

---

**RAAF Chaplaincy Pastoral Care Rehabilitation  
and Providing Sacred Spaces: A Scoping Review**

---

**Ryan J. Torrelli, BHSc**  
**Clare St George, BHSc**  
**Jacqueline Peng, BHSc**  
**Lindsay B. Carey, MAppSc, PhD**  
**Eutichia Drakopoulos, BHSc, MSpPath, CPSP**

**School of Psychology and Public Health**  
**La Trobe University**

Report Completion: 30<sup>th</sup> November, 2020

Borchardt Library,

La Trobe University, Melbourne, Australia

Link: <https://doi.org/10.26181/5fb336b6a9fec>

## Contents

PREFACE.....	3
INTRODUCTION .....	5
METHOD, RESULTS, DISCUSSION.....	6-14
CONCLUSION AND RECOMMENDATIONS .....	15
ACKNOWLEDGEMENTS.....	16
REFERENCES .....	16
APPENDIX 1, 2 & 3.....	19, 20 - 30

---

## PREFACE

This report is an initial exploratory scoping review prepared for Chaplain (SQNLDR) Christine Senini of the Royal Australian Defence Force (RAAF). Support for this report was provided by La Trobe University, Department of Public Health Participatory Field Placement Internship program (PHE3PFP).

### **Organisation/Department:**

Department of Public Health,  
School of Psychology and Public Health  
La Trobe University,  
Melbourne, Victoria, Australia.

### **Referencing System:**

American Psychological Association, 7<sup>th</sup> Edition

**Key Words:** Military, defence members, spiritual care, chaplains, sense of the sacred

### **Access:**

Borchardt Library, La Trobe University, Melbourne, Australia.  
OPAL Link: <https://doi.org/10.26181/5fb336b6a9fec>

**Commencement:** 01 August 2020

**Completion:** 30 November 2020

**Revised:** <https://doi.org/10.26181/5fb336b6a9fec>

---

### **Publication Reference:**

Torrelli, R. J., St George, C.E., Peng, J., Carey, L.B., & Drakopoulos, E. (2020). RAAF Chaplaincy Pastoral Care Rehabilitation and Providing Sacred Spaces: A Scoping Review. PHE3PFP Internship Program. Melbourne: La Trobe University. <https://doi.org/10.26181/5fb336b6a9fec>

### **POC Details:**

Chaplain (SQNLDR) Christine Senini, RAAFSR, Royal Australian Air Force, Australian Defence Force, Canberra, ACT, Australia. Email 1: [Christine.Senini@defence.gov.au](mailto:Christine.Senini@defence.gov.au)

**Dr. Lindsay B. Carey**, MAppSc, PhD., Senior Lecturer and Senior Research Fellow, Palliative Care Unit, Department of Public Health School of Psychology and Public Health, La Trobe University, Kingsbury Drive, Bundoora, Victoria, 3084; Phone: + 61 (03) 9479 8808 Email 1: [lindsay.carey@latrobe.edu.au](mailto:lindsay.carey@latrobe.edu.au)

### **Acknowledgements:**

Appreciation is acknowledged to Ms. Cassandra Wright (Academic Field Placement Supervisor, La Trobe University). Department of Public Health, La Trobe University. Appreciation is also acknowledged to Ms. Rosanna Ripoli, Senior Learning Advisor, Borchardt Library, La Trobe University Melbourne, for her training and assistance.

# RAAF Chaplaincy Pastoral Care Rehabilitation and Providing Sacred Spaces: A Scoping Review

Ryan J. Torrelli, Clare St George, Jacqueline Peng,  
Lindsay B. Carey, Eutichia Drakopolous

Department of Public Health, School of Psychology and Public Health,  
La Trobe University, Melbourne, Victoria, Australia

## ABSTRACT

**Introduction:** This literature scoping review investigated both national and international resources to identify published literature relating to the military and sacred spaces. Furthermore, this report explores the impact and evocation these sacred spaces can have on military personnel/defence members. **Aims/purpose:** This report aims to highlight any existing literature that may assist ADF policy so as to further develop the capability of chaplaincy and the more effective use of their associated facilities. Additionally, the report aspires to produce an overview of how other religions and communities have utilised room design and other elements to create a strong bond and attachment to their sacred sites which may assist the Royal Australian Air Force Chaplaincy service and its pastoral care of military/defence personnel. **Method:** To conduct this scoping review, a modified framework from Arksey and O'Malley (2005) was utilised, which required: (i) identifying the research question, (ii) developing inclusion and exclusion criterion, (iii) identifying relevant studies for study selection, (iv) charting the data, and (v) collating, summarising and reporting the results/key themes. **Results:** Despite the limited amount of literature, there were five key themes that could be identified with respect to the aims of this review, namely: (i) a sense of the sacred/religious, (ii) spirituality, (iii) the role of chaplaincy/chaplains/clergy, (iv) place attachment and (v) room design. **Discussion:** This scoping review identified a number of key elements and divergent ways that communities have created strong sacred spaces to assist the health and well-being of individuals, groups and communities. The ADF should implement one or more, if not all, of these techniques to provide improved sacred spaces for defence members and their families. **Conclusion:** This scoping review and report indicates a number of strategies that the ADF can implement to improve the design of current and future sacred spaces as well as incorporate these practices into policy for the betterment of its military/defence members. Furthermore, this report can be utilised as a template for the ADF to conduct additional research so as to further enhance sacred spaces across the military context.

**Key words:** Military, defence members, Royal Australian Air Force, Chaplains/chaplaincy, spiritual/pastoral care, sacred spaces

## **INTRODUCTION**

At the Royal Australian Air Force Chaplains conference (2020), Chaplain (SQNLDR) Christine Senini, PhD, explained about an infrastructure review into the existing establishment of resources relating to ‘sacred spaces’ within the RAAF; including chaplaincy centres, chapels and other related facilities. In her presentation, Chaplain Senini highlighted ideas on how to make chaplaincy areas adequately “fit for purpose” for defence members and what these spaces should represent (Senini, 2020). Elements such as lighting, furniture, room space were also discussed, coupled with anecdotes that helped emphasise the necessity of having safe and hospitable spaces for defence members.

It has been long acknowledged that a designated sacred space or sacred areas can fulfil a number of roles for Australian Defence members including a sense of community and safety. It has also been well documented that chaplains play a fundamental role in contributing to the wellbeing of defence members through the delivery of spiritual/religious ministry and pastoral care — often utilising sacred spaces to ensure that the pastoral and spiritual needs of defence members are met. The importance of how sacred spaces in the ADF can best be utilised in the future, and to reflect the true meaning behind chaplaincy pastoral care requires further exploration – particularly given substantial changes since the formation of the RAAF (1921). Understanding factors that influence the ‘sense of the sacred’ for defence personnel will assist the RAAF and more broadly the ADF, to provide appropriate facilities that will aid the pastoral care rehabilitation of defence members.

## **PURPOSE**

This report aims to highlight any existing literature that may assist ADF policy so as to further develop the capability of chaplaincy and the more effective use of their associated facilities. This report will consider how room design and other factors best convey a sense of the sacred and a meaningful connection to ‘the other’; more specifically, what signs, symbols, images, style, and objects (in a military context) are indicative of the ‘sacred’ and what spaces are worthy of respect and dedication. Additionally, the report aspires to produce an overview of how other religions and communities have utilised room design and other elements to create a strong bond and attachment to their sacred sites which may assist the Royal Australian Air Force Chaplaincy service and its pastoral care of military/defence personnel.

**METHOD**

A scoping review framework modified from Arksey and O’Malley (2005) was utilised to map the research area utilising a predetermined process of: (i) identifying the research question, (ii) developing inclusion and exclusion criterion, (iii) identifying relevant studies for study selection, (iv) charting the data, and (v) collating, summarising and reporting the results (p. 22). ‘Grey’ literature was found by hand-searching the articles’ references and using that as a method to obtain further research for the review.

**(i) Identifying the research question**

The research question/s was/were developed using the PICO (Population, Intervention, Comparison, Outcome) technique (Fineout-Overholt & Johnston, 2005) (refer to Table 1). The key question for this research report was: “How does infrastructure design best convey a sense of the sacred for defence members?”

**Table 1**

*PICO research question development*

<b>Population</b>	<b>Intervention/ Exposure</b>	<b>Intervention/ Exposure</b>	<b>Comparison</b>	<b>Outcome</b>
Military/ Defence members	Spiritual care/pastoral care	Chaplains	Non-military contexts	What symbols and signs best convey a sense of the sacred

**(ii) Inclusion and exclusion criterion for study selection**

This scoping review will only include articles published in English language and published between the years of 1990 – 2020. Only articles that were deemed relevant to the research topic within mainstream databases will be included (i.e., not religious and theological abstract databases) and only those articles which contain within the title, abstract, article content, the term/s of one or more of the following: (1) spiritual/pastoral care (2) spiritual/pastoral care in the military context, and/or cross-referenced with the key terms (a) chaplain, (b) sacred-space and (c) military. Please refer to Table 2 for additional cross-referenced search terms.

These search terms were created to ensure that articles and other resources were excluded from the scoping review if these did not cite any reference to any of the selected keywords or synonyms. Articles and other resources were also excluded if they were not published in English and were written outside of the years ranging between 1990-2020.

**(iii) Identifying relevant studies**

The PICO strategy (Fineout-Overholt & Johnston, 2005) was utilised to identify specific search elements, synonyms, and key database search terms so as to identify relevant literature (refer Table 2). All available databases were used for this search namely: Medline, CINAHL, ProQuest Central, Google Scholar, PubMed, La Trobe Library and Taylor and Francis Online.

**Table 2**

*PICO element, related synonyms and database search terms*

PICO Element	Synonyms	Database Search Terms
Military/Defence members	• Defence members	Military OR Service* OR Defen?e
	• Serviceman/men	
	• Servicewoman/women	
	• Pilot	
	• Aviator	
	• Troops	
	• Command	
	• Warrior	
	• The Forces	
	• The Services	
Spiritual care/pastoral care/chaplains	• Armed Forces	“Pastoral care*” OR “Spiritual care*” OR Chaplain*
	• Air Force	
	• Pastoral care	
	• Spiritual care	
	• Spirituality	
	• Chaplain	
	• Chaplaincy	
	• Priest	
	• Minister	
	• Preacher	
	• Padre	
	• Madre	
	• Sky pilot	
	• Sin bosun	
	• Devil dodger	
	• Iman	
• Pastor		
• Cleric		
• Vicar		
• Reverend		

- Father
- Nun
- Monk

---

Sense of the Sacred	<ul style="list-style-type: none"> <li>• Sacred Spaces</li> <li>• Religious</li> <li>• Clergy</li> <li>• Secular</li> <li>• Dedication</li> <li>• Environment</li> <li>• Interior Design</li> <li>• Feeling</li> <li>• Impression</li> <li>• Perception</li> <li>• Sensitivity</li> <li>• Awareness</li> <li>• Response</li> <li>• Vibes</li> <li>• Awareness</li> <li>• Liminal</li> <li>• Holy</li> <li>• Blessed</li> <li>• Sanctified</li> <li>• The other</li> <li>• Dedicated</li> <li>• Hallowed</li> <li>• Consecrated</li> <li>• Revered</li> <li>• Special</li> <li>• Divine</li> <li>• Spiritual</li> <li>• Heavenly</li> <li>• Godly</li> <li>• Other-worldly</li> <li>• Mystical</li> <li>• Transcendent</li> <li>• Inspirational</li> <li>• Moving</li> <li>• Uplifting</li> <li>• Supernatural</li> </ul>	<p>Sacred Space*</p> <p>OR</p> <p>Respect</p> <p>OR</p> <p>Colour</p> <p>OR</p> <p>Symbol</p>
---------------------	--	---

---

***(iv) Charting the data***

All articles were then screened for duplicates and relevancy. Details and abstracts of final articles deemed valid for thematic analysis were combined in Appendix B. Additionally, relevant themes based on the findings of each article were determined by agreement between authors. Each theme was identified and numerically coded in Appendix B and were further discussed within the results section.

## RESULTS

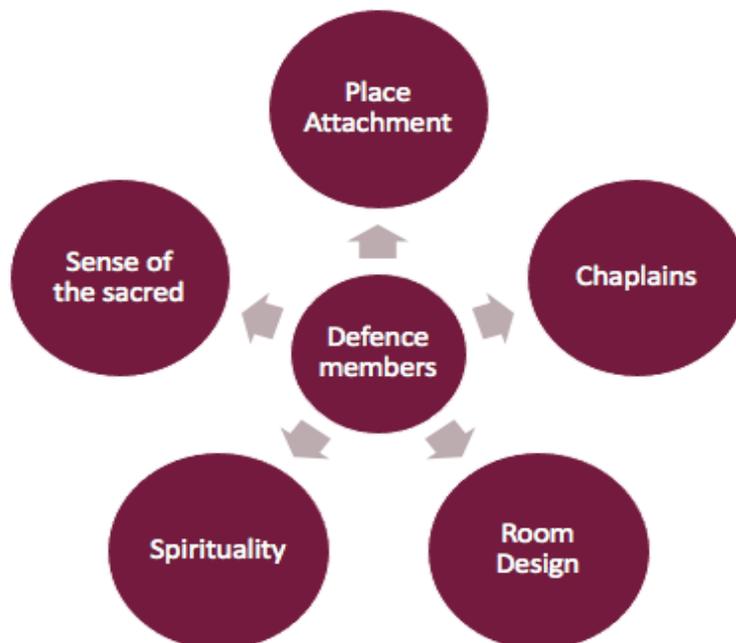
A total of 25 articles were identified from the database academic literature search and manual searching through reference lists (refer [Appendix 1](#)). Included in these 25 articles, were articles noted in the project brief that provided the initial background context with regard to chaplaincy and sacred spaces. These articles were analysed and provided key themes that were thematically coded and further discussed (refer to Table 3).

### *Key themes*

There were five main themes identified within the literature, these were: (i) sense of the sacred/religious, (ii) spirituality, (iii) chaplaincy/chaplains/clergy, (iv) place attachment and (v) room design. Table 3 lists the research authors and the associated themes.

**Figure 1.**

Thematic categories for RAAF Chaplaincy Pastoral Care Rehabilitation and Providing Sacred Spaces



**Table 3**

*Themes identified within the literature*

Author/s (Year)	1	2	3	4	5
Adelstein (2018)	✓	✓			✓
Besterman-Dahan et al (2012)	✓	✓	✓		
Brace, Bailey and Harvey (2006)	✓	✓		✓	
Bryson, Andres and Davies (2020)	✓	✓		✓	✓
Carey and Hodgson (2018)	✓	✓	✓		
Crompton (2013)	✓			✓	✓
Davie (2015)	✓	✓	✓		✓
Dora (2018)	✓	✓	✓	✓	✓
Finlayson (2011)	✓	✓		✓	✓
Finlayson (2012)	✓	✓			✓
Holloway and Valins (2009)	✓	✓		✓	
Kilde (2007)			✓	✓	
Kong (1993)			✓		✓
Kong (2001)			✓	✓	✓
Leibrich (2016)	✓	✓	✓	✓	
Mazumdar and Mazumdar (1993)	✓	✓		✓	✓
Morgan (2010)				✓	
Morgan et al (2016)	✓	✓	✓		
Nieuwsma et al (2014)			✓		
Perriam (2015)	✓	✓		✓	✓
Sadeghi Habibabad et al. (2019)	✓	✓			✓
Seddon et al (2011)	✓	✓	✓		
Senini (2013)	✓	✓	✓		
Silva et al (2005)	✓	✓		✓	
Zimmerman and Weber (2000)	✓	✓	✓		
<b>Total:</b>	20	19	13	13	12

*Note:* Themes are: (i) sense of the sacred/religious, (ii) spirituality, (iii) chaplaincy/chaplains/clergy, (iv) place attachment and (v) room design. Abstracts for each article are provided in [Appendix 2](#).

## Summary of Themes

### *Theme 1: Sense of the Sacred/Religious*

The most common theme identified within the literature could be classified as ‘Sense of the sacred/religious’. The sense of a sacred element relates to any feelings of awe, reverence, respect towards something spiritual/religious. Not too dissimilar to the ‘place attachment’ theme (noted later; Theme 4), the sense of the sacred can be interpreted as a spiritual feeling, associating with the existence of something greater and transcendent (Sadeghi Habibabad et al, 2019, p.6). Other studies have noted the “sense of belonging” (Brace et al, 2006, p.16) when describing the actions of their faith in their dedication to their sacred duty. This theme also extends to the importance of room design, drawing upon the significance of one’s surroundings in strengthening their spiritual world view. Finlayson describes the sense of being ‘home’, using examples of strong community values and a “shared sense of peace and comfort” when entering their sacred space (Finlayson, 2011, p.1173-1174).

### *Theme 2: Spirituality*

The spirituality theme relates closely to the sense of the sacred theme. Spirituality concerns the elements of what encourages a ‘sense of the sacred’ – reverence, awe, engenders peace and tranquillity, and that which contributes to calm and inner reflection. This however may not necessarily apply to those who do not consider themselves spiritual/religious, as some Defence members may have a limited formal understanding of, or connection to, a faith. Nevertheless, the spiritual element does extend beyond any one denomination of faith or creed – Christian, Islam, etcetera – as all faiths have in common key mechanisms of spiritual/religious sacralization (Mol, 1979; Carey et al, 2009).

More specifically for example, Perriam’s (2015) article discusses the spiritual significance that a religious landscape can possess (i.e., it has an associated religious narrative or legend or myth), and what this can do for a person’s understanding of healing and well-being. This was particularly applicable for this report as the article refers to significant spiritual sites such as Lourdes (France), noting that the spiritual dimension of

these places contains therapeutic properties that can lead to the healing of groups of people or individuals (Perriam, 2015, p.20).

### ***Theme 3: Chaplaincy/chaplains/clergy***

The role of a chaplain can vary depending on the setting and context in which they work (e.g., military, hospital, prison, etc.). Yet irrespective of the context, the role can be summarised as providing some form of guidance, support or religious services to whomever may be seeking their chaplaincy service (Senini, 2013, p.1; Carey, 2012). Their role is commonly associated with religious wellbeing, but also extends to matters regarding morale and moral support (Senini, 2013). Another example of the role of the chaplain is explained in detail in a study from Besterman-Dahan et al (2012). The paper describes the role of chaplain acting as a “conduit between mental health care providers and service members who may be hesitant to seek clinical treatment” (Besterman-Dahan et al, 2012, p.1028).

More precisely, the WHO International Classification of Diseases and Health Related Interventions (WHO-ICD-10-AM, 2017), and subsequently the SNOMED-CT codings<sup>1</sup> utilised by the ADF Joint Health Command, have classified the various roles of chaplains into four main categories namely undertaking: (i) spiritual assessment, (ii) spiritual support, (iii) spiritual counselling guidance and education, (iv) spiritual ritual and (v) spiritual care allied health / spiritual comfort management (refer Carey & Gleeson, 2017; [Appendix 3](#)).

It can be argued, purely based on the defined roles of chaplains (as noted above), that providing ritual activities and spiritual comfort management is a key duty of chaplains. Therefore, the provision of sacred spaces for the purposes of rehabilitation, particularly with respect to the mental health, should be a priority.

### ***Theme 4: Place Attachment***

The concept of place attachment has gained more attention in the last 15 years, leading to a further understanding of what it represents. The article by Mazumdar and Mazumdar

---

<sup>1</sup> SNOMED-CT: Systematised Nomenclature of Medical Coding Terms is an extensive health intervention codings system (based upon the WHO-ICD-10AM) and utilised by the ADF Joint Health Command.  
Torrelli, R. J., St George, C.E., Peng, J., Carey, L.B., & Drakopoulos, E. (2020). RAAF Chaplaincy Pastoral Care Rehabilitation and Providing Sacred Spaces: A Scoping Review. PHE3PEP Internship Program. Melbourne: La Trobe University.

examined the emerging ways in which religion through ritual connects people to sacred places/spaces (Mazumdar and Mazumdar, 1993, p.1). The article provides a thorough explanation of place attachment, citing a paper from Low (1992), suggesting “place attachment is more than an emotional and cognitive experience...symbolic relationship formed by people giving culturally shared emotional/affective meanings to a particular space” (Low, 1992, p.165-166). Place attachment can thus play a significant role when broken down into categories, for example, architecture, which can be considerably influential with regard to the appreciation of religious/sacred spaces. This idea can be applied to any sacred space; as religious sites are likely to include iconography, physical objects of significance and images from sacred texts.

An interesting aspect of place attachment is the theory behind its significance, noted in the article from Morgan. Likening the attachment aspect to that of the emotional bond that caregivers provide for infants; in essence regulating their emotional distress and over time which is repeated and strengthened (Morgan, 2010, p.13). A correlation can be made with place attachment and sacred places, with sacred spaces providing connection and emotional regulation, and over time becoming associated with and assisting a person’s emotional state and well-being.

### ***Theme 5: Room Design***

Room design referred in a literal sense to the importance of the space itself, whether symbols are apparent, colour, light, etcetera. In Crompton’s (2013) study, he identifies the common ‘windowless white room’ that has become synonymous with contemporary religious spaces and thus not convey any specific religious expressions – all most to the point of being meaningless (Crompton, 2013, p.474).

An alternative example being from the Adelstein paper, in which she highlighted the importance of the experiences of people who enter a sacred space. The example provided being a medical examination room, despite the “cramped” feel of the room, elements such as a soothing fountain and relaxing music are all in aide of providing a space where her patients feel safe and relaxed (Adelstein, 2018, p.1). Similarly, to the themes of spirituality and place attachment, room design plays a role in the significance of the room itself.

## DISCUSSION

This scoping review identified several ideas that address the sense of the sacred and how room design can be effective with regards to spirituality and pastoral care rehabilitation. The relevant literature surrounding the place attachment theory provided the bulk of the findings. There was only a limited amount of relevant information available on this topic which may have hindered the accuracy or validity of the findings of this report. There was, however, sufficient literature to gauge what can enhance the sense of the sacred sentiment within defence members. It is recommended that the original abstracts for each article are read at Appendix 2.

As mentioned earlier in the report, the place attachment theory involves a strong emotional connection or bond that is built over time. It is worth noting that the theory does have its limitations, with some uncertainty regarding the formation of the bond from childhood to adulthood, and the lack of a systematic explanation in the literature must be acknowledged (Morgan, 2010, p.14). The theory in essence also works ideally for defence members but can be problematic as it would not be feasible for them to be spending large amounts of time in sacred spaces while on duty – although defence members should be entitled to practice their spirituality as necessary. This issue also extends to how communities identify with specific places in a sacred sense (Brace et al, 2006, p.6). Despite these limitations, the important factor of place attachment is embedded in the emotional resonance that defence members can associate with these sacred spaces that help to provide a sense of meaning and purpose particularly during challenging crises.

The study by Finlayson on spaces in Florida provided strong examples of the power of place attachment on adult parishioners, highlighting the comfort and familiarity to their childhood (Finlayson, 2012, p. 106). The same study highlighted the strong impression that imagery and paintings of Jesus and other significant religious events evoked producing strong feelings among church goers.

Similar to other studies used in this report, Kong's (1993) study in the observation of how different religions handle the placing of items and designated prayer areas reinforces elements of the place attachment theory. The examples provided ranged from designated prayer rooms, the setup of altars at the correct height, to avoid looking down upon revered figures, and crosses on walls (Kong, 1993, p.411). The correlation being the respect shown and demonstrated by adhering to the traditional values.

## CONCLUSION AND RECOMMENDATIONS

This report should be considered an exploratory review into the effectiveness of room design in the evocation of a sense of the sacred for defence members. For a more conclusive stance, further extensive research will be required along with additional studies that relate more closely to military elements. Nevertheless, the identified literature within this report highlights a number of important factors that can play a fundamental part in the creation of a desired sacred space that will benefit defence members.

The papers that considered place attachment and room design yielded the most relevant ideas; ranging from the effectiveness of colour choices in Mosques (Sadeghi Habibabad et al, 2019, p.7), to the sense of community and homely feeling that spiritual landscapes can provide (Perriam, 2015, p.24). These findings suggest that there is sufficient evidence for creating environments that invoke a sense of spiritual sacredness.

### *Key recommendations*

There are a number of recommendations that should be implemented as a result of this report. Essentially there needs to be:

- Specified/designated sacred spaces which are contemporary, fit for purpose, separate and unique from other spaces/facilities.
- The utilisation of religious/spiritual imagery that is appropriate to different religious/spiritual faiths or beliefs.
- An adherence to religious values, showing respect and following rules/guidelines in accordance with recognised rituals and practices.
- Further research regarding this topic and the impact of sacred spaces upon defence members.
- Consideration of a consecutive report by Peng, St George, et al (2020), which explores RAAF hospitable spaces that nourish restoration and rehabilitation.

- o O o -

## ACKNOWLEDGEMENTS

The authors would like to express appreciation to Dr. Christine Senini, RAAFSR and Ms. Cassandra Wright, Department of Public Health, La Trobe University, Melbourne.

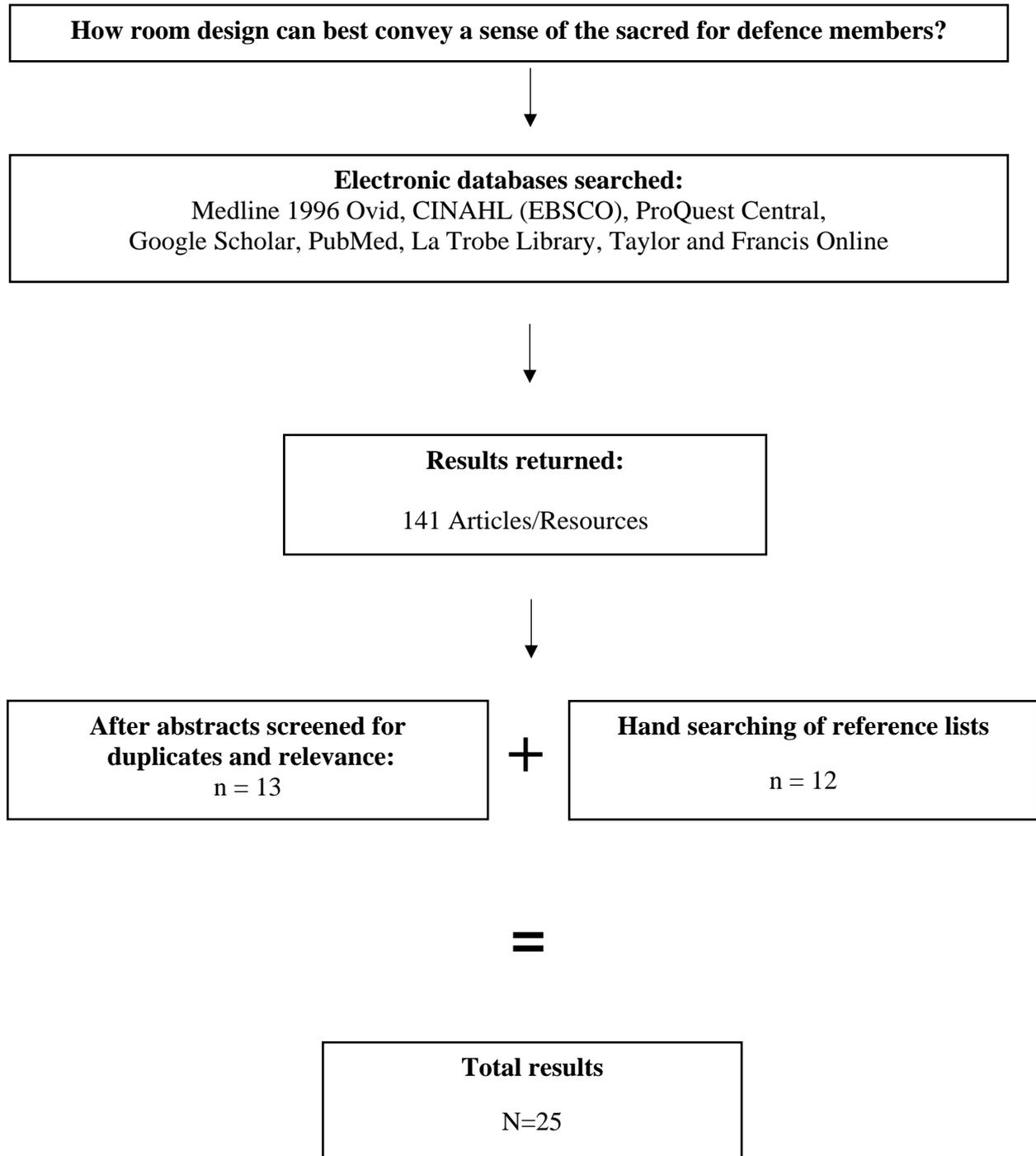
## REFERENCES

- Adelstein, P. (2018). Sacred Space. *Global Advances in Health and Medicine*, 7, 1 – 2. <https://doi.org/10.1177/2164957X17751903>
- Arksey, H., & O'Malley, L. (2005). Scoping studies: towards a methodological framework. *International Journal of Social Research Methodology*, 8(1), 19-32. <https://doi.org/10.1080/1364557032000119616>
- Besterman-Dahan, K., Gibbons, S. W., Barnett, S. D., & Hickling, E. J. (2012). The role of military chaplains in mental health care of the deployed service member. *Military Medicine*, 177(9). 1028 – 1033. <https://doi.org/10.7205/MILMED-D-12-00071>
- Brace, C., Bailey, A. R., & Harvey, D. C. (2006). Religion, place and space: A framework for investigating historical geographies of religious identities and communities. *Progress in Human Geography*. 30(1). 28 – 43. <https://doi.org/10.1191/0309132506ph589oa>
- Bryson, J. R., Andres, L., & Davies, A. (2020). COVID-19 Virtual church services and a new temporary geography of home., *Tijdschrift Voor Economische En Sociale Geografie*, 111(3). 360 – 372. <https://doi.org/10.111/tesg.12436>
- Carey, L. B., Davoren, R. and Cohen, J. (2009). ‘The sacralization of identity: An interfaith spiritual care paradigm for chaplaincy in a multifaith context’. Schipani, D. & Beuckert, L. (Eds). *Interfaith spiritual care: Understandings and practices*. Ontario: Pandora Press. ISBN: 9781926599076
- Carey, L. B., & Hodgson, T. (2018). Chaplaincy, spiritual care and moral injury: Considerations regarding screening and treatment. *Frontiers In Psychiatry*, 9(619). 1 – 10. <https://doi.org/10.3389/fpsy.2018.00619>
- Carey, L.B. & Gleeson, D. (2017). Summary Table of WHO Spiritual Intervention Codings (WHO-SPICs). Melbourne: La Trobe University. [Research Gate](https://www.researchgate.net/publication/317111111).
- Carey, L.B. (2012). The utility and commissioning of spiritual carers. In: Puchalski, C., Cobb, M., Rumbold, M. *Oxford Textbook of Spiritual in Healthcare*. (pp. 397-407). Oxford: Oxford University Press.
- Crompton, A. (2013). The architecture of multifaith spaces: God leaves the building. *Journal of Architecture (London, England)*. 18(4). 474 – 496. <https://doi.org/10.1080/13602365.2013.821149>

- Davie, G. (2015). The military chaplain: a study in ambiguity. *International Journal for the Study of the Christian Church*, 15(1). 39 – 53.  
<https://doi.org/10.1080/1474225X.2014.998581>
- Dora, V. D. (2018). Infrasecular geographies: Making, unmaking and remaking sacred space. *Progress in Human Geography*, 42(1). 44 – 71.  
<https://doi.org/10.1177/0309132516666190>
- Finalyson, C., Mesev, Victor, Deyle, Robert, Pierce, Joseph, & Steinberg, Phillip. (2012). *Spaces of Faith: An Affective Geographical Exploration of Houses of Worship*, ProQuest Dissertations and Theses.
- Fineout-Overholt, E., & Johnston, L. (2005). Teaching EBP: asking searchable, answerable clinical questions. *Worldviews on Evidence-Based Nursing*, 2(3), 157-160.  
<https://doi.org/10.1111/j.1741-6787.2005.00032.x>
- Finlayson, C. C. (2012). Spaces of faith: Incorporating emotion and spirituality in geographic studies. (Report). *Environment & Planning A*, 44(7). 1763 – 1778.  
<https://doi.org/10.1068/a44580>
- Holloway, J. & Valins, O. (2002). Editorial: Placing religion and spirituality in geography, *Social & cultural geography*. 3(1). 5 – 9. <https://doi.org/10.1080/14649360120114107>
- Kilde, J. H. (2007). Space, place, and religious meaning. *Material religion*, 3(2). 277 – 278.  
<https://doi.org/10.2752/175183407X219787>
- Kong, L. (1993). Negotiating conceptions of ‘sacred space’: A case study of religious buildings in Singapore. *Transactions – Institute of British Geographers*, 18(3). 404 – 413. <https://doi.org/10.2307/622464>
- Kong, L. (2001). Religion and technology: refiguring place, space, identity and community. *Area*, 33(4). 342. <https://doi.org/10.1111/1475-4762.00046>
- Leibrich, J. (2016). An introduction to sanctuary: The discovery of wonder. *Health and Social Care Chaplaincy*, 4(2), 207–224. <https://doi.org/10.1558/hsc.v4i2.31044>
- Mazumdar, S., & Mazumdar, S. (1993). Sacred space and place attachment. *Journal of Environmental Psychology*, 13(3). 231-242. [https://doi.org/10.1016/S0272-4944\(05\)80175-6](https://doi.org/10.1016/S0272-4944(05)80175-6)
- Mol, H. (1976). *Identity and the sacred: A sketch for a new-scientific theory of religion*. New York: Blackwell.
- Morgan, P. (2010). Towards a developmental theory of place attachment. *Journal of environmental psychology*, 30(1). 102 – 117.  
<https://doi.org/10.1016/j.jenvp.2009.07.001>
- Morgan, J. K., Hourani, L., Lane, M. E., & Tueller, S. (2016). Help-seeking behaviours among active-duty military personnel: Utilization of chaplains and other mental health service providers. *Journal of health care chaplaincy*, 22(3). 11 – 22.  
<https://doi.org/10.1080/08854726.2016.1171598>
- Nieuwsma, J., Jackson, G., DeKraai, M., Bulling, D., Cantrell, W., Rhodes, J., Bates, M., Ethridge, K., Lane, M., Tenhula, W., Batten, S., & Meador, K. (2014). Collaborating across the departments of veterans affairs and defense to integrate mental health and

- chaplains services. *Journal of general internal medicine*. 29. 885 – 894.  
<https://doi.org/10.1007/s11606-014-3032-5>
- Peng, J., St George, C. E., Carey, L. B., & Drakopoulos, E. (2020). *RAAF Pastoral Care and Hospitable Spaces: Designs that nourish restoration and rehabilitation*. PHE3PFP Internship Program. Melbourne: La Trobe University.  
<https://doi.org/10.26181/5fb1a2892b629>
- Perriam, G. (2015). Sacred spaces, healing places: Therapeutic landscapes of spiritual significance. *Journal of Medical Humanities*, 36(1), 19–33.  
<https://doi.org/10.1007/s10912-014-9318-0>
- Sadeghi Habibabad, A., MahdiNejad, J., Azemati, H., & Matracchi, P. (2019). Using neurology science to investigate the colour component and its effect on promoting the sense of spirituality in the interior space of the Vakil Mosque of Shiraz (Using quantitative electroencephalography wave recording). *Journal of Religion and Health*. 1 – 18. <https://doi.org/10.1007/s10943-019-00937-0>
- Seddon, R. L., Jones, E., & Greenberg, N. (2011). The role of chaplains in maintaining the psychological health of military personnel: An historical and contemporary perspective. *Military Medicine*, 176(12). 1357 – 1361.  
<https://doi.org/10.7205/MILMED-D-10-00124>
- Senini, C. (2013). Munus triplex nauticus kaleidoscope priest, pastor or porthole as the pasotral-liturgical identity of a Royal Australian Navy chaplain. [Semantic Scholar](#)
- Senini, C. M. (2020). DGCHAP-AF Infrastructure review. Canberra: RAAF Chaplains Conference 2020.
- Silva, C., Abrantes, J. L., & Herstain, R. (2005). Linking sacred place preferences with place meaning: A conceptual model of relationship between sacred place motivations and place attachment. *International Journal of Multidisciplinarity in Business and Science*, 4(5). 61-66. UDK: 338.48:159.952.13 <https://hrcak.srce.hr/205482>
- SNOMED-CT. (2017). Systematized Nomenclature of Medicine Clinical Terms. Paddington, London, UK: International Health Terminology Standards Developing Organisation. URL [SNOMED International](#).
- WHO (2017) *Alphabetical Index of Interventions*. The World Health Organisation International Statistical Classification of Diseases and Related Health Problems, Tenth Revision, Australian Modification (ICD-10-AM), Australian Classification of Health Interventions (ACHI) and Australian Coding Standards (ACS) WHO ICD-10-AM/ACHI/ACS. Australian Consortium for Classification Development (ACCD: University of Sydney). Darlinghurst, NSW: Independent Hospital Pricing Authority, p. 235.
- Zimmerman, G., & Weber, W. Care for the caregivers: A program for Canadian military chaplains after serving in NATO and United Nations peacekeeping missions in the 1990s. *Military medicine*, 165(9). 687 – 690.  
<https://doi.org/10.1093/milmed/165.9.687>

**APPENDIX 1**  
**Search Strategy**



## APPENDIX 2

### Literature and Thematic Coding

Article	Author/s (Year), Title	Brief summary	Thematic coding
1	Adelstein (2018)  Sacred Space	A space can be sacred, providing those who inhabit a particular space with sense of transcendence—being connected to something greater than oneself. The sacredness may be inherent in the space, as for a religious institution or a serene place outdoors. Alternatively, a space may be made sacred by the people within it and events that occur there. As medical providers, we have the opportunity to create sacred space in our examination rooms and with our patient interactions. This sacred space can be healing to our patients and can bring us providers opportunities for increased connection, joy, and gratitude in our daily work.	1, 2, 5
2	Besterman-Dahan, Gibbons, Barnett, Hickling (2011)  The Role of Military Chaplains in Mental Health Care of the Deployed Service Member	This research utilized a cross-sectional design secondarily analyzing data from active duty military health care personnel who anonymously completed the “2005 Department of Defense Survey of Health-Related Behaviors Among Active Duty Military Personnel.” Sample for this analysis of Operation Iraqi Freedom/Operation Enduring Freedom deployed mental health seeking service members was N = 447. Religiosity/spirituality and psychological distress experienced by active duty military personnel who sought help from military mental health providers (MH), military chaplains (CHC) or both (CHC & MH) were explored and compared. Greater psycho-social distress seen in the CHC & MH group could be a reflection of a successful collaborative model for mental health care that is currently promoted by the military where chaplains are first line providers in an effort to provide services to those in greatest need and ultimately provide them with care from a trained mental health professional. Research and evaluation of chaplain training programs and collaborative models is recommended.	1, 2, 3
3	Brace, Bailey, Harvey (2005)  Religion, place and space: a framework for investigating historical geographies of religious identities and communities	Despite a well-established interest in the relationship between space and identity, geographers still know little about how communal identities in specific places are built around a sense of religious belonging. This paper explores both the theoretical and practical terrain around which such an investigation can proceed. The paper makes space for the exploration of a specific set of religious groups and practices, which reflected the activities of Methodists in Cornwall during the period 1830-1930. The paper is concerned to move analysis beyond the ‘officially sacred’ and to explore the everyday, informal, and often banal, practices of Methodists, thereby providing a blueprint for how work in the geography of religion may move forward.	1, 2, 4

4	<p>Bryson, Andres, Davies (2020)</p> <p>COVID-19, Virtual Church services and a new temporary geography of home</p>	<p>The COVID-19 pandemic and subsequent lockdown measures implemented by the United Kingdom government from 23 March 2020 led to unprecedented adaptations from individuals and communities including places of worship, their clergy and congregations. This paper through a multi-disciplinary dialogue between human geography and theology explores the interrelations between place, space and the spiritual. It identifies the bricolage mechanisms that were developed rapidly by churches to shift towards providing virtual church services. This was an uncommon practice by Christian denominations in the UK. COVID-19 changed the rules requiring new practices to emerge resulting in a new form of infrasecular space to emerge. Such rapid transformations through the provision of online services and virtual embeddedness blurred the lines between sacred and secular spaces. During virtual services, the minister’s home is temporally linked to the homes of congregants forming an intersacred space. Homes and spaces within homes are transformed into temporary sacred spaces.</p>	1, 2, 4, 5
5	<p>Carey, Hodgson (2018)</p> <p>Chaplaincy, Spiritual Care and Moral Injury: Considerations Regarding Screening and Treatment</p>	<p>Moral injury is a complex trauma related syndrome involving a correlation of biological, psychological, social, and spiritual symptoms that can have substantial impact upon health and well-being. This paper argues for a holistic bio-psycho-social-spiritual approach to moral injury, by including chaplaincy in the screening and treatment of moral injury among actively serving military members and retired veterans. As part of the moral injury treatment process, and in alignment with the World Health Organization’s Spiritual Intervention Codings, a new technique is proposed, “Pastoral Narrative Disclosure” (PND), as a guide for chaplains and others trained in spiritual care to assist those suffering from moral injury.</p>	1, 2, 3
6	<p>Crompton (2013)</p> <p>The architecture of multifaith spaces: God leaves the building</p>	<p>In multifaith rooms people of all faiths, as well as those of no faith, enemies even, time-share a space that takes on one of a set of sacred modalities on a sign outside. Multifaith has become the default form of religious space in hospitals and airports and has introduced sacred space to places like shops, football grounds and offices where none formerly existed. What is the architecture of this new type of universal sacred space? Usually they are mundane spaces without an aura whose most characteristic form is an empty white room. In order not to be meaningful in an inappropriate way they use banal materials, avoid order and regularity, and are the architectural equivalent of ambient noise. The most extreme examples resemble works of conceptual art. The results are sufficiently anti-architectural to suggest that architecture depends upon a particular culture for its existence.</p>	1, 4, 5
7	<p>Davie (2015)</p> <p>The military chaplain: a study in ambiguity</p>	<p>This article looks at the ambiguities in the role of the military chaplain from three points of view. The first considers the nature of the constituency within which the chaplain ministers, paying particular attention to the degree – or otherwise – of secularisation and the reasons for this. The second examines the role of the chaplain in relation to the two institutions which he or she serves (i.e. church and state) and the tensions that emerge as a result. These are articulated in terms of</p>	1, 2, 3, 5

		‘an angle of eschatological tension’. The third is concerned with ‘the roles within the role’ – that is the variety of tasks that make up the role of chaplaincy and the degree to which these are compatible with each other. The significance of theology in the resolution of the ensuing issues is set against diminishing societal resources in terms of religious literacy.	
8	Dora (2018)  Infrasecular geographies: Making, unmaking and remaking sacred space	Debates on the postsecular have been paralleled by a growing body of work on sacred space. Most of this work has generally focused on its ‘making’ and on the ‘unofficially sacred’. Transformations of extant official sites of worship have largely remained out of such debates despite increasing public attention and a burgeoning literature in the humanities. In bringing these processes into geographers’ agendas, this article suggests a shift in focus from postsecular narratives to ‘infrasecular’ geographies, that is, to a spatial paradigm able to capture the complexity and materialities of multi-layered coexistences. Infrasecular geographies are characterized by the contemporaneous co-habitation and competition between multiple forms of belief and non-belief, as well as by hidden layers of collective religious subconsciousness which underpin contemporary Western European societies. Taken collectively, processes of desacralization, desecration and resacralization constitute and express infrasecular geographies. They are tangible manifestations of social and cultural transformations and of transformed attitudes towards sacred space and the sacred itself.	1, 2, 3, 4, 5
9	Finlayson (2011)  Spaces of faith: incorporating emotion and spirituality in geographic studies	Religious experience is highly personal and is often comprised of affectual encounters and emotional responses, both within personal space and through ordained sacred spaces. Expanding on recent geographical research, with the aid of semi structured interviews, this paper explores how personal affect and emotion are experienced by members from two houses of worship. The responses highlight the transformative nature of sacred space and its unique capacity to elicit emotional experiences from participants. Further, this study demonstrates that there is a commonality to spiritual experiences, such as a feeling of peace or a sense of being ‘home’, that cuts across denominational lines, and that these experiences are often spatially grounded.	1, 2, 4, 5
10	Finlayson (2012)  Spaces of Faith: An Affective Geographical Exploration of Houses of Worship	Religious experience is highly personal and is often comprised of affectual encounters and emotional responses, both within personal space and through ordained sacred spaces. Geographers have continually ignored the role of personal experience in developing our understanding of and experience of being in sacred spaces, despite repeated calls for its examination. Additionally, although research into the emotive elements of religious practice has burgeoned in other academic disciplines, these investigations are decidedly lacking in an understanding of the role of space in mediating religious encounters. This research posits that sacred space can, and should, be spatially explored, and that affectual, spiritual encounters can inform our broader understanding of the transformative nature of sacred space. Expanding on recent geographical research, this dissertation seeks to provide a progressive theoretical framework for conceptualizing the affective capacity of sacred space. Traditionally, affect has been conceived of as solely non-representational, and	1, 2, 5

geographic studies of affect have remained distinctly separate from studies of emotion. However, affect continues to be pragmatically engaged in decidedly represent-able ways. Furthermore, the current conceptions of affect and emotion as static and unrelated entities contradicts a humanistic understanding of the two as fluid and linked. Seeking to advance research on these topics, this dissertation postulates that approaching affect from a more-than-representational perspective and understanding affective-emotive spiritual encounters as a cohesive unit would allow for a more complete understanding of the lived religious experience. Building on this theory, this dissertation provides a series of empirical case studies which explore how personal affect and emotion are experienced by members from three houses of worship using semi-structured interviews and participatory observation. This fieldwork was carried out in Tallahassee, Florida in order to allow for an adaptive and in-depth research process, and the three case study locations selected were Saint Paul's United Methodist Church, the Taoist Tai Chi Society, Tallahassee branch, and the Church of Jesus Christ of Latter-day Saints, Tallahassee 5th ward. These locations differ in terms of both the members' religious ideologies and the site's geography. A total of 36 interviews were conducted with members and representatives at each location in order to better understand participants' emotional and affective experiences at these sites. The responses from interviewees highlight the unique capacity of sacred spaces to elicit powerful emotional experiences and inspire affectual-spiritual encounters in participants. Participants consistently felt more peaceful and content when at their chosen place of worship, and they also often likened the feelings of familiarity they experienced with a sense of being "home." In addition, although the particularities of each member's experience predictably varied, there was a commonality to this experience that extended beyond denominational lines. Moreover, this study demonstrates that spiritual experiences are often spatially grounded and can be geographically explored in meaningful ways.

11	Holloway, Valins (2002)  Editorial: Placing religion and spirituality in geography	As Foucault's work demonstrates, a culture cannot understand itself without first understanding its implicit connection and development within the constructs of religious belief and practice. Contemporary culture is born out of religious traditions and the conditions of our knowledge are therefore embedded in religious discourse. The so-called secular space is itself a hybrid of past religious traditions, and in order to understand contemporary culture Foucault recognised (and was fascinated by) the religious influences upon thought and practice. (Carrette 1999: 33)	1, 2, 4
12	Kilde (2007)  Space, place, and religious meaning	In recent years, the critical study of sacred space has staked a new and prominent claim on the landscape of religious studies. One indication of the influence of the subject is seen in the numbers of papers and sessions devoted to it at annual meetings of the American Academy of Religion (AAR), the premier religious studies association in the United States. Between 2003 and 2006, 119 individual papers and thirty- one full sessions on topics related to religious space and place were presented. In 2006 alone, some fifty-one papers appeared on the program. These papers and sessions have been sponsored by dozens of program units, ranging from the Christian Systematic Theology Group and the Latina/o Religion, Culture, and Society Group, to the Buddhism Section and the Religion and Ecology Group. This data eloquently attests	3, 4

		to the growing importance of the study of religious space and place to scholars' efforts to understand religious thought, practice, and experience, across traditions, across time, and across the world.	
13	Kong (1993)  Negotiating conceptions of 'Sacred Space': A Case Study of Religious Buildings in Singapore	In this paper, I approach the study of religious place from a re-theorized cultural geographical stance. Using m Singapore as a case study, I examine the tensions which arise over the meanings and values associated buildings because of the conflict between state hegemony on the one hand and the oppositional meaning religious groups and individuals on the other. I also examine the ways in which individuals negotiate their sacred space in order to cope with changes imposed on their religious places by the state. Primarily, my argument is that conflict is avoided because individuals have found ways of adapting and 'negotiating' the meanings they in buildings. However, there are instances of resistance and I discuss those circumstances where, instead of a resist in both material and symbolic ways.	3, 5
14	Kong (2001)  Religion and Technology: Refiguring Place, Space, Identity and Community	This paper reviews the literature on the religion-technology nexus, drawing up a research agenda and offering preliminary empirical insights. First, I stress to the need to explore the new politics of space as a consequence of technological development, emphasizing questions about the role of religion in effecting a form of religious (neo)imperialism, and uneven access to techno-religious spaces. Second, I highlight the need to examine the politics of identity and community since cyberspace is not an isotropic surface. Third, I underscore the need to engage with questions about the poetics of religious community as social relations become mediated by technology. Finally, I focus on questions about the poetics of place, particularly the technological mediation of rituals.	3, 4, 5
15	Leibrich (2016)  An Introduction to Sanctuary: The Discovery of Wonder	This article is a personal reflection of the author's life and spiritual journey using a number of personal stories. It addresses multiple themes including the concept of sanctuary – what kind of experiences illuminate what sanctuary is, and how we can protect our own inner sense of sanctuary. It also discusses the relationship between mystery meaning and miracle, which can lead to experiences of sanctuary. A former Mental Health Commissioner with the New Zealand Government the author was one of the keynote reflective addresses at the national Spiritual Care Australia Conference held in Melbourne in May 2016. An earlier version of this essay was presented as a paper at the conference.	1, 2, 3, 4
16	Mazumdar, Mazumdar (1993)  Sacred Space and Place Attachment	The aim of this paper is to provide an understanding of the interconnectedness between religion, identity and attachment to sacred spaces. This is done in three parts. First, we provide a general understanding of attachment to sacred spaces, settings and objects and create a typology of attachment to different sacred spaces, from macro to micro, from natural to human-made, based on a brief comparison of several religions. Second, focusing on one part of this typology (attachment to homes), we illustrate the creation, content and meaning of sacred space through a detailed analysis of the Hindu house.	1, 2, 4, 5

		Third, we examine the emergence of place attachment and identity, the ways religion through ritual connects people to places, and how places as settings for sacred behavior and socialization connects people to religion. Finally, by including personal history and auto-ethnography we attempt to 'personalize' environmental psychology.	
17	Morgan (2010)  Towards a developmental theory of place attachment	Place theory offers no explanation of the developmental processes by which place attachment arises. Drawing on recent findings in human attachment theory, this study offers a developmental model of the process by which place attachment emerges from a childhood place experience. A pattern of positively affected experiences of place in childhood are generalised into an unconscious internal working model of place which manifests subjectively as a long-term positively affected bond to place known as place attachment. Qualitative analysis of adult remembrance of childhood place experience provides support for this model and finds important parallels in the developmental processes underpinning place attachment and human attachment as well as some differences.	4
18	Morgan, et al (2016). Help-Seeking Behaviors Among Active-Duty Military Personnel: Utilization of Chaplains and Other Mental Health Service Providers	Military chaplains not only conduct religious services, but also provide counselling and spiritual support to military service members, operating as liaisons between soldiers and mental health professionals. In this study, active-duty soldiers (N 14889) reported help-seeking behaviors and mental health. Using logistic regressions, we describe the issues for which soldiers reported seeking help, then outline the characteristics of those who are most likely to seek help from a chaplain. Of the soldiers who sought help from a chaplain within the previous year, 29.9% reported high levels of combat exposure, 50.8% screened positive for depression, 39.1% had probable PTSD, and 26.6% screened positive for generalized anxiety disorder. The participant's unit firing on the enemy, personally firing on the enemy, and seeing dead bodies or human remains predicted seeing a chaplain. Future research should examine ways to engage soldiers who have had more combat experiences with the chaplain community to address spiritual issues.	1, 2, 3
19	Nieuwsma, et al (2014) Collaborating Across the Departments of Veterans Affairs and Defense to Integrate Mental Health and Chaplaincy Services	Recognizing that clergy and spiritual care providers are a key part of mental health care systems, the Department of Veterans Affairs (VA) and Department of Defense (DoD) jointly examined chaplains' current and potential roles in caring for veterans and service members with mental health needs. Our aim was to evaluate the intersection of chaplain and mental health care practices in VA and DoD in order to determine if improvement is needed, and if so, to develop actionable recommendations as indicated by evaluation findings.	3

20	Perriam (2015)  Sacred Spaces, Healing Places: Therapeutic Landscapes of Spiritual Significance	Understandings of the relationship between space, culture and belief are formative in the experience of seeking healing. This paper examines the relationship between place, healing and spirituality in the context of interdisciplinary perspectives (particularly those of the medical humanities) on healing and well-being. The paper examines places of spiritual significance and their relationship to healing in the ‘uncertain’ quest for alleviation or cure, exploring these thematics in the context of the work on the geographies of ‘therapeutic landscapes.’ Through a discussion of fieldwork at two sites in Perthshire, Scotland, a frame- work is proposed for the investigation of therapeutic sites of spiritual significance, detailing features such as connection, renewal, reproduction, participation, alleviation and expectation. A deeper examination of sites of healing with spiritual significance, it is proposed, has the potential to develop greater understandings of the ways in which people experience illness and well-being.	1, 2, 4, 5
21	Sadeghi et al (2019)  Using Neurology Sciences to Investigate the Color Component and Its Effect on Promoting the Sense of Spirituality in the Interior Space of the Vakil mosque of Shiraz (Using Quantitative Electroencephalography Wave Recording)	The concept of spirituality is full of various and complex meanings; this word is used as scattered in various fields such as religion, architecture, music, painting, literature and astronomy. Achieving spirituality by recognizing the institutionalized abilities in the existence of mankind who is the prominent creature provides the realization of the mission of the servant in front of the goddess on the highest level. Creating distance of today’s mosques’ architectural body from this spiritual dimension is of great contemplation and research, because in all global societies, this issue is considered a value in the everyday life of man and has advanced to the extent that the medical science refers it as a medicine to reach tranquillity. Spirituality and tranquillity are two inseparable categories, and the components of spiritual dimension are considered as the sub-indicators of mental health. In this research, it was tried to analyse the impact of light colour component on creating spirituality sense in a scientific way and introducing the spectra that have more impact on the promotion of spirituality sense in the mosques. The research method was descriptive-analytical in the first stage, and in the second stage, it has been performed as experimental and simulation using quantitative electroencephalography waves (brain map), virtual reality glass tools and 360° simulated images among the statistical population with 14-people sample size (randomly). The analysis of the data extracted from investigating the obtained brain map showed that the colour spectrum of the turquoise according to the analysis in the samples in terms of creating a sense of tranquillity was in the first priority and, respectively, the green, blue, white, yellow, red and black colours had allocated the next priorities to themselves in creating spiritual space.	1, 2, 5
22	Seddon, Jones, Greenberg (2011)  The Role of Chaplains in Maintaining the Psychological	For many hundreds of years, military forces have included chaplains of various faiths. Although these personnel mainly concentrate on providing for the religious and spiritual needs of the armed forces, they also contribute to the mental health of service personnel. This article provides a historical overview of military chaplains, examines their contributions to the psychological health of allied forces in World War I and World War II, and offers an overview of the scope of their present and future mental health related activities. The importance of the relationship between medical officers and chaplains in diagnosing and treating mental health problems is also discussed. We conclude that chaplains are capable	1, 2, 3

	Health of Military Personnel: An Historical and Contemporary Perspective	of contributing significantly to the mental health of armed forces personnel if they are able to do so in informal and collaborative way.	
23	Senini (2013)  Priest, Pastor or Porthole: The Role of a Navy chaplain	This paper will explore what it is that RAN chaplains do and how they do it. It will show how they participate in the organisational mission to ‘fight and win at sea’. It will also seek to demystify some of the understandings surrounding chaplaincy both at sea and ashore. Its aim is to encourage Defence personnel to consider effective military chaplains as an important asset in both reducing and resolving personal, personnel and organisational issues.	1, 2, 3
24	Silva, Abrantes, Herstein (2005)  Linking Sacred Place preferences with place meaning: A conceptual model of relationships between sacred place motivations and place attachment	Sacred places are described as places of creation, devotion and power with a deep emotional meaning that attract people for many reasons. From the literature review, it is accepted that tourism motivation is multidimensional concept. Tourists seek to satisfy not one single need but a number of distinct needs simultaneously. People are attracted and emotional linked to sacred environments. Sacred places offer a range of psychological, spiritual and personal benefits providing potential affective link with tourists. Place-attachment influences what individuals see, think and feel about the place and therefore includes emotional and symbolic expressions. People develop a sense of belonging, identity, and dependence to certain places that visit or live and so place-attachment is a multidimensional construct that incorporates two dimensions that have recently been applied to tourism area: (1) Place-dependence that represents the functional dimension and is described as visitors’ functional attachment to a particular place and their awareness of the uniqueness of a setting; (2) Place-identity which is the symbolic dimension and refers to the connection between a place and one’s personal identity and contains both cognitive and affective elements. An extensive literature review focusing on the concept of place-attachment and motivations provide a framework which allows assess the emotional and functional bounds that tourists could have to sacred places. Insights from an empirical study of 300 tourists in Fátima (Portugal), Santiago de Compostela (Spain) and Jerusalem (Israel), indicate that the multi-dimension scale incorporates three motivations dimensions to visit sacred places as tourism destinations: Faith, Identity and Appealing. The focus of this article is to explore the relationship between these motivations with place-attachment, by summarizing, systemizing and discussing these distinct dimensions. The results could have potential practical implications for sacred destination’ planning, marketing and management, promoting their own differentiating and unique features that attract tourists and involve emotionally tourists with these settings.	1, 2, 4

---

25	<p>Zimmerman, Weber (2000)</p> <p>Care for the Caregivers: A program for Canadian Military Chaplains after Serving in NATO and United Nations Peacekeeping Missions in the 1990s</p>	<p>The Mental Health Department of the Canadian Forces Support Unit (Ottawa) developed the Care for the Caregivers program to help participants deal with stressful events experienced directly or vicariously from the NATO and United Nations military missions of the 1990s. The program was developed after complaints of post-deployment stress were received from various military care providers. The objectives were to improve the skills of support personnel and to reduce the distress that some caregivers experienced. Thirty-one chaplains who had been exposed to stressful military operations participated in five workshops. These educational 4-day small-group workshops covered topics such as post-traumatic stress disorder, vicarious traumatization, coping techniques, spirituality, self-care, and family issues. An adult education model was chosen to encourage dialogue. Outcomes included reports of professional and personal benefits, requests for additional programs, local education initiatives, and referrals to mental health professionals. Having met its objectives, the program has become a normal concluding part of stressful deployments.</p>	1, 2, 3
----	--	---	---------

---

## APPENDIX 3



Department of Public Health  
Melbourne Campus, Victoria, Australia

### Spiritual Care Intervention Codings<sup>(1, 2)</sup>

#### Summary Table (WHO-ICD-10-AM/ACHI/ACS, July, 2017)<sup>(3)</sup>

IBN	Procedure Code	Spiritual Care Intervention Descriptor
1824	96186-00	<b>Spiritual Assessment</b> – Initial and subsequent assessment of wellbeing issues, needs and resources of a client. This intervention can often lead to other interventions. Includes: informal explanatory dialogue to screen for immediate spiritual needs including religious and pastoral issues and/or the use of a formal instrument or assessment tool.
1869	96086-00	<b>Spiritual Counselling, Guidance or Education</b> – An expression of spiritual care that includes a facilitative in-depth review of a person's life journey, personal or familial counsel, ethical consultation, mental health, life care and guidance in matters of beliefs, traditions, values and practices.
1915	96187-00	<b>Spiritual Support</b> – Spiritual support is the provision of a ministry of presence and emotional support to individuals or groups. Includes: Companionship of person(s) confronted with profound human issues of death, dying, loss, meaning and aloneness, providing emotional support and advocacy, enabling conversations to nurture spiritual wellbeing and healing, establishing relationships and hearing the person's narrative.
1915	96240-00	<b>Spiritual Ritual</b> – All ritual activities both formal and informal. Includes: Anointing, blessing and naming, dedications, funerals, meditation, memorial services, private prayer and devotion, public and private worship, rites, sacraments, seasonal and occasional services, weddings and relationship ceremonies.
1916	95550-12	<b>Allied Health Intervention – Spiritual Care (Generalised Intervention)</b> [Includes: Any spiritual care intervention undertaken that is not specified or not elsewhere classified].

**Notes:** (a) IBN = Intervention Block Number; (b) Tabular listings previously classifying 'pastoral care' or 'religious' interventions are indexed under the above 'spiritual care' procedural codes.

**(1) Summary Table Collated by:** Carey, L.B., & Gleeson, B. (2017) Spiritual Care Intervention Codings – Summary Table. Palliative Care Unit and Health Information Management, Department of Public Health, La Trobe University, Melbourne, Australia.

**(2) Acknowledgements:** Australian Consortium of Classification Development - Consortium partners: (i) The University of Sydney National Centre for Classification in Health, (ii) Western Sydney University, (iii) KPMG: Klynveld Peat Marwick Goerdeler, Amstelveen, Netherlands.

**(3) References:**

(i) WHO (2017a) *Alphabetical Index of Interventions*. The World Health Organisation International Statistical Classification of Diseases and Related Health Problems, Tenth Revision, Australian Modification (ICD-10-AM), Australian Classification of Health Interventions (ACHI) and Australian Coding Standards (ACS) WHO ICD-10-AM/ACHI/ACS. Australian Consortium for Classification Development (ACCD: University of Sydney). Darlinghurst, NSW: Independent Hospital Pricing Authority, p. 235.

(ii) WHO (2017b) *Tabular List of Interventions*. The World Health Organisation International Statistical Classification of Diseases and Related Health Problems, Tenth Revision, Australian Modification (ICD-10-AM), Australian Classification of Health Interventions (ACHI) and Australian Coding Standards (ACS) WHO ICD-10-AM/ACHI/ACS. Australian Consortium for Classification Development (ACCD: University of Sydney). Darlinghurst, NSW: Independent Hospital Pricing Authority Chapter 19 — Spiritual: (i) assessment, p. 262; (ii) counselling, guidance and education, p. 272; (iii) support, p.291; (iv) ritual, p. 291; (v) allied health intervention – Spiritual Care – generalised intervention (listing only), p. 291.

(iii) Carey, L.B. & Cohen, J. (2016) The Utility of the WHO ICD-10-AM Pastoral Intervention Codings within Religious, Pastoral and Spiritual Care Research, *Journal of Religion and Health*, 54(5), 1772-1787; <https://www.ncbi.nlm.nih.gov/pubmed/25209684> [Published research report and recommendations regarding pastoral and spiritual care intervention codings for the revised WHO-ICD-10-AM].

**[This page intentionally left]**