversations could be of important value in a profession that is increasingly pluriform (Glasner et al., 2020; Mooren & Walton, 2013). Further research could explicitly focus on the role of interreligious differences in the development of the profession. I will return to the matter in Chapter 9.

Finally, hesitation or timidity was observed regarding worldview and religion. One could wonder how it is that chaplains could be embarrassed about their worldviews. In the data I found a certain presupposition that the professional context chaplains work in should be ‘neutral’, with regards to both worldviews and religion. That aligns with what Mowat and Swinton (2007) call ‘spiritual neutrality’ in order to be available to people from all worldviews. Mowat and Swinton, however, stress that such a form of ‘spiritual correctness’ is in tension with ‘the chaplain’s vocation and training within religious structures, staff and patients’ implicit and explicit assumptions’ (p. 48). Similarly, Huijzer (2017) has argued, that chaplains relatively often adapt to the organization, but find it harder to attest to their own worldview. Instead of having a public role, faith functions as personal encouragement (cf. Mowat & Swinton, 2007). Apparently, the availability to all clients and having a worldview identity are contrasted. Cautiousness regarding worldview can be to some extent explained by the decimation of religion in the Netherlands, the taboo on worldview in the public sphere and the frequent framing of religion in terms of conflict. As religion and worldview are often seen as private matters (Van de Donk, 2006), chaplains can turn hesitation to address those issues into a norm. An often-heard argument is that chaplains do not want to impose their worldview on others. While that is indeed not desirable, it does not necessarily imply that chaplains should not disclose their background. The popular connotations of a ‘professional’, being neutral, formal and impersonal, seem to reinforce the hesitation. However, the idea of normative professionalization indicates

112 In fact, as Liefbroer (2020, p. 198) suggests, every encounter of a chaplain is intrinsically interfaith, as increasingly chaplains and clients draw from a variety of sources.

that every profession is inherently normative, as it pursues certain ‘goods’, thereby affecting the lives of other human beings. In the CSP several chaplains realized that this particularly applies to chaplaincy. Although I am critical of normative professionalism as an encompassing model of chaplaincy’s professionalism, due to its one-sidedness and polemic framing, I do think that normative professionalization is a useful concept to refer to the development of the professional’s reflexivity with regard to the role one’s values play in one’s work. Normative, here, should not only be understood in a moral sense but also refers to how one’s worldview influences one’s work. That involves not only norms and values, but also spirituality and representations of the transcendent that play an important role *no lens volens*. In Chapter 9, I propose a view on how chaplaincy can be further professionalized in a worldview-related manner, thereby integrating spirituality into the profession.

7.2 Collaboration with Other Professionals

The varied vocabulary chaplains acquired in the CSP also enhanced their collaboration with other professionals. While the topic of collaboration with other colleagues was absent in some interviews, it was observed in several. Therefore, I explicitly asked in the survey how the CSP had affected the chaplains’ collaboration. While 52% argued that the CSP had not affected their collaboration, 48% reported that it had. It had not so much affected the frequency of collaboration, but rather the way in which chaplains collaborated. In this section, I discuss two ways in which the collaboration with other professionals was affected. First, the elucidation of chaplaincy’s domain helped chaplains to better demarcate their profession. Second, participation in the CSP raised reflection on the value and boundaries of confidentiality regarding sharing information and it changed chaplains’ charting behavior.

7.2.1 Demarcating the Profession

The CSP provided the chaplain-researchers with words and language to communicate their expertise to other professionals who use different language for what they do. The differences in language led them better recognize the distinctive character of chaplaincy. While some chaplains tried to ‘translate’ their chaplaincy-specific vocabulary, other chaplains revalued their own vocabulary. That is illustrated by Maaïke, who, besides adapting her language to that of the organization, started using her own theories and concepts in the organization. She sketched a situation in which a team of professionals neglected paying attention to the dimension of the ‘soul’. She used a pastoral theory (i.e., Smit, 2013) to explain what the client might be needing from the other professionals. In addition, during the interview, she

told about her plan to turn the pastoral theory into a model for the training of employees. She realized, *'[I] am more confident to theorize about it and to develop it in that sense'* (Maaike2). Another example is Simone's, who observed that studying the case studies provided her with a *'larger arsenal of words'* (Simone1), which helped her to *'put words to it, also in talking about what chaplaincy or spiritual care [is], or to provide handles to other disciplines'* (Simone2).

In response to an open-ended question in the survey, chaplains also indicated how their collaboration with other professionals had been affected. They frequently mentioned that it made them realize what their expertise was. Consequently, one chaplain reported being more able to *'profile as a chaplain than before, because for me it is more clear what the domain of chaplaincy is, or at least, I can express it better'* (Survey). In other words, being more able to articulate and demarcate one's expertise also stimulated a more assertive role in collaboration (see Chapter 2). In the interviews, Maaike asserted that because of the CSP she felt better able to demarcate the profession. *'That is also what it's about, like how can one position oneself, in order to get the right requests and not just because (...) they think we have time (...), for we do have a profession'* (Maaike2). The survey confirmed the qualitative findings for a substantial minority. While Table 7.2 indicates that chaplains already felt able to demarcate their profession before the CSP, the ability to demarcate their profession increased for about one third of the chaplains.

Table 7.2. Overview of the Chaplains' Ability to Demarcate Their Contribution.

To what extent does this statement apply to you?	Before the CSP (N=48)					After the CSP (N=46) ^a		
	Not at all	Hardly	Some-what	Mostly	Com-pletely	De-creased	Remained the same	In-creased
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)
I can demarcate my contribution in contact with other professionals	0 (0)	0 (0)	4 (8)	32 (67)	12 (25)	0 (0)	31 (65)	15 (31)

^a 4% was missing.

7.2.2 Charting and Confidentiality

As was discussed in Chapter 3, with respect to collaboration, confidentiality plays different roles in various contexts of chaplaincy. The issue did not appear often in the interviews, but in the survey several questions were included on the matter. Confidentiality in collaboration was primarily

related to reporting in written or oral form on chaplains' care for clients. The survey confirmed that the extent to which chaplains shared information before the CSP varied largely, and that for the majority of chaplains neither decreased or increased (Table 7.3).

Table 7.3. Overview of the Extent to which Chaplains Share Information with Other Professionals.

To what extent does this statement apply to you?	Before the CSP (N=47) ^a					Don't know	After the CSP (N=46) ^b		
	Not at all	Hardly	Some-what	Mostly	Com-pletely		De-creased	Remained the same	In-creased
	N (%)	N (%)	N (%)	N (%)	N (%)		N (%)	N (%)	N (%)
I share information about a client with another professional	2(4)	11(23)	18(38)	11(23)	4(8)	1(2)	1(2)	36(75)	9(19)

^a 2% was missing.

^b 4% was missing.

Additionally, when asked whether something had changed in the way chaplains report, the majority (77%) indicated no change, whereas 23% reported that it had changed. As an illustration of the change, one chaplain mentioned the wish to be *'more cautious (...) in charting'* (survey). Likewise, Sandra reported in the interview, that she received feedback on her case study from a fellow chaplain, who *'noticed that I keep things confidential, while according to me, I am sharing quite a lot'* (Sandra3). It made Sandra reflect on what she wants to share with other professionals in her charting behavior.

On the other hand, one chaplain responded in the survey: *'I chart more often, also to elucidate my profile by doing it'*. Another chaplain had come to *'focus more on how other disciplines might benefit more from my charting for the purpose of good care'* (Survey). Yet another reported an increase in describing *'the effect: for instance, that someone relaxed or discovered a particular insight (without discussing what the insight is about, because of confidentiality)'* (Survey). Thus, while some became more cautious in their charting behavior, others altered the content of their reports. That indicates that several chaplains became more aware of their organizational context and colleagues, which is a form of contextual awareness.

7.2.3 Reflection

The issue of collaboration with other professionals was not touched upon often in the interviews. Nevertheless, for about a third of the chaplains,

participation in the CSP affected their ability to demarcate the profession. Chaplains felt more secure about having a distinct expertise, which helped them to take their stand more assertively in interprofessional encounters. Also, about a fifth reported charting more often. About a fourth of the chaplains altered their charting behavior. The protection of confidentiality remained very important to the vast majority of chaplains. What changed was the focus of the chartings: they became more outcome-oriented and more connected to the perspective of other professionals. After a general reflection on the absence of collaboration in the interviews, I reflect on four issues: the importance of communicating the profession to other professionals, differentiation between organizational contexts in chaplaincy, the importance of confidentiality, and the focus on outcomes.

In general, it is notable that collaboration is hardly mentioned in the interviews in relation to how the CSP had affected participants. The same holds for their ability to substantiate their profession and to relate to the organization as a whole, as will be discussed in 7.3. The absence of the topic might be explained in several ways. Firstly, it might partially be due to the focus of the CSP on the dyadic relation between chaplain and client. The CSP focused on the care for (individual) clients and touched upon other professionals only in relation to the specific client. Secondly, in the context of military and prison chaplaincy, chaplains do not generally collaborate with other disciplines. In prison chaplaincy, substantial collaboration is regarded as a threat to the confidence clients have in chaplains in an institutional context of distrust. Thirdly, the fact that chaplains reported change on collaboration and legitimation in the survey and not in the interviews might also be an issue of time. The interviews were conducted half-way and at three quarters of the project, while the survey was conducted at the end of the project. Chaplains' practice might have been affected more towards the end of the project at which point they were explicitly asked about it in the survey.

A second point is the importance for chaplains to communicate on their profession. Chaplains felt more secure and assertive in demarcating their profession. The importance of communicating what chaplains do, why and with what outcomes has been emphasized by other studies. In a study in palliative care, Damen et al. (2019) have shown that nurses only have a 'broad understanding of what chaplains do but many may be unfamiliar with important contributions of chaplains to care for patients, families, and teams', entailing mainly 'general support, listening, providing space' (p. 396). While it is not surprising that one profession lacks in-depth knowledge of another profession, having a more concrete image of chaplaincy could contribute to a better integration of spiritual care. One of the ways to specify other professionals' knowledge about chaplaincy is charting.

However, as a third point, there are major differences between the charting behavior in the various contexts. In military and prison chaplaincy, for instance, charting is not a common practice and is even regarded inappropriate, as chaplains would be seen as part of the system if they relinquished their strict confidentiality. In a recent study (Den Toom, Kruizinga, et al., 2021), colleagues and I found that none of the respondents from military and prison chaplaincy reported charting and that a minority of chaplains in primary spiritual care, mental disability care and mental health care charted. Those findings question the assumption that charting is self-evidently part of collaboration with other professionals. While many research articles on the subject are written from a (hospital) care paradigm, charting is not representative for chaplaincy in other fields (Carey et al., 2015). The rather polemical statement of Smeets and De Vries (2020) that refraining from charting runs the risk of becoming isolated in the organization and thus ‘becoming irrelevant’ (p. 118), needs therefore to be nuanced. Other forms of integration are also possible, such as participating in shared decision making (Wirpsa et al., 2019). In order to take stock of other ways to integrate in an organization, further research is needed into how chaplains in various fields collaborate.

The fourth reflection touches upon the value dimension of professionalism. What remains at stake in discussions on charting is the issue of ‘confidentiality’. In chaplaincy, the issue of the time spent on charting is not as prominent as in other professions, that struggle with the bureaucratization of their profession. The relevance of charting, therefore, should not be seen primarily from the perspective of the context of quality assurance, as Smeets et al. (2011) do, but from how it supports interprofessional spiritual care for clients. In the present study, it appears that chaplains’ participation in research in which chaplains are expected to share information with other professionals does not necessarily lead to less confidentiality. Also, one could ask who the owner of the confidentiality is. In a study from Tschannen et al. (2014), in which 50 patients were interviewed, about 70% of the respondents indicated that charting was desirable. Therefore, besides the function of charting in a specific context, chaplains could check with their clients in each case, asking whether they would consent to registration. In the last years, several studies have formulated criteria that should be met when chaplains chart (McCurdy, 2012; Peng-Keller & Neuhold, 2020; Walton et al., 2010).

Finally, in the survey, some chaplains indicated having begun to chart with more of an outcome orientation. In the CSP they learned to describe a care process from an observational and outcome-oriented perspective. That is in keeping with the models proposed by Lucas (2000) and Vandenhoeck

(Vandenhoeck, 2007, 2009). Charting in an outcome-based manner demonstrates the value of chaplaincy care for clients. Furthermore, as Smeets and De Vries (Peng-Keller & Neuhold, 2020) have argued, charting ‘enhances mutual understanding between care professionals. Based on each other’s findings and planning (...) and personal or multidisciplinary consultation, they develop a better understanding of each other’s disciplines. (...) [charting] induces the spiritual caregiver to take [on] other professionals’ perspectives.’ (p. 119).

7.3 Embedding Chaplaincy in the Organizational Context

Chaplains indicated that their participation in the CSP provided them with vocabulary to describe their domain and to collaborate with other professionals. In addition, they reported that it also helped them to legitimate their work in the organizational context. In fact, the majority of chaplains (71%) indicated that ‘improving the legitimation of the profession’ was (one of) their motivation(s) to participate in the CSP. Loek, for instance, applied for the project since it

again and again was the question, also with new managers, what do you actually do and to what ends, well, explain that to me. And perhaps we have to do it too rarely, because often one is stuck for an answer to explain it precisely to such a manager (Loek3).

Other chaplains were less interested in the issue of legitimation. That can be illustrated by Ivan, who works in the army and asserted that military chaplaincy had already proven itself throughout time. He suggested that the legitimation of chaplaincy occurs at another level in the army, which is at head chaplain’s office at the Ministry of Defense, answering those questions for all chaplains in the army. From the context of care, Sandra also indicated that she felt no need for legitimation. As a result she felt alienated from her colleagues in the professional group at times:

Through this research I still have a bit of that feeling like, yes, apparently we would like to be something (...) and I think many people have the urge to prove or legitimate themselves, and I think that it is part of the profession or professional group (...) What is that? Why do they have it so badly? And why don’t I have it (laughing) Perhaps, that is even more interesting. (Sandra3).

Thus, while the majority participated in the CSP to reinforce chaplaincy’s legitimation, others are less concerned about it. In this section, I elaborate on three aspects regarding the legitimation of chaplaincy that were found in

the interviews and survey: the articulation of the added value of chaplaincy, the ability to account for one’s work to others, and the question of which language should be used in accounting for one’s work.

7.3.1 Articulating the Added Value

In addition to what I described in 6.1, chaplains did not only acquire new vocabulary to elucidate their profession for themselves, but also to express the added value of chaplaincy in their organizations. When chaplains were asked in an open-ended question in the survey what had been the most important thing they had learned in the CSP, several chaplains reported they had learned to account for their work. For instance, one chaplain reported that they were *‘more able to put into words what our profession contributes to a mental healthcare organization’*, which also led to *‘a better positioning and even expansion of chaplaincy staff’*. Other chaplains indicated being more self-confident about their profession. Another chaplain noticed that he or she now more often said *‘I have learned a trade’*. However, the ability to address legitimization issues did not increase for all chaplains. One chaplain noted: *‘if it is not about rituals, it is still hard to formulate the legitimacy’*.

To assess whether the CSP had affected the chaplains’ understanding of their added value, in the survey I asked to what extent the statement ‘I see what chaplaincy can mean for my organization’ applied to them. The findings show that most chaplains indicated that that applied largely to them already before the CSP (see Table 7.4). For the majority that remained the case, while for 33% there had been an increase.

Table 7.4. Overview of the Chaplains’ Ability to Demarcate their Contribution.

To what extent does this statement apply to you?	Before the CSP (N=47) ^a					Don't know	After the CSP (N=46) ^b		
	Not at all	Hardly	Some-what	Mostly	Com-pletely		De-creased	Remained the same	In-creased
	N (%)	N (%)	N (%)	N (%)	N (%)		N (%)	N (%)	N (%)
I see what chaplaincy can mean for my organization	0(0)	0(0)	3(6)	26(54)	18(38)	1 (2)	0(0)	30(63)	16(33)

^a 4% was missing.

7.3.2 Convincing the Manager

Chaplains not only found more words to articulate the added value of their profession, but the research project as such also helped to ground their work theoretically and scientifically. In the survey one of the chaplains reported:

'I have acquired more vocabulary to speak/think about chaplaincy and more/renewed knowledge of scientific theories and grounding of [the methods] of the profession'. Similarly, Weeda and Muthert assert that in the research community of mental healthcare chaplains it was felt that the CSP 'provides insight into arguments that can be used on an institutional level to continue to employ chaplains in the future' (Weeda & Muthert, 2020, p. 172).

In the interviews, one chaplain also brought up that subject. Loek expressed that describing his work in the form of case studies had helped him in answering the recurring question of his managers what he is actually doing (see 7.3). He noted

For instance, that one shows on the basis of a case "Look, this is what I have done". And why I did it. That is also grounded in some scientific knowledge and that is knowledge, that we as chaplains have (Loek3).

Despite his initial feelings of discomfort about accounting for his work and expertise, he felt afterwards that *'we can substantiate it, but...perhaps we are afraid to do it (...) and we let ourselves be deterred'* (Loek3).

The survey supports Loek's experience, as the majority of chaplains reported being more able to substantiate their profession (see Table 7.5). Substantiating one's work, however, is not the same as convincing one's manager, as only about one third felt more able to do the latter.

Table 7.5. Overview of the Chaplains' Ability to Substantiate their Profession and Convince the Manager.

To what extent does this statement apply to you?	Before the CSP (N=48)					Don't know	After the CSP (N±46) ^a		
	Not at all	Hardly	Some-what	Mostly	Com-pletely		De-creased	Remained the same	In-creased
	N (%)	N (%)	N (%)	N (%)	N (%)		N (%)	N (%)	N (%)
I can substantiate my work	0 (0)	1 (2)	10 (21)	31 (65)	5 (10)	1 (2)	0 (0)	20 (42)	27 (56)
I can convince my manager of the added value of my profession	0 (0)	2 (4)	14 (29)	20 (42)	10 (21)	2 (4)	0 (0)	29 (60)	16 (33)

^a 2% was missing for the first item, and 6% was missing for the second item.

7.3.3 Language and Accountability

An issue that comes to the fore with respect to communicating and legitimizing the profession is the language that is used. In 7.1.1, I described that the language chaplains use is partially determined by the chaplains' worldview perspective on the profession. In 7.1.5, I observed that as a result of the pluriformity in the profession, chaplains often neutralize their words, implying that they seek for language without religious connotations. Therefore, in the survey I asked how important chaplains considered it to express their work in secular terms or in the terms of an organization. Table 7.6 provides an overview of the results, confirming the idea that for a substantial group the use of secular language or the language of the organization was important before the CSP and remained equally important to the majority (see Table 7.7). Interestingly, while the aptness of 'neutral' language was discussed in the focus groups, none of the respondents indicated that they found the use of secular or organizational language less important.

Table 7.6. Overview of Chaplains' Attitudes Towards Secondary Languages (N=48).

<i>How important were the following items to you before the CSP?</i>	Not important at all	Hardly important	Somewhat important	Very Important	Extremely Important	Not applicable
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)
Describing my profession in secular terms	0 (0)	0 (0)	13 (27)	23 (48)	11 (23)	1 (2)
Explaining my work in the language of the organization	2 (4)	4 (8)	18 (38)	17 (35)	6 (13)	1 (2)

Table 7.7. Overview of Chaplains' Change in their Attitude to Secondary Languages (N=44)^a.

<i>After the CSP,</i>	Less important	Equally important	More important
	N (%)	N (%)	N (%)
I found describing my profession in secular terms...	0 (0)	33 (75)	11 (25)
I found explaining my work in the language of the organization...	0 (0)	29 (66)	15 (34)

^a 8% was missing

7.3.4 Endorsement and Positioning

An issue related to the positioning and legitimation of chaplaincy is that of endorsement (see 3.4.3). In the interviews, the issue of endorsement was not discussed in relation to the impact of the CSP. However, in an article a participant reflected on the increasingly importance to her of the role of her endorsement. Berkhout wrote that in the cases an extra dimension appeared, ‘a dimension that is connected with the profession’s endorsed character. With or without a religious connection, the chaplain represents the transcendent in the conversation (...) In the group I have learned how important this endorsed role still is. (...) Even though I myself do not always think that this role is that conspicuous, it very much is for my conversation partners. Since I have become aware of this, I more often position myself as an endorsed official’ (Berkhout, 2020, p. 179). Inasmuch as an ambivalence on, or even opposition to, endorsement was noted in chaplaincy literature, I asked in the survey how important endorsement was to chaplains before and after the CSP (see Table 7.8). Contrary to Berkhout’s experience, a quarter of the respondents attached less importance to endorsement,¹¹³ while it remained equally important to most of the chaplains.

Table 7.8. The Importance Chaplains Attach to Being Endorsed (N=48).

How important is the following to you:	Before the CSP (N=48)					After the CSP (N=47) ^a		
	Not at all	Hardly	Some-what	Mostly	Com-pletely	De-creased	Remained the same	In-creased
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)
Being endorsed	1(2)	12(25)	15(31)	13(27)	7(15)	11(23)	34(72)	2(4)

^a 2% was missing.

7.3.5 Reflection

While the legitimation of chaplaincy is not important to all chaplains, it motivated 70% to participate in the CSP. In general, it became apparent that the majority of the chaplains felt more able to substantiate their work and that a substantial minority of chaplains felt more able to describe the added value of their profession and to convince their managers. Both the acquired vocabulary and the theoretical foundation that they discovered (see 7.1), contributed to a better articulation of their profession. With respect

¹¹³ Of the chaplains that attached less importance to endorsement (N=11), 4 had no endorsement themselves.

to the worldview-related plurality of the profession, secular and organizational language has always been important to chaplains. After the CSP, a substantial minority considers it increasingly important. Ambiguity towards chaplains' endorsement remained with a decrease of its value for a quarter of the chaplains. In the reflection on the findings, I elaborate on three issues: the legitimation of chaplaincy, the language used by chaplains, and the importance of endorsement.

First, the findings that chaplains can better articulate their profession to others can be understood from Smeets' (2006) study. Smeets argued that from an institutional perspective, the institution's policy, including views on good care and the patient's demand, are constitutive for the legitimation. Usually, the policy documents are 'based on scientific notions of health care' (p. 121). In that context, the need for evidence-based care emerged. Whereas research language is different from chaplains' first language, that of spirituality, meaning and worldview, it is often promoted as the *lingua franca* of healthcare (Handzo, 2002; Jensen, 2002). According to Jacobs et al. (2020, p. 86), 'this requires chaplains to become familiar with the language of healthcare and evidence-based practice, and to strive for accountability and a contribution to cost-effective patient care'. However, the present study shows that in addition to 'evidence,' knowledge, theory and vocabulary help to substantiate the profession. The form of the case studies as more or less narrative evidence might also be of value. Such forms of evidence are in line with recent pleas in healthcare for other methods of accountability. A report by the Council for Public Health and Society has the telling title 'No evidence without context' (Council for Public Health and Society, 2017).¹¹⁴ Likewise, Hover argued that the purpose of 'such communication [i.e., research on chaplaincy] is not "to sell ourselves," but to clarify our role in partnership with the rest of the healthcare team so that we can be appropriately and effectively used in the care of patients' (Hover, 2002, p. 94).

A second issue is the language chaplains use to position themselves in the organization. The finding that secular and organizational language has always been important but is increasingly important to a minority partially confirms Huijzer's (2017) observation. Huijzer argued that chaplains have adapted themselves very well to their organizational setting, for instance, by using the language of the organization. In 7.1.4, I already reflected on the language used by chaplains to communicate on the profession, questioning whether neutralizing is the best option. In view of the external communication, that is to people outside the profession, it seems more self-evident to use secular and organizational language. However, Huijzer

¹¹⁴ See also other narrative forms of accountability, like <http://beeldenvankwaliteit.nl/>.

argued that chaplains have too easily adapted to organizational language and have lost the distinctive power of their own attestation. In this context Kunneman's (2006) notion of third-order justifications, which I discussed in the Introduction, is helpful. In addition to organizational language, chaplains can also employ religious and worldview stories, poems, insights, songs, et cetera, with their evocative structure, in order to transcend the boundaries of the other rationalities. In other words, while chaplains primarily 'neutralize' (Cadge & Sigalow, 2013; Liefbroer, 2020) their language differences at present, their added value in the organization might to an extent lie in their use of the strange, evocative language of their worldviews.

Third, the ambivalence towards endorsement within the profession is also displayed in the findings of this study. While endorsement is important for some, it is not for others. That participation in the CSP did not lead to greater importance being attached to endorsement might not be surprising, as 'endorsement' and its contribution are not easily observable phenomena. Moreover, the relation to endorsing institutions was not part of the focus of the CSP. As I argued in Chapter 3, the discussion on endorsement shifted towards the positioning of chaplaincy, focusing on the formal representation of traditions and authority, while it might also pertain to chaplains' values and expertise. On the other hand, Ten Napel-Roos et al. (2021) argue that in the professional standard, endorsement is primarily understood as a form of competence. One-sided approaches to endorsement easily reinforce oppositions like professional and spiritual and could be overcome by a concept of professionalism that 'includes the articulation of one's own fluid beliefs and values, stemming from humanism and other worldviews' (Jacobs et al., 2020, p. 94). In order to understand the value of endorsement from that perspective, future studies on endorsement should encompass the dimensions of values, expertise and positioning.

7.4 The Relationship Between Expertise and Positioning.

Although it was primarily the qualitative study that has led to the development of the constructs and the assumptions regarding the correlations, I develop one assumption more extensively and theoretically in this section. As explained in the Introduction, integration of research in the profession aims to benefit chaplaincy in basically two ways: to improve the quality of chaplaincy care and to enhance the legitimation of the profession. In this chapter, I have focused on the second and its relation to the first.

In previous studies it was argued that chaplaincy in a professional setting presupposes that chaplains relate their goals to the goals of their institution (Smeets, 2006; Smit, 2015; Vosman, 2012). Relating both goals to each other seems to be a precondition for the integration of chaplaincy

and thus of collaboration. Based on the interviews and reflections from literature, I expected that an increase of goal orientation would positively affect chaplains' collaboration with other professionals. Second, the idea of a research-informed profession rests on the assumption that an increase of knowledge would lead to a better legitimization. Therefore, I expected that the increase in chaplains' theories and methods would lead to a better legitimization. Furthermore, I expected that a stronger focus on the substantive knowledge domain, i.e., meaning and worldview, might also support chaplains in collaborating and legitimizing themselves in a distinctive manner in relation to other professionals.

Spearman's correlations between the constructs were calculated to assess the relationship between goal orientation and collaboration, between the use of theory and methods and legitimization, and between a focus on worldview and meaning and collaboration and legitimization (see Table 7.9). Goal orientation was positively associated with collaboration ($\rho = .48, p < .01$). The use of theory and methods was positively associated with legitimization ($\rho = .55, p < .01$). A focus on meaning and worldview was positively associated with collaboration ($\rho = .35, p < .05$), but not to legitimization.

Table 7.9. Correlations between Expertise and Positioning.

	Goal orientation	The Use of Theory/ Methods	Assessment	Discretion	Focus on Meaning and Worldview	Collaboration	Legitimation
Goal orientation	1.00	.38*	.18	.41**	.41**	.48**	.45**
The Use of Theory/ Methods	-	1.00	.30	.38*	.16	.25	.55**
Assessment	-	-	1.00	.80**	.39*	.53**	.40*
Discretion	-	-	-	1.00	.44**	.62**	.52**
Focus on Meaning and Worldview	-	-	-	-	1.00	.35*	.14
Collaboration	-	-	-	-	-	1.00	.38*
Legitimation	-	-	-	-	-	-	1.00

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

The findings confirm my expectation that goal orientation would be positively associated with collaboration with other professionals. Nevertheless, it turned out that chaplains do not collaborate more often, but rather in a different way. Making one's purpose and goals explicit could indeed help to integrate chaplaincy in relation to the institution's goals (Körver, 2014; Smeets, 2006), but collaboration is also dependent on other factors, such

as the willingness of other professionals to collaborate with chaplains, or a traditional or negative image of chaplaincy (Körver, 2020a). Another factor might be chaplains' hesitance towards collaboration due to the emphasis on confidentiality (Carey et al., 2015; Cramer et al., 2013; McCurdy, 2012). Although the chaplain-researchers in the CSP were stimulated to let their case study be read by another professional and thus abandon a strict confidentiality, I found no evidence that their experiences of sharing a case influenced their professional practice in this regard. Second, my expectation that knowledge would be related to the legitimation of a profession was confirmed. Chaplains seem to have acquired more vocabulary and have become better able to substantiate their work, due perhaps to the theoretical focus of the CSP. Theory and methods not only provide 'evidence' to convince others of chaplaincy's value, but also provide words and narratives that are convincing in themselves.

7.5 Conclusion

In this chapter, I described how participation in the CSP affected chaplains' ability to articulate their profession in three directions. First, the chaplains were more able to articulate what their profession is about for themselves as chaplains. This can be called the internal articulation. Although chaplains found more words, they did not find common words, primarily due to worldview differences and timidity about how their worldview functions in their work. While modesty regarding worldview and meaning is vital, reflection and dialogues on the values, goals and domain of chaplaincy from multiple (worldview) perspectives can benefit the profession.

Second, it was found that chaplains did not chart more often, but rather communicated in new ways. Besides being more assertive in demarcating the domain, they reflected on the delicate balance between charting and confidentiality. While the latter remains important to chaplains, they paid more attention to the outcomes of their care and to how their charting might be of help to other professionals. I concluded that participation in research, in which chaplains are expected to share information with other professionals, does not necessarily lead to less confidentiality. Moreover, consulting the client about what one will chart, and charting in an outcome-based manner, were considered as conditions for charting to be of benefit to the client. However, each context might require different methods of collaboration.

Third, the chaplains indicated that they felt more able to articulate the added value of their work, to substantiate their profession and to convince their managers. While only few reported that the latter had increased, the majority felt more able to substantiate their work. It thus appears that a

qualitative and narrative research project such as the CSP might not directly substantiate the work in an 'evidence-based' way, but nevertheless can help chaplains to embed chaplaincy in their organizations. While it appeared that chaplains attach importance to secular and organizational language and that the chaplains varied in the importance they attach to being endorsed, I argued for a more substantive contribution of chaplains in their organization, as evocative worldview language is not opposed to the second-order language in an organization. It might be that in the worldview language chaplains possess, there are distinct perspectives that can be offered to an organization. In Chapter 9, that is what I explore, by reflecting from the evocative potential of philosophical and theological sources on the matter of being explicit about one's worldview and positioning.

Chapter 8

Professional Identity and Professionalism

In Chapters 6 and 7, I discussed the major findings concerning the changes in chaplains' professionalism. While Chapter 6 related primarily to the level of expertise and value orientation, Chapter 7 discussed issues of chaplains' positioning. However, in analyzing the data, I found that another concept appeared to be important that was not included in the proposed triad of professionalism. In this chapter, I show that in addition to changes in chaplains' professionalism, their *professional identity* was also affected by their participation in the CSP. I will argue that chaplains not only differentiated between the various methods, contexts and worldviews present in chaplaincy, but that they also felt more connected to the profession as a whole, overcoming dichotomous discussions in the profession. Also, the clarification of professional identity led to a rise in agency, joy and motivation in one's work.

I start this chapter by elaborating on a fourth meaning of 'awareness' that was not treated in Chapter 6. Then, I describe 'professional identity' as a sensitizing concept to analyze the data. Subsequently, I present the findings, followed by a discussion of professional identity in general and a section related to chaplaincy in particular. Finally, I elaborate on how professional identity relates to the threefold concept of professionalism.

8.1 Becoming Aware of 'What Type of Chaplain I am'

In Chapter 6, I described that many chaplains used the notion 'awareness' in some form to express what they had learned in the CSP. There, I distinguished between three sorts of awareness: making one's knowledge explicit, acting more reflectively, and an increase in acting more outcome-oriented and goal-oriented. However, the separate analysis of the notion 'aware' revealed a fourth sense in which the notion was used by the participants of the interviews: becoming aware of one's own identity.¹¹⁵

Several chaplains indicated in the interviews that they were more aware of what type of chaplain they were. Ivan, for instance, said that he had learned '*how I do it, to be more conscious of what type of chaplain I am. I think that part of my answer just then [answering the question how he would describe himself as chaplain, NdT] emanates from the Case Studies Project*' (Ivan1).

115 An analysis on the four senses of awareness can also be found in Den Toom et al. (2022). This chapter includes adapted parts of the published article.

Also, Maaïke reported that *'I also know better what suits me and what does not. You know, it is clearer to me what kind of chaplain I am, and what I want to stand for (...) the Case Studies Project surely adds to that'* (Maaïke1). And Simone noticed *'that due to the Case Studies Project, I am becoming more aware of what it is that I actually do, what I stand for, what my identity as a chaplain is, that I reflect on it'* (Simone1).

In addition, when the chaplains were asked in an open question in the survey what they considered the most important thing they had learned in the CSP, the majority of answers (65%) related to aspects of professional identity as I understand it in this chapter. That was also confirmed by the majority of chaplains, who indicated that their self-image as chaplains had become clearer (see Table 8.1).

Table 8.1. Overview of Change in Self-Perception (N=48).

Item	has ...				
	Greatly decreased	Decreased	Remained the same	Increased	Greatly increased
	N (%)	N (%)	N (%)	N (%)	N (%)
Having a clear image of myself as chaplain	0 (0)	1 (2)	12 (25)	29 (60)	6 (13)

In contrast to the other senses of awareness, this sense does not necessarily imply a change in behavior, but first and foremost a change in the chaplains' self-understanding, which I refer to as professional identity. Not all chaplains reported an increase in self-understanding in the same words, but the basic question 'What kind of chaplain am I?' was answered in many ways, usually encountered and answered in comparison with others. Simone even explicitly used the word 'identity'. For data analysis, however, a more substantial understanding of professional identity is needed. Therefore, I conceptualize professional identity as a sensitizing concept in the following section.

8.2 Conceptualizing Professional Identity

The literature on professional identity is vast, both on a general level and in relation to particular professions. However, the 'term professional identity is often used in the literature without a clear definition or with conflicting definitions' (Fitzgerald, 2020, p. 447; and also Beijaard et al., 2004; Trede et al., 2012). Without being exhaustive, I point to several approaches to professional identity to select features to guide the analysis.

In a conceptual analysis of ‘professional identity’ in healthcare literature, Fitzgerald has noticed that different aspects are emphasized in the various studies. They included ‘the ability to perform the functions of the profession; knowledge, as evidenced by education and/or certification; identification with a community of practice and with the values and ethics of the profession; and personal identification as a professional within an identified professional group’, and observes that ‘there is overlap in these themes; however, no resource includes them all’ (Fitzgerald, 2020, p. 470). She proposes including all these issues as aspects of professional identity. While such an accumulating approach is an inclusive solution, it lacks conceptual clarity. Specifically, in her approach, being a professional and having a professional identity are almost the same. Although that sounds logical, professional identity then loses its distinctive conceptual value.

Other studies approach professional identity from a biographical-narrative angle. Kelchtermans (1994), for instance, argued that ‘professional self-understanding’ is a result of one’s professional biography, expressed in narratives about one’s past, present and future. Consequently, he argued that professional identity consists not only of factual information, but also includes desirable and ideal concepts of oneself and relations to the world. He describes five characteristics of professional identity: a descriptive self-image, an evaluative feeling of self-worth, a conative¹¹⁶ professional motivation, a normative interpretation of one’s duties, and a future perspective. However, these aspects can also be studied without taking a biographical approach.

In a literature review of teachers’ professional identity, Beijaard et al. (2004) come to four features that are essential to professional identity: 1) ‘Professional identity is an ongoing process of interpretation and re-interpretation of experiences.’ 2) ‘Professional identity implies both person and context.’ 3) ‘A teacher’s professional identity consists of sub-identities that more or less harmonize. The notion of sub-identities relates to teachers’ different contexts and relationships.’ 4) ‘Agency is an important element of professional identity, meaning that teachers have to be active in the process of professional development’ (p. 122). To study professional identity, Beijaard et al. propose the metaphor of the ‘professional landscape’ in which “‘relevant others” (researchers, policy makers, school administrators, teacher educators, etc.) (...) represent different aspects of the landscape’ (Beijaard et al., 2004, p. 126).

A study that refines this ‘professional landscape’ is that of Ruijters et al. (2015; for an English account of their work, see Ruijters & Simons, 2020). Ruijters et al. have a fundamentally relational understanding of professional

¹¹⁶ Conative is derived from the Latin *conatus* (striving) and refers to the human ‘will’.

identity which they combine with theories of (professional) development. They developed a model of professional identity in which they distinguish between the individual and collective level. On the individual level, identity consists of a 'professional self' and of a 'personal self' that relate to each other. On the collective level, they distinguish between the professional frame (i.e., colleagues, the professional association) and the institutional frame (i.e., managers, the organization). According to Ruijters et al., professional identity consists of those four levels that might also indicate the various roles of professionals. Based on the work of Verhaeghe (2016, 2019), they describe two basic movements active in these roles. On the one hand, identity is formed by a process of identification with the collective (*we/us*), while on the other hand there is a process of separation from the collective (*I/me*).

For the data analysis in the present study, I draw three important aspects from the theoretical literature. First, professional identity is not static, but refers to an *ongoing, relational process*. Whereas Ruijters et al. (2015) use the word pair of *identification* and *separation*, stemming from a psychoanalytic tradition, the notion of separation seems too strong. I speak of *distinction* rather than separation, as the latter seems to suggest that the relationship between the professional and the collective is broken. A second aspect is that of the *professional landscape*, in which various relations can be observed that professionals negotiate¹¹⁷ in their professional identity. Finally, I point to the importance of *agency* for professional identity as a catalyst for change. In the following section, I describe the findings, by first elaborating on the various relationships in which professional identity is negotiated and which are all situated in the professional landscape. Then, I discuss how agency plays a role in the development of chaplains' professional identity.

8.3 Processes of Identification and Distinction

I have argued above that professional identity cannot be formulated in isolation from one's context and social relations. Instead, the dual dynamics of identification with and distinction from others constitutes one's professional identity. In the data, chaplains articulated their professional identity in relation to various others and contexts. In each of those relations, chaplains take on various roles. Below, I distinguish between five relationships in which professional identity is formulated: the relationship to the client,

117 Eteläpelto et al. (2014) distinguish between 'identity construction' and 'identity negotiating'. The first pertains primarily to novice professionals, while the latter refers to experienced professionals. In the data of this study, both construction and negotiation can be recognized, but will not receive separate attention.

the relationship to chaplain-colleagues, the relationship to the other professionals, the relationship to society and culture, and the relationship to one's personal self.

8.3.1 Relationship to the Client

With regard to the relationship of chaplains to their clients, two issues are apparent. The first is a change regarding the role of chaplains as a representative of the religious. The second pertains to the perception of chaplains' active role towards clients.

Representation of the Religious

Several chaplains gained insight into their role as representative of a religious tradition, each with different consequences. Quinten, for example, explained that in his research community of prison chaplains, the chaplains realized that the worldview identity of their clients has become increasingly complex. Prison chaplaincy in the Netherlands is organized along the lines of official denominations, implying that a client should identify as either a Christian, or a Humanist, or a Buddhist, etc. As a result of the CSP, however, they realized in the RC that

We are in a new context; the world has become much more complicated. There are people of mixed marriages. One can observe that people develop their own spirituality (...) Those are things we have to account for (...) so also our chaplaincy should change with it, without wronging one's own tradition (Quinten1).

Quinten did not propose to neglect his affiliation with the tradition with which he identifies, but pleads for taking into account the changing population of clients in relation to his role.

Other chaplains also became aware of their being a religious representative with its potentially negative and positive impacts on clients. Loek, as an example of the first, realized that in relation to a client his role as representative of the church was not positive, for *'someone of the church is so close to the God, whom she actually sees as a bogeyman who only punishes her'* (Loek3). Consequently, he decided that *'it is not necessary that someone from the church comes by'* (Loek3), but that other caregivers could also provide spiritual care. To support that, he then offered advice to other professionals how to care for the client. Berkhout (2020, p. 178), on the other hand, reevaluated the positive meaning of being a representative of a tradition or the religious. She *'learned how important this endorsed role still is'* (see Chapter 7). She noted that *'from the conversations in the research group it becomes clear*

time and again that attributing this endorsed role is an issue not only for patients, but also for colleagues in the care institution. Even though I myself do not always think that this role is that conspicuous, it very much is for my conversation partners'. Loek and Loes each had a different perception of their role to what their clients had. While Loek distanced himself from the clients' association, Loes identified with the ascribed meaning.

Perceptions of Chaplains' Active Role

A second issue with two chaplains was how they distanced themselves from a purely non-directional approach of clients. One of the chaplains described that in the RC they initially thought that the chaplains' presence was passive or aimless. In a written reflection, she reported that 'in conversations in the case study group it became fairly quickly clear that the chaplain's apparently "aimless" presence actually is not aimless at all. (...) We all consult with other colleagues (treatment providers) and we write notes in electronic patient files. That does not harmonise with the image of the conversation partner who is equal to the patient. But that is an image that we as chaplains cherish: professionals who enter a conversation at a completely equal level and who, without having their own agenda for the conversation, move sensitively with everything that the other person raises' (Berkhout, 2020, pp. 176-177). Likewise, another chaplain distanced herself from the image of chaplains as 'just being there'. She rather regarded chaplains as

Very active, seeking to collaborate and connect (...) recently, I received the feedback like, "being there, enduring the powerlessness, yes that is what we are trained for and that is our job". Then I thought, yes, that is true, but it so oversimplified (...) as if you are just sitting there with someone all the time, like that's it. And I think, I you see all those case studies, that that is not what it is (...) no, we do a lot more than that. (Sandra3).

8.3.2 Relationship to Chaplain-Colleagues

Chaplains also developed their identity in relation to their chaplain-colleagues on the level of their local organization, their fellow researchers in the CSP, and the professional association as a whole. The chaplains' professional identity was negotiated regarding three aspects: the particular character of a field, the method of working and the role of worldview in their work. I describe them in that order below.

The Particular Character of a Field

Several chaplains realized that their particular context determines their practice. Identification with one sector of work led to distinction from other

sectors. It might not be surprising that primarily the chaplains from the 'Mixed RC'¹¹⁸ reported insight into the characteristic feature of their context of work, as in those RCs chaplains were able to compare their fields to those of others. Loek, for instance, realized in discussing other cases, that the long duration of his care of clients is unusual in other contexts:

Look, all those conversations, the relations are often very long-lasting (...) much longer (...) than in hospitals or rehabilitation (...) In the setting of people that are mentally disabled some people live there for years, and one builds a relation for years (Loek3).

Eline noticed that each of the contexts demands different competencies of chaplains, and therefore not every chaplain could work in any context:

I found a sort of confirmation that the profession of chaplaincy in the many fields is very dissimilar of course, and that it requires specific skills, but perhaps also specific fascination (Eline2).

While the chaplains differentiated their understanding of the contextual influence of every field, the survey indicated an increase in solidarity with their colleagues on several levels. Table 8.2 shows that almost half of the chaplains feel more connected to chaplains in their field and to the larger profession, and the involvement in the professional group increased for a substantial minority.

Table 8.2. Overview of Chaplains' Engagement in the Profession.

Item	Before CSP (N=48)					Don't know	After CSP (N=±47) ^a		
	Not at all	Hardly	Some-what	Mostly	Com-pletely		Less	Equal	More
I feel connected to chaplains in my context	0 (0)	1 (2)	15 (31)	21 (44)	11 (23)	0 (0)	1 (2)	24 (50)	22 (46)
I feel part of a larger profession	0 (0)	2 (4)	12 (25)	21 (44)	13 (27)	1 (2)	1 (2)	25 (52)	21 (44)
I feel involved in the profession'	0 (0)	0 (0)	8 (19)	20 (42)	19 (40)	0 (0)	0 (0)	31 (65)	15 (31)

^a2% was missing for the first item, and 4% was missing for the third item.

118 The Mixed-field RC included chaplains from a variety of contexts. See 1.4.

The Method of Working

Next, several chaplains distinguished themselves with regards to the methods other colleagues used, as they became aware of their own strengths. Many examples can be given, but two exemplary cases will serve to illustrate this point. The first example is of Blaise, who, in particular regarding his use of the Bible in caring for clients, both identified with and distinguished himself from his colleagues:

Maybe that is characteristic for how I do it, although I do not think that I am the only one so to say. But, for me it is perhaps stronger than for others, which has to do with my background [his former work, NdT] (Blaise3).

Realizing one's own strengths sometimes included an acknowledgement that some competences are not part of one's expertise, thereby distinguishing oneself from others. This is illustrated by Maaïke, who realized that her expertise was different from that of her colleague, who had a more (traditional) Catholic approach. As a result of the CSP, she acknowledged that

I don't need to be able to do that. It doesn't make me happy, and the other [the client, NdT] won't get happy from it either. (...) No, my core business is primarily in exploring values and connecting myself (...) That is where my power is (...) and that I dare to acknowledge that. (Maaïke1).

The Role of Worldview in Their Work

Finally, chaplains relate themselves to their colleagues concerning the role of their worldview in their work. Working in a religiously plural profession can evoke both tensions and identification across differences. Regarding the role of worldview, both processes of identification and distinction can be observed. First, several chaplains differentiated between their own worldview and that of others. Second, other chaplains indicated that they contested specific worldview perspectives on particular issues. Third, others asserted that despite the differences, they felt united in the profession.

In nearly all research communities, various worldviews were represented, including non-affiliated positions. While all were chaplains, they identified more at times with their own tradition. This is exemplified by Ivan, who reported that he and his humanist colleagues have a different frame of reference than his Christian colleagues. *'We are basically all chaplains, but from a different background. It occurred a few times, that we said, for instance, "Well, now we notice clearly that we are humanists"' (Ivan2).* Another chaplain seemed to identify more with his religious tradition than with being

a 'chaplain'. When I asked Blaise in the interview how he would describe himself as chaplain, he responded:

I think that I would use the word 'minister' (...) Anyway, in prison one is never addressed as chaplain, but one is just the minister for the people over there. And for whoever one is a representative of the Christian tradition (Blaise3).

Another chaplain distinguished himself from the predominant Christian discourse on chaplaincy. Having a distinct identity required him to '*continually explain*' (Quinten1) his own perspective. In the interview, he formulated his identity as Hindu chaplain often in contrast with other colleagues to formulate his '*Hindu identity more clearly*' (MemberCheckQuinten). Even more, raising the profile of Hindu chaplaincy motivated him to participate in the CSP

The most important motivation [to participate, NdT] was that I wanted to let our [Hindu] tradition take part in a more fully-fledged way (...) to strike a different note (...) within the established order, particularly of the Abrahamic traditions (Quinten1).

At times, the conversations led to contested views. That is illustrated by Sandra, who reported feeling alienated in the encounter with another chaplain. She mentioned an example of an colleague who stated in her case study that a client could not be angry or afraid since a good believer would not be afraid. In the particular case, the chaplain appeared to be correct in her assessment, but it made Sandra wonder whether it is the true that '*one's belief makes everything directly clear*' (Sandra).

Despite all the differences, most chaplains reported that they identified with each other and sensed some form of unity. That is exemplified by Blaise. Whereas he would not use the title chaplain, '*what I noticed was that we are all so motivated by concern for those inmates and seek to offer spiritual care to them as well as is possible, as objective, as motivation, as drive for our work. That was what connected us, yes very clearly*' (Blaise3). Results from the survey confirmed the increase in identification with the profession as a whole (see Table 8.2).

8.3.3 Relationship to Other Professionals

Several chaplains described their professional identity in relation to other professions, primarily distinguishing themselves from the other professions. In the interviews this was expressed in various ways: regarding their position

in the organization, the values they stand for, and their domain. I illustrate each of these points below.

One participant reflected on the relatively independent position chaplains have in comparison with other professionals:

It can also be seen [in the CSP] whether chaplains relate to psychologists and case managers or not (...). One has more attention for one's own role. (...) In judicial institutions (...) chaplains are outsiders who come inside, and also belong inside. That sounds somewhat paradoxical, but I think that is precisely our position (...) Obviously we have to comply with the rules, but we have our own leeway and that is important for inmates (...) to practice their religion and think about it, from their own background, with their own religion (Blaise3).

Ivan gained more insight into how chaplains' values differ from those of the organization. From all case studies he derived that chaplaincy is about 'humanity and vulnerability in the organization, or perhaps in life in which there is not much space for it, but in any case in the organization in which there is not much space for it' (Ivan2).

Considering all case studies led Eline to conclude that chaplaincy has a distinct focus, which boosted her self-confidence. To her, the CSP provided the insight that chaplaincy is about more than just life stories.

For obviously a social worker also does that [listen to life stories, NdT] (...) but we have something extra, I think, to connect it to the transcendent level and the spiritual level. According to me, that is what comes forward in all cases, that there is always just that symbol or ritual (Eline2).

The notions of symbols and rituals, meaning-making and transcendence, helped her to express the specificity of her work. Most probably she had been familiar with these notions before, but they had become more central in her thought. It is interesting to notice that in the first interview Eline did not refer to meaning making and worldview, while a year later, she emphasized them. It boosted her self-confidence to know 'that one has such a distinct terrain (...) that also leads to a sort of demarcation. And in that sense a clarification of the profession and a protection of the chaplain (laughs)' (Eline2).

8.3.4 Relationship to Society and Culture

Although mostly implicit in the data, the chaplains also negotiated their identity in relation to society and culture. Several of the aspects of professional identity mentioned previously can also be linked to societal changes.

When Quinten speaks of a changing religious population in prison, this refers to the development of religion and migration in society at large. Similarly, in Ivan's observation of an organization in which there is little space for vulnerability and humanity, he also refers to 'life', suggesting that in contemporary times, space is lacking for both vulnerability and humanity. Sometimes the relation is made more explicit, for instance when Simone realized she is a product of her times.

It is not that easy anymore for chaplains in this secularized society. Or they do not ask that easily about someone's worldview. It is also a kind of a taboo that we have internalized, well those are my words, you don't talk about it. I notice that I do it [asking about someone's worldview] more easily with people of whom I know they are raised in another culture. On the [Netherlands] Antilles, for instance, it is not strange to ask about their worldview. But if I visit a Dutch person of about seventy years old, I would ask it differently (Simone2).

8.3.5 Relationship to the Chaplain as Person

In the interviews it was significant that the chaplains' methods of work and learning processes varied to a great extent. It can be assumed that had to do with personal differences. In the data there are indications that personal characteristics such as prudence, insecurity, the inclination to empower, et cetera, came to the surface in the CSP, while the chaplains did not reflect directly on their personality much. I refer to such matters as personal dimensions, distinct from chaplains' competencies and skills. A particular way in which the chaplain as a 'person' came to the fore was in their being 'touched' in various ways: negatively in the form of resistance, neutrally in becoming aware of what was vital to them, and positively in the form of inspiration and nourishment. I provide examples of these various manners of being touched in what follows.

First, several chaplains experienced resistance in the CSP, albeit in different ways. For one chaplain, his 'spiritual biography' was triggered by reading other cases.

Primarily when faith and images pass by of that 'rich Roman Catholic life', or that rich life of faith, I am triggered and am inclined to interpret it negatively (...) yes, that is my shortcoming when it comes to institutions and church (...) and holding to scriptures as can be found in the Bible considering that as truth. Now and then, that occurred, giving me a very uncomfortable and unpleasant feeling (Loek3).

The feeling of resistance or even irritation, made Loek become aware of what is important in his spirituality in relation to his work. Another chaplain felt resistance towards the terminology of ‘interventions’ and ‘outcomes’, which felt impersonal.

Yes, intervention. I mean, it is still a word that I would not use myself...I don't know why not. I think it has to do with that it is a very, perhaps formal and detached way of talking about what one does as chaplains, [for] one always has real contact with human beings. So, the personal always plays a role, I would think (Blaise3).

Other chaplains were not touched in an explicitly positive or negative way but became aware of what is vital to them. One chaplain reflected in the interview on why it was primarily the existential dimension she recognized in the cases, while the spiritual, ethical and esthetic dimensions were harder to distinguish:

I think that I focus a lot on the existential. That is what touches me intensely. That is where the suffering is...what touches me in the other, suffering which makes me do what I do, yes, it is why I still work in mental healthcare. (Maaik2).

Another chaplain became aware of an internal biographical process in which two cultural and religious traditions flow together. He recognized those two streams in himself, a Catholic and a Hindu stream, that sometimes compete. He remarked that the CSP reinforced his Hindu stream.

I notice that I also have several Western concepts inside me. Like the fact that I accept it immediately when someone talks to me about fate, which I can understand. But now, I would translate it in terms of karma, while first I would explain it in terms of fate. Now, I do not do that anymore (Quinten2).

Finally, many chaplains were touched in a positive way, experiencing joy and inspiration in (parts of) the CSP. One chaplain enjoyed writing the cases, describing ‘*the entire process of becoming aware of how you spend every minute of a contact, for what reasons you do it and what you all consider. (...)* I have fun in doing that’ (Marijn1). Another chaplain reported that she was nourished by the CSP:

It is also nourishment that one gets back (...) I always say, you have to take care that you won't dry out, that you hear yourself saying the same things over and over again. Sometimes you need to find other words, due to which you also become more convinced. Or you can connect more with what is there (Maaikel).

Other chaplains experienced joy and gratitude, when reading other cases and seeing what chaplains did for their clients, or they found it *'very inspiring. It gets one out of the gut. At a certain point, one acts habitually, but I notice in the Case Studies Project, one gets inspired again, like: "I am going to that sometime"'* (Simone1).

That the chaplains were positively inspired, was confirmed in the survey. In Table 8.3, it is shown that the majority of chaplains experienced more inspiration and found more delight in their work following participation in the CSP. Next, for a substantial group of chaplains, their motivation was reinforced.

Table 8.3. Overview of Change in Chaplains' Inspiration, Delight in Work, and Motivation (N=48).

<i>Item</i>	Greatly decreased	Decreased	Remained the same	Increased	Greatly Increased
My inspiration	0(0)	0(0)	19(40)	25(52)	4(8)
My delight in work	0(0)	0(0)	23(48)	24(50)	1(2)
My motivation for my work	0(0)	1(2)	27(56)	18(38)	2(4)

8.4 Professional Identity and Agency

What is the benefit of a professional identity that is more clear? Besides the apparent increase in chaplains' connectedness to the professional group, the participating chaplains related the clarification of their professional identity to an increase in freedom. That suggests that knowing who one is provides the confidence to act with more agency. In this section, I explore how the chaplains experienced a sense of confirmation and recognition in the CSP in who they are (8.4.1). Second, I describe how participation in the CSP strengthened the chaplains' confidence and how they related that to an increase in agency.

8.4.1 Confirmation and Recognition

Exposing one's work to colleagues can be exciting. As was described in Chapter 5 (5.2.6), the research process also involved issues of normativity,

requiring a certain degree of safety in showing one's work. In many interviews the hope of finding recognition was expressed by both beginner and advanced practitioners. That is illustrated by Maaïke, who as an advanced practitioner said:

Well, I would like to know how the rest thinks about this [her practice, NdT]. Then you are not that cheerful anymore like, oh god (laughs). You know, that's it. It just feels very pleasant and supportive that others are figuring out with you what went well there and what has been of importance. So, it is also really deepening for your own practice (Maaïke1).

The CSP did not include an evaluative moment, in the sense that explicit judgement was offered. Nevertheless, three ways of more indirect confirmation can be discerned in the data: recognition by colleagues, confirmation of the chaplain's effectiveness, and comparison to literature or other chaplains.

First, I found that chaplains experienced recognition when their fellow chaplain-researchers appreciatively discussed their work. One of the participants wrote in a reflective article: 'I experience recognition as a professional in the group. We recognize the good in each other's professional behavior. This stands in contrast with the start of the project when our different backgrounds and resources appeared as a challenge to conversation. (...) Participation in the CSP brings both excitement and modesty about who we are and what we do' (Weeda & Muthert, 2020, p. 172). Conversely, when there was not an appreciative environment, as was the case in the beginning of one of the RCs, that impacted the research process and learning process of some of the participants for the rest of the project.

Another chaplain felt confirmed in her professionalism, as it was noticed in the research community that an intervention was helpful for the client. Eline said that although she was not able to mention a theory that guided her action, her actions evidently help her client. It made her conclude: '*So, I can really consider it important what I do, or valuable. That she [the client, NdT] can and does experience it in that manner*' (Eline2).

For other chaplains, the comparison to literature or other chaplains' practices reassured them. One chaplain noted that she felt confirmed that her work was of good quality when she compared her cases to those of her colleagues. Next, Simone's self-confidence was boosted by the theories that were provided by the lead researcher of her RC. '*That [author] says this about it, and that sociologist (...) whereupon it also boosts the confidence like, we are actually doing pretty good work (laughs)*' (Simone1).

While the survey shows that chaplains already felt quite confident before the CSP, it confirms a rise in self-confidence for one third of the chaplains (see Table 8.4).

Table 8.4. Overview of Chaplains' Perceived Self-Confidence.

Items	Before CSP (N=48)					After CSP (N=47) ^a		
	Almost Never	Some-times	Regu-larly	Often	Almost Always	Less	Equal	More
I feel confident in executing my job	0(0)	1(2)	15(31)	24(50)	8(17)	1(2)	30(63)	16(33)

^a 2% was missing.

8.4.2 Self-Confidence and Agency

In the interviews, the chaplains reported that in turn, their confidence affected several aspects of their work that can be described as an increase in agency. This includes the courage to address important questions, the keenness to line up one's actions with one's ideals, and assertiveness in delimiting one's actions. I illustrate each of these aspects in the following.

First, for several chaplains an increase in self-confidence helped them to address important and yet sensitive questions. Simone, for instance, reported that she felt more confident asking about others' worldviews: *'Now, I ask more easily, Tell me, do you still believe? Or, how would you describe it yourself?'* (Simone2). Before, she would not have asked such a question due to the internalized taboo, as was discussed in section 8.3.4. Another chaplain, Eline, used the word 'nerve' several times, to indicate that she was more confident to ask the relevant questions in a conversation.

Well, what I get out of it [the CSP, NdT], is related to the issue of 'nerve'. That one can see, what it can mean to people, so that one can try to do it [i.e., address an issue, NdT] (...). One can try it first in this way, then try to go around the other way, without annoying someone (Eline2).

Second, becoming aware of who one is also created the opportunity to evaluate whether one's actions were in line with one's ideal identity. Having found out who one is, one can change direction or stay on track. This is illustrated by Blaise.

I am more aware of my attitude towards people. Like, I said that I am inclined to (...) encourage people (...). I am more aware of it, and, as a

consequence, I am also reflecting more like, do I want to do it already, so to say, or do I want it to wait till later. (Blaise3).

Third, several chaplains felt more secure about their personal strengths, both with regards to their chaplain-colleagues and other professionals. That is illustrated by Maaike, who declared:

[I] dare to be more free in who I am. And also, who I am not. That I just have the courage to say, that I am not ashamed anymore, that I am not able to do it. That, I think, they should look for someone else for it (Maaike1).

And regarding other professionals, Maaike remarked that instead of being referred to clients for unsound reasons, she would now draw a line.

I have reflected on it, like, I am not helping anyone if I would do this. Not myself, certainly not the client, and then also not a team. (...) So, I dare more to stand for my profession. Not everything is welcome. Everybody is welcome, but not everything (Maaike2).

The finding that self-confidence also affects one's communication with other professionals and managers was confirmed in the survey. As was already mentioned in 7.2.1, chaplains collaborated more assertively with their colleagues as a result of the CSP.

8.5 Reflection

In this chapter, I have shown how the professional identity of chaplains was affected by participation in the CSP. The indications that chaplains became aware of 'what kind of chaplain' they were led me to the notion of professional identity. As a sensitizing concept, I understood professional identity as entailing three important aspects: it is an ongoing process; professionals negotiate their self-understanding in various relationships by a process in identification with and distinction from others; and a sense agency plays an important role for professional identity.

In the data, I identified five relationships in which chaplains formulated their professional identity: in relation to the client, to their chaplain-colleagues, to other professionals, to society and culture, and to their personal selves. In general, despite all the differences that were observed among the chaplains, almost half of the chaplains felt more connected to the profession as a whole. Also, participation raised the inspiration and motivation of chaplains. Furthermore, the recognition chaplains experienced in the CSP and the clarification of their professional identity led to

an increased self-confidence and agency in their actions. In the present section, I reflect on four aspects: the dual process of identification with and distinction from others, the relevance of professional identity for practice, the role of worldview in chaplains' identity formation, and the significance of the chaplain as a person.

First, although the CSP learning processes were not an intentional part of the design of the CSP, participation in the CSP stimulated the learning process among the chaplains. That the chaplains not only learned knowledge and skills, but were also affected in how they understand themselves is in line with Eteläpö et al. (2014), who have argued that professional learning 'is not to be seen solely as a matter of acquiring knowledge and professional competencies, or updating skills [...but...] comprises also the formation and transformation of professional identities, in conjunction with the shaping of work practices' (p. 647). The model of Ruijters et al. (2015) helped to demonstrate that professional identity is constituted in a dynamic process of identification and distinction. In the data, it appeared that that occurred mostly in dialogue with concrete others. Therefore, in contrast to the model of Ruijters et al., I have understood the various aspects of professional identity as relationships, doing justice to the dynamic process of professional identity. Comparing the five relationships from this study and the four dimensions of Ruijters et al. reveals that the latter is more focused on the institutional context that is characteristic for the contemporary professional (Evetts, 2011). For Ruijters et al., neither the client nor society is included in one's professional identity. I consider that a lacuna, as including the client and society also aligns with an understanding of professionalism as value-oriented.

Interestingly, the dual process of identification and distinction is not the same as processes of unification and diversification. Whereas chaplains were able to differentiate in the practices, contexts, and worldviews of their colleagues, the majority felt more involved with the profession as a whole. This seems in contrast with the findings from Chapter 7, where it was found that chaplains used different words to express their ideals and domain. The orthogenetic principle, as developed by Werner (1957), might help to understand this phenomenon. With regard to psychological development, Werner asserted that 'wherever development occurs it proceeds from a state of relative lack of differentiation to a state of increasing differentiation, articulation, and hierarchic integration' (p. 126). In other words, being able to differentiate allows for integration of complex knowledge on a higher level. That is in contrast with the assumption that differences in a profession are a hindrance to professionalization. Hökkä and Jyväskylän (2012), for instance, argued that 'strong individual agency can be used to protect individual

ways of working, but this in turn hinders collaboration between individual professionals and professional communities, and can thus impede organizational development' (Eteläpelto et al., 2014, p. 662). Similarly, Glasner et al. (2020) conclude in an empirical study of chaplaincy in the Netherlands that no discernable professional identity can be inferred; for that, there is too much difference' (p. 19). They ascribe those differences primarily to the various contexts of work. Based on this study, the assumption that differentiation leads to disintegration can be rejected. However, that should not become a pretext for chaplains to do just whatever they consider to be good in their own eyes, without discussing with each other what they consider to be good chaplaincy care. As Kole and De Ruyter (2009) put forward, professional ideals contain the paradox that they are strived for by individuals but have to be collective in nature. To that end, it is important that individual chaplains relate to others and the collective. What can therefore be argued is that a dialogue within the profession on individual and collective values and practices is vital for being and remaining one profession. In the CSP, discussing one's work with chaplains from various worldview backgrounds was new to many. What seems to have helped is that the discussions were not hypothetical but grounded in observations and descriptions of their actual work. That interrupted professional solitude and invited chaplains to negotiate their identity. As such it offered an opportunity to overcome ideological discussions by focusing on concrete practices. In Chapter 9.5, I return to the issue how the profession could stimulate a substantial and collective professional identity that is shared by all and still allows for individual differences.

A second issue is the relevance of the finding that chaplains' identity was reinforced and their agency increased. Several benefits can be mentioned. First, it appeared that clarifying one's professional identity and reflecting on it contrasted chaplains' 'real identity' with their 'ideal identity' (cf. Eteläpelto et al., 2014, p. 654). It provided them with the agency to adapt their identity when desired, and to be confident about what they consider good in their profession. In the findings, both the real and ideal identities were adapted by several chaplains, making their ideal identity more grounded in reality, and their real identity more guided by their ideals. Also, a stronger professional identity adds focus and courage to one's professional conduct. That led several chaplains to a 'deeper' level of a conversation on meaning and worldviews. Having the courage to address those questions could be seen as a virtue for professional action and as a necessary element of professional discretion. That is supported by Oyserman et al. (2012) who argue that a reinforcement of identities is 'orienting, they provide a meaning-making lens and focus one's attention' (p. 69). Additionally, the finding that

the chaplain-researchers felt more self-confident towards themselves and others aligns with the research of Kestenbaum et al. (2015). They reported an increase in self-confidence as a result of conducting research on their practices, noting that ‘research could help both to strengthen the work of chaplains as well as teach others about the work that chaplains do’ (p. 5). Finally, regarding agency, Eteläpelto et al. (2014, p. 658) noted that ‘professional agency in particular, has very positive connotations for innovation and creativity (...) as well as for motivation, well-being, and even happiness.’ The survey confirmed that chaplains’ joy in work and inspiration had indeed been increased following participation in the CSR.

A third finding is that in the various relations in which chaplains negotiated their professional identity, worldview played an important role. In fact, the professional identity of chaplains has been a continuous theme through several decades of chaplaincy in the Netherlands (Vlasblom et al., 2014; Zock, 2008b). While the professional identity of chaplains was primarily formulated in response to the changes in the religious landscape of the Netherlands, in the United States changes in healthcare were the primary impulse for professionalization (Zock, 2008a). Zock’s (2006, 2008b) argument that the state of chaplaincy at the beginning of the twenty-first century can be typified as a professional identity crisis is again relevant here. In Chapter 3, I described that against the background of the changing religious landscape in the Netherlands, a dichotomy seems to have emerged between the ‘confessionals’ on the one hand and the ‘professionals’ (Liefbroer et al., 2019; Zock, 2008b) on the other.¹¹⁹ It is therefore interesting to see that ‘endorsement’ plays only a marginal role in the interviews, as do the so-called endorsing institutions. In fact, there has been a slight decrease in the importance attached to being endorsed (see 7.3.4). Conversely, in the focus groups several chaplains indicated that their worldview identity and tradition remained important. That is also supported by Glasner et al. (2020), who found that many chaplains ‘attach much importance to working from their personal worldview’ (p. 18). Based on those observations, it can be argued that one’s worldview tradition remains important, but that chaplains do not strongly relate to their officially endorsing institutions (cf. Smeets, 2012), indicating a shift from denomination, more explicitly the institutional

119 According to Fraser (2020), in the UK a similar development led to an actual split of a professional organization. He speaks of an ‘ideological watershed’, that led some associations (e.g., the Chaplaincy Academic and Accreditation Board and the Association of Hospice and Palliative Care Chaplains) to continue to develop ‘the professional agenda’, while other associations (e.g., the Multi-Faith Group for Healthcare Chaplaincy, and the Hospital Chaplaincy Council) ‘focused on faith authorization and accreditation within their own and individual faith communities’ (p. 122).

dimension, to worldview, in terms of substantive views and tradition.¹²⁰ In 7.1.5, I concluded that research in a plural profession resembles interreligious conversations. The potential value of this is expressed in various studies (Smeets, 2012; Sterkens, 2001), that show that the ‘interaction with different worldviews from different perspectives can enrich one’s own worldview’ (Smeets, 2012, pp. 29-30).

A particular finding regarding worldview is that the secular paradigm of society affected not only clients, but also chaplains’ self-understanding. That nuances the research of Huijzer (2017) on chaplains’ perceptions of being an endorsed minister. Huijzer stated that chaplains need to find a balance between a process of adaptation (to the organization) and attestation (of one’s identity and values). He observed a lack of attestation among the chaplains. The findings in this chapter show that in the dynamic of adaptation and attestation there is not only adaptation to an external, secular order (other), but that the secular paradigm is also a part of the internal self-understanding of chaplains themselves. While Huijzer acknowledges that chaplains can become internally detached from their tradition, he regards it as problematic for chaplains’ endorsement. The findings from the present chapter, however, indicate that chaplains do not simply detach themselves from a particular tradition, but rather internalize various values and traditions. Whereas it would be going too far to label this a multireligious identity, it can be considered as a ‘multiple worldview’ (Smeets, 2012, p. 29). A similar dynamic of attestation and adaptation can be seen in the Hindu chaplain who noticed that he had two worldview traditions that affected his identity. As he observed how much he had adapted to the Christian paradigm, he chose to attest his Hindu identity. That raises questions about the role of worldview in the professional identity of chaplaincy as a collective and about the space experienced by minority religions for their own voice. I return to this issue in Chapter 9.5.

Finally, that the person of the chaplain was mostly mentioned implicitly in the data seems in contrast with professional literature, in which the person of the chaplain is considered quite important, particularly within the paradigm of the spiritual professional (see Chapter 3). Smeets (2012), for instance, has argued that ‘there appears to be consensus that the person of the pastor and spiritual caregiver is the main professional instrument, in contrast to other organised care professions’ (p. 23). On the other hand, the absence of the person may not be surprising as the participants wrote and

120 The distinction is based on an observation by the chair of the RC of prison chaplains. In the focus group, he observed that the language of ‘worldview’ dominated in my analysis, instead of that of denomination.

spoke in the third person form ‘to emphasize that the primary focus is not on the learning process of the chaplain (submitter), but on the development of the profession’ (Walton & Körver, 2017, p. 263). Still, it might have been expected that the individual person played a more significant role in the analysis of the case studies, as in the interviews several chaplains described their person as an instrument. That raises questions on whether research can contribute to the personal formation of chaplains as a way of professionalization. Some schools of CPE, for instance, emphasize the significance of one’s personal biography for one’s professionalism (e.g., through peer supervision or CPE training).¹²¹ The enthusiasm for the CSP in the Netherlands, judged by the high number of applications, might also be an indication of a shift in chaplaincy’s professionalization from a primarily inward perspective to more outward orientation on knowledge and methods. To use a musical metaphor: the chaplains are shifting from being their own instrument to being musicians who have an instrument to be played (the metaphor is Walton’s, 2015). Without disregarding the importance of the epithet of the Oracle of Delphi (Know Thyself), I think that the development of knowledge and skills is an important addition to chaplains’ professionalization that thus far has been rather one-sided.¹²² The CSP did not affect the chaplain as a person as much as I had expected, based on the fact that chaplains often consider themselves to be their own primary instruments. At least, no strong personal effect was reported. However, the participating chaplains were not transformed into ‘detached dispassionate researchers’ either (as is suggested by Nolan, 2018, p. 16), but instead they found joy, inspiration and nourishment

121 Kruizinga (2017) writes about the development of chaplaincy in the US in the 1930s, that there were two groups with differing views on the training of chaplains ‘known as the New England and the New York group. The New England group was convinced that the use of underlying concepts and methodological research helps to improve pastoral care. The New York group focused on experiences of the counsellors and designed peer-reviewed and supervision training. The latter was strongly influenced by the work of Sigmund Freud and William James and their interests in personal competence, rather than work content. The ideas of the New York school were adopted by Dutch theologians who designed the training for spiritual care professionals in the Netherlands and started Clinical Pastoral Education (CPE)’ (Kruizinga, 2017, p. 14). While the historical development of CPE was more complex (as its founder, Boisen, was particularly interested in research), Kruizinga’s distinction is helpful to understand various approaches to professionalization. One could say that the CSP tends more towards the approach of the New England group.

122 Van Kessel (2015) conceptualizes the combination of personal and professional dimensions as an integrated ‘professional person’ [Dutch *beroeps persoon*]. He makes a plea for a so-called double professionalization: ‘einerseits die Einübung in den wissenschaftlichen Diskurs und andererseits die Aneignung eines erfahrungswissenschaftlich professionalisierten Habitus, die Einsozialisation in eine „Handlungs- und Kunstlehre, die für die Durchführung des Arbeitsbündnisses erforderlich ist“ (p. 7).

through the CSP. That accords with other accounts of chaplain-researchers (Kelly, 2014; Van der Leer, 2016, 2019).

8.6 Relating Professional Identity to Professionalism

In the previous chapters, I described the impact of participation in the CSP on chaplains' professionalism. In the analysis it became apparent that chaplains' professional identity was also affected, as I have described in the present chapter. Based on those findings, I want to contribute to the discussion by reflecting on the conceptual relation between professionalism and professional identity.

The model of professionalism that has been used in this study was developed on the basis of sociological theories (De Jonge, 2015; Freidson, 2001). As I described in Chapter 2, the strength of the model is its Weberian ideal-typical character, which emphasizes the value orientation of a profession, guiding both its expertise and positioning. I visualized the model as a triangle (see Figure 8.1).

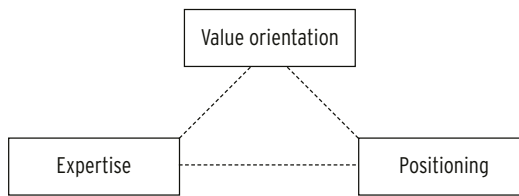


Figure 8.1. Triangle of Professionalism.

However, the professional as a person, and the relationship to the client, remains largely out of sight of this model. That may result from the dominance of the medical profession in the discourse on professionalism. While a relational approach is possible within the dynamics of this model, the expertise is primarily expressed in terms of knowledge and skills. The relationship between professional values, the professional's personal values, and the values of others in their contexts are less prominent in his model. That is why I will need to return to this issue (Chapter 9.2). Conversely, the notion of professional identity encompasses aspects like the professional's self-understanding, professional agency, and professional development, and accounts for the multifarious contexts to which professionals relate and which they negotiate. While professionalism seem to emphasize the unity of a profession, professional identity seems to allow more for individual differences and a professional signature.

Would it then be better to use the concept of professional identity instead of professionalism, as Ruijters et al. (2015) do? In the model of Ruijters et al., knowledge and skills are also included as part of the professional self. Nevertheless, I prefer the notion of professionalism as the core concept, due to its ideal-typical orientation towards the public good and the good of clients. Moreover, while professionalism has an outward focus (e.g., on behavior), identity tends to draw attention to the identifier (e.g., intentions) and consequently aims less at the well-being of clients in an observable way. Despite the overlap between professionalism and professional identity, I see each as having a different focus. Therefore, I combine the models of professionalism and professional identity, retaining professionalism as the primary concept.

Both concepts connect in the professional as actor. The threefold model of professionalism is always embodied by a concrete professional with a particular biography. These persons embody in their particularity the more 'general' dimensions of professionalism in a unique way and negotiate their roles and identity with many others and contexts. Particular characteristics like biography, character traits, countertransference, and beliefs play a role in this uniqueness. The difference between professionalism and professional identity is perhaps most significant when a person becomes alienated from his or her professional role (cf. Glas, 2017).

Professional identity can be regarded as reflection on the professional and one's professionalism, in which one confronts one's actual and ideal identity in relation to others. To give an example, chaplains reflect during the process of providing care for clients (reflection-in-action), and evaluate their profession conduct afterwards (reflection-on-action). Both forms of reflection are part of one's professionalism. Professional identity relates more to the meta-reflection on the professional as actor in relation to others, in which all roles are integrated. Having an integrative function, professional identity provides agency to change and develop one's professionalism. To provide a more concise definition: *Professional identity refers to an ongoing process of integrating one's professional values, expertise and positioning with one's self and relating it to others in the context.* Figure 8.2 is a visualization of the relationships between the self and the contextual others, specified for chaplaincy.

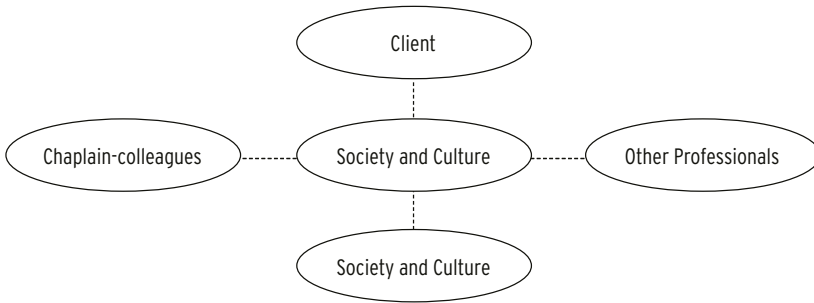


Figure 8.2. The Various Relationships in Chaplains' Professional Identity.

Whereas professionalism pertains primarily to the spheres of ‘having’ and ‘doing’, professional identity pertains more to the sphere of ‘being’ and ‘becoming’. While there is no watershed between professionalism and professional identity, each has a different focus. In Figure 8.3, I visualize the relationship between professionalism and professional identity, in which I transformed the original model of professionalism into a tetrahedron. In the model, the person of the chaplain necessarily embodies the triad of being a professional, while the triad indicates the three levels of professionalism: values, expertise and positioning.

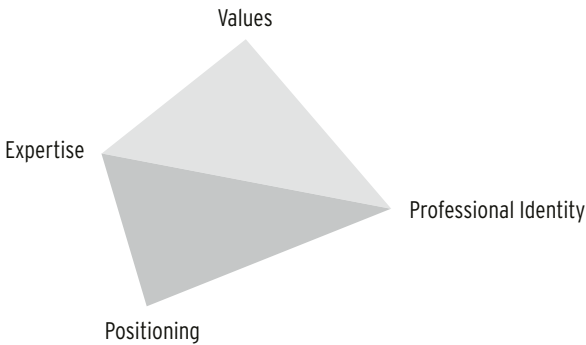


Figure 8.3. Relationship between Professionalism and Professional Identity.

8.7 Conclusion

Participation in the CSP stimulated a learning process among the chaplains that not only affected their professionalism but also their professional identity. Based on professional identity as a sensitizing concept, I identified five relationships in which chaplains negotiated their professional identity in

the Case Studies Project: the relationship with the client, with chaplain-colleagues, with other professionals, with society, and with the chaplain as a person. In reinforcing their professional identity, the chaplains not only clarified the image of themselves as chaplains, but also that of the profession as a whole. With regard to the latter, the chaplains were more able to differentiate between various practices, contexts and worldviews. Paradoxically, this did not lead to disintegration, but, on the contrary, to an increase in involvement with the profession as a whole. On an individual level, the professional identity thus elucidated enhanced chaplains' agency as well as their motivation and inspiration for the profession. While I initially avoided the notion of identity out of caution, bearing in mind the dichotomous discussions in the professional group on issues of identity (see Introduction), it became a fruitful concept for analyzing what has occurred in the CSP. There, issues of identity were discovered and negotiated without leading to polarization. I concluded that the empirical and observational descriptions that were the basis of the CSP grounded the discussions in reality. One of the issues that arose in this chapter is the role of the plurality of worldviews in the profession and society. In the CSP reflections were evoked on chaplains' worldview identity in several relationships. It was primarily the substantial part of the chaplain's worldview that was reflected upon, as the institutional aspect of endorsing institutions hardly received attention. In order to stimulate the coherence of the profession while acknowledging differences, it might benefit the profession to explicitly address how the various worldviews guide the profession and affect practice and to stimulate chaplains to reflect on how their particular identity relates to both the collectives of the professional group and the endorsing institutions. In Chapter 9.5 I return to that issue.

While to some extent professional identity overlaps with the notion of professionalism, its value can be found in the dynamic-relational approach to professionalism and the emphasis on the person that embodies a profession and possesses the agency to relate to others.

Here I conclude the presentation and discussion of the empirical findings of this study. In Chapter 9 I turn to three of the most important findings from a philosophical and theological perspective. I reflect on the increase in chaplains' goal orientation, and on chaplains' knowledge that has been made explicit in the CSP (as discussed in Chapter 6). Then I reflect on the role of worldview in chaplaincy's professionalization (from Chapters 7 and 8).

REFLECTIONS

Chapter 9

Purpose, Wisdom, and Professionalization: Reflections on Professionalism in Chaplaincy

The notion of professionalism that is central to this study remains controversial in chaplaincy literature. In Chapter 3, I described several issues, such as discussions of the necessity of endorsement, presence versus intervention-based chaplaincy, and goal-oriented chaplaincy, the latter of which included critique of the presupposed manipulability of people and the power of professionals. I observed that many of the discussions were ideological discussions that have led to dichotomous positions and ambivalences towards professionalism. In practice, however, reality proved to be more nuanced for most of the chaplains. In the empirical findings of Chapters 6-8, three major changes in chaplains' professionalism were noted: chaplains learned to focus more on the goals of their care, they attached more importance to using theories and methods, and they became more aware of the role and importance of their worldview in practice. Each of those changes pertains to one of the levels of professionalism, i.e., to the mission and values of chaplaincy, to chaplaincy's expertise, and to its positioning respectively.

Based on the research findings, I provide a response in this chapter to the critique of professionalism. In this way, I hope to contribute to a nuanced and enhanced understanding of how chaplaincy can be conceived as a profession, while doing justice to its characteristic features. My contribution consists of a philosophical and theological reflection on the three outcomes mentioned. The philosophical and theological reflection is an inherent part of the public, practical theological approach of the present study and can be seen as a 'third-order' contribution (cf. Kunneman, 2006). Therefore, I start the chapter with an intermezzo on method, in which I account for the dialogical approach that is fundamental to this chapter (9.1). Then I will characterize chaplains' goal orientation as labyrinthic purposiveness (9.2), propose that chaplains' expertise can be understood as professional loving wisdom (9.3), and suggest that religious and worldview-related professionalization can reinforce chaplaincy's positioning (9.4). Finally, I conclude the chapter by summarizing the main issues (9.5).

9.1 Intermezzo on Method. Philosophical and Theological Reflection in Dialogue

How are the philosophical and theological reflections in this chapter situated in the study as a whole? As I outlined in the introduction, I consider this study to be public and practical, presuming that the elucidating and evocative potential of worldview language has significance beyond the borders of worldview affiliations. Public, practical theology is a way of disclosing parts of the theological tradition for the *bonum commune* in times of pluralism. In my reflections, I draw upon biblical theology and existentialist and classic philosophy. Additionally, my argument is not only discursive (following logic), but also makes use of analogical reasoning (using images and metaphors). The diversity of sources reflects the diversity of the profession. Due to the hybridity, I characterize this chapter as a philosophical and theological reflection.¹²³

To account for the plurality of worldviews among the participants in the CSP and in the profession at large, I have submitted my reflections to dialogue with the study's participants in so-called focus groups (see 4.7). It became clear in the focus groups that the elucidating and evocative potential of worldview language is not mere ideological daydreaming, as that potential was acknowledged by research participants from other worldview denominations than my own Protestant Christian faith. While a general account of the procedure of the focus group interviews can be found in 4.7, here I account for how the focus groups influenced the present chapter.

The focus group conversations were held to facilitate dialogue on my reflections. Those reflections included, first of all, three ambivalences on three issues that I had found both in literature and the data, regarding goal orientation, knowledge and interventions, and worldview. In response to the ambivalences, I formulated three 'directions of thought' to help overcome the ambivalences. I noticed that whereas in literature the ambivalences are frequently formulated as dichotomies, the experience of chaplains in the CSP were more nuanced. The problem of dichotomous conceptualizations is that they easily reproduce the dichotomies in chaplains' self-understanding. Therefore, I aimed to offer a more nuanced conceptualization by giving priority to the experiences of chaplains over existing conceptualizations.

123 In doing this, I join the anthropological-philosophical approach to chaplaincy used by Heitink (2001) and Smit (2015). In the Netherlands, the notion of worldview is often used, to include religious and non-religious views on life. Therefore, philosophical and theological reflection might also be indicated as worldview-related reflection. In a study by Littooi et al. (2016), 'Worldview refers to fundamental beliefs about life, death and suffering that structure people's ideas on how life events are related' (p. 7). I would add that it not only concerns 'beliefs and ideas', but entails practices that mutually influence each other.

In general, many chaplains recognized and acknowledged the various elements of both the ambivalences and the directions of thought. As one of them formulated *'It is like you have joined in with us the past four years'* (FocusGroupMentalHealth). Despite the general recognition, there were some nuances, additions and critical questions that helped me to rethink the reflections. In the following, I account for the most important changes in comparison to the original text. Various small changes to the original line of thought are accounted for in the footnotes to this chapter.¹²⁴

The most important adaptation pertains to the use of the concept of ambivalence, which I had initially conceived as duality or opposition. While some indeed experienced the ambivalences I had formulated as oppositions, others experienced them as fruitful dynamics. For instance, several participants were not fundamentally against goal orientation, but objected to a certain type of goal orientation. Also, it appeared that many of the notions in the ambivalences such as goal orientation, intuition, theory, worldview, et cetera, were not univocally understood. That led to various interpretations of the ambivalences.¹²⁵ I therefore decided to relinquish the notion of ambivalence, as it bears the connotation of an opposition of two notions (e.g., being goal-oriented or having no goal), while the issues actually referred to a cluster of related ideas. Therefore, in the present chapter I elaborate on those clusters. Although based on the findings, the present chapter is not a direct analysis of data, but rather a conceptualization of chaplaincy building upon the data. The chapter is composed of three sections that combine the major findings and the three levels of professionalism: values and mission, expertise and positioning.

9.2 Labyrinthic Purposiveness. On the Purpose and Meaning of Chaplaincy

In Chapter 2, I argued that professionalism is ideal-typically driven by central values and a central mission or goal of the profession. In Chapter 3, though, it became clear that there is little consensus among chaplains on which values are central. More importantly, hesitation regarding goals, which represent the incarnation of those values, is widespread in chaplaincy literature. In Chapter three, several issues were mentioned in relation to the hesitations regarding goals. First, the conviction was expressed that life cannot be reduced to simple categories, but is always more complex and

¹²⁴ The original texts presented to the focus groups can be requested from the author.

¹²⁵ The notion of intuition, for instance, was understood by some as 'accumulation of knowledge, experience, socialization, etc.', others understood it as 'the presence of the Holy Spirit', or as an 'emotional and subconscious' phenomenon (FocusGroupMixed).

layered than we think. Social and existential problems cannot be ‘solved’, but rather require another approach. Second, there has been critique on the presumption that life and meaning can be controlled or managed. That can be illustrated by the critique of a concept like ‘meaning-making’, as it suggests that meaning can be actively made rather than receptively found. A third issue concerned critique of the power of professionals and professional organizations, resulting in the question of whose goals are pursued. Due to such theoretical critique of goal orientation in chaplaincy, many chaplains are not accustomed to speaking of their work in terms of goals. In the CSP, however, chaplains were explicitly asked to describe their goals and purposes, and, as was shown in Chapters 6 and 7, became less hesitant about formulating goals.¹²⁶

In the following section, I propose that the notion of ‘labyrinthic purposiveness’ could help to understand how chaplains work with goal orientation. Purposiveness, on which I will elaborate later, is an alternative for goal rationality in a strict sense. Instead, it includes intentionality and planning as the pragmatic side of chaplaincy, as well as an orientation towards values and meaning. I will argue that the concept acknowledges both the critique of goal orientation and the fact that chaplains always pursue certain goals. Before elaborating on how purposiveness relates to meaning (9.2.2), the complexity of existential questions (9.2.3), and the goals of an organization (9.2.4), I contend that the notion of purposiveness bears the potential to include the culture-critical approach of chaplaincy (9.2.1).

9.2.1 Chaplaincy and its Culture-Critical Potential

Traditionally, chaplains have not been accustomed to accounting for their goals. Coming from religious communities, they justified their presence primarily in relation to those communities. The rationality of chaplaincy can be characterized as primarily value-oriented in a Weberian way. Weber (1964) distinguished two sorts of rationality that guide two sorts of actions, instrumental-rational [*German: Instrumental-rational*] and value-rational [*Wertrational*]. While an instrumental rationality focuses on outcomes that determine one’s actions, a value-oriented approach seeks to undertake certain actions for their own sake. In the past the value-oriented rationality predominated in chaplaincy, as chaplains legitimized their presence mostly in terms of values, rather than by their methods or goals. While in the value

126 In the focus groups with the research community of prison chaplains, though, many chaplains did not feel any hesitation about goals. That might be explained by the fact that prison chaplains commonly relate less to the institutions’ goals and are able to define their own goals independently.

orientation specific goals were not absent, chaplains were not accustomed to making the goals they pursued in their practice explicit.¹²⁷ As a value-oriented profession, chaplaincy has always been normatively motivated, mostly inspired by the worldview orientation of the chaplains.

The debates about presence versus intervention and on outcome-based research, as described in Chapter 3, can also be regarded as value-oriented discussions. In fact, the discussions reveal a culture-critical approach that is common among chaplains. The worldviews chaplains work from and that are the focus of their work have the critical potential to consider issues in a wider perspective. In general, religions and worldviews entail perspectives on the purpose of life and on what the good life entails (Volf & Croasmun, 2019). The perspectives they bear shed a different light on issues in an institution. From those perspectives one could, for instance, criticize the economization of care. To be more specific, chaplains can criticize some forms of interventionist care that imply that insurance companies only pay for interventions that are evidence-based, having the risk of reducing care to effective actions.

The value orientation of chaplains, however, does not exclude a goal orientation as was demonstrated in Chapter 6. Moreover, it could include instrumental-rational actions, however critical one might be towards the organization. The notion of purposiveness may well include both the pragmatic goal orientation of chaplaincy and the critical perspectives of purpose that are provided by religions and worldviews. Below, I expound on the culture-critical voice of chaplaincy. First, I will discuss the relationship between meaning and agency (9.2.2), followed by an example of a 'counter story' against a great narrative on purpose (9.2.3). Then I elaborate on the complexity of life and life questions (9.2.4). While those issues primarily pertain to the relationship to the client, they also foster a critical relationship to the organization (9.2.5).

9.2.2 The Purpose of Meaning

One of the culture-critical issues from the perspective of meaning with regards to an instrumental rationality is the integrity of every human being. Briefly stated, many religious and worldview traditions emphasize that meaning cannot be simply created, just as faith and happiness are not so much achieved as received. That leads to the paradox that on the one hand, people strive for meaning or for faith and happiness, but on the other hand the search requires a receptive attitude as well. In addition, meaning, faith

127 In a focus group interview with military chaplains, the chaplains initially formulated their goal of care as *'doing justice to someone, and that could be noted for every case'* (FocusGroupMilitary).

and happiness cannot be given by someone else, but have to be found by the individual. Chaplains have often acknowledged that the attitude needed for counseling on issues of meaning assumes a relative passivity. An influential theory in this respect is Rogers' (1967) approach of non-directive counseling. Rogers focused on dyadic contacts with clients (in psychotherapy) in combination with a categorical objection to any form of guidance in counseling clients. The presumption is that clients have to find their own way and are capable of doing so, thereby confirming their integrity. The role of the chaplain (or psychotherapist) is to stimulate the process by means of unconditional positive regard, congruence and empathy. Goal orientation, thus, is suspect as it might imply imposing external purposes on clients. Others critiqued forms of pastoral diagnosis, as they might encapsulate religious experiences in an immanent framework. Zock (2019) notes that dialectical theology might have influenced this discussion, from the point of view that diagnostics leaves 'insufficient room for the revelatory presence of God' (p. 14). I agree that a pure functionalist approach to religion is reductionist and fails to appreciate its inherent value. People do not hold religious beliefs in order to cope with contingent situation, but their beliefs can nonetheless help them in coping with such situations. Yet within worldview traditions, goals or ends are in fact pursued. Examples are resilience, reconciliation, peace or the Kingdom of God, to name a few.

In a professional organization, chaplains can and need to account for the goals they pursue, without having to adopt an instrumental-rational perspective. The notion of purpose serves to combine aspects of instrumental rationality and value-rationality.¹²⁸ From a worldview perspective, one could, for instance, consider that a visit to the client itself has a purpose, demonstrating a concern for the marginalized. The encounter with the client may be 'successful' not only if certain goals or transformations are achieved, but can be meaningful in itself.¹²⁹ From a Christian perspective, chaplains regard their clients as bearers of the 'image of God', which entails having an eye for both people's intrinsic human dignity, recognizing who they are, and the potential for what they can become.¹³⁰ On a more pragmatic level,

128 Interestingly, the notion of purpose has a central place in a consensus definition of spirituality in health care (Puchalski et al., 2009).

129 Although the outcomes of these actions might not be visible, they can reach and attain ends. Van Heijst (2005), an important founder of the Dutch paradigm of an ethics of care, adopted a notion from Ginters when she referred to such an action as an 'action of expression' [Dutch: *uitdrukkingshandeling*] (pp. 8off). It indicates that the action as such expresses a certain value, such as honoring someone's dignity.

130 From a humanist perspective, one can also argue for the irreducibility of a person. For instance, Jorna (2009) argues against a goal-rational approach in chaplaincy as follows 'first a goal must be formulated in order to pass on to action with this end in view. A client's

the idea of goals that are imposed on other people is rather static. In the dynamic dialogue between chaplain and client, goals can be set together, and most chaplains check during the process whether they are still serving the client's purpose(s). In the CSP (see 6.3), chaplains actually discovered that their purposes can be pursued both by following the client and by guiding or confronting them (cf. Braakhuis, 2020).

Furthermore, while the argument is not that clients are the only agents of their own search for meaning, the extent of their agency can be questioned with regards to meaning and religion. There is a dialectic dynamic of activity and receptivity in issues of meaning and religion that seems to escape an instrumental goal orientation. Experiences of grace, spontaneity, happiness, reconciliation, faith, et cetera, all presume both an active role and receptivity. It is not without reason that some chaplaincy models include an empty center (Smit, 2013; Smit, 2015).¹³¹ Job Smit (2015) uses the notion of 'hoped-for goals', which expresses what chaplains strive for without being sure whether they achieve it.¹³²

Thus, acknowledgement of the dual nature of meaning and religion implies that activities regarding meaning making will not automatically lead to more meaning.¹³³ Rather, religions and worldviews have a rich tradition that helps persons to live with and interpret both experiences of meaning and of meaninglessness. In the next section, I will elaborate on this issue from a religious perspective.

situation is thus reduced to a manageable and orderly 'case'. The most disrupting about it is that the (alleged) meaning of the event is unilaterally determined by the worker without realizing his one-sidedness' (p. 9).

131 While the passive and receptive sides of chaplaincy should be acknowledged, chaplaincy as religious or worldview activity cannot be equated with religious experience in itself. Chaplaincy as *professional* care lays a greater emphasis on activity. For instance, a chaplain might assess that the client's overactivity stems from her denial of the progressive disease MS. As he thinks she also needs to take time to be receptive to her body and to reflect on her life, he is not himself passive, but stimulates the client actively to practice more receptivity, for instance by listening to music.

132 The nature of the hope can be twofold. On the one hand, one can understand hope as 'desire' rather than 'expectation', following Olzman's (2020) distinction. From a theological perspective, hope can also be regarded as eschatological in the sense that Moltmann (1966) developed. In contrast to earlier understandings of hope for the Kingdom of God in which theologians primarily extrapolated on the existing world, Moltmann developed the idea of eschatology as anticipating hope of a radical new world. He argued that the Kingdom of God would not be established by our actions, but that the Kingdom was rather coming towards us and that we should anticipate it. While the primacy of the Kingdom remains in God's action, anticipation allows for human action and even activism. An eschatological view of purposiveness acknowledges all human endeavors towards the common good, while remaining receptive to the unexpected.

133 Therefore, one should be critical when defining meaning as a measurable 'outcome' of chaplaincy.

9.2.3 Example: Religion, Ecclesiastes, and Purpose

In popular culture religion is often understood as an ideology that has a fixed meaning about the purpose of life and that followers of religion want to spread their belief as their mission. From a theological perspective that view is problematic and needs nuance. The Bible contains stories and messages about the purpose of life, but also includes stories that do not express a strong purpose but instead can be read as counter stories (Brueggemann, 1997) that challenge larger narratives. Those stories include experiences of doubt, meaninglessness, despair and alienation as part of the ambivalent reality of life. The Wisdom tradition of the Writings in the Tanach can be considered in terms of such counter voices. The book of Ecclesiastes (Qoheleth) and Job, for instance, explicitly challenge the convictions that everything has a reason and that reality is fairly structured by Divine providence.

To take another example, Ecclesiastes observes human existence and comes to a conclusion that one can call disconsolate: every human being encounters the same fate. In Ecclesiastes 9, it can be read that whatever one does, or no matter how hard one tries, every life ends in death. Surprisingly, Ecclesiastes connects those observations to the call to enjoy life while one can. Nevertheless, the enjoyment has a bitter taste. Ecclesiastes is like a modern existentialist who has the courage to ask questions about why we live and if our actions matter. His conclusion is uncompromising: there is no sense to our actions.

Ecclesiastes' thoughts could be described pejoratively as pessimistic or could be trivialized by emphasizing his more pious calls for fearing God and keeping his commandments. Another interpretation, however, is to read the book as a critique of a focus on reward for our actions. For in the end, many of our actions will have no major impact and will seem useless. Focusing solely on the effects of our actions could prevent us from doing what is right (helping the homeless, donating to charity, turning the heat down, et cetera). For many of our actions, we do not know what the effect will be, but still we do them because they make sense to us. Ecclesiastes acknowledges the futility of many of our actions, but still issues a call to do 'what your hand finds to do'. Thus, it is possible to live a life without a reason and without the illusion of control,¹³⁴ but a life still full of meaning.

¹³⁴ Cf. Meister Eckhart (*In hoc apparuit caritas dei in nobis*, 5b): "Wer das Leben fragte tausend Jahre lang: "Warum lebst du?" – könnte es antworten, es spräche nichts anderes als: "Ich lebe darum, daß ich lebe." Das kommt daher, weil das Leben aus seinem eigenen Grunde lebt und aus seinem Eigenen quillt; darum lebt es ohne Warum eben darin, daß es (für) sich selbst lebt. Wer nun einen wahrhaftigen Menschen, der aus seinem eigenen Grunde wirkt, fragte: "Warum wirkst du deine Werke?" – sollte er recht antworten, er spräche nichts

9.2.4 Labyrinthic Purposiveness

A second issue that dissuades chaplains from speaking of their goals is that goal orientation is easily confused with solution orientation. In this section, I argue that chaplains' purposiveness does not necessarily pertain to problems that have to be solved. That was expressed literally by one of the participants in the focus groups:

'Being goal-oriented is thus not connected to being solution-oriented'
(FocusGroupMentalHealth).

In the discourse of presence versus intervention and normative professionalization (see Chapter 3), a distinction is made between two types of rationality, albeit mostly implicit. Goal rationality is connected to technicality and abstraction (i.e., reduction, for instance to problems) and is opposed to dialogical approaches (Jacobs et al., 2008). These arguments, which are prevalent in Dutch chaplaincy literature, are indirectly related to those of the Frankfurter Schule.¹³⁵ In the early Frankfurter Schule, reason in general, and goal rationality specifically, are perceived as attempts to know and control reality, determining problems first, so that they can be solved with knowledge.

The distinction between the two sorts of rationality is reminiscent of the distinction between 'problem' and 'mystery' made by the French philosopher Gabriel Marcel.¹³⁶ Marcel's thought could well be summarized by the quotation that is ascribed to him: 'Life is not a problem to be solved,

anderes als: "Ich wirke darum, daß ich wirke." Retrieved from: <http://www.eckhart.de/index.htm?p5ab.htm>

¹³⁵ The Frankfurter Schule had an influence on Kunneman, who developed the approach of normative professionalization, and has also affected the discourse of ethics of care. Unlike the Frankfurter Schule, however, chaplains who oppose an instrumental rationality do not find the answer to goal rationalism in systematic analysis, but rather emphasize the importance of relationship, intuition and presence.

¹³⁶ Marcel (1889-1973) elaborated on the notions of problem and mystery in his Gifford Lectures. Marcel arrived at the distinction between the two after profound experiences in World War I, in which he was responsible for verifying whether young and missing soldiers had died or not, in order to inform the soldiers' families. He noticed that he could regard the missing soldier as a 'problem' that was solved when the status of the soldier was clarified. On another level, however, if he had 'solved' the family's lack of information, it became painfully clear that he was not just dealing with a variable, but with a human being of flesh and blood. Obviously, he could have treated the soldiers only as a problem, which would have saved him from tears, but he would also have dehumanized the soldiers. Marcel thought these difficult situations, in which one is entangled and which cannot be easily solved, to be mysteries that demand a different attitude. Despite the existentialist notions that can be found in this work, Marcel nevertheless did not consider himself to be an existentialist (cf. Pembroke, 2002).

but a mystery to be lived'.¹³⁷ The notions of problem and mystery help to describe what is at stake for chaplaincy in thinking about purposiveness. Marcel regarded problems as issues in which one is not personally involved and that can be solved (e.g., having a flat tire). Mysteries, on the other hand, are issues from which one cannot withdraw oneself and which cannot be solved (e.g., the issue of evil) (Slegers, 2010). Birth, love, and death are to be regarded as the central mysteries of life.¹³⁸

In analogy to Marcel, chaplains are hesitant to adopt a goal orientation that is expressed in terms of solving problems. In their culture-critical approach, they acknowledge that life is complex and not everything in life can be 'solved'. Therefore, chaplaincy tends to approach the world as mystery rather than as a problem, since mystery could pertain both to positive and negative experiences (e.g., to awe, astonishment, suffering, and incomprehensibility).¹³⁹ That does not imply that chaplains do not focus on problems or solve them, but that the problems chaplains encounter are generally existential in nature. In care for a client, chaplains often encounter problems that manifest themselves as insoluble or complex. Accompanying a dying client, for instance, cannot take away the 'problem' of dying, and perhaps not the anxiety, but it can help a client to relate differently to their anxiety and to their death.¹⁴⁰ Moreover, not only are the situations complex and layered, questions of meaning and worldview are not susceptible to a quick fix. Kunneman (2017) has argued that chaplaincy is often about so-called 'slow questions': they have to be ruminated and carried around for a while. The question of finding joy in life cannot be 'solved' in the common sense of the word, nor can coping with grief and becoming your 'true self' come to completion. Rather than problem-solving, chaplaincy mostly offers new

137 See e.g., <https://cpkeegan.blogspot.com/2018/12/life-is-not-problem-to-be-solved-but.html>, visited on 10 February 2022.

138 However, Slegers (2010) argues that in Marcel's thought, 'an exact frontier between mystery and problem cannot be established. As soon as one starts reflecting on a mystery, this mystery is inevitably degraded to the level of a problem' (p.121).

139 One could argue that mystery refers to life itself, in its extremes, but also in its fundamental meaning. Smit (2015), for instance, described chaplaincy's goal as 'answering life itself'. Additionally, the notion of mystery allows for various understandings of transcendence. For some this is God or the Transcendent, for Hindus it might be Paramatman and for others it is the mystery of life itself or one's true self. The notion of mystery primarily emphasizes the existential involvement with life itself. It allows for a perspective on chaplaincy as mystagogy, in which one relates to the transcendent, or even a secular mystagogy in which the nature of the mystery remains undefined.

140 In addition, the Elderly Care focus group emphasized the relativity of goal orientation in their context, as time often outruns chaplains' goals due to a progressive disease like dementia.

perspectives that help to unravel a tangle. In his later work, Kunneman speaks of an *amor complexitatis* (Kunneman, 2017).

However, defining chaplaincy as a profession that solely deals with ‘complexity’ would be a delusion. Both approaches—problem and mystery—seem to neglect ordinary life, which finds itself mostly in between problems and mystery. Chaplains from the Military Chaplaincy research community emphasized that their conversations with clients were often not about existential crises, but rather what they called existential ripples (Schuhmann & Pleizier, 2020). Chaplains who work as companions, such as military chaplains and port chaplains (Cadge & Skaggs, 2019) also emphasize the importance of ‘the ordinary’. Chaplaincy is not always about complexity, but is also about sharing one’s joy and gratitude and ordinary experiences. After all, meaning and worldview might be challenged in times of crisis, but are also experienced in ‘little things’. Having an empirical eye aids chaplains in noticing these little things as aspects of meaning and worldview. Although the ordinary might be tied into the complexity of life, it can still be observed at first sight.

In practice, there is often no linear path in the guidance of people regarding meaning and worldview. The deep questions sometimes come to the fore only after several conversations in which everyday life has been shared. In the focus groups, some chaplains noted that their conversations often had different outcomes than was intended in the initial referral. As issues of worldview and meaning are fanned out over many areas of life, often a detour is taken to come to the destination. Chaplains who emphasize that they have no goals probably also want to express the importance of slowing down and sojourning, or in their terms: searching for depth.

The purposiveness of chaplaincy might therefore be understood as a *labyrinthic* purposiveness.¹⁴¹ The image of the labyrinth refers to the unicursal pathway that originated in many medieval churches in Europe, of which Chartres is a well-known example. Walking a labyrinth was and is a spiritual practice. In contrast to a maze, one cannot get lost in a labyrinth. Whereas the path might seemingly divert one from the center, reverting in a different direction, one always ends in the center (see figure 9.1).

141 The notion ‘labyrinthic’ was used by a chaplain in the focus group mental healthcare and inspired me to use this metaphor (FocusGroupMentalHealth).

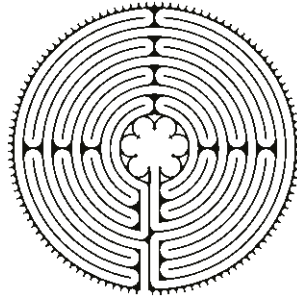


Figure 9.1. The Pattern of the Chartres Labyrinth.¹⁴²

Similar to the structure and intention of a labyrinth, chaplains are in contact with their clients for a reason and set a particular goal. At the same time, chaplains allow themselves to be redirected by their clients, taking a detour by reading a poem or viewing a painting, lingering through the client's life narrative, and knowing when silence and receptivity are essential. Such sojourning could be regarded as drifting about or aimlessness but can also be an effective way of approaching a complex issue from multiple perspectives. Such an indirect purposiveness requires both the stimuli of receptive sojourning and an active focus on the client's needs.

9.2.5 The Relationship to the Institution's Goals

While the previous two sections have demonstrated how chaplains' culture-critical approach affects their perspective on the client, I now turn to the organizational level. As a member of an organization, chaplains are expected to contribute to the institution's goals. In the focus groups, it became clear that while chaplains learned to acknowledge the value of goal orientation, they wanted to distinguish themselves from the predominant goal rationality they experienced in their professional institutions.

We are absolutely not an extension of the organization. That could be difficult sometimes for the organization itself, and people also expect a quick-fix and a step-by-step plan and strongly restricted, because that is how they often think here (FocusGroupMilitary).

Although the chaplains are part of their organizations, they do not want to be absorbed by institutional goals. Obviously, that seems easier in institutions whose goals one can share (e.g., the goal of health or well-being in

¹⁴² <https://en.wikipedia.org/wiki/Labyrinth#/media/File:Labyrinthus.svg>

hospitals) than for contexts in which one cannot easily identify with the goals (e.g., the goals of order and safety in prisons).¹⁴³

Thus, chaplains relate their work to the institution's goals, sometimes supporting them, sometimes being more critical. But why would chaplains be critical of the organization? At first sight, the divergence of views between a professional and an organization is an inherent part of professionalism. As professions are driven by certain values and ends, it is unavoidable that in particular situations the goals of a profession and that of the institution differ.¹⁴⁴ That seems to be even more the case in chaplaincy, that is not only normative, as is every profession, but is generally publicly connected to a worldview institution (Körver, 2001; Sluijsmans, 2021). Zock (2006) has stressed that the critical attitude of chaplains towards the organization as a critique of culture is an inherent part of chaplaincy, although she warns about reducing other professionals to the goal rational model.

The relationship between chaplaincy's goals and those of the institution is elaborated on by Smeets (2006) in his dissertation. As described in Chapter 3, he distinguishes between 'a number of immediate goals and an ultimate goal' (Smeets, 2006, p. 145) of chaplaincy. According to Smeets, the immediate goal of chaplaincy is 'worldview communication', which eventually may contribute to the ultimate goal of 'health', that is the institution's goal. One could question, though, which of both goals should have priority and can be regarded as 'ultimate'. While Smeets' model seems to be a harmony model, conflicts between the goals of the institution and of chaplains may arise. Nevertheless, his model does show that chaplains should relate to the institution's goals.

The potential of the notion of purposiveness is that it acknowledges the importance of a shared direction, while it allows for a critical relation between chaplains' goals and those of the organization. The notion of purpose is critical in that it could raise questions that transcend particular situations. Chaplains could critically ask what the purpose is of care and caring institutions. If a prison is supposed to be an instrument of justice, is its social climate in line with that intention, et cetera? Or the questions could be put the other way around. What purpose can be found in religion

143 Interestingly, however, the research community that related less to the organization (i.e., prison chaplaincy) demonstrated the least hesitance towards purposiveness in the focus group. On the other hand, in that RC, several chaplains did not ask another professional to read a case study, as it was self-evident for them that chaplains do not do so, even when the client has given permission. See 5.2.4.

144 In Chapter 2, I have argued that in organizations the bureaucratic logic often conflicts with a professional logic.

(e.g., honoring God, becoming human, finding enlightenment, et cetera) and how does that relate to the purpose of the organization?¹⁴⁵

Regardless of the priority of goals, it is interesting that Smeets depicts the chaplaincy-specific goal as ‘worldview communication’. For him, chaplaincy does not strive for specific goals, inasmuch as its purpose lies in the communication itself. That viewpoint bears an awareness that religion cannot be *used for something else*. One of the issues at stake here is the instrumentalization of religion and meaning (Gärtner, 2016).¹⁴⁶ Is it appropriate for instance, to use Islamic chaplains to detect and have influence on prisoners who are radicalizing (Vellenga & de Groot, 2019)? Or the other way around, how do chaplains’ interventions contribute to the larger goal of the institution?

Certainly, chaplaincy can be described in terms of usefulness. Studies have found that chaplaincy care contributes to higher patient satisfaction (Jankowski et al., 2011), that it improves well-being and quality of life (Balboni et al., 2007), and shortens the length of stay (Iler et al., 2001). Nevertheless, when chaplains focus on outcomes, they focus more on the meaning or purpose of interventions than on their usefulness, economic or otherwise. Accompanying a client in a hospital might, for instance, provide meaning for the client *and* shorten the length of stay. Keeping vigil over a dying client in a nursing home, however, cannot be expressed in terms of ‘usefulness’. Not letting someone die in loneliness is not an ‘outcome’ in the general use of the term, but can still be a goal that is achieved by the chaplain and that expresses the value the profession stands for. In other words, about the focus of chaplains’ purposiveness is primarily on meaning and values and only secondarily on usefulness in a purely utilitarian sense.

Therefore, one should not only distinguish between the goals of the institution and those of chaplains, but also between primary goals and secondary goals, and even unintended effects. Chaplains contribute to the goals of an organization and the well-being of their clients by the care they provide. Nevertheless, in their care, they approach meaning, religion and worldview first of all as ends in themselves that cannot be instrumentalized in order to serve the institution’s goals, nor reduced to a contribution to

145 Cf. Vosman (2012), who acknowledges that chaplains should relate to the institution’s purpose. Rather than seeking a relation between the practice of chaplaincy and the organization’s goals, he considers it the task of a chaplain to safeguard the institution’s purpose on institution’s level. He speaks of the chaplain as verticalist. Sluijsmans’ PhD study (see Chapter 5) can be regarded as such a verticalist approach (Sluijsmans, 2018).

146 That also plays a role on an individual level. In one of the interviews, Marijn said that she had asked in a certain case whether it was appropriate to sing religious songs with a client to overcome her aphasia and help her talk later in the conversation. These are questions about religious integrity and are inherent to a ‘religious profession’.

health or to aid for coping with distress. In other words, there is a critical and intrinsic aspect in religion that should not be absorbed by goals of institutions, states, et cetera.

9.2.6 Conclusion

In conclusion, I have argued that the concept of *labyrinthic purposiveness* acknowledges both chaplains' goal orientation and their value orientation. Being purposive provides focus in the care process, as chaplains are not just there for any and everything. At the same time, the notion acknowledges that chaplaincy is embedded in a wider 'purpose' of worldviews. That wider purpose allows for a culture-critical perspective on care for clients and on organizations. Their perspective on clients is imbued with the recognition that issues of meaning cannot be easily solved but demand the agency of clients. Chaplains counsel their clients regarding meaning and worldview while acknowledging that meaning cannot simply be (re)produced but requires receptivity from both client and chaplain. Furthermore, issues of meaning often arise in complex and challenging situations but are also found in the ordinary. The adjective 'labyrinthic' emphasizes that chaplains' purposiveness is often non-linear and that meaning and religion are not to be 'used' for external ends. It also expresses the critical-engaged relation of chaplaincy to the goals of an institution.

9.3 Professional Loving Wisdom: The Role of Knowledge in Chaplaincy

Now that I have argued that chaplains' goal orientation can be understood as purposiveness, another question arises. How do chaplains pursue those purposes and what does their expertise consist of? While chaplains' expertise includes knowledge, methods, attitudes, skills and virtues (see Chapter 3), I focus in particular on the role of knowledge in chaplaincy. The reason for this emphasis is that one of the major results from the survey was the increasing importance that chaplains attached to theories after their participation in the CSP. However, they also found it difficult to relate their practice to theory (see Chapter 5). Moreover, in chaplaincy literature, the importance of the relationship between the client and the chaplain is often valued over that of knowledge. That ambivalent attitude towards the role of knowledge in chaplaincy calls for reflection.

In this section, I argue that the role of knowledge in religious and worldview traditions, expressed by the Hebrew notion *yādā'* as knowing-in-relation, serves as an analogy of how knowledge functions in chaplaincy. In the context of professionalism and research, knowledge is often associated with technical, objective or rational knowledge, bearing a positivist

connotation in the footsteps of the Enlightenment and empiricism. My argument runs as follows. First, I show how, despite persistent misunderstanding, relationship and knowledge should not be understood as mutually exclusive. Then I try to explain why the concept of ‘theory’ sounds alien to chaplaincy and why the notion of wisdom is needed to understand chaplaincy’s knowledge. An elaboration on wisdom and chaplaincy then follows, after which I present the notion of *yādā*’ as paradigmatic for the role of knowledge in chaplaincy.

9.3.1 Relationship, Empathy and Hermeneutics

A central question that underlies much chaplaincy literature is whether one needs specialized knowledge in order to understand a client. While some have argued that having empathy is primary and sufficient and that knowledge only reduces people to categories, others have argued that understanding is needed to empathize with a client. The issue is manifest in the discussion on the use of pastoral or spiritual diagnostics in chaplaincy, dealt with in Chapter 3. The discourse has resulted in spurious oppositions. As Zock (2006) has observed, discussions in chaplaincy have the ‘inclination to polarize’ (p. 11). She describes the opposition somewhat ‘stereotypically’ as one between *Scientia* and *Caritas*,¹⁴⁷ from the perspective of the *caritas* side of the discussion (see Table 9.1).

Table 9.1. Overview of a Polarized Discussion (Zock, 2006, p. 12).

<i>Scientia</i> (measurability and malleability)	<i>Caritas</i> (humanity and presence)
<ul style="list-style-type: none"> • Analytical-reductionist approach • Diagnostics • Subject-object (chaplains have knowledge, clients do not) • Interventions • Efficacy and quality are measurable • Evidence-based 	<ul style="list-style-type: none"> • Approaching the other as fellow human being (paying attention to, acknowledging) • Subject-subject approach • Relationship (attention, connectedness, engagement, proximity) • Enduring with the other (a mode of letting be) • Value-based

¹⁴⁷ In the original article, Zock draws upon an interpretation from Picasso’s painting ‘Ciencia y Caridad’ (1897) and uses both Spanish terms.

To some extent, the distinction between diagnostics and an emphasis on relationship¹⁴⁸ can be understood as a difference between a hermeneutical and more phenomenological approach.¹⁴⁹ The phenomenological approach¹⁵⁰ presumes the accessibility of reality and claims a more immediate relation to reality by means of awareness, connectedness and attention. Although a hermeneutical approach is not necessarily different, it starts from a position of alienation that has to be overcome in order to understand the other, primarily by the use of words and dialogue. In addition, the phenomenological approach regards meaning as something that can be experienced and secured in a relationship (Bart, 2001; Smit, 2008), while the hermeneutical approach has a more verbal understanding of meaning.

In 3.4.2, I described that in recent years, new attempts have been undertaken to bridge these dichotomies. Walton (2014b) has argued that to understand clients using only one method might indeed be reductionist. Instead of abandoning method and relying solely on empathy, he proposes using a combination of methods. Methods help ‘where empathy and intuition come to their limits, where the strange, the unintelligible and that with which one cannot empathize present themselves’ (Walton, 2014b, p. 11). Smit (2008) also seeks to combine both the presence approach and interventionist thought. He stresses that one can only assess a client’s situation when one is really present, and the other way around, although he acknowledges that the two have different approaches to meaning and human beings. Finally, based on reflection from the Case Studies Project, Muthert et al. (2019) also aim to formulate chaplains’ ‘body of knowledge’ in such a way that cognitive and formal knowledge is included, as well as ‘the human lived body experience, and (...) the relational context as a building block’ (Muthert et al., 2019, p. 83).

148 The importance that is attached to a relationship seems to be dependent on the working contexts. In the military chaplaincy focus group, the importance of relationship was strongly emphasized, and in the RC for mental healthcare extensive consideration was given to the notion of relation and proximity (Weeda & Muthert, 2020). However, as one chaplain from the mental healthcare focus group said, ‘*The relationship is important, yes. But something should happen in this relationship*’ (FocusGroupMentalHealth).

149 In the CSP and in the focus groups, several positions on the continuum between knowledge and relationship can be discerned. While some emphasize the role of relationship over knowledge, others argue that one needs knowledge to understand the other. ‘*I indeed sort of objectify my clients*’ (FocusGroupHospital).

150 Note that phenomenology and hermeneutics are frequently used as synonyms. In philosophy, however, they are based on different epistemological presumptions. While phenomenology asserts that human beings attribute meaning to life in a preconscious and pre-reflective way, hermeneutics presumes that meaning is found in a dialogical relation and that the implicit values and issues should be made explicit. Cf. Widdershoven (2007), especially pp. 33-34, and 80.

In sum, in recent studies both relation and knowledge are valued and combined. In fact, the two cannot be separated. A relationship with a client, for instance, does not exist without any actions by the chaplain. And a chaplain cannot work with a client without a relationship. Thus, knowledge and relationships are intertwined.¹⁵¹ And yet the dichotomies remain persistent in professional discourse. One of the reasons for that might be that concepts like diagnostics and theory have a connotation that estranges chaplains from their practice. Therefore, it is important to ask: What sort of knowledge do chaplains have? And what do chaplaincy theories entail?

9.3.2 Why 'Theory' Is Considered Alien to Chaplains

The fact that chaplains also rely on knowledge is not surprising. Yet, in 5.2.3, I found in accordance with other studies that chaplains did not find it easy to connect theories to their practice (Ragsdale & Desjardins, 2020; White et al., 2021). Apparently, the knowledge of chaplains cannot be automatically translated in terms of theories. That is remarkable, especially since chaplains in the Netherlands often undergo several years of academic training. I see two explanations for this: the internalization of knowledge and the hybridity of chaplains' body of knowledge, which can be characterized as wisdom. I elaborate on both issues in this section.

The lack of a theoretical habitus might first be explained by the findings of Chapter 6. There I argued that chaplains have integrated their knowledge, theories and methods in such a way that they have become implicit for them and sometimes even unrecognizable. In the CSP, chaplains had to unravel their embodied knowledge and try to formulate it as a body of knowledge. The very embodiment of knowledge could indeed be experienced as if chaplains are themselves an instrument. It is therefore not surprising that many chaplains spoke of their knowledge before the CSP in terms of intuition. The frequent use of the notion 'intuition', in all its conceptual obscurity, shows that it can refer to knowledge that has been appropriated and integrated. Therefore, theories might seem alien to chaplains because they are not recognizable as theories anymore.

A second explanation might be that chaplains are not trained in a paradigm of theories and methods. At least on the European continent, most chaplains have been trained as theologians, ministers, or humanist scholars. When they received their training, theological education did not

151 It is interesting that in one focus group the and-and approach was explicitly welcomed, as it appreciated the value of both knowledge and intervention. However, it still maintained a certain tension between the two. Despite such positive reception, I have changed the and-and approach into an integrated approach in which knowledge and relationship cannot be conceptually separated.

consist of many theories and methods for chaplains. In their training, they learned to draw from a hybrid theoretical base. Theology and humanistics are disciplines that make use of psychology, sociology, ethics, philosophy and theology in a stricter sense. Therefore, chaplaincy as exponent of those studies, has a hybrid character. The confluent knowledge of chaplains can be compared to a river, into which many tributary rivers flow.¹⁵² In addition, in post-academic training the focus has been on Clinical Pastoral Education (CPE) for many years. As noted in Chapter 6, in CPE chaplains reflected on how they were involved in their profession *as a person* by paying attention to their biographies (Fitchett et al., 2012; Körver & Regouin, 2007). Although the working context and profession also received attention, it might be that the hybridity of theoretical bases and the focus on the personal integration of knowledge has hindered the sight of a shared body of knowledge consisting of theories.

Notwithstanding the structure of chaplaincy education, one could wonder if it could be aptly described as theory. After all, many methods and theories used by chaplains can be described as offering a thought, a perspective, or a story. By telling stories or reading poems, chaplains do not always apply theories, but draw on sources of worldviews and imagination. For instance, in Chapter 6, I described that as a result of participation in the CSP, chaplains experienced an increased aesthetic awareness. Rather than theoretical knowledge, the perspectives and reflections that are offered by chaplains can be characterized as ‘wisdom’. In the following section, therefore, I expound on the role of wisdom.

9.3.3 Wisdom: *Phronesis* and *Sophia*

Being smart or intelligent is not the same as being wise. In turn, wise people are not necessarily intelligent. When speaking of wisdom, however, I do not reflect on the general meaning of being wise. Instead, I am considering the role of wisdom in professionalism. Whereas a wise person does not have to be intelligent, professional wisdom does presume a knowledge base. In what follows, I depict what this knowledge base consists of, followed by a distinction between two sorts of knowledge: *phronesis* and *sophia*. In contrast to other professions, I argue that *phronesis* is elementary to professionalism, but that *sophia* is also an inherent part of chaplaincy.

In general, chaplaincy requires procedural and substantiative knowledge. The first pertains to theories and models about meaning making and

152 In the RC Hospitals, one of the chaplains spoke about the chaplains’ knowledge as a delta-like reservoir. That inspired me to use the metaphor of tributary knowledge (as in a delta many streams diverge, while in a tributary river many streams converge). See also, Körver (2020c).

worldviews. Those theories approach religion and meaning primarily from a functionalist approach, that is, providing knowledge about how religion and worldview work for people. Theories of grief that stress religious coping, for example, are often psychological theories about how people ‘use’ religion to deal with loss. Sociological theories help chaplains to understand where people are situated in a worldview landscape, and ethical theories help them to analyze an institution’s policy. And in the future, empirical research on the effectiveness of chaplaincy interventions can add to the base of procedural knowledge. The models presume a certain generalizability for people, regardless of their worldview affiliations.

Besides procedural knowledge, there is a substantive side of chaplaincy. This substantive knowledge originates from within religious and worldview traditions. It includes basic knowledge of various religious and philosophical traditions, knowledge of religious and cultural texts, et cetera. Interestingly, many ‘theories and methods’ that were mentioned in the survey as having recently been read by the chaplains belong to this category.¹⁵³

In fact, many theories in chaplaincy combine both procedural knowledge and substantive views. The hermeneutical-narrative method of Ganzevoort and Visser (2007), for instance, combines narrative theory and pastoral theology. Leget’s *ars moriendi* model (Leget, 2017) is informed by the medieval Christian tradition and works heuristically. Contextual pastoral counseling (Boszormenyi-Nagy & Krasner, 1986; Meulink-Korf & Van Rhijn, 2002) combines philosophical insights and systems theories. Ragsdale and Desjardins (2020) have proposed that chaplains are religiously ‘informed’, an expression that suggests that chaplains have knowledge *about* religion. I emphasize that chaplains do not only know about religion, but that their knowledge is also *from within* religious traditions. The knowledge that stems from worldview traditions can be considered as a form of wisdom. But how should we understand this wisdom?

In literature on wisdom, a distinction is often made between the two Greek words for wisdom: *phronesis* [Greek: φρονεσις] and *sophia* [Greek: σοφια] (Curnow, 2011; De Lange, 2021).¹⁵⁴ *Phronesis*, also translated as ‘practical wisdom’ can basically be described as the capacity to make decisions

153 A few examples of the substantive texts mentioned are Simone Weil, *Attente de Dieu*; Piero Ferrucci, *The power of kindness*; Peter Sloterdijk, *Sferen*; *The Rule of Saint Benedict*; Abraham Heschel, *The Prophets*; Joseph Goldstein & Jack Kornfield, *Seeking the Heart of Wisdom*; etc.

154 According to Curnow (2011), Aristotle was the first to distinguish between the conceptual meanings of the two words. Curnow, however, shows that despite its influence, notably in gerontopsychology, the distinction between them is ‘technical’ and that both are in reality rather intertwined (p. 99). After all, how one thinks about the world very much affects the conduct of life. For an historical overview of wisdom and its conception, see Sternberg (1990).

for the common good in situations that are ambiguous and uncertain. In the Aristotelean sense, *phronesis* is wisdom that benefits the good life. It therefore had Aristotle's preference. *Phronesis* can pertain to various spheres of life: to professional life, in the form of discretion (Schön, 2003), to ethics as virtue (MacIntyre, 1984), or to the realm of the existential (Baltes et al., 1990).¹⁵⁵ The constant in those spheres is the action orientation. Practical wisdom is generally understood in procedural and pragmatic terms, concerning the 'what' and 'how'. The significance of practical wisdom for professional conduct is stressed in literature on professionalism (Bondi, 2011) in general, and in practical theology in particular (Browning, 1996; Miller-McLemore & Mercer, 2016), presuming the combination of both theoretical knowledge and practical embeddedness in a 'wise' manner.

In contrast to the practical wisdom paradigm, others speak of wisdom as *Sophia*, though there are different conceptions of what *sophia* entails. Some argue that while *phronesis* refers to *having* wisdom in terms of practical wisdom, *sophia* indicates *being* wise (Ardelt, 2004; Le & Levenson, 2005). Ardel (2004), for instance, stresses 'that wisdom cannot exist independently of individuals' (p. 260) and entails personal characteristics, such as self-transcendence (cf. De Lange, 2021). Furthermore, Curnow (2011) shows that in the original Aristotelean distinction, *phronesis* is oriented towards living a good life (action), while *sophia* is oriented towards first principles (contemplative). For Aristotle, *sophia* was not related to the conduct of life, and was therefore less useful. The action orientation of professionalism might explain why the contemplative aspect of wisdom does not prevail in literature on professionalism either.

However, chaplaincy entails both forms of wisdom. On the one hand, it is about living a good life (in institutions of care, prisons, etc.) and coping with life issues. On the other hand, chaplaincy is embedded in traditions of wisdom that contemplate what it means to be human, where the transcendent can be found, and how to reflect on the meaning of life. In respect to the distinction between problem and mystery (see 9.2.4), *phronesis* could be related to dealing with life problems, while *sophia* could be related to an orientation toward life as such and as mystery. Such wisdom is often mediated by poetry, art, rituals, religious texts, narratives, et cetera. The two forms of wisdom can best be regarded as two sides of one coin, mutually influencing each other. In this line, Curnow (2011) has argued that the Aristotelean distinction is a false one. While *phronesis* might ask how one can return to normal in rehabilitation, *sophia* might reflect on what a normal life entails. Obviously, how one thinks about 'normal life' affects the

155 Baltes et al. refer to *phronesis* as 'expert knowledge' in the 'fundamental pragmatics of life'.

way one participates in rehabilitation. Furthermore, in respect to religious aspects, a biblical understanding of wisdom includes honoring the transcendent (cf. Proverbs 1:7).¹⁵⁶ Wisdom can be seen in line with the longstanding tradition of wisdom¹⁵⁷ as ‘knowledge of God and humankind’, as Cicero called it (De Lange, 2021, p. 47). Thus, although *phronesis* and *sophia* cannot be separated, the distinction helps to indicate that the contemplative side of wisdom has been relatively neglected in literature on professionalism. Also, it may be that chaplains have not learned to adequately relate the two forms of wisdom to each other.

In sum, the knowledge of chaplains can be characterized as active and contemplative wisdom.¹⁵⁸ Consequently, it is no surprise that chaplains feel alienated by a notion like ‘theory’, as theory generally pertains to *phronesis* rather than to *sophia*. However, in its original meaning, theory (*the-orein*) can be understood as ‘gazing on the godly’.¹⁵⁹ Although etymological discoveries do not solve experienced problems, I hope that the conceptualization of chaplains’ knowledge as wisdom can help to nuance too technical understandings of theory. Chaplaincy’s knowledge includes both *phronesis* and *sophia*, presuming both knowledge, reflectivity and the acknowledgement of the limits of human understanding and knowledge.¹⁶⁰ Therefore, the chaplain in a plural society, could be depicted as a modern sage.¹⁶¹ In the CSP, it is primarily the chaplains’ *phronesis* that is stimulated. While *sophia*

156 ‘The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction’ (NIV).

157 Its history could be understood as entailing (ancient) philosophy, wisdom in religious traditions and texts, the art of living [Dutch: levenskunst], etc.

158 While I have primarily emphasized wisdom as cognitive-reflective skill, Ardel (2004) proposes a three-dimensional model of wisdom as cognitive, reflective, affective. The cognitive pertains to ‘An understanding of life and a desire to know the truth, i.e., to comprehend the significance and deeper meaning of phenomena and events, particularly with regard to intrapersonal and interpersonal matters. Includes knowledge and acceptance of the positive and negative aspects of human nature, of the inherent limits of knowledge, and of life’s unpredictability and uncertainties.’ The reflective entails ‘A perception of phenomena and events from multiple perspectives. Requires self-examination, self-awareness and self-insight’. The affective refers to ‘Sympathetic and compassionate love for others’ (Ardelt, 2004, p. 275).

159 The Greek *theooreo* [θεωρεω] derives from ‘I see’ [oraō, Gr. οραω] ‘the godly (things)’ [ta theia, Gr. τα θεια] / [to theion, Gr. το θειον].

160 Brugman argues that wisdom does not cling to fixed ideas, as it includes a tolerance of ambiguity and the absence of fear for the unknown (Brugman, 2006, 454-455). While his definition ‘expertise in uncertainty’ might be an intriguing characterization of chaplaincy, acknowledging the role of contingency in chaplaincy (Kruizinga, 2017), I want to stress the reflective aspect of *sophia* that also includes knowledge.

161 One of the chaplains in the military chaplaincy focus group explained that when a client told her that he tried to be more assertive, she responded that life would test him soon to see if he really wants it. Such responses can be seen as the response of a sage.

is generally well developed among chaplains, participation in research reinforces the development of theory. The theories need to be regarded not as cold, technical or objectifying knowledge, but as a necessary addition to (practical) wisdom.

So far, we have argued that the relationality is fundamental for chaplaincy (9.3.1) and that chaplains' knowledge is not simply theoretical (9.3.2) but can be defined as wisdom, including *sophia* and *phronesis* (9.3.3). In the following section, I will propose that the relational approach and knowledge as wisdom can be integrated by the Hebrew notion of *yādā'*, that is paradigmatic of chaplains' expertise.

9.3.4 *Yādā'*: Knowing-In-Relation

In the previous paragraphs, I have shown that knowledge and relation go hand in hand in chaplaincy, that they are intrinsically connected. The knowledge of chaplains can be characterized as wisdom, consisting of procedural and substantive knowledge about religions and meaning (*phronesis*), as well as of worldview-related reflection (*sophia*). In this paragraph, I argue that in many religious and worldview traditions knowledge encompasses relationality, cognitive knowledge and wisdom.

The discussion on the priority of relation and interventions is, therefore, also an epistemological discussion. In modernity, conceptualizations of knowledge seem to be increasingly detached from relationships. The economization of public life, including care and the medical rationality that dominates institutions of care affect chaplains when they become part of these organizations. It is therefore not surprising that chaplains in the context of care have more ambivalent feelings towards theory and knowledge than prison and military chaplains do (Bersee, 2018). As the medical profession has been viewed as the ideal type of professionalism, both historically and in the sociological study of professions (Freidson, 1970; Jensen, 2002; Johnson, 1972; Larson, 1977), its positivist, technical understanding of rationality is included in understandings of professionalism. In the humanities, though, and in religious traditions, other forms of knowledge can be valid, as indicated in the previous section. The oppositions of intuition, knowledge, empathy, theory, et cetera seemed to be based on philosophical, positivist premises that separate objective knowledge from subjective experiential knowledge. In religious and worldview traditions, however, an original integration of them can be found. In what follows, I examine the concept of *yādā'*, as it appears in Jewish- and Christian traditions, as paradigmatic for how chaplains' expertise can be understood.

The Hebrew verb for ‘to know’, *yādā* [יָדַע], includes the meaning of ‘to perceive’, ‘to become aware’, and ‘to love’.¹⁶² The insight and wisdom to which *yādā* refers in the Tanach is not a mere abstract and cognitive, rational activity, but also entails an affective and relational dimension. Just as ‘acquaintance’ can refer to both a relationship and to being familiar with something, *yādā* refers to relational knowledge that expresses concern for who or what is known. The verb is used for everyday activities, but refers in the Tanach in particular to the relationship between humankind and God, a relation that is both cognitive (*fides quae*) and relational (*fides qua*). The intimacy of the verb can be seen in its application to indicate a sexual relationship. This understanding of *yādā* accords with the line of thought of I have been developing that chaplains’ wisdom includes a cognitive (knowledge of religion), reflective (reflection from a worldview perspective), and an affective (compassionate and concerned) dimension.¹⁶³

One might object that in modern, Western societies knowledge is not understood as interwoven with a relational attitude and wisdom, as in *yādā*. Apparently in our language these matters are separated.¹⁶⁴ Moreover, one may well ask whether the notion of *yādā* is intelligible for other professionals or managers. As I will argue in the following section (9.4) it is important for chaplains to think and speak at least twice: from their own sources and from the perspectives of outsiders, such as that of the organization. The notion of *yādā* might at face-value not be a clear way to present the distinctive character of chaplaincy and its knowledge base to others. However, it might help in the self-understanding of chaplains and facilitate the integration of research, knowledge and a worldview-inspired attitude. In addition, it could guide the profession’s development of knowledge, for which evidence-based knowledge should be generated, complemented by the cultivation of wisdom.

162 The following paragraph is based on the *Theologisches Handwörterbuch zum Alten Testament* (Jenni & Westermann, 1997).

163 The wisdom of chaplaincy, as knowing-in-relation, is partly learned in training institutions such as academia, but is traditionally also handed down in religious communities and worldview traditions in which people are initiated into knowledge that is often embedded in practices. Through time, religious communities have developed means and methods to know and relate to the transcendent and the vicissitudes of life (e.g., practices of meditation, rituals, spiritual guidance, *lectio divina*, confession, prayer, et cetera). Training institutions that educate chaplains for endorsement change the chaplain in this respect from being merely involved in a tradition to being an authority in it. The notion of ‘ministry’ or endorsement thus indicates both the authority of chaplains and rootedness in a tradition.

164 Several chaplains had questions about the use and understandability of the notion ‘*yada*’ in the focus groups. Questions that were raised regarding the added value of such a notion, and whether we can transfer a knowledge from the past to a present-day context. Nonetheless, others, including chaplains from other religious or non-religious traditions, felt inspired by the notion. For that reason, I hold on to the notion.

9.3.5 Conclusion

I have argued that the nature of chaplains' knowledge is well indicated by the notion of *yādā*' as a semantic symbol of what worldview knowledge entails. It includes theoretical knowledge, as well as wisdom from worldview traditions in its pragmatic and contemplative sense, and is always embedded in a relational view on people and life. Acknowledging that theories are a part of chaplaincy does not reduce chaplaincy to a dependence on theories, but does legitimize the invitation to chaplains to develop what is a rather undeveloped aspect of their expertise and to do so with a broader understanding of chaplaincy knowledge.

9.4 Chaplaincy as Postsecular Profession. Religious and Worldview-Related Professionalization

In the previous sections, I have argued that chaplains' mission and expertise are shaped by their worldviews. In other words, their professionalism is intrinsically worldview-related. How, then, does worldview affect the way chaplains position themselves in their institutional settings? This question pertains to the third aspect of professionalism, that of positioning and embedding. In answering the question, I reflect on a third major finding of the empirical study, concerning chaplains' worldview. In the Chapters 7 and 8, I showed that the participating chaplains had become more aware of the role of their worldview and practice, while they had barely reflected on it before. Participation in the CSP, in turn, reinforced their worldview identity.¹⁶⁵

In the present section, I argue that in addition to the predominant approaches to professionalization, a worldview-related approach to professionalization is needed. My argument is structured in the following way. I start by elaborating why worldview is barely reflected upon by sketching the contextual factors that influence chaplains' hesitance regarding worldview. First, the opposition between secular and religious has led some chaplains to consider religion a taboo. Second, the professional association is organized along formal lines of worldview, as a result of which the substantial role of worldview fades into the background. In response to those issues, I elaborate on the notion of the postsecular to nuance the strict opposition of religious and secular in the context of chaplaincy. Further, I make a plea for religious and worldview-related professionalization that explicates the role of worldview both in practice and in the development of the profession.

¹⁶⁵ In the focus group interview in the RC of prison chaplaincy, one respondent reported: 'And indeed, I might have become a bit more Catholic' (FocusGroupPrison).

9.4.1 Secularization, Religion, and Worldview:

The Internalized Taboo

How chaplains present themselves to their clients and other professionals is largely determined by the opposition of secular and religious.¹⁶⁶ Chaplains encounter that opposition both in society at large and in the responses from clients and other professionals. Thus, they continuously relate to images of and prejudices about religion and worldview. In an interview, one chaplain stated that she had internalized the taboo on religion. Considering it a private matter, she thought it inappropriate to ask for someone's worldview (see 7.1.4). Chaplains might be afraid that religion puts people off. Sometimes they experience that. In societal discourse, religion is frequently associated with exclusion and normative prescriptions. The religious or worldview identity of the chaplain and the wish to be inclusive and accessible for clients with any worldview can lead to tensions. In the elderly care focus group, the chaplains stated that their positioning depends on how they are perceived. When a professional in their institution suggests that the chaplain is neutral, the chaplain emphasizes her worldview background. When a professional identifies the chaplains primarily as a religious representative, she emphasizes her availability for all clients (FocusGroupElderlyCare). The tension presents itself primarily in contexts of care, as chaplaincy in those contexts is usually organized along the lines of wards or units, instead of along the lines of denominations as in prisons and the military (De Groot & Vellenga, 2020).

It is this tension that is found at the center of Huijzer's study (2017), which I discussed in Chapters 7 and 8. Huijzer has argued that chaplains have a dual dynamic between adaptation to the language and identity of their professional context and attestation to their own identity and sources. He observed that chaplains primarily communicated in a secular language of institutions, rather than using their 'own' spiritual language.¹⁶⁷ While I argued in Chapter 8 that the process of adaptation and attestation might be more complex in a plural society, the notions of adaptation and attestation nevertheless help us understand the tension that chaplains experience concerning the societal frame of secular versus religious, in which the first is identified as inclusive and available and the second as exclusive. I return to this point in 9.4.4.

¹⁶⁶ Despite the fact that many studies have presented more nuanced views on religion in liquid times, the opposition between both is vivid in societal discourse and as such affects chaplains' positioning. For some nuanced views, see a.o. De Groot (2018) and Slaats (2020).

¹⁶⁷ The inherent power of religious and worldview language was acknowledged in particular in the mental healthcare and hospitals focus groups. For an interesting case study from the CSP on the use of different language, see Van der Zaag et al. (2019).

9.4.2 Worldview in the Professional Association: Endorsement and Profession

A second issue that is related to the role of worldview in the profession is historical. As was demonstrated in Chapter 3, the Dutch professional association has reflected on the role of the religious and worldview identity of chaplaincy since its inception.¹⁶⁸ In 3.4.3, I noted that the triad of profession, endorsement and person (Hanrath, 2000; Heitink, 1984), indicating a chaplain's competence, authority and suitability as person, has been very influential in chaplaincy. I also argued that despite their usefulness, the concepts have several consequences for the understanding of worldview.

First, in the triad worldview is primarily related to endorsement, reducing the role of worldview to that of granting authority.¹⁶⁹ The substantiative element of worldview in chaplains' professional expertise remains absent. As a consequence, the professional dimension of the triad was secularized.¹⁷⁰ Second, the triad might help to distinguish between ideological roles and positions, but it does not reflect on concrete behavior. Whereas 'endorsement' is assumed to refer to the authority of chaplains, it is not clear how that authority plays a role in practice, let alone how the worldview identity and knowledge of chaplains play a role.¹⁷¹

I argue that distinguishing endorsement from professionalism might have helped to maintain the distinction from a juridical and organizational

168 For a historical overview, see Huijzer (2017) and vgvz (2010).

169 In contrast, when chaplains spoke about the value of their endorsement in the focus groups, they primarily emphasized the role of their tradition, instead of being a representative of a tradition or the relationship with the religious and worldview communities.

170 Zock (2019) has argued that the professionalization of chaplaincy entailed decreasing attention for denominations and increasing attention for competence. Apparently the two became separated. Hanrath (2000) argued that unaffiliated chaplaincy care is the 'summum bonum' of professional chaplaincy. Glas also discusses that 'the increasing specialization of a science or a profession seems to lead – almost without exception – to the abandoning of religion and a fading to the background of normative and worldview-related insights' (Glas, 2009, p. 153). It should be clear that I argue for professionalism that is integrated with worldviews and normativity.

171 Interestingly, with the addition of the new sector of non-endorsed chaplains, the vgvz developed a procedure of testing chaplains' spiritual competence before they can be admitted as non-endorsed chaplains. That development was in response to 'a continuation and expansion of an already existing and steadily growing practice, which has lasted for over twenty years now: an increasing group of spiritual care givers is being educated on general/non-denominational programmes (in some cases, however, linked to denominational programmes!). Graduates of these programmes start to work in healthcare, based on professionalism only, without being tested on their spiritual competence. The vgvz, however, regards such competence as an entry requirement for the profession' (Regiegroep vgvz, 2013, p. 3). Interestingly, with the test of spiritual competence, less emphasis is placed on endorsement for its authority, while it is primarily regarded as competence. While competence was always included in 'endorsement', it now becomes its quintessence. See also the critical questions on the procedure in Ten Napel-Roos et al. (2021).

perspective, but it hindered the integration of professionalism and chaplains' worldview identity.¹⁷² As a consequence, professionalism lost its soul and endorsement became a static condition.

9.4.3 Chaplaincy as a Postsecular Profession: Availability and Identity

Thus, the oppositions of secular and religious and of profession and endorsement are both the expression and cause of an ambivalence in chaplaincy. These concepts primarily concern the question of how chaplains' openness and availability for all worldviews relate to having a particular worldview identity.¹⁷³ I argue that the notion of the postsecular can create a space in which both can go hand in hand.

The notion of postsecular entails a critique of the distinction between secular and religious. It does not presume to resolve the distinction, but rather includes a critique on a predominant religious view of society or 'secularism' (Braidotti, 2014, p. 4). Despite the connotation of 'post,' the notion should not be interpreted in a chronological sense, as if society has developed beyond secularism (cf. Molendijk, 2015), indicating a 'resurgence of religion' (Parmaksız, 2018).¹⁷⁴ The postsecular is instead to be understood as a spatial concept to express that in society secular forms of life emerge, but that also new and unexpected forms of religion (re)appear. Moreover, in the public realm, the secular and religious can sometimes hardly be distinguished, and if one sticks to the dichotomy of religious and secular, 'more heterodox, eclectic and populist forms of religion and spirituality remain off the radar screen' (Reklis, 2018, p. 31). The concept of the postsecular acknowledges that religious and non-religious voices are simultaneously manifest in the public domain and that contemporary society is fundamentally plural (Hodkinson & Horstkotte, 2020).¹⁷⁵

¹⁷² Other conceptualizations of endorsement are also possible. The Dutch practical theologian Van de Spijker (1984, 2006), for instance, distinguished three levels of authority: a juridical, a tradition-related, and an archetypical. The tradition-related and archetypical levels pertain to the substantial and actual role of endorsement in practice.

¹⁷³ In both oppositions, there is a temporal frame that sketches religion belonging primarily to the past, and secularity as belonging to the future. One of the participants in the elderly care focus group admitted that although she knew it was not sound, she had internalized the conviction that society is 'beyond' religion (FocusGroupElderlyCare).

¹⁷⁴ While it is true that the secularization thesis, suggesting that religion would disappear from society through time, is rejected, a substantial and growing number of people in the Netherlands do not consider themselves religious or spiritual (Bernts & Berghuijs, 2016).

¹⁷⁵ Charles Taylor wrote about the 'secular' in its political consequences in a similar vein in 'What Does Secularism Mean?' (Taylor, 2011) The notion of postsecular is more connected to the complex distinction of religion and the secular in arts and aesthetics, while Taylor is more politically oriented.

As chaplaincy is a worldview-related profession in plural contexts, it can itself be regarded as a postsecular profession. Chaplaincy is a public space in which secular and religious voices appear and search for a political contract. In addition, the concept of the postsecular presumes an inherently plural discourse, in which secular and worldview perspectives meet. As such, the postsecular provides a frame for chaplaincy in which having a particular identity can also be connected to openness towards plurality.¹⁷⁶ Instead of the distinction between profession, person and endorsement, the triad Grefe (2011) has developed might be more fruitful. Grefe distinguishes three circles of interreligious encounters in spiritual care. The outer circle is about the spiritual caregiver as companion and counselor, including 'generic' activities such as being empathic and listening. In the intermediate circle, 'the spiritual caregiver functions as a representative of the Sacred', in which the chaplain represents the spiritual dimension. Lastly, in the innermost circle 'the spiritual caregiver is a resource agent, so that sacraments, rituals of initiation and rituals of reconciliation are implemented in the right way by representatives of the respective worldview tradition' (Körver, 2016a, p. 112).¹⁷⁷

In other words, the chaplain could adopt multiple roles in a plural organization. What is needed, is that chaplains are able to understand and speak multiple languages (Vandenhoeck, 2007, 2020b): that of the client, that of the organization and that of the worldview traditions.¹⁷⁸ Being a religious and worldview professional means that chaplains can switch between those roles, not only in contact with their clients, but also on the level of the organization. Grefe's threefold model allows for having a clear identity and at the same time remaining available to all.

9.4.4 On Roots and Leaves: Religious and Worldview-Related Professionalization

In 9.4.3, I argued that the notion of the postsecular can help chaplains to understand their role and location in a plural context and to relate differently

¹⁷⁶ In the focus group of the Mixed Research Community, several chaplains argued that being clear about one's identity can open up the conversation. Rather than identifying worldviews along formal lines, the notion of a 'worldview map' was considered to be important, as it allows for situating oneself in a nuanced and open way. Asking where one would position oneself on the worldview map gives 'oneself and the others the space to travel through the worldview landscape and to examine it' (FocusGroupMixed).

¹⁷⁷ Körver (2016a), however, discusses the normativity of the model and asks whether the model should not be turned inside out, having the shared experience of humanity at the center.

¹⁷⁸ In the focus groups, the necessity of being multilingual was acknowledged, although the question of which language should have priority, and whether translation was needed, was answered differently.

to religion and secularity than in the frequently propagated view of them as antonyms. Chaplains can position themselves on the worldview map and simultaneously relate to the position of their clients. In turn, when endorsement by institutions of worldviews becomes less important, the question arises of how the quality of religious and worldview-related reflection can be guaranteed. Although endorsement by a worldview community does not in itself safeguard such quality (Ten Napel-Roos et al., 2021), being part of a long-standing tradition can be seen as a regulating and consolidating structure over time. Moreover, being grounded in a worldview institution can also provide a basis for a more prophetic role in an organization. I argue that safeguarding chaplains' worldview expertise and orientation demands explicit attention to reflection on the role of worldview for both individual chaplains and for the professionalization of the profession as a whole. Two aspects are important in this regard: reflection and rootedness.

To start with the latter, in one of the focus groups it was acknowledged that today chaplains and their clients are more eclectic than in the past. What they worried about was that in their experience, new chaplains were less rooted. It raised the question about how rooted chaplains should be, or if rootedness should be considered part of 'the old paradigm' of traditional religion. Is it, for instance, also acceptable for chaplains to have no deep roots, but to be eclectic, without a center, in a postmodern fashion (FocusGroupMixed)?¹⁷⁹

Using the metaphor of a tree, roots help to feed the tree so that it can flourish and endure. The professional standard (vgvz, 2015) states that chaplains should have 'a *personally* experienced spirituality that they actively maintain and that provides the foundation of their work' (p. 8). It is taken to be self-evident that if one seeks to nurture others in their spirituality, one needs to be nurtured oneself. As I stated in 9.3.3, chaplaincy's expertise is not only that of speaking *about* religion and worldview, but also speaking *from within*. I do not allege that chaplains should only be nurtured by one tradition, but they do need to be fed. And fact that traditions ask for initiation also acknowledges that 'wisdom' cannot only be learned from books.

A second function of roots for a tree is that they stabilize the tree and prevent it from falling while providing shade to a person sitting beneath it. Being rooted as a chaplain in a particular tradition can give the support needed to be a reliable and stable guide or conversation partner.¹⁸⁰

179 According to Smeets (2012), this is 'one of the most striking features of the contemporary religious landscape' (p. 28).

180 Körver (2021) emphasizes the importance of religion as bearing memories, connecting the present to the past (and future).

In addition, making one's position as chaplain explicit might aid the hermeneutical process. Finally, rootedness possesses potential for a (culture) critical approach, as I argued in 9.2.1. The purposes inherent in worldviews unavoidably co-determine professional purposes. The endorsement of chaplains can support and root the chaplains purposes by granting the chaplains an unique position as insider-outsider (Sluijsmans, 2021), being both a professional of an organization and part of a worldview community.

A tree, however, can barely be recognized by its roots unless one wants to uproot it. Instead, they are identified by their leaves and fruits. Chaplains can have all sorts of images of their profession and worldview identity, but their actual significance should be assessed by studying their leaves. In the CSP it appeared that chaplains discovered that their practices differed from how the role they thought their worldview played. That fact shows the value of empirically-grounded reflection on the role of worldview in chaplains' practices. The reflection on the role of worldview in chaplaincy relates to the approach of normative professionalization which was discussed in Chapter 3 (Van Houten & Kunneman, 1993). As Kunneman and Van Houten have argued, reflection on the goods that are involved in professional practice is essential to being a good profession(al).

Also, Ruijters (2017, p. 17) has argued that while reflection is needed, a collective normative frame is important as well. Having a conversation about one's values will not be sufficient, she argues: 'At the most, we end up with having sympathy for the other, but not with a collective point of departure' (p. 17). In other words, to professionalize the profession in a religious or worldview-related way, substantive dialogues are required. While the professional standard defines the domain of chaplaincy as 'meaning and worldview', that domain description is not in itself sufficient to give coherence and direction to the development of the profession. In order to find common ground in a pluralistic profession (cf. Walton, 2020), conversations on the values of chaplaincy are needed. Those conversations need not necessarily be held along the lines of official denominations and worldviews. Rather, they should be held across the profession on multiple levels: from chaplaincy teams to the professional association. My proposal is that such dialogues should not be organized top-down, starting from ideological differences, but can rather be initiated in reflections on actual practices. It would benefit the profession if, along with peer supervision groups, a format could be developed for worldview-related reflection as an elementary part of the professionalization of chaplains. It could benefit the quality and

reflection of individual practitioners,¹⁸¹ and it could help develop a communal understanding of what chaplaincy stands for, without reducing its plurality.

9.4.5 Conclusion

I have argued that worldview-related professionalization is needed. At present, cultural factors like oppositions between religious and secular and the taboo on religion hinder chaplains' self-understanding. The primary challenge is to combine their particular worldview identity with an availability to clients with various worldviews. That applies not only to chaplains with a clearly demarcated worldview, but for every chaplain, even those who are not institutionally affiliated. I have argued that the notion of the postsecular can help to rethink and combine both being rooted in a worldview and remaining available to all in a plural context. Whereas being embedded in a worldview community does not explicitly and continuously safeguard the quality of worldview-related reflection, such communities can support a critical stability to chaplains' expertise. In addition, they can reinforce the vividness and spirit of chaplains' expertise.

Second, the distinction between profession, endorsement and person that has been so influential has contributed to the polarization in the professional association. Moreover, its juridical orientation does not contribute to an understanding of the role of worldview in practice. Explicit reflection, for instance by worldview-related supervision groups, could be a procedural way to safeguard chaplains' worldview quality. By approaching worldview and endorsement from its actual role in practice, I hope to have opened new pathways for discussions on worldview, endorsement and professionalism.

9.5 Spiritual Professionalism

In this chapter I have reflected on the main empirical findings in relation to the three aspects of professionalism in order to provide a possible qualification of chaplains' professionalism. I qualified the dimension of values and mission with the notion of 'labyrinthic purposiveness', the dimension of expertise with that of 'professional loving wisdom', and the dimension of positioning with 'worldview-related professionalization'. Whereas I see a primary connectedness of each of the themes with one aspect of the model of professionalism, all of the themes also affect the whole model of professionalism and have an integrative character.

181 In the professional standard, this pertains to the 'self-reflective', 'dialogical', and 'existential' competence.

First, I have argued that the concept of *labyrinthic purposiveness* acknowledges both chaplains' goal orientation and their value orientation. Being purposive provides focus in the care process, as chaplains are not there for everything. At the same time, the notion acknowledges that chaplaincy is embedded in the wider 'purpose' of their worldview. That wider purpose allows for a culture critical perspective on their care for clients and within their organizations. Their perspective on clients is imbued with the recognition that issues of meaning cannot be easily solved but demand the agency of clients. Chaplains counsel their clients regarding meaning and worldview, while acknowledging that meaning cannot simply be produced, but also requires receptivity of both the client and the chaplain. Furthermore, issues of meaning often arise in complex and challenging situations, but can also be found in the ordinary. The adjective 'labyrinthic' emphasizes both that chaplains' purposiveness is often non-linear and that meaning and religion are not 'used' for external ends. It also expresses the critical-engaged relation of chaplaincy to the goals of an institution.

Second, I have argued that chaplains' expertise can be understood by the notion of professional loving wisdom, or in Biblical terms as *yādā'*, a semantic symbol of what worldview-related knowledge entails. Due to the internalization of knowledge and the hybridity of chaplains' body of knowledge, their expertise cannot be fully captured by the notion of theories. Rather, their knowledge can be typified as wisdom, both in a practical and contemplative sense. This includes theories, but presumes their embedment in a relational and worldview approach.

Third, I have argued that chaplains should nail their colors to the mast, as has happened in the CSP. The notion of the postsecular can help overcome the persistent dichotomy between religious and secular by providing a framework in which identity and availability are not antonyms. Furthermore, rather than focusing on endorsement, the profession should integrate structural reflection on the role of worldviews in the profession as a part of professionalization processes. That pertains to both the collective professionalization of the professional group and to individual quality improvement.

These proposals could contribute to the reinforcement of chaplaincy's professionalism, both in relation to society and its institutions, and internally to foster coherence in the profession and stimulate quality reinforcement. The fact that the reflections are grounded in an empirical study, seeks to overcome ideological dichotomies that have continued for a long time in the profession. In fact, in recent years, several attempts have been made to overcome these dichotomies. What this study adds is reflection on these issues on the level of chaplaincy as a profession. I consider this to

be an important step, not for the profession's sake, but for qualitative and sustainable spiritual care for the people with and for whom chaplains work. In the end, that is what the vocation of chaplaincy is about.

CONCLUSION AND DISCUSSION

Conclusion

In March 2016 the Dutch Case Studies Project began. Over fifty chaplains participated as co-researchers in collecting practice-based evidence on what chaplains aim for, how they pursue it, and with what results. Every chaplain-researcher produced one, two or three case studies of their care for clients. The case studies were collaboratively analyzed and evaluated with co-researchers in six research communities. Each of the research communities consisted of six to twelve chaplain-researchers and was chaired by one or two academic researchers. Both the description of the case study and the analysis were conducted following a set format that guided the research process. Emphasis was placed upon concrete and observable behavior of both chaplain and client. Whereas chaplains were accustomed to working with case studies with a focus on their own learning process in supervision, the chaplain-researchers in the CSP focused instead on the profession as such. The chaplain-researchers observed several methodical elements, such as speaking of themselves in the third person, using a format, conducting a member check, and adopting an appreciative approach towards their colleagues' case studies. In March 2021, the gathering and evaluation of case studies in the research communities was completed. Most chaplain-researchers had participated for four years, and the CSP produced over 100 case studies.¹⁸²

The context that led to the CSP is the development in the profession of integrating research into chaplaincy in order to become a research-informed profession (cf. Fitchett, 2002; Fitchett et al., 2012; Handzo et al., 2014; Murphy & Fitchett, 2010). The aim of building a research foundation for chaplaincy is to improve the care for clients and to communicate about their profession. While it is presumed that research benefits chaplains' practices, so far the impact of research on chaplains' practice had not been studied. It was in this context that the idea for the present PhD study was born. For the past four years I have studied the CSP and its perceived effect on chaplains' professionalism.

In the previous chapters, I charted this journey and reported my findings. Now, I return to the research questions to draw conclusions. As the primary

¹⁸² See <https://ucgv.nl/case-studies-project/publicaties-csp/> for a list of all published case studies. Most of them are in Dutch.

task of a conclusion is to present its results concisely, I will first answer the main research question. Then I will extend the answer by briefly summarizing each chapter, thereby answering the sub-questions. Situating the study in the theoretical literature will then indicate the major theoretical implications of the study. Subsequently, I recall the methodological strengths and limitations of the study and provide recommendations for further research. Finally, I provide an outlook for the professional group in pointing to the practical implications of the study, including some recommendations.

Answering the Research Question

The main question of the research was: *How can the perceived change in chaplains' professionalism as result of their participation as chaplain-researchers in the Case Studies Project be described, analyzed and further interpreted?*

The main thesis of this study is that being a chaplain-researcher contributes to chaplains' professionalism. In the introductory chapters, I conceptualized professionalism as a value-driven phenomenon that consists of value orientation, expertise and positioning. In describing the main findings, I follow this threefold distinction and add a fourth theme that was discovered more inductively.

The first issue relates to chaplains' value orientation. While many chaplains were not accustomed to speaking and thinking about their practices in terms of goals, the research project challenged them to do so, leading to an increase in working with a goal orientation. Also, chaplains reflected increasingly on the role of their worldview-informed values in their work. Although the notion of goal orientation was still regarded critically, a substantial group became more positive about goal orientation. To avoid a reductionist understanding of goal-rationality, I proposed that chaplains' goal orientation can be understood as purposiveness.

Second, with regard to expertise, chaplains' embodied knowledge was transformed into a body of knowledge. The chaplains discovered that, in fact, the theoretical sources from their training and continuing education were operational in what they experienced as unconscious actions or intuition. Making their theoretical knowledge explicit and learning new theories helped to legitimize their actions towards others and to facilitate choice and judgement (discretion) in using a specific theory or method. However, the chaplains still found it difficult to connect theory to practice and vice versa. I argued that the difficulty cannot only be explained by the observation that their knowledge was implicit, but is also an indication that the notion of theory does not sufficiently designate chaplains' expertise. Instead, other notions are needed to understand chaplains' expertise, for which I proposed the notion professional loving wisdom (*yādā*).

Third, the case studies research provided more vocabulary for the chaplains to articulate their profession and its contribution to other professionals in more concrete language. The CSP did not present evidence-based practices to ‘prove’ chaplaincy’s value, but rather produced language to help convince others with practice-based evidence. Furthermore, after participation in the CSP, the chaplains attached more importance to their worldview identity. The discovery that their worldview was often implicitly present made them reflect on how their worldview plays a role. In those reflections the philosophy of life and values inherent to their worldview were mentioned more often by the chaplain-researcher than the institutional and formal elements of their worldview. I suggested that the worldview aspect of chaplaincy is not distinct from professionalism but an inherent part of it.

Finally, in the empirical findings a fourth element appeared: professional identity, which is significantly intertwined with chaplains’ professionalism. The chaplains negotiated their professional identity in various relations, both identifying themselves with others (clients, chaplains, other professionals and society) and distinguishing themselves from them. The self-differentiation, however, did not lead to divergence from colleagues. Instead, there was an increase in solidarity with the profession as a whole. On the individual level, the clarification and negotiation of one’s identity led to an increase in confidence and agency.

Synthesis

Having answered the main question briefly, I turn to the sub-questions on the concept of professionalism in chaplaincy, the double role of chaplain-researcher, the impact on chaplains’ professionalism and professional identity, and philosophical and theological reflection on the empirical findings.

What is Professionalism?

In Chapter 2, the concepts of professionalism and professionalization were defined. It became clear that the concept of professionalism is not neutrally descriptive, but very much influences how professions and professionals are perceived by others and by themselves in each time and context. I drew upon the work of Freidson (2001), who perceives professionalism as an important building block of contemporary society that embodies certain values in society. The concept of professionalism as developed by Freidson is not an empirical concept, but rather serves as a Weberian ideal-typical model for the study of professionalism. Following De Jonge (2015), professionalism was defined as consisting of three aspects: (1) value orientation, including a concrete goal orientation and values that guide both the profession and the professional; (2) expertise, that generally requires a lengthy period of

training and distinguishes the profession from others; and, finally, (3) positioning, in the sense that the professional positions or embeds him or herself in organizations, the professional association and society at large.

How can Chaplaincy's Professionalism Be Conceptualized?

In Chapter 3, I briefly described that the study of chaplains' professionalization builds on previous studies on the professionalization of pastoral care. However, as they all build on concepts of professionalism that stem from before Freidson, they had no central place in my study. Instead, I focused on chaplaincy literature, which features various paradigms of professionalism that can be analyzed with the heuristic model of professionalism I adopted and adapted. The strength of the theory of presence and the school of normative professionalization, for example, is their emphasis on the value orientation of chaplaincy, but they pay little attention to the expertise of chaplaincy. The paradigm of the research-informed profession, on the other hand, stresses primarily the expertise of chaplaincy. Its weakness, though, is that reflection on the profession's values is not inherent to the paradigm. Subsequently, I have explored three aspects of chaplains' professionalism to come to sensitizing concepts. In general, I observed that ideological discussions have decisively shaped professional literature, due to which spurious oppositions were created that have been reproduced in professional discourse for years (3.2). It is telling that Zock (2006, 2008b) has depicted the profession as having a split professional identity, on the one hand as religiously endorsed and on the other hand as a member of a care discipline. The plurality of worldviews in chaplaincy also leads to a plurality of visions on chaplains' professionalism. Due to the many normative visions on chaplaincy within the CSP, I did not consider it desirable to define chaplains' professionalism beforehand. Rather, the discussions and notions regarding the value orientation, expertise and positioning were used to create a heuristic frame that guided the empirical study.

With regards to the value orientation, I observed that there is little consensus on the central values of chaplaincy in a pluralistic society and that the values have been primarily discussed in relation to the issue of endorsement. Furthermore, whereas reflection on goals was sparse in the past, in recent years there has been more openness to thinking about goals. Regarding chaplains' expertise, I chose to define the domain in accordance with the format in the CSP as meaning and worldview. Next, I argued that the domain presupposes various sorts of knowledge and approaches: intuition and theoretical knowledge, lived knowledge, empathy and methods. Finally, regarding the positioning of chaplains, two issues were regarded as relevant: first, it is unclear how the endorsement of chaplains, as a form of qualification, relates to

the quality register as formal qualification. Second, chaplains seek to balance between confidentiality and integration, which became particularly apparent in the practice of charting. However, in various contexts the practices of communication and charting are regarded differently.

How Can the Role of the Chaplain-Researcher in the CSP Be Described?

In Chapter 5, I showed that in the literature, the double role of chaplain-researcher has mostly been described in the context of action research rather than in relation to quantitative approaches. In many studies the continuity between research and chaplaincy has been emphasized. Continuity was also experienced by many chaplains in the CSP, albeit that they also experienced differences. Continuity was mainly found in the hermeneutical task of assessing and interpreting a case. Differences included working with a set format, connecting theory to practice, ethical issues, employing concrete and precise description, and the role of normativity in the research. Whereas the chaplains were not engaged in developing the research methodology, a methodical style of working was stimulated by the use of the set format. Based on empirical observation, I defined the chaplain-researcher in the CSP as *practitioners of chaplaincy who, together with academic researchers, describe and analyze their own practices and that of others, in a hermeneutical-methodical way, informed by their professional and theoretical knowledge and grounded as much as possible in empirical observations.*

What Perceived Change in their Professionalism Do Chaplains Report as a Result of their Participation in the CSP?

Chapters 6-8 described the central empirical findings of the study. The most important findings from Chapter 6 are that chaplains learned to explicate their (relatively undeveloped) knowledge in the CSP (6.1). Their embodied knowledge was transformed into a body of knowledge, enabling them to employ it more consciously in their care for clients and in communication about their care. Next, in the CSP, chaplains learned to engage in a form of externally-oriented reflectivity that is of complementary value to internal-biographical reflection (6.2). The externally oriented reflection included a focus on behavior and on outcomes of one's actions, that helped chaplains to serve the needs of their clients better. The findings indicate that the increase in 'explicit knowledge' and 'reflection-in-action' in the CSP led to enhanced discretionary judgement. While those aspects pertain to chaplains' expertise, their participation in the CSP also affected their value orientation. In that respect, I have demonstrated that the chaplain-researchers became more aware of their implicit goals (6.3). Finally, many chaplains worked increasingly with an explicit goal orientation.

Chapter 7 focused on the findings regarding chaplains' positioning. It was found that many chaplains were better able to formulate and demarcate chaplaincy's domain (7.1). Although, they did not find common words to describe the profession, mostly because of ideological differences, the rather formal definition of 'meaning and worldview' provided a means to communicate on the profession given the plurality of worldviews (7.1.3). Whereas the issue of collaboration was not frequently discussed in the CSP, collaboration was enhanced for a substantial minority (7.2). That included their ability to demarcate the profession and confidence in their sense of having a distinct expertise. While some became more hesitant in charting, others charted more (7.2.2). What changed was the focus in charting, with more attention to outcomes and to connecting to the perspectives of other professionals. Finally, it appeared that the majority of chaplains participated in the CSP (among other reasons) in order to improve the legitimation of their work (7.3). Case studies research as a particular form of research did not contribute to producing an 'evidence base' that 'proves' chaplaincy's added value in the common sense. Rather, the practice-based evidence provided language that bears the potential to convince managers and others. Case studies encompass both the language of research as 'lingua franca' and the language of chaplaincy and worldviews (7.3.3).

How was Chaplains' Professional Identity Affected?

In Chapter 8 I showed that the chaplains also perceived changes in their professional identity. In their participation in the CSP, the chaplains clarified and negotiated their professional identity in five relationships: with the client, chaplain-colleagues, other professionals, society and with themselves as persons (8.3). In those relations, a dual dynamic of distinguishing themselves from and identifying with others was observed. Interestingly, while the chaplains in a process of differentiation distinguished themselves from others as individual chaplains, they also increasingly felt connected to their colleagues and the profession. Participation in research on the profession, which includes the explication of the differences between chaplains, thus stimulated solidarity in the profession. On the level of worldview, such a collective identification was less often found. Rather than identifying with worldview institutions, chaplains identified with worldview traditions. Finally, the confirmation and recognition that chaplains experienced in the CSP led to a rise in self-confidence and professional agency (8.4).

What Philosophical and Theological Perspectives Could Be Relevant Regarding the Findings?

I then turned to a number of theological and philosophical reflections on the empirical findings. Those reflections are to be understood as an inherent part of my approach from the perspective of public practical theology, in which I sought to employ concepts and wisdom from philosophical and Christian theological traditions in dialogue both with those who identify with that tradition and others who stand elsewhere (see Introduction). My contribution consists of three conceptual proposals (Chapter 9). They are based on three important findings: the increase in goal orientation, the role of knowledge in chaplaincy, and the role of worldview in chaplaincy's professionalization.

First, I argued that the notion of *labyrinthic purposiveness* helps to understand chaplaincy's goal orientation (9.2). Purposiveness includes aspects of direction and goals, but also of intention and meaning. It acknowledges that chaplains are not 'just there', but are there (present) for a reason. That reason can be formulated both from the organization's perspective, and from the wider 'purpose' of worldviews. The latter allows for a critical perspective, for instance, on meaning that escapes an instrumental-rational view. Care for meaning and worldview requires both an active and receptive attitude. The adjective 'labyrinthic' emphasizes that meaning cannot be approached directly, but is often found in unexpected places or as gratuitous experience.

Second, I argued that chaplains' knowledge consists not only of theory, but also of professional loving wisdom (9.3). The notion refers to wisdom from worldview traditions in a pragmatic and contemplative sense. Also, it embeds knowledge and wisdom in a relational view of people and life. The notion is not used to abandon theory in chaplaincy, but rather to include theory in a broader understanding of knowledge. Just as the research-informed paradigm needs to be integrated into a more substantiative paradigm of chaplaincy (see 5.1.3), theoretical knowledge should be integrated in professional loving wisdom.

Third, I argued that the professionalization of chaplaincy should include worldview perspectives (9.4). When, as at present, multiple factors hinder chaplains from being open and feeling confident about their worldview, for instance desiring to appear neutral for the sake of availability to all clients, the undeniable role of worldview in their work becomes unconscious. Instead of regarding worldview as a threat to availability, the notion of the postsecular might help them to rethink the relationship between worldview and availability and to combine both aspect of chaplaincy in a plural context. In stories, rituals, songs, etc., worldviews bear an evocative power for persons beyond the edges of one's own tradition. Explicit reflection on

the actual role of worldview in practice might reinforce the vividness and spirit of chaplains' expertise.

Theoretical Contributions of the Study

The Introduction makes reference to several studies of chaplains' professionalization (Cadge, 2019; Den Toom, Kruizinga, et al., 2021). I argued that the conceptualization of professionalism is often weak, and the categories of the profession and professional have been confused (e.g., Heitink, 2001; Swinton, 2020). As a consequence, various normative presumptions determined the study of chaplaincy's professionalization. The present study contributes to the literature by providing a theoretical model that integrates the professionalization of the profession and of professionals (Chapter 2). As emphasized in Chapter 2, one of the distinctive features of the model is the value orientation of a profession, nuancing common views on professionalism as areligious and amoral or otherwise neutral. To prevent a reduction of professionalism to power or technical skills, it is important that future studies should not fall back on definitions of professionalism that date before Elliot Freidson's (2001) work (2.1.4). Freidson's work, acknowledging the fundamental value orientation of each profession, bears the potential to include both the ideological dimension of chaplaincy as well as pragmatic and behavioral dimensions (cf. De Jonge, 2016), such as chaplains' expertise and positioning. In fact, as chaplains' expertise is about meaning and worldview, the professional and the spiritual are distinguishable but inseparable.

That conceptualization of professionalism challenges a neutrality paradigm of chaplains' professionalism. Whereas many chaplains in the CSP were accustomed to negotiating their worldview identity in a secular or 'neutral' language, they discovered the importance of their worldview-specific language (7.3.3). Those findings challenge the presumption that having a particular identity and being available to all are mutually exclusive (e.g., Glasner et al., 2020).

An important consequence of the view of professionalism I propose could be a revision of the so-called 'triangle of ministry' (Hanrath, 1997, 2000; Heitink, 2001) that is dominant in Dutch literature (Chapter 3.4.3). The triangle distinguishes between a chaplain as being endorsed, as being a professional, and as a person. A distinction between 'spiritual guide' and 'counselor' (Liefbroer, 2020), for example, secularizes the 'profession' and the counselor by neglecting the significance of spiritual content, thereby equating professionalization with a diminished role of worldview in the profession. Alternatively, when chaplains want to hold on to their worldview, it hinders the integration of professionalism in chaplains' professional identity. Instead, I proposed that much of what is attributed to 'ministry'

or being a 'spiritual guide' should instead be included in the 'profession', as constituting the profession's value orientation and expertise. Rather than focusing on endorsement from the perspective of authority and positioning, the role of worldviews themselves within the practice of chaplains deserves more attention.

Secondly, what this study adds to the existing literature on chaplains' engagement in research is that it differentiates the understanding of 'research' in chaplaincy. Research is promoted within chaplaincy research 'as a tool for education and advocacy' (Cadge, 2019, p. 55) and to improve the quality of care (Fitchett & DeLaney, 2018). However, it is not always clear what is meant by research. Generally, quantitative studies and specifically outcome-oriented research is implied (Damen et al., 2020; ENHCC, 2014; Handzo et al., 2014). While quantitative approaches are also presumed in models of the scientist-practitioner (Hayes et al., 1999; Hutschemaekers, 2010; Kluijtmans et al., 2017), for most chaplains in the CSP there was no clear-cut distinction between the roles of the chaplain and researcher (Chapter 5). That might be explained by the fact that many chaplain-researchers often conduct qualitative research within a hermeneutical-phenomenological paradigm that corresponds with the epistemology of many chaplaincy methods (i.e., narrative, hermeneutical) (Kestenbaum et al., 2015; Nolan, 2018; Sluijsmans, 2018; Van der Leer, 2020). Differentiation in what is indicated by 'research' points to two issues: the importance of a clear methodology and the legitimization of chaplaincy.

With regards to the role of methodology, the ambiguity in the use of the term 'research' calls for a clear description of the research methodology. The participation ladder, for instance, differentiates in research only from the perspective of who makes decisions in a research project. One could also differentiate from the perspective of competencies (cf. Körver, 2016b): what competencies are required for various forms of research? That is especially needed when the research methodology resembles that of chaplaincy. Even more, this study indicates that the more sharply one distinguishes the role of the researcher, the more one can learn from the double role. To see how various forms of research impact chaplains' practice, future studies should, therefore, also include chaplain-researchers who have conducted quantitative research, as quantitative methodologies differ most from those of daily chaplaincy practice.

Regarding the legitimization of chaplaincy, various types of research contribute in various ways. Whereas research is mostly understood to produce 'evidence', this study shows that research also produces vocabulary and frameworks that help to formulate and describe one's work in a convincing way and to raise the plausibility of their practice-based evidence. As a result

of participation in the CSP, chaplains were able to speak more concretely and observationally about their work, which adds to their persuasiveness regarding their profession. That nuances normative discussions on the hierarchical value of 'evidence' (Veerman, 2020) and aligns with findings from a report of the Council for Public Health and Society (2017), that advocates 'context-based practice and not just evidence-based practice' (p. 7). In sum, it is important in future studies to speak in a more differentiated manner about research, its methods and ends. What research is important to what element of professionalization and in which context?

Another issue is presented in this study's alignment with previous studies that observe the difficulty chaplains have in connecting theory to practice (White et al., 2021). Den Toom, Kruizinga et al. (2021) have shown that from 1997 to the present, a substantial number of chaplains did not indicate any theory that guides their work. They also showed that presently the number of theories for chaplaincy practice have increased in the Netherlands. However, many theories are not empirically based, but rather consist of substantive and ideological theories for practice. In the present study, two possible explanations for the ambivalence towards theory are explored. First, I showed in Chapter 6 that much of the knowledge that was acquired during chaplains' initial education had been internalized and become implicit (6.1). The implicit character of the knowledge made it difficult for chaplains to recognize it as theory and to make it explicit. Research into chaplaincy practices as conducted in the CSP, might not only produce new theories based on data, but also dig up existing 'theories of practice' that are implicitly present within practices. Second, I argued in Chapter 9 that much of chaplains' knowledge pertains to relational wisdom (9.3). Chaplains draw from worldly wisdom, art, religious sources, etc. Each of these sources entail a specific view of and knowledge of reality, but none of them can be regarded as theory in a strict sense. Therefore, whatever the need of the development of theory in chaplaincy, future research on chaplaincy should not only study interventions and formal theories, but also explore (worldview-related) sources and wisdom that are employed in the care for clients. It is my presumption that such study can also help to overcome dichotomies like religious and non-religious and help to identify the 'spiritual' dimension of chaplaincy.

Finally, the study adds to existing literature by relating professionalism to professional identity. Whereas both concepts are often used in separate discourses (Fitzgerald, 2020), connecting the two provides a more encompassing view on professional practice. In this study, a focus on professional

behavior (professionalism) was combined with a focus on experience and evaluation (professional identity). Professional identity helps to understand the dynamics of professional development, and fosters sensitivity for the personal motivation and embodiment of individual chaplains.

Methodological Considerations and Future Research

Studying a topic for four years provides the time to include many perspectives. It enabled me to use a mixed-methods approach incorporating several methods. Nevertheless, during the study, choices about method were made that also limited the study. In Chapter 4, I accounted for the choices made in the research process. As I have already mentioned several directions for future research in the theoretical contributions, I reflect here on the consequences for the areas that were not covered by this study.

First, professionalism ultimately aims for the benefit of clients. In my research, I did not include clients' perspectives as this was not feasible in most settings. Although I invited the chaplains to think and respond from the client's perspective in the interviews, the client's perspective was not included directly. Nevertheless, the various ways in which chaplains' professionalism was affected indirectly improved chaplaincy care for clients. Improved assessment of clients' needs, a more intentional goal orientation and better communication on issues of meaning and worldview with other professionals may all benefit good spiritual care for clients. Still, future studies on chaplains' professionalization could allow for a more integrated role of clients in the research, as discourses on professionalization tend to center around the profession for its own sake or position. Observational and autoethnographic approaches might be suitable for that purpose. Also, the fourth logic of professionalism (Duyvendak et al., 2006), where clients are considered to be co-producers, is an inspiring frame for future research. A good example of such an approach is the research of Walton (2014a) who ascribed defining power to clients, as he studied clients' perceptions of chaplaincy care to come to a definition of the profession.

Second, in my study, a particular sort of research project has been studied from the perspective of chaplains' 'perceived change'. Different approaches would have led to different outcomes. I could also have included other forms of participation in research, such as participation in the Dutch Patient-Reported Outcome Studies, or a project in which chaplains used a specific intervention (Kruizinga et al., 2016). In all of those projects, the involvement of the chaplains in actually conducting research was relatively low. I expect that the fruits of a project depend on the extent to which chaplains are involved in conducting the research. Another limitation was the perspective of chaplains' perceived change. Although I stimulated reflection on actual

behavior, rather than ideas and opinions, the data were largely influenced by the chaplains' language and reflections. Also, as I stated in 6.2.5 (footnote 107), that demanded a high degree of reflectivity as I asked the chaplains to reflect on their reflections on their work in the CSP. Therefore, it would be promising to include actual observations of chaplains' practice before and after the participation in a shorter research project. On the other hand, due to the lengthy participation in the project, the impact might have taken better root.

The third issue is of one representativity. In the present study, almost all participants of the CSP were included. The sampling was not only representative for the CSP, compared to the composition of the professional association in 2017, the religious endorsement of chaplains was also representative for the profession as a whole (Den Toom, Kruizinga, et al., 2021). With regard to fields of work, however, chaplains in nursing homes were greatly underrepresented, while military and prison chaplains were slightly overrepresented. Including the various fields of work and worldviews was essential to explore the unity of a profession in all its variety. Nevertheless, due to the many differences in contexts and worldviews of the participating chaplains, the concepts used in this research were formulated on a higher level in order to be transferable to various contexts. A final issue regarding representativity is that chaplains voluntarily applied for participation in the CSP, a given that may have led to a positive bias towards research. In that respect, the results may not be representative of the profession as a whole.

Finally, in Chapter 5 I described a matrix to locate chaplaincy research, with a vertical axis between empiricism and ideals, and a horizontal axis between practice and theory (see 5.3). I would position my research at the lower right corner up to the middle line. With the present study I have made a theoretical contribution to the field by conceptualizing professionalism. I also added to existing research by providing an empirical study of the value of integrating research in chaplaincy in a discourse that is mostly theoretical. But while I studied the practices and practical knowledge of chaplains, this was only done indirectly via the chaplains' reports. And while I did plead for the inclusion of chaplains' values in professionalization, and I offered three perspectives on the profession that were informed by worldview traditions, the study was primarily descriptive in nature. Future studies can develop more substantiative views on the profession based on my more formal approach to professionalism. That could serve to enhance in-depth knowledge of chaplaincy and connect it more directly to the worldviews chaplains base their work on.

Implications for Practice. Profession, Policy and Education

Basically, this study was about the practical implications of the CSP. Asking for the practical implications of the present study might therefore seem to be redundant. Nevertheless, there are some practical implications that flow from the findings and reflections in this study.

When friends, family and strangers asked me about my object of study, I frequently said that I studied whether it is of any use to conduct research as a chaplain, and if so, how? I initially presented it with a skeptical undertone, as in my personal context many people were required to conduct research for their studies. The question they often raised was: why should everyone conduct research? Is it not better if researchers focus on research, and practitioners on practice? Therefore, I started with the question: is it desirable for chaplains to conduct research? The answer is 'Yes, but it depends.' Obviously, it is not the case that all chaplains should conduct research, not only because some chaplains lack research competencies, but also because their first priority is to care for their clients. However, based on this study, I would argue that chaplain-researchers become better professionals. Conducting research can definitely benefit care for clients and chaplaincy as a whole, as it provides more knowledge, reflectivity and focus. Therefore, it would be advisable for training programs for chaplains to at least include training in consumption of existing research (*beginning research literacy*), and optional programs in conducting research (*intermediate/advanced research literacy*). It all starts with competency in empirical and systematic observation from a curious attitude, that is vital for both good research and good chaplaincy.

A second implication flows from the findings regarding goal orientation. In Chapter 2, I emphasized the importance of having a shared goal as a profession. I found that chaplains increasingly worked with a goal orientation in their care for clients, while they did not share the same goal orientation among colleagues (7.1). That challenges the professional association to invest in the articulation of goals and values. In a pluriform profession, in which worldviews play a substantial role, such a conversation is a precarious but necessary endeavor. The purpose of such a conversation, therefore, should not be to reduce chaplaincy's richness to one goal or value, but rather to make the various goals and values explicit. In my view, the articulation of a shared set of values (e.g., humanization or living from grace) would help care for clients, communication about care, and the development of the profession.

Another important finding for the profession is the importance of worldview reflection. In my view, discussions about endorsement in the profession have obscured the substantiative role and significance of worldview in chaplaincy (9.4.2). Therefore, I would recommend that for peer supervision (and

intervention) purposes, general models should not be the only ones used (cf. Körver & Regouin, 2007). Models that include explicit reflection on one's worldview can improve care for clients by decreasing unconscious uses of worldview and benefit the profession by increasing dialogue and multilingualism about worldview within the profession. The format of the CSP provides a basis for such issues.

In relation to that I have argued that in addition to theoretical knowledge, worldview-related knowledge is important (9.3.3). At present, theoretical knowledge is becoming predominant in the education of chaplains. While I regard that positively, I want to stress that chaplaincy also presumes knowledge from worldview sources. That raises critical questions with regard to the tendency to shorten training programs for chaplaincy. Shortening those programs is not only the result of the possibility of becoming a non-endorsed chaplain. Rather, it seems to presume that some form of worldview-related wisdom is a given, or a private affair, and requires no academic training. While institutional endorsement relates to formal representation and authorization, as well as to the content of a tradition, it is not yet clear how that content is preserved in the Dutch option of non-affiliated chaplaincy. The qualification procedure is a good step but needs to be complemented by explicit attention to worldview wisdom within the training programs.

Finally, the Dutch professional association (vgvz) originally focused on healthcare and that is still in the DNA of the organization. It is the case that the vast majority of chaplains in the Netherlands works in healthcare, but in recent years the professional association has extended its base. In this study, several indications were found that not every chaplain feels fully represented by the professional association. A chaplain from elderly care was critical about the dominance of hospitals in the association's paradigm, while the Hindu chaplain was critical about the dominance of Abrahamic religions. The issue is how to deal with minority groups within a professional association. I advise the vgvz to differentiate between contexts in the way chaplains legitimize themselves. And I advise the head chaplains of the Ministries of Justice and Defense to seek collaboration with and integration into the vgvz. That would benefit the coherence and differentiation of the profession. Also, more explicit space should be afforded to chaplains from minority religions in the Netherlands to develop their own perspectives on chaplaincy. Minority religions are likewise challenged to elucidate their specific contribution to the domain and conceptualization of chaplaincy. Including worldview-related reflection in the direction of professionalization, as proposed in Chapter 9, might be a good start.

Final Words

With the present study, I hope to have contributed to the professionalization of chaplaincy and its conceptualization. In the introduction I quoted Vandenhoeck, who argued that raising the profile of chaplaincy ties chaplaincy to research. She expressed her dismissal of the reduction of chaplaincy to 'just listening'. In my study, I have shown that chaplains realized that they definitely do more than just listen. They found vocabulary to express what they do and discovered the theoretical foundations of their actions. In describing these developments, I have offered insight into how the practice of the chaplain-researcher holds great potential for the professional group. Although I do not say that every chaplain should conduct research, every chaplain may benefit from a more observational, reflective attitude in providing care. I therefore hope that the study finds its way in the professional group, both on the collective level with regard to how the profession further develops and fosters the solidarity and on the individual level in stimulating chaplains to explicate and articulate their values and knowledge. Most importantly, I hope that it stimulates the process of professionalization in chaplaincy, not so much in confirming that chaplaincy is the most beautiful of professions (though I am convinced it is), as in guiding the profession to serve its clients in vulnerable situations with issues of meaning and worldview. That is the soul of chaplaincy.

Acknowledgements

At last, I would like to add some personal words to express my gratitude to the many people that inspired and supported me on my journey of writing a PhD study. Starting the journey of a PhD-study implied that I had to stop working as a chaplain. Initially, I missed the encounters with clients around vital issues and on vulnerable crossroads in life. Participating in the CSP as participant-observer, visiting chaplains in their personal contexts, and letting them narrate passionately about their work, sparked my passion for chaplaincy. Especially the introductory question on how they typified themselves and their work were inspiring. In all of these accounts, I heard a shared concern for the clients' wellbeing and the richness of chaplaincy. I want to thank the participants, chaplains and researchers, for their openness and I hope that this study into chaplaincy, will eventually contribute to spirited professionals that engage with and care for people and their soul in often trying situations. Your stories evoked the slumbering desire grew to return to the field. That I have become a chaplain-researcher myself after the present study feels as the golden combination of both academia and the practice of chaplaincy.

Although I already inhibited the curiosity of a researcher, the researcher in me still had to be carved from the raw material. Special thanks to the sculptors that my supervisors were: Martin Walton, Jacques Körver and Theo de Wit. They guided and shaped me as a researcher and encouraged me to express my views. Martin and Sjaak, as daily supervisors. I enjoyed your commitment and attentiveness in your comments on the texts I presented, your patience when my texts were (again) of high density, and the collaboration in writing articles. Martin, as a professor in my Master's, you already incited a passion for chaplaincy in me. In the past years, your clear thoughts helped me to structure my thesis and to avoid my inclination to antithetical formulations. Sjaak, your enthusiasm en curiosity inspired me, drawing from many sources within and outside chaplaincy studies, and your methodical rigor challenged me to clarify what I did and for what reasons. Theo, the first conversations on working on a PhD-study together date back from 2012. Your perspectives challenged me to leave the bubbles of the Anglo-Saxon and empirical paradigms and to relate it to philosophical and political aspects.

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Summary in Dutch

Aanleiding en onderzoeksfocus

Dit onderzoek gaat over de waarde van het combineren van praktijk en onderzoek naar geestelijke verzorging. Geestelijk verzorgers dragen zorg voor kwesties van zingeving en levensbeschouwing bij (veelal kwetsbare) mensen die zich voornamelijk in institutionele contexten bevinden. Hoewel deze zorg al eeuwen geboden wordt vanuit religieuze en levensbeschouwelijke gemeenschappen, heeft het beroep zich vanaf de tweede helft van de twintigste eeuw geprofessionaliseerd. Vanaf het begin van de eenentwintigste eeuw uit dit zich ook in het verrichten van onderzoek. De motivatie voor het doen van onderzoek rust doorgaans op twee veronderstellingen. Allereerst wordt genoemd dat onderzoek bijdraagt aan de kwaliteit van geestelijke verzorging. Ten tweede kan het de legitimering van het vak versterken in een religieus pluriforme samenleving, waarin aandacht voor zingeving, levensbeschouwing en religie geen vanzelfsprekendheid zijn. Om zowel de kwaliteit van de praktijk te versterken als haar legitimiteit te versterken, is het nodig om in kaart te brengen wat geestelijk verzorgers precies doen en met welk gevolg. Tot nog toe was daar nog weinig onderzoek naar gedaan. In antwoord op deze vraag namen Martin Walton en Sjaak Körver in 2016 het initiatief voor het Case Studies Project (CSP). Het CSP had tot doel om te beschrijven wat geestelijk verzorgers doen, waarom en met welk resultaat (Walton & Körver, 2017). In dit project participeerden meer dan vijftig geestelijk verzorgers gedurende vier jaar als medeonderzoekers, door hun praktijken te beschrijven volgens een vast format en in zogenaamde onderzoeksgemeenschappen gezamenlijk te analyseren.

In dit onderzoek waren de geestelijk verzorgers dus niet alleen object van studie, maar ook subject. Dat geestelijk verzorgers steeds meer worden verwacht zelf onderzoek tot zich te nemen en waar mogelijk uit te voeren, past in de ontwikkeling van geestelijke verzorging als 'research-informed' professie. Het roept wel de vraag op hoe deze toenemende rol van onderzoek het vak en het zelfverstaan van geestelijk verzorgers verandert. Hoewel er inderdaad indicaties zijn dat participatie in onderzoek als geestelijk verzorger-onderzoeker het werk positief beïnvloedt (Grossoehme, 2011; Kelly, 2014; Murphy & Fitchett, 2017; Van der Leer, 2016), is er nog geen empirisch onderzoek naar gedaan. In dit onderzoek heb ik daarom bestudeerd hoe geestelijk verzorgers ervaren dat hun deelname aan het onderzoek hun professionaliteit heeft beïnvloed en heb

ik daarop gereflecteerd met het oog op de ontwikkeling van het vak. Ik heb me daartoe specifiek gericht op de deelnemers aan het Case Studies Project. De centrale vraag in dit onderzoek was: *Hoe kan de ervaren verandering in de professionaliteit van geestelijk verzorgers, als gevolg van hun deelname als geestelijk verzorger-onderzoekers in het Case Studies Project worden beschreven, geanalyseerd en verder geïnterpreteerd?* Bewust heb ik in deze vraagstelling gekozen voor het begrip professionaliteit in plaats van bijvoorbeeld ambt of identiteit, omdat het begrip zowel concrete handelingen en kennis betreft, als de grotere waarden die een beroep nastreeft, alsook de concrete samenwerking en inbedding in organisaties.

Theoretisch kader en methode

Na het beschrijven van het CSP en de rationale en methode daarachter (Hoofdstuk 1), heb ik verkend wat professionaliteit inhoudt (Hoofdstuk 2). Hoewel het begrip in het alledaagse spreken vooral de connotatie van betaald en kwalitatief werk heeft, is het begrip vanuit de sociologie al decennialang bestudeerd. Door de tijd heen is het begrip steeds verschillend geconceptualiseerd mede onder invloed van de maatschappelijke perceptie van professionals. In mijn studie volg ik het spoor van de socioloog Freidson (2001) die een professie primair ziet als een waardegedreven beroep, die de professionele autonomie veronderstelt om in complexe situaties te kunnen beslissen (discretie) over wat goed is voor de cliënt. Op grond van een concrete uitwerking van deze opvatting door De Jonge (2015), ontwikkel ik een drievoudig model van professionaliteit, bestaande uit een waardeoriëntatie, expertise en positionering (Hoofdstuk 2).

Daarna specificeer ik dit generieke model van professionaliteit tot de professionaliteit van geestelijke verzorging (Hoofdstuk 3). Ik bespreek daar drie paradigma's van professionaliteit die een sterke invloed hebben in het discours in Nederland, zoals het paradigma van de presentiebenadering en van normatieve professionaliteit, maar ook het opkomende paradigma van de 'research-informed' professie. Ik laat zien dat deze drie paradigma's een eenzijdige nadruk leggen op een aspect van professionaliteit en dat een andere benadering nodig is om de professie in het geheel te doordenken. Binnen het debat in de literatuur over geestelijke verzorging zijn er dan wel enkele kwesties die aandacht behoeven, zoals de plaats en waarde van een ambtelijke binding, de waarde van kennis en doelgericht werken. Het signaleren van deze discussies in de literatuur hebben mij gevoelig gemaakt voor belangrijke kwesties in het vak wat mij hielp om de respondenten in de interviews te begrijpen.

Op grond van deze theoretische kaders, heb ik namelijk een empirisch onderzoek uitgevoerd onder de deelnemers in het CSP. Dit empirische

onderzoek had het karakter van gemengde methoden, waarbij ik eerst verkennend de ervaringen van geestelijk verzorgers in kaart heb gebracht door middel van participerende observatie en kwalitatieve interviews (N=9). Daarna heb ik deze bevindingen getoetst met een vragenlijst om te weten te komen in hoeverre deze ervaringen representatief waren voor alle deelnemers (N=48). Op grond van deze empirische bevindingen heb ik vervolgens verder gereflecteerd vanuit filosofisch en theologisch perspectief. Deze specifieke stap is een belangrijk onderdeel in het praktisch-theologische framework dat ik voor deze studie gekozen heb, namelijk dat van publieke, praktische theologie. Publieke, praktische theologie versta ik als een dialogische wijze van theologiseren waarin de wijsheid van de theologie en filosofie in gesprek wordt gebracht met de ervaringen van mensen, of zij zich nu wel of niet identificeren binnen het christendom. De theologie wordt niet ingebracht vanuit een vanzelfsprekende *zeggenschap*, maar vanuit haar potentiële *zeggingskracht*. Dit vertoont verwantschap met wat de Nederlandse filosoof Kunneman (2006) derde-orde rechtvaardigingen noemt. Ik beschouw een publieke, praktisch-theologische aanpak in deze studie van belang omdat a) een studie naar een levensbeschouwelijk vak ook levensbeschouwelijke doordenking oproept, b) ik zelf als wetenschapper en theoloog thuis ben in de (protestantse) theologie, en c) de levensbeschouwelijke achtergronden van de deelnemers aan het CSP dusdanig divers zijn dat er geen vanzelfsprekende gezamenlijke normatieve horizon is. Kenmerkend aan deze aanpak is dat ze dialogisch is. Vandaar dat ik mijn filosofische en theologische reflecties op de bevindingen van het empirisch onderzoek in focusgroepen heb voorgelegd aan de deelnemers met de vraag of deze perspectieven in hun ogen een bijdrage kunnen leveren aan het vak. Een methodologische verantwoording van deze aanpak strekt zich uit over introductie van deze studie en het methodehoofdstuk (Hoofdstuk 4).

Resultaten

De empirische bevindingen zijn van tweeërlei aard: ze beschrijven eerst de deelname van de geestelijk verzorgers aan het CSP en vervolgens de ervaren invloed van hun deelname op hun professionaliteit. In eerste instantie beschrijf ik hoe de deelname van geestelijk verzorgers als co-onderzoekers in het CSP eruitzag en hoe de deelnemers dit ervaren hebben (Hoofdstuk 5). Nadat ik deze vraag al in theoretische zin beantwoord in Hoofdstuk 1, vult dit hoofdstuk het beeld aan op grond van eigen observaties in de onderzoeksgemeenschappen en op grond van de ervaringen van de geestelijk verzorgers zelf. Ik concludeer dat geestelijk verzorgers vaak een grote verwantschap zien tussen hun rol als geestelijk verzorger en die van onderzoeker, vooral wanneer een hermeneutische methode of actieonderzoek gekozen is. Hoe meer

de methode voorschrijvend is, echter, des te groter verschil ervaren wordt tussen beide rollen. In het CSP noemen de geestelijk verzorgers vijf aspecten waarop zij spanning of verschil ervaren: het werken met een vast format om een casus te beschrijven, het verbinden van theorie aan praktijk, ethische kwesties die opkomen zoals het vragen van toestemming aan de cliënt om een casus te gebruiken, het concreet en precies beschrijven van het eigen handelen en enkele normatieve kwesties (bv. wat men verstaat onder *good practices*, of de eigen religieuze allergie). Ik eindig het hoofdstuk met een model om onderzoek binnen geestelijke verzorging te positioneren.

Vervolgens beschrijf ik de impact die deelname aan het CSP had op de professionaliteit van geestelijk verzorgers (Hoofdstuk 6-7). Opvallend vaak werd het woord 'bewustworden' gebruikt in de interviews om aan te geven wat de impact van het CSP was. In een conceptuele analyse van dit woord onderscheid ik verschillende betekenissen van dit woord in de interviews (Hoofdstuk 6). In de eerste plaats werden de geestelijk verzorgers zich meer bewust van hun handelen en van hun impliciete kennis. Omdat hun kennis vaak impliciet fungeerde, gaven ze vooraf aan op basis van intuïtie te werken of zonder specifieke theoretische kennis. Doordat ze gevraagd werden hun praktijk en beweegredenen concreet te beschrijven in het CSP, expliciteerden ze deze kennis. Hun belichaamde kennis werd zo een zogenaamde 'body of knowledge', waardoor ze deze meer bewust kunnen inzetten in hun zorg voor cliënten. Naast het expliciteren van kennis leerden de geestelijk verzorgers ook een andere wijze van reflecteren, waardoor ze zich tijdens de begeleiding van cliënten bewuster waren van hun eigen handelen, maar ook bewuster van wat er bij de cliënt aan de hand kan zijn. In het bijzonder werden ze meer opmerkzaam op de esthetische (bv. zintuigelijke) aspecten van zingeving en levensbeschouwing. Deze explicitering van kennis en het verhoogde bewustzijn tijdens de begeleiding draagt bij aan hun discretie. Een derde vorm van bewustwording betreft het bewust worden van de doelen en waarden die geestelijk verzorgers nastreven. Door het expliciteren van hun doelen in de beschrijvingen van casestudy's, werden de geestelijk verzorgers zich bewust van hun impliciete doelen. Deze bewustwording zorgde ervoor dat een groot deel van de geestelijk verzorgers vaker doelgericht ging werken. Een vierde vorm van bewustwording, tot slot, bespreek ik later in het proefschrift, omdat zij niet direct onder professionaliteit valt (Hoofdstuk 8).

Naast de diverse vormen van bewustwording heeft het CSP ook bijgedragen aan de articulatie van het vak (Hoofdstuk 7). Dit komt vooral tot uitdrukking in de verschillende aspecten van positionering, zoals het kunnen formuleren van het eigen domein en de eigen bijdrage van het vak, de samenwerking met andere professionals en in het contact met een manager.

De geestelijk verzorgers gebruikten verschillende woorden om hun vak te omschrijven, onder meer vanuit ideologische verschillen, maar gaven niettemin aan dat zij hun vak beter konden omschrijven en hun domein beter konden afbakenen. Het begrippenpaar 'zingeving en levensbeschouwing' als omschrijving van het domein, zoals dat geleend is uit de beroepsstandaard van de vgvz, had als meer formele definitie een verenigende rol in een pluriforme professie. Het beschrijven en lezen van elkaars praktijken bracht ook aan het licht dat de eigen levensbeschouwing en normativiteit van de geestelijk verzorgers een grotere rol speelden in hun werk dan de geestelijk verzorgers aanvankelijk dachten. Professionele geestelijke verzorging werd kennelijk impliciet gedacht als min of meer neutrale professionaliteit. In relatie tot samenwerking met andere professionals, gaf een significante minderheid aan dat hun samenwerking was verbeterd. Dit hield onder meer in het vermogen om het beroep af te bakenen alsook het zich zeker voelen over de eigen expertise. Wat betreft registratie was het beeld dubbel: sommigen waren aarzelend tegenover rapportage, anderen rapporteerden meer. Wat vooral veranderde was de focus van rapportage, waarin meer aandacht was voor de uitkomsten voor de cliënt en voor het zoeken van aansluiting bij andere professionals. Tot slot bleek dat deelname aan het CSP invloed had op de legitimatie van geestelijk verzorgers. Anders dan in de literatuur vaak wordt aangenomen kregen de deelnemers niet zozeer bewijs van de meerwaarde van geestelijke verzorging, maar vooral nieuwe taal om op een overtuigende manier de waarden van het vak te communiceren.

Gaandeweg het onderzoek bleek dat niet alleen de professionaliteit van de geestelijk verzorgers veranderd was, maar ook hun professionele identiteit. Dit kwam ik op het spoor door een vierde wijze van 'bewustwording', namelijk de bewustwording van wie men is als geestelijk verzorger (Hoofdstuk 8). Door deelname aan het CSP is de professionele identiteit van geestelijk verzorgers verhelderd. De geestelijk verzorgers formuleren hun identiteit steeds in relatie tot anderen, waarbij ik vijf relaties identificeer: met de cliënt, met collega geestelijk verzorgers, andere professionals, de samenleving, en met zichzelf als persoon. In elk van deze relaties is een duale dynamiek van onderscheiding en identificatie te vinden. Een opvallende uitkomst is dat hoewel geestelijk verzorgers zich onderscheiden van andere geestelijk verzorgers en hun praktijken, en daarin dus de diversiteit benadrukken, zij zich ook in toenemende mate verbonden voelen met het vak en hun vakgenoten. De differentiatie in het vak leidt dus niet tot desintegratie van het beroep maar tot een verhoogde beroepssolidariteit. Op het gebied van levensbeschouwing bleek dat in hun levensbeschouwelijke identiteit de levensbeschouwelijke traditie belangrijker was dan de gemeenschappen of instituties. In het algemeen bleek dat de erkenning en bevestiging die de

deelnemers ervoeren in het CSP leidde tot een verhoogd zelfvertrouwen in hun beroepshandelen en tot een sterker professioneel eigenaarschap.

Reflecties

Na de empirische bevindingen en bespreking daarvan reflecteer ik verder op de bevindingen vanuit filosofisch en theologisch perspectief, als onderdeel van de publieke, praktische methode (Hoofdstuk 9). Mijn bijdrage bestaat uit drie denkrichtingen die gebaseerd zijn op drie belangrijke resultaten van het empirisch onderzoek: de toegenomen doelgerichtheid van geestelijk verzorgers, de geëxpliciteerde kennis en de rol van levensbeschouwing in de professionalisering van het vak.

De eerste denkrichting betreft de wenselijkheid van doelgericht werken. Vanuit levensbeschouwelijke perspectieven wordt namelijk kritisch gekeken naar doelgericht werken vanuit het risico op het instrumentaliseren van mensen, zingeving en religie. In het CSP ontdekken de geestelijk verzorgers echter dat ze wel degelijk doelen hebben, hoe impliciet ook. Om aan te geven dat geestelijk verzorgers doelen nastreven, gebruik ik de term *labyrinthical purposiveness*. Purposiveness heeft een dubbele lading van doelgerichtheid en de zin van iets. Wat geestelijke verzorging nastreeft is niet altijd alleen in termen van 'nut' uit te drukken, maar vooral in termen van 'zin'. Wat gezien wordt als zinvol is daarbij sterk verweven met de (kritische) perspectieven van de levensbeschouwelijke tradities. Het adjectief labyrintisch druk vervolgens uit dat deze zingeving niet op directe wijze te creëren of verkrijgen is, maar vaak een labyrintisch handelen vraagt dat soms juist in haar indirecte wijze doeltreffend is. Zin wordt vaak gevonden op onverwachte plaatsen en in gratuite ervaringen.

Waar geestelijk verzorgers zich vaak beroepen op een niet-weten, intuïtie of het enkel 'er zijn', bleek in het CSP dat ze onbewust allerlei kennis en theorie met zich meedragen. De vraag naar theorie werkte in eerste instantie echter vervreemdend voor geestelijk verzorgers. Daarop reflecterend kom ik tot een bredere visie op kennis dan alleen theorie. Naast theorie hebben geestelijk verzorgers ook wat ik noem professionele menslievende wijsheid. De term wijsheid verwijst naar de wijsheid die in de levensbeschouwelijke tradities gevonden kan worden, zowel in de zin van levenskunst als de contemplatieve wijsheid. Ik baseer dit begrip op het Hebreeuwse woord voor kennen (*yādā'*) dat kennis en wijsheid inbedt in een relatie. Met dit begrip suggereer ik niet dat theorie niet zou passen binnen geestelijke verzorging, maar wil ik het inbedden in een breder verstaan van kennis.

Een derde denkrichting heeft betrekking op de waarde van levensbeschouwelijke perspectieven voor de ontwikkeling van het vak. In de literatuur (en praktijk) staat het hebben van een levensbeschouwelijke identiteit vaak

in een slecht daglicht, omdat het bijvoorbeeld de beschikbaarheid voor cliënten van andere achtergrond in de weg zou staan. Ten gevolge daarvan speelt de levensbeschouwelijke identiteit van geestelijk verzorgers een onbewuste rol in de begeleiding. In plaats van levensbeschouwing te beschouwen als een bedreiging van de beschikbaarheid, biedt het begrip van het postseculiere de mogelijkheid om de relatie tussen beschikbaarheid en identiteit te herijken. In hermeneutische zin is het erkennen van de eigen positie en verstaanshorizon immers voorwaarde om de ander te kunnen verstaan. Waar de *zeggenschap* en autoriteit van de eigen tradities inderdaad niet meer vanzelfsprekend gedeeld worden in de hedendaagse samenleving, biedt de idee van geestelijke verzorging als postseculiere professie de ruimte om verhalen, rituelen, liederen, etc. uit levensbeschouwelijke tradities in te zetten op basis van hun mogelijke *zeggingskracht*. Door deze levensbeschouwelijke perspectieven te integreren in het verstaan van de professionaliteit van geestelijk verzorgers, kan dit de levendigheid en geestkracht van geestelijke verzorging versterken.

Aanbevelingen en vervolgonderzoek

In dit onderzoek blijkt dus dat deelname aan onderzoek doen van meerwaarde is voor de praktijk van geestelijke verzorging. Het expliciet verbinden van theorie en praktijk en het leren om op basis van observaties hun werk te beschrijven draagt bij aan meer sensitiviteit voor de cliënt en hun eigen handelen, en verhoogt de bewustwording van eigen keuzes in de begeleiding. Het blijkt bovendien dat een groot deel ook meer plezier in en motivatie voor hun werk ervaart. Hoewel niet iedere geestelijk verzorger ook onderzoeker hoeft te worden is het aan te raden om geestelijk verzorgers in hun opleiding onderzoeksvaardigheden aan te leren en deze te integreren in de eigen praktijk.

Een tweede aanbeveling is dat de beroepsgroep na zal moeten denken over de centrale waarden die ze nastreeft. Het hebben van een eigen oriëntatiekader helpt immers om het eigen handelen te sturen, te weten wat je wel of niet moet doen en om het eigen beroep ook te communiceren aan anderen. Ik pleit hiermee niet voor uniformiteit in het vak. Juist de levensbeschouwelijke pluriformiteit kenmerkt het vak, maar is wat mij betreft eerder beginpunt dan eindpunt van het gesprek. Dit sluit aan bij een derde voorstel, om de inhoud van deze tradities explicieter in te brengen in de dialoog over het vak. Nu komt levensbeschouwing vaak ter sprake vanuit de vraag naar de meerwaarde van een 'ambtelijke binding' of in het kader van het veranderende levensbeschouwelijke landschap. Hoe relevant deze discussies ook mogen zijn, ze zien levensbeschouwing vooral als een 'positie' en een coherent geheel, zonder de rijke en diverse inhoud ervan te beschouwen.

Het zou goed zijn als geestelijk verzorgers in intervisie niet alleen vanuit een algemeen intervisiemodel reflecteren, maar expliciet ook doordenken welke rol hun eigen levensbeschouwing en bijbehorende normativiteit in de begeleiding speelt.

Tot slot stel ik voor dat in de beroepsgroep, maar ook in het onderzoek naar geestelijke verzorging, meer rekening gehouden wordt met de diversiteit van het werkveld. De verschillende werkvelden en levensbeschouwelijke stromingen worden niet in gelijke mate gerepresenteerd in onderzoek en beroepsgroep. Dat vraagt ook dat minderheden een actieve rol op zich nemen als het gaat om onderzoek en professionalisering, om ook hun stem te vertegenwoordigen.

Gedurende de vier jaar van onderzoek heb ik het onderwerp vanuit verschillende invalshoeken kunnen bestuderen. Niet alleen gebruikte ik meerdere methoden (observatie, interviews, enquête, focusgroepen), ook gebruikte ik diverse theoretische invalshoeken (leertheorieën, sociologie, filosofie en theologie). Toch blijven sommige aspecten in het onderzoek onderbelicht, die meer aandacht verdienen. Als eerste noem ik hier het perspectief van de cliënt. Volgens mijn verstaan van professionaliteit is deze altijd gericht op het goede voor de cliënt. Toch staat de cliënt nu niet centraal in deze studie. Dat had te maken met allerlei methodische redenen die ik verantwoord heb in Hoofdstuk 4. De cliënt was weliswaar niet afwezig, maar kwam vooral in indirecte zin in beeld, namelijk via het perspectief van de geestelijk verzorgers. Ik raad aan dat in vervolgonderzoek de relatie tussen de professionaliteit van geestelijk verzorgers en de ervaringen van cliënten meer op elkaar betrokken worden. Zo blijft de professionaliteit van geestelijk verzorgers geen eiland, maar blijft zij in verbinding met de noden en ervaringen van cliënten.

Een andere vervolgstap kan zijn om de veranderde professionaliteit niet alleen via de ervaring van geestelijk verzorgers te begrijpen, maar om deze op meer directe wijze te onderzoeken. Dit kan mogelijk helpen om duidelijker ijkpunten te ontwikkelen voor de professionaliteit van geestelijk verzorgers. Specifieke aandacht voor één levensbeschouwelijke traditie biedt dan ook de mogelijkheid de professionaliteit in meer normatieve zin te bespreken. De bevindingen en concepten uit deze studie kunnen een goede basis vormen voor dit vervolgonderzoek.

Conclusie

Met deze studie hoop ik een bijdrage te leveren aan de professionalisering van geestelijke verzorging, zowel in Nederland als in andere contexten. Ik heb dat gedaan door te laten zien hoe deelname aan empirisch onderzoek bij kan dragen aan de professionaliteit van geestelijk verzorgers, door hun

waardeoriëntatie te verstevigen, hun expertise bewuster te maken en hun positionering te verduidelijken. Tegelijk heb ik laten zien dat ook niet alles van onderzoek verwacht mag worden, maar dat ook waarden, wijsheid en levensbeschouwelijke tradities nodig zijn om het vak te bezielen. In dit onderzoek heb ik beide willen doordenken. Ik hoop daarom dat deze studie zijn weg zal vinden in de beroepsgroep, zowel als geheel als bij haar individuele leden door geestelijk verzorgers te stimuleren hun waarden en kennis te expliciteren en articuleren. Niet zozeer om te bewijzen hoe mooi het vak is, maar vooral zodat geestelijk verzorgers hun cliënten in kwetsbare situaties kunnen begeleiden in kwesties van zingeving en levensbeschouwing. Want daar ligt de ziel van geestelijke verzorging.

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APPENDICES

Appendix 1.1

Format of the CSP

PHASE 1. DESCRIPTION Chaplain/Submitter

Abstract

Provide in a few sentences a brief narrative of what the case study is about, e.g.:

- *Who was the client? What was the setting? What is the subject or problem?*
- *How did the chaplaincy care take form? Was there a significant outcome or noteworthy characteristic?*
- *What was the reason for selecting the case for description?*

1. **Background variables of the person(s) in question**

Sex / Age / Living situation / Children / Education / Occupation / Religious or world view background / Present religion or world view / Diagnosis/Needs / Department / Size of organization / Size and composition of chaplaincy team

2. **Background & context**

- a. Context: setting; institutional and physical surroundings.
- b. Occasion for contact: client request, professional referral, chaplain initiative, or otherwise, including prior knowledge of the chaplain.
- c. Person(s) in care: client, client system, relevant biographical information.
- d. Chaplain: age, sex, education and training, position, cultural and faith background, experience, profile professional position, other relevant antecedents, preferences.
- e. Other parties involved: who and in what manner?
- f. Informed consent? In what manner was it received? If not possible, why not?
If in written form, include as appendix.
- g. Appendices: Number? Names?

3. **Accompaniment process**

- a. Initial contact, introduction, reason for contact

- b. Exploration of the question or situation: anamnesis, assessment, assessment instruments.
- c. Clarification of the question or situation: analysis, pastoral or spiritual diagnosis, models used.
- d. Physical observations (especially non-verbal aspects): mimicry, motoric movement, intonation, appearance, posture, eye-contact, manner in which client made contact, moods, emotional expressiveness, etc.
- e. Interactions, interventions, responses, including moments of choice, intuitions and key decisions by chaplain.
- f. Chaplaincy care plan and appointments.
- g. Outcomes, results, effects:
 - sense observations of posture, attitude and behavior;
 - reports of effects by client, client system or other professionals (caregivers);
 - degree to which intended goals (e.g. bereavement processes, new perspective, improvement of relations, etc.) were realized.
- h. Important experiences of the client and/or chaplain, or other important aspects, not yet mentioned.

4. **Communication on the case**

- a. Reporting, charting, (interdisciplinary) meetings; coordination.
- b. Evaluation with any or all parties involved.

5. **Reflections and feedback**

- a. Reflections by the chaplain.
- b. Feedback on (the description) of the care process from the client or someone from the client system.
- c. Feedback on the description from one or more other professional/caregiver(s) who had contact with the client.

6. **Summary**

- a. What has the chaplain done, or intentionally not done (interactions, interventions, approaches)?
- b. Why and for what reasons (intentions, motivations, theoretical reasons)?
- c. What goal or goals did the chaplain have (purposes)?
- d. What was the effect (results, outcomes)?

PHASE 2. **EVALUATION Case Studies Research Community**

7. **Observations on the description (*maximum of 20 minutes*)**

- a. Clarification. Informative questions.
- b. General comments.

8. Dimensions of meaning, faith and world views

- a. What kind of *existential* experiences or questions are central to the case study?
- b. Are there *spiritual* needs, desires or perspectives that play a role?
- c. Are there *ethical* issues that play a role?
- d. In what ways do *esthetical* aspects play a role?

9. Relation of theory and practice

- a. In what manner, i.e. with the help of what kind of approaches or methods, was care provided?
- b. What role does the faith or world view of the client, the chaplain and/or the context play in the case?
- c. What use was made, explicitly or implicitly, of theories?
- d. How did the theories work in practice, and/or what reflection on theory is possible from the viewpoint of the case in question?

10. Goals and outcomes

- a. What is the result or effect? How can that be ascertained?
- b. What was the intention of the chaplain?
- c. Was there congruency or discrepancy between (a) and (b)? What is its significance?

11. Reflection on the analysis in the research community

- a. Did critical issues arise for further discussion or research?
- b. Are there notable observations on the discussion in the research community?

12. Brief summary by the research community

- a. What has the chaplain done (interactions, interventions, approaches)?
- b. Why and for what reasons (intentions, motivations, theoretical reasons)?
- c. What was the effect (results, outcomes)?
- d. What can be said retrospectively on the reasons for selection of the case study? What type of case study is it?
- e. What would be a good title of the case study?
- f. What suggestions emerge for good practices: examples, criteria, challenges?

Appendix 4.1

Observation Form

<i>Location:</i>		<i>Date</i>
<i>Name:</i>		<i>Time and duration:</i>
<i>Research Community:</i>		
	Descriptive notes	Reflective notes
Interactions		
Role of the chaplain		
Professionalism		
Values		
Expertise		
Positioning		
My role as observer		
<i>Six tensions</i>		
Proximity-Distance		
Person-Protocol		
Intuition-Knowledge		
Activity-Passivity		
Equality-Inequality		
Sanctuary-Integration		
Other remarks		

Appendix 4.2

Qualitative Data Documents

Participant Observation

File name	Date
part.obs.1	18 September 2018
part.obs.2	1 October 2018
part.obs.3	1 October 2018
part.obs.4	2 October 2018
part.obs.5	8 October 2018
part.obs.6	7 February 2019
part.obs.7	18 February 2020

Interview

File name	Date	Duration
Ivan1	28 January 2019	1:26 hrs
Eline1	5 February 2019	1:35 hrs
Quinten1	12 February 2019	1:35 hrs
Marijn1	15 February 2019	1:39 hrs
Simone1	15 February 2019	1:38 hrs
Maaike1	19 February 2019	1:53 hrs
Simone2	4 October 2019	2:00 hrs
Quinten2	15 October 2019	1:46 hrs
Marijn2	18 October 2019	1:38 hrs
Maaike2	1 November 2019	1:44 hrs
Eline2	22 November 2019	1:41 hrs
Ivan2	17 February 2020	1:35 hrs

Member check

File name	Date	Duration
MemberCheckMaaike	22 May 2020	1:00 hrs
MemberCheckQuinten	28 May 2020	1:51 hrs
MemberCheckMarijn	29 May 2020	0:44 hrs
MemberCheckEline	2 June 2020	1:00 hrs
MemberCheckSimone	12 June 2020	0:49 hrs
MemberCheckIvan	16 June 2020	0:50 hrs

Additional interview

File name	Date	Duration
Sandra3	8 July 2020	1:55 hrs
Loek3	9 July 2020	1:26 hrs
Blaise3	25 September 2020	1:24 hrs

Focus Group Interview

File name	Date	Duration	Participants
FocusGroupMentalHealth	16 April 2021	1:44 hrs	6
FocusGroupHospital	19 April 2021	1:47 hrs	8
FocusGroupMilitary	19 April 2021	1:03 hrs	2
FocusGroupElderlyCare	22 April 2021	1:51 hrs	5
FocusGroupPrison	26 April 2021	1:52 hrs	8
FocusGroupMixed	29 April 2021	1:49 hrs	6

Appendix 4.3

Interview Guides

The main questions of the interview guide consisted of the following questions:

Interview guide 1

I. Profile

1. How long have you been a chaplain?
 - a. What was your path to chaplaincy?
 - b. How did you learn the trade?
2. How would you characterize yourself as a chaplain?
 - a. Do you have an image to symbolize that?
 - b. Where do you find inspiration/motivation/meaning?
3. According to you, what is good chaplaincy about?
 - a. Role of worldview
 - b. Role of knowledge
 - c. Values
 - d. Positioning
 - e. Goals

II. Practice

4. If I would see you working as a chaplain, describe what I would see.
 - a. Goals
 - b. Knowledge
 - c. Interplay
 - d. Tools
 - e. Spirituality

III. Participation in the CSP – research community

5. What was your motivation to participate in the project?
 - a. Did it meet your expectation/did it change?
6. How do you experience your participation in the CSP? (including changes through time)
7. You are called a researcher and a chaplain in the CSP. How do you experience the combination of both?
 - a. Did you have previous experience in conducting research?

- b. How do you experience working with a format in the research community?
- c. How do you experience speaking from the third-person perspective?
- d. How would you characterize 'research' in the CSP?
- 8. Has participation in the CSP affected your daily work?
 - a. Can you tell me about a moment in which you remembered something from the CSP during your practice as a chaplain?
 - b. Can you tell me about a moment in the CSP in which you gained a different insight into your practice?
- 9. In the professional group, research is regarded as a professionalization. How do you think about that?
- 10. Is there anything you want to add, that we did not discuss?

Interview guide 2

Besides the specific questions for each respondent, I formulated several generic questions for each respondent:

- 1. Last time, you told me about how you characterize yourself and what you think good chaplaincy is about. It provided a rich view on your work. In fact, that is all about your professionalism. If you would explain that to a colleague, what would you say to be your professionalism?
- 2. You are now at three-quarters of the project. How did you experience the last period in the CSP?
 - a. What did you learn?
 - b. Have you started to think new of your profession?
 - c. Is there something that has changed in what is important to you?
 - d. Did you adapt your method of working by what you have learned?
 - e. Was there any critical inquiry about your practice?
- 3. You are working with a format. Last time, you told me about your experience (paraphrasing that experience). Can you tell me something more about working with the format?
 - a. What was the most helpful to you? How did you notice that?
 - b. In your view, does the format help you to get a good picture of your work?
 - c. Where do you think the format has shortcomings?
 - d. What was most annoying in working with the format?
- 4. I noticed that you used the word 'awareness' several times [paraphrasing how the respondent used it]. It seems to be an important notion to understand your experience. Can you help me to articulate what you have become aware of?

- a. If you could gaze into your mind, what is happening different now?
- b. And what does it imply for you actions?
- c. Do you learn different things than in supervision?
5. When you are aiming for a layer that is 'deeper' or that lies 'behind' in contacts with a client, that layer seems to be hidden. How do you get to that layer?
 - a. How do you relate to this layer yourself?
 - b. How do you address it?
 - c. What do you do, when you have arrived at that layer? (example)
 - d. Does the CSP stimulate you to reach that layer or on the contrary? How (not)?
6. According to the professional standard of the vgvz, chaplaincy is about meaning and worldview. That is also integrated in the format. What do you learn about the content of chaplaincy?
 - a. How do you experience the fourfold distinction of meaning and worldview?
 - b. The distinction intends to assess what is going on in a case? Do you take that distinction along in situations outside the CSP?
 - c. What did you learn about those dimensions?
 - d. Do you discuss those dimensions differently?
 - e. What does your worldview mean to yourself in the conversations with clients?
 - f. What role do your various worldviews play in the analysis of cases in the research communities?
7. Did participation in the CSP affect your relation to or collaboration with the organization?
 - a. Part of the format is that you ask a colleague for feedback. Did you do that?
 - b. How did you experience that?
 - c. Did you ask for feedback before the CSP?
 - d. Would you do it again? Why (not)?
8. Do you see a common thread developing in the research community?
 - a. Do you agree on what good chaplaincy is about?
 - b. Do you recall a moment in which you experienced tension between you view on chaplaincy and how it was discussed in the research community?
9. What is an important critical issue that you take from the CSP?

Appendix 4.4

Additional Interview Scheme

1. How would you describe yourself as a chaplain? Can you give an example of how you work?
2. What was your motivation to participate in the csp?
3. How do you look back upon your participation so far?
4. What competencies or skills did you have to (un)learn to be a researcher?
5. What new things did you learn for your own practice? What do you notice of that in practice?
6. What would a client notice of your participation in the csp?
7. What would a colleague, who is not a chaplain, notice of your participation?
8. One of the reasons to conduct research is to improve the academic underpinning of a profession and thus the legitimation. Does it help you to legitimize yourself in your organization?
9. In the format you are asked to describe your goals, interventions and outcomes. How did you experience describing your work in those terms?
10. Chaplaincy is also about a spiritual dimension, your faith or spirituality and your relation to God or the sacred. What role did that play in the csp? Did you learn something new in that respect?
11. In the interviews so far, many chaplains used the notion 'awareness' in four ways. Let me present these ways to you [via Powerpoint]. Do you recognize one of these forms of becoming aware in the csp? What do you not recognize? Would you like to add another way?
12. Do you see a common thread developing in all cases about what good chaplaincy is about?
13. Did you learn anything new in relation to being present and following a relational approach?

Appendix 4.5

Initial Code Groups

Code groups derived from literature and their sub categories.

Main code groups	Sub code groups
<i>Values</i>	
<i>Expertise</i>	Insight Action Knowledge Tools Attitude Reflection
<i>Positioning</i>	Insight Action Knowledge Attitude Reflection
<i>Miscellaneous</i>	

Appendix 4.6

Reassigned Code Groups

Overview of coding groups and the amount of codes ascribed to them.

Code Group	# codes in the group
'Awareness'	
Making Knowledge Explicit	8
Reflectivity	15
Purposiveness	8
Professional Identity	8
Additional code groups	
Virtues/Conative	10
Influence on the client	12
Influence on personnel/institution	20
New Knowledge/Methods	9

Appendix 4.7

Codes to Variables

	<i>Open questions</i>	<i>Closed questions</i>
Variables (codes)	Items	
Values		
General	Question 16	Question 21e
Purposiveness		Questions 20e, 22a, 22f
Worldviews		Questions 20d, 20g, 21c, 21i, 22d, 24b, 24c, 24d, 24f
Valuing Knowledge/Theory		Questions 19e, 20h, 22b, 22f, 22i
Values-Relation		Questions 19a, 19b, 19c, 19f, 20c, 21e, 22c
Values-Miscellaneous		Questions 19d, 19g, 20a, 20b, 20c, 20f
Expertise		
General	Question 25	
	Question 36	
Knowledge	Questions 40, 41, 26	Questions 22b, 22f, 22i, 27e, 27h, 27n, 27o
Reflectivity		Questions 22i, 27j, 27l, 27m
Purposiveness		Questions 22a, 23b, 27k, 27q
New tools	Question 28	Questions 22f, 27j, 27r, 27u, 28, 35d
Differentiation meaning/world-view		Questions 23a, 27f, 27h, 27r
Discretion		Questions 24c, 27t
Relation		Questions 22c, 27g
Miscellaneous		Questions 27d, 27p, 27s
Professional Identity / Positioning		
Professional signature		Questions 21j, 34e
Normative professionalization		Questions 21c, 21i, 24b, 24f, 27o
Demarcation of the domain	Questions 27, 36	Questions 22g, 23c, 35g, 35m
Worldview Related Learning		Questions 27b, 27c
Focus World View/Meaning		Questions 23a, 23c, 23g
Clear expression		Questions 21k, 24b, 24e, 35a, 35b
Exploring Professional Boundaries		Questions 43h, 43l
Self-confidence/Courage		Questions 21k, 22h
Professional Association		Questions 35c, 35h, 43m
Inspiration		Questions 21a, 21b, 21d, 21h

Influence Organization		
General	Question 32	Questions 32, 34
Occupying space		Questions 23f, 24a, 35e, 35f, 35j, 35m
Team differentiation		Question 35k
Collaboration	Questions 31, 33	Questions 22e, 23e, 23f, 23h, 31, 33, 35i, 35l
Asking feedback		Question 23d
Influence client	Question 26	
Research Skills		
Experience		Question 4
Ethical (impact client)		Questions 11, 12
Identification		Questions 7, 8, 9
Difficulty		Questions 7, 8, 10
Most Important Part		Questions 17, 18
Research Literacy		Question 30
Validity		Question 14
	Question 15	
Exploration on new themes		
Presence		Question 27g
Motivation		Question 2
Most Important Lessons	Questions 16, 26	
Confirmation/Transformation	Question 29	Questions 21, 27a, 29

* The scales are derived from the code groups, the variables from the codes and the items from the quotations of qualitative study. Some of the variables are generated based on literature as they were missing themes in the interviews

Appendix 4.8

Survey Questions and Measures

Your participation in the CSP

The following questions are about your participation in the Case Studies Project. Some of the questions appeal to your memory. When a question is too difficult to answer, choose the answer that accords mostly with what you want to answer. At the end of the survey you can return to the issue.

In the survey, the word client is synonymous with patient/resident/soldier/prisoner/etc. The word professional refers to other professions than the chaplain.

1. Are you participating in the CSP from the first meeting of the Research Community?
 - Yes
 - No, since...

2. What was your motivation to participate in the CSP? (multiple answers possible)
 - To contribute to knowledge about the profession
 - To improve the care for clients
 - To reinforce the legitimation of the profession
 - To conduct research
 - To learn from how other chaplains work
 - To think together about the profession
 - To learn new methods and theory
 - To search for the essence of the profession
 - To receive inspiration
 - To improve my own actions
 - To gain more insight into important themes to clients
 - To gain more insight in the effect of chaplaincy on clients
 - Other, i.e....

- *3. To what extent does the CSP meet that expectation?

<i>Not at all</i>	<i>Hardly</i>	<i>Somewhat</i>	<i>Mostly</i>	<i>Completely</i>
-------------------	---------------	-----------------	---------------	-------------------

*4. Did you have affinity with academic research in your career before?

- No.*
- Yes, I conducted research before.*
- Yes, I participated in a study before.*
- Yes, I prepared a study before, but it did not develop any further.*
- Yes, I thought along with the design of a study before.*
- Yes, I am preparing a PhD-study.*
- Yes, other, i.e. ...*

*5. I am participating in the research community:

- Military*
- Prison*
- Mixed*
- Mental Health*
- Elderly Care*
- Hospitals*

*6. How often did you submit a case study?

- 0*
- 1*
- 2*
- 3*
- 4*
- 3*

*7. To what extent would you call yourself a (academic) researcher?

Not at all Hardly Somewhat Mostly Completely I don't know

*8. In the CSP chaplains and academic researchers are involved. How do you regard your role as chaplains in the project? (choose what applies the most)

- We are informed about the project.*
- The researchers ask for our opinions and knowledge, they decide subsequently.*
- We think along with the researcher in the development of the project and possible adaptations.*
- We have a role that is equal to that of the researchers.*
- We as chaplains set the agenda, the researchers support that.*

Can you explain your answer?

*9. Do you regard 'conducting research' as one of the competencies of a good chaplain?

- Yes*
- No*

*10. What did you experience the most difficult in conducting research?
(Choose at most two answers)

- Working with a format.*
- Describing one's practice precisely and concretely.*
- Interactie in the group.*
- Analyzing my own case.*
- Staying aware of my own implicit premises about the profession.*
- Applying the four dimensions of meaning (existential, spiritual, ethical and esthetic).*
- Connecting theory to a case.*
- Speaking in the third-person.*
- Time investment.*
- Bracketing my own premises about good chaplaincy care.*
- Asking informed consent.*
- Asking for feedback from colleagues.*
- Other, i.e. ...*

Vragenlijst deelname Case Studies Project
Please explain your answer.

*11. Did you allow a client or neighbor to read the case?

- Yes.*
- No.*

*12. Did you share your case with another involved professional?

- Yes.*
- No, there were no others involved in the case.*
- No, I chose not to share my case, because...*

*13. Do you have the impression that your research community came to a shared vocabulary about chaplaincy?

- Yes.*
- No.*

Can you give an example?

*14. Do you have the impression that the cases in your research community are representative for the one-to-one contacts in your context?

- Yes.*
- No.*

*15. What did you miss in the Case Studies Project?

Influence on practice

The following part is the main part of the survey, in which it is focused on the possible influence of the CSP on your practice. Please, choose the answer that applies the most to you.

*16. What is the most important that you have learned in the Case Studies Project? (Give an example or explain your answer in several sentences).

*17. With regard to the descriptive part of the format, what element was the most helpful for you?

- Background and context*
- The verbatim / transcription of the care process*
- Description of the care process: goals, interventions, outcomes*
- Reflections from the chaplain, client and other professionals*
- Other, i.e. ...*

*18. With regard to the evaluative part of the format (in the research community), what element was the most helpful for you?

- Observations and clarification*
- Analysis of the existential, spiritual, ethical and aesthetic aspects of a case*
- Description of practice and theory*
- Outcomes and goals*
- Reflection on the discussion in the research community*
- Summary and choosing a title*
- Other, i.e. ...*

The following questions are about the perceived impact of your participation in the CSP on values that might play a role in your contact with clients.

*19-20. With respect to the following values, please indicate two things for each item: How important this was before you participation in the CSP (Green) and how it is in the present situation (blue)? Please give one answer for each color.

	Not important at all	Hardly important	Somewhat important	Very important	Extremely important	Less important	Equally important	More important
Authenticity of the chaplain								
Equality between client and chaplain								
Recognition of the client								
Flexibility of the chaplain								
Theoretical Knowledge								
Empathy for the client								
Curiosity								
Being open-minded								
Religious / Professional Confidentiality								
Setting Objectives								
Sanctuary								
The role of worldview in the care process								
Working with methods								

Please explain what you regard the most important, changed value.

*21. Indicate to what extent the following aspects are changed for you as a result of the CSP.

As a result of my participation in the CSP has...

	Greatly decreased	Decreased	Remained the same	Increased	Greatly increased
My inspiration					
My delight in work					
Insight in how my norms and values color my practice					
My motivation for my work					
My ideals as a chaplain					
The importance I attach to my relation with the client					
My understanding of the essence of my work					
The extent to which I experience my work as meaningful					
The awareness of the traditions I draw from					
Having a clear image of myself as chaplain					
The extent to which I experience my work as complex					

*25. What impact do you experience from your participation in the CSP on your daily practice as chaplain (*give an example or explanation in several sentences*)?

*26. In what way might that have become visible to a client?

*27-28. The following statements are about the contact between you and your client. To what extent do the following statements apply to you?

As a result of my participation in the CSP...

	Not at all	Hardly	Somewhat	Mostly	Completely	I don't know
My thoughts about the profession are primarily confirmed.						
I learned from other world-view traditions.						
I more easily bring in a story/ thought from another world-view tradition than my own						
I stay closer to the clients' story.						
I seek more often for (scholarly) literature during the care for clients						
I look more often to the client's situation of from the fourfold distinction: existential, spiritual, ethical and aesthetic.						
I work more often following the theory of presence.						
I have read new worldview-related sources (e.g., religious texts, philosophy, et cetera).						
I can better assess what is at stake with a client regarding meaning and worldview						
I ask more questions to the client.						

	Not at all	Hardly	Somewhat	Mostly	Completely	I don't know
I make interventions more purposively						
I am more able to reflect when caring for clients						
I make more notes about a care process						
I am more able to identify the theoretical foundations of my work						
I more easily bring in a story/ thought from my own world-view tradition.						
I understand my client better.						
I look more at the outcomes (effect) of my actions for clients						
I pay more attention to the context of the clients or their loved ones.						
I can go deeper when counseling clients.						
I can make better choices in the care for clients.						
I have acquired new opportunities for action.						

*28. Did you encounter new interventions in the CSP which you possibly use?

- No, I have not encountered new interventions.
- Yes, I have encountered new interventions, but I do not use them.
- Yes, I use the following intervention(s): ...

*29. Did you adapt your method of working as a result of your participation in the CSP?

- No.
- Yes, namely...

*30. Please indicate for each category how often you read this before the CSP (green) and how often you read it now (blue)?

	Seldom to Never	Now and Then	Monthly	Weekly	Daily
Professional literature BEFORE CSP					
Professional literature NOW					
Scholarly literature BEFORE CSP					
Scholarly literature NOW					
Descriptions of practice BEFORE CSP					
Descriptions of practice NOW					
Case Studies BEFORE CSP					
Case Studies NOW					
Meditative texts BEFORE CSP					
Meditative texts NOW					

Please give an example of what you have read for each category (be as precise as possible).

*31. Do you experience any influence of your participation in the CSP on your collaboration with other disciplines concerning a client?

- Yes
- No
- Please, explain your answer.

*32. Do you experience any influence of your participation in the CSP on the way you communicate with other professionals or managers in your organization?

- Yes
- No
- Please, explain your answer.

*33. Did something change in the way you are charting on clients? If so, please explain your answer.

- Yes
- No

*34. Did you take new initiatives in your organization as a result of the CSP?

Vragenlijst deelname Case Studies Project

- *36. Many good practices of chaplaincy are gathered with case studies.
How would you describe the distinctive character of the profession after the CSP?

Vragenlijst deelname Case Studies Project

This is the end of the substantive part.

37. Do you have other remarks that were not addressed above?
Vragenlijst deelname Case Studies Project

Background

Finally, there are some questions to gain insight into your background.

- *38. I am a

- Woman*
- Man*
- Other, i.e. ...*

- *39. My year of birth is ...

- * 40. I followed education in:

- Theology*
- Religious studies*
- Humanistics*
- Other, i.e. ...*

- *41. I completed a masters in 'chaplaincy'.

- Yes.*
- No.*

- *42. I completed the following post academic training (s):

- Clinical Pastoral Education*
- Ethics of Care*
- Contextual Pastoral Care*
- Training for (pastoral) Supervisor*
- Other, i.e. ...*

*43. In how many fields do you work?

- 1
- 2
- 3
- Other, i.e. ...*

*44. In which field is your largest appointment?

- Elderly Care*
- Hospital*
- Prison*
- Mental Healthcare*
- Military*
- Homeless care*
- Primary care*
- Juvenile care*
- Mental Disability care*
- Other, i.e. ...*

*45. Do you have a worldview endorsement:

- No, I have no worldview endorsement.*
- Yes, Protestant.*
- Yes, Roman-Catholic.*
- Yes, Humanist.*
- Yes, Council for Non-Institutionally Endorsed Chaplains*
- Yes, Hindu.*
- Yes, Islamic.*
- Yes, Jewish.*
- Yes, Buddhist.*

46. Since when do you work as a chaplain?

*47. Please indicate whether you are a member/registered in one of the following professional organizations?

	Yes	No
Association of Professional Spiritual Caregivers (VGZV)		
Quality Register for Chaplains (SKGV)		
Register for Chaplains with an Endorsement in Governmental Organizations (RGVZO)		
Dutch Union for Psychologists, Psychotherapists and Social Workers.		
Another professional organization, i.e.,		

Curriculum Vitae

Niels den Toom (Zwijndrecht, 1988) studied theology at Leiden University after he completed his secondary education at Wartburg College in Rotterdam in 2006. He obtained a Master's degree in Divinity and Spiritual care from the Protestant Theological University (PTHU) in Leiden, with a specialization in philosophy of religion and ethics. In 2013 he was ordained as a minister in the Protestant Church in the Netherlands. After his study, he worked in the Protestant congregation of Delfgauw. From 2012-2017 he served as a parttime prison chaplain (Krimpen aan de IJssel), university chaplain (Breda and Maastricht), and healthcare chaplain in a nursing home (Breda). From 2015-2017 he was secretary of the Centre for Prison Chaplaincy Studies, a collaboration of the PTHU and Tilburg University. From November 2017 until February 2022, Niels was a PhD-student at the PTHU in Groningen. Currently, he is an assistant professor in chaplaincy studies at Tilburg University and a chaplain in a nursing home from Thebe (Breda). Niels is married to Mathitja den Toom – van Groningen. Together they live with their three children (Zita, Donna and Wolf) in Teteringen (Breda).

In March 2016 the Dutch Case Studies Project began in which about fifty chaplains participated as co-researchers in collecting practice-based evidence on what chaplains aim for, how they pursue it, and with what results. The chaplain-researchers produced case studies which were discussed collaboratively in research communities which were chaired by academic researchers. The engagement of chaplains in research can be understood from the development in the profession of integrating research into chaplaincy. While it is presumed that research benefits chaplains' practices, so far the impact of research on chaplains' practice had not been studied. Based on mixed-methods (observation, interviews, survey, focus groups), this dissertation describes, analyzes and reflects on the perceived change of chaplains' professionalism as a result of their participation in the Case Studies Project. This practical theological research provides insight in the value of the double role of chaplain-researcher for chaplains' professionalism.

Niels den Toom (1988) studied theology at Leiden University and the Protestant Theological University and has worked as a chaplain. He wrote his dissertation at the Protestant Theological University.

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