

# Faiths and Further Education: A Handbook

Towards a Whole-college Approach to Chaplaincy for a Pluralist Society

**November 2005**

Of interest to principals, managers, teaching staff, chaplains, key stakeholders and professionals working in the FE sector

The National Ecumenical Agency in Further Education (NEAFE) is the national ecumenical forum for the encouragement of spiritual and moral values in further education (FE). It has produced this Handbook with the support of the Learning and Skills Council to help existing, developing and new chaplaincy members and teams providing multi-faith support in FE colleges and sixth forms.

The National Ecumenical Agency in Further Education and the Faiths in Further Education Forum for the Learning and Skills Council

## For information

Of interest to principals, managers, teaching staff, chaplains, key stakeholders and professionals working in the FE sector

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# Preface

This Handbook has been developed on behalf of a Working Group (see Annex A) established by the Learning and Skills Council (LSC) and the National Ecumenical Agency in Further Education (NEAFE). The Working Group was chaired by Ruth Silver, Principal of Lewisham College, and the handbook was written and compiled by Dr Helen Johnson of the School of Education, Kingston University.

NEAFE is the national ecumenical forum for the encouragement of spiritual and moral values in further education (FE). Formed by the sector and the Churches over 30 years ago, our vision for a safe, peaceful and tolerant world remains the same as that of our founders.

We seek to bring together all those involved in the learning and skills sector to work in partnership to further the spiritual dimension of lifelong learning. We work with people of all faiths and none. The NEAFE website is at: [www.neafe.org](http://www.neafe.org)

The LSC exists to make England better skilled and more competitive. It seeks to improve the skills of England's young people and adults to ensure a workforce that is of world-class standards.

The LSC is responsible for planning and funding high-quality vocational education and training for everyone. Its vision is that by 2010, young people and adults in England have the knowledge and skills matching the best in the world and are part of a fiercely competitive workforce. The LSC website is at: [www.lsc.gov.uk](http://www.lsc.gov.uk)

# Foreword

## The Whole-college Approach to FE Chaplaincy

**Ruth Silver OBE, Chair of the NEAFE and LSC Working Group**

Dear colleagues

As the principal of a large and varied further education college in multi-cultural South East London, I have everyday experience of the issues facing today's students who seek to develop the necessary knowledge, skills and self-confidence for a successful career in today's and tomorrow's workforce, and the staff who support them, including their tutors.

Of course, education is more than preparing people for employment and employability. Those of us who have spent our own working lives in the further education sector know that we also have a wider and deeper duty. This is to help our students and staff to develop a sense of well-being that is the foundation of the emotional resilience needed to deal positively with whatever challenges their careers and their lives ask of them.

This sense of well-being will derive from many sources. Academic and vocational success will be one. Another that the further education sector has addressed, and sometimes, for many reasons including time and resources, has not, will be deeper issues that for many people are encapsulated in the term 'spiritual'. Such spirituality, as the discussion of the term at the end of Section 1 shows, can be – and sometimes is not – attached to various religious traditions.

This LSC and NEAFE chaplaincy initiative is about meeting student need, not proselytising. In the colleges where chaplaincy is successful and long-established, it is seen as part of, and contributing to, what colleges are already doing in terms of the spiritual development of students, both explicit and implicit.

This is the approach that NEAFE and the Faiths in FE Forum hope will continue in colleges where chaplaincy is in the process of starting or taking root. Most importantly, while chaplaincy itself may have sometimes been seen as an activity 'separate' from a college's main academic and management and administrative systems, NEAFE believes it is important to encourage an integrated, whole-college, multi-faith approach to chaplaincy, involving the principal, managers and teaching staff, as well as the chaplaincy team and the faith communities.

The degree of formality and depth of detail in this partnership is quite simply what this Handbook is about. Each college has its own ethos and context, and its own priorities. This Handbook therefore seeks to offer some general guidance and specific illustrations drawn from actual chaplaincy partnerships and agreements, which we hope will be of use in colleges, especially where chaplaincy is yet to be fully established. We are most grateful to the LSC for funding and supporting this initiative.

# How to Use this Handbook

**Sections 1 and 2** are addressed to all stakeholders, but primarily to college managers and governors. **Sections 3, 4 and 5** are addressed primarily to new chaplains, and include checklists, questionnaires and examples of practice, and explanations of key terms and organisations.

**Section 1** addresses the concerns of principals and managers: what is chaplaincy in the further education (FE) context? why is it growing in the sector? what can it do for the college? and how can we go about setting up a multi-faith chaplaincy that meets the needs of students of all faiths and none? Section 1 also sets out the main models of organising, funding and managing chaplaincy (from the perspective of a sector which is proud of its inclusive and non-sectarian traditions), and shows how colleges and chaplaincies have derived bottom-line benefits – in terms of student retention and recruitment – as well.

**Section 2** is concerned with the rationale for chaplaincy, especially the increasing interest of Government, and the concern among students for opportunities to explore their spirituality and to develop a sense of meaning and purpose in life, and among college principals as well as Government and its agencies to make more explicit provision for the spiritual and moral welfare of learners in further education. It explores in a little more depth key concepts such as spirituality and ethos, and multi-faith perspectives, and may be helpful for governors and others concerned with the overall atmosphere of a college.

**Section 3** is designed to help colleges developing chaplaincies, and provides a guide for the college and chaplain through the key areas of chaplaincy activity, including multi-faith working. Much of this section is set out in the form of an easy-to-follow set of questions about the college, the chaplaincy and local faith context. It is primarily targeted at new chaplains, but may be used by managers and chaplains in reviewing provision.

**Sections 4 and 5** are aimed at assisting all those involved in chaplaincies to draw up a basis for partnership or formal agreement, which may take the form of a service level agreement or code of practice, or a less formal memorandum of understanding. The initial paragraphs are again targeted at new chaplains, providing another set of questions and guidance to help them find their way through college structure, policies and procedures. But the main part of this section will be important to senior managers and governors since it guides the college and its chaplaincy towards a fully integrated method of operation that preserves the essential freedom of the chaplaincy to be open to student need, while giving college management the checks and quality assurance necessary to ensure that all parts of the college work effectively together.

# Summary of the FE Chaplaincy Initiative

01



# Introduction

## The case for reviewing provision for spiritual, moral, social and cultural development in further education

This introduction has been contributed by Dr Ann Limb, Chair of the National Ecumenical Agency in Further Education (NEAFE) and Dr Fatma Amer, Chair of the Faiths in Further Education Forum (Faiths in FE Forum).

### 1

The NEAFE and Faiths in FE Forum initiative, as outlined by Ruth Silver, has specific aims, perhaps even certain hopes. But what does legislation require? It would be useful here to review the issue of the definition, appropriateness and application of the statutory term spiritual, moral, social and cultural (SMSC) development, as it has been referred to in legislation since the Education Act 1944 (the Act). Such a review is timely and necessary since the provisions of the original Act, itself now over 60 years old, currently function in the very different context in which learning and skills operate in the 21st century, in a society where religious pluralism and social inclusion are key features of everyday life.

### 2

What are the principal considerations? A legal anomaly exists whereby 16–19-year-old students in school sixth forms and sixth form colleges (that is, 40 per cent of the total cohort of young people who remain in full-time education) are legally entitled to SMSC development, although in practice they may or may not receive this entitlement, either because it is not on offer, or, where it is offered only in the form of religious education (RE), because some decline to take it up.

### 3

In contrast, 16–19-year-old students in general further education colleges and tertiary colleges covered by the Further and Higher Education Act 1992 which created incorporated colleges (43 per cent of the total cohort of young people who remain in full-time education) are not legally entitled to SMSC development, and in practice, this is mostly not currently on offer to them.

### 4

There are a number of significant reasons why this is an appropriate time to revisit this area of SMSC entitlement.

- We now live in a radically different, more pluralistic and inclusive society from the one that influenced the formulation of the 1944 Act. The United Kingdom is a multi-cultural and multi-faith society, and for many of today's citizens the issue of faith (and related spiritual, moral and ethical considerations) plays an important part in personal and professional life and in the communities in which we live and work. In a post-9/11 world, and following the recent Madrid and London bombings, this issue is made even more relevant.
- Alongside the Government's agendas for national economic growth, the creation of personal prosperity and the development of safe, healthy and sustainable communities, the overall educational policy framework developed by the Department for Education and Skills (DfES) since 1997 has focused consistently (and increasingly) on putting learners' needs at the heart of successful policy implementation and of effective, high-quality public service delivery.
- The issue of SMSC development is critical to this agenda. It has featured in some of the DfES's key policy documents, ranging from the 1998 Green Paper *The Learning Age* (DfEE, 1998) to the *14–19 Education and Skills* White Paper (DfES, 2004). SMSC development has not, however, been subject to a thorough review in its own right, a review which could begin to address the legal anomaly highlighted above, together with the need to respond in the post-16 sector to the circumstances of a changed, 21st century world.
- LSC research was commissioned from the National Youth Agency to research the views and aspirations of a cross-section of young people on a range of topics, including the subjects they were most interested in learning about in the post-14 curriculum. This research indicated that spiritual, moral and ethical issues come near the top of young people's agendas. Furthermore, it is notable that religious education (RE) is the fastest growing and among the most popular subjects at GCSE, AS and A-level. Over 60 per cent of young people take some form of external examination in RE.
- The DfES and the Qualifications and Curriculum Authority (QCA) have produced a new National Framework for Religious Education (DfES and QCA, 2004) which contains an important section on post-16 religious education study, setting out a curriculum to be covered by students at this level. This guidance offers real support to teachers and students involved in the delivery of RE. It does not, however, tackle the related and wider issue of SMSC development identified earlier, nor the linked issue of the legal anomaly and disparity of practice and opportunity across post-16 providers.

## 5

NEAFE and the Faiths in FE Forum support:

- a review of the issue of SMSC development for post-14 students
- SMSC development being seen in the context of, and as a response to, the expressed needs of learners themselves, as evidenced by the LSC research mentioned above
- the right of all students (young people and adults) in the post-16 learning and skills sector to have their SMSC development needs addressed.

## 6

Thus, the wider legislative and educational context has been outlined and NEAFE and the Faiths in Further Education Forum positions on these issues clearly set out. This Handbook is part of a strategy to assist colleges in addressing their students' needs in the area of SMSC development. As the LSC has made clear in its strategy papers *Working Together* (LSC, 2004a) and *Equality and Diversity Strategy* (LSC, 2005b), student retention can be improved considerably if students receive the support appropriate to their ethnic and faith background.

# Chaplaincy in Today's Colleges: A Summary for Managers

## 7

Chaplaincy in today's colleges is an integral part of college provision, and often located within student services. It responds to the needs of today's students, often from very varied faith backgrounds, and to the local context of the college. The main elements – principles, practice and process – are set out below.

## Principles: what FE chaplaincy activity is about

### 8

**Principle 1:** FE chaplaincy has always been ecumenical in character and is now generally multi-faith, both in principle and practice. All chaplaincies are established as a partnership between colleges and faith communities, to meet the needs of all students of any faith, or none.

### 9

**Principle 2:** FE chaplaincies are usually multi-faith teams, built into college structures, with clear definitions of roles and responsibilities agreed by all concerned, with agreed minimum standards for office, meeting space and operational conduct.

### 10

**Principle 3:** FE chaplaincies do not indulge in overt proselytism (that is, trying to convert students from one faith to another). FE chaplains are there to help students in their spiritual and moral development, to explore faith, and to seek meaning and purpose in life. Where appropriate, chaplaincies can act as signposts to local faith communities.

## Practice: what FE chaplaincy does

### 11

FE chaplaincies exist for the benefit of all in the college.

#### Students

- to be a resource for spiritual and moral development
- to help individuals at times of spiritual need or crisis
- to help all groups and communities which wish to practise their faith.

#### Staff

- to be a resource at times of spiritual need or crisis
- to facilitate curriculum input on spiritual, moral or religious issues
- to facilitate partnerships and links with communities.

#### Colleges, principals and senior management teams

- to maintain an ethos of learning that nurtures the whole person and the whole community
- to enable the college to meet Ofsted and Children Act requirements
- to support access, retention and recruitment of students from all communities, especially those from deprived and marginalised communities.

## Process: how we do it

### 12

Most successful chaplaincy works on the basis of a code of practice or agreement. In this agreement, the college and the chaplaincy together set out expectations and responsibilities for both sides. This normally includes the following.

- **Leadership:** a half-time (sometimes full-time, sometimes less) team leader responsible for managing the team, reporting to the principal and/or head of student services
- **Funding:** most posts are funded by colleges. A few have joint funding with faith communities
- **Chaplaincy teams:** may include lay and ordained, paid (for example, church or mosque representatives on a part-time basis) and volunteers (for example, a retired FE lecturer from a local congregation)
- **Recruitment:** may be through local faith community networks, or through standard advertisement and selection procedures
- **Training:** increasingly, chaplains are trained through accredited training courses, as well as the regular regional and national training events
- **NEAFE, the Faiths in FE Forum, the Churches' National Adviser in Further Education and their regional networks:** available to support colleges in developing or strengthening chaplaincy provision.

## Setting up or strengthening an FE college chaplaincy in a multi-faith context: some basic guidelines

### Getting started

#### 13

Some of the approximately 200 colleges with chaplaincy activity have in the past simply gone ahead on the basis of a decision of the principal, followed by a discussion in the senior management team (SMT), with a member of the SMT then assigned responsibility for implementing the decision in practice. In some instances, this approach was successful and led to the setting up of a strong, long-term chaplaincy. In other colleges, however, it has been found, especially where a single chaplain was involved (often the local vicar or minister), that such chaplaincies do not meet the needs of all students, or, in some cases, fall apart if the principal and/or chaplain move on.

#### 14

Many colleges have therefore found it better to follow a more structured, formalised and managed process, which has the advantage of building the chaplaincy into college and local contexts. Most regions and large urban areas have a regional FE chaplaincy officer who is available to support colleges in the process of developing, establishing and/or strengthening an FE chaplaincy. If your college is newly developing a chaplaincy, it may be helpful to use the following guidance.

### Preparation phase (two to three months)

- initial meetings with the college principal, or (if delegated responsibility), the vice-principal or head of student services
- identification of interested staff, where possible from each of the main faith groups in the locality
- preparatory meeting to establish principles and basic structure of chaplaincy (for example, co-ordination, full-time or part-time, the chaplaincy team, which faiths and what funding)
- report to the principal and/or SMT to make a decision to establish the chaplaincy.

### Establishment phase (two to three months)

#### 15

Once a formal decision is taken to establish (or develop) the chaplaincy, detailed discussions with a view to preparing a management agreement for the chaplaincy should take place. This agreement (see Annex D for an example) should include the following points:

- guiding principles and code of practice, including a statement of operating values
- the setting up of a management committee or support group (college, faith bodies, chaplains)
- statement of the resources allocated to the activity
- statement of the chaplaincy's accountability, and operational and line management arrangements.

#### 16

On satisfactory completion of this agreement, the following activities are needed:

- design of the job description for the chaplaincy, team leader or co-ordinator (see Annex F)
- selection process for the team leader
- identification of an office-base and chaplaincy room, multi-faith prayer facilities and so on.

### Strengthening phase (two to three months)

- **Leadership and organisation:** Are the current roles, team membership and time allocation, location, funding and support arrangements adequate to meet needs?
- **Availability:** Is the chaplaincy providing adequate time (for example, daily timetabled or regular sessions)? Are all college sites covered?
- **Faiths:** Are the main faiths represented adequately in the chaplaincy team and in terms of time input, location, resourcing and so on?
- **Prayer and worship:** Are the needs of students and staff of all faiths met?
- **Information:** Are the faith backgrounds of the students known? Would a survey be useful? Is there liaison with the students' union and home communities?

The above criteria may form the basis for an annual review of the chaplaincy.

## Models of college chaplaincy provision

### 17

Section 2 examines a number of important background issues in setting up a chaplaincy, from definitions of spirituality to different roles involved in being a chaplain. It also raises the issue of the different models of chaplaincy or faith teams which have been found in chaplaincies across the country. Some of these are more characteristic of the large inner-city colleges, others of the smaller colleges outside the major conurbations. The main models are briefly set out below.

### 18

Chaplaincy was first developed in FE colleges in the 1970s and 1980s. Two models predominated, both of which have been found unsatisfactory as chaplaincy has developed and become more fully integrated into college provision over the past 10 to 15 years:

- the 'visiting vicar or minister' model, in which the minister from a local church – usually Anglican and/or Methodist – made occasional visits to the college, participated in festivals, college events and so on, and hosted a carol service at Christmas
- the 'on-call' model, in which the college maintains a list of local ministers who were on call in case of need, in a student emergency or other situation.

### 19

Clearly the major problems for colleges with these models have been, first, the absence of a regular presence in colleges, and, second, that they are both church-based models, depending for effectiveness on the goodwill of ministers with full-time church posts in the neighbourhood. In mosques, gurdwaras and so on, leaders are mainly in full-time secular employment. The model is fast disappearing, and even where it has developed in a multi-faith form, it has rarely been found to work satisfactorily by either colleges or faith communities.

### 20

The more recent models of chaplaincy all include a permanent chaplaincy presence in college, of which the following are the main variants:

- **Full-time chaplains**, with or without additional team members from different denominations and faith communities, are found in a number of larger colleges, with the college either paying the full salary (usually partially defraying costs through a teaching or counselling role)
- **Half-time chaplaincy** team leaders are becoming the most common model, usually with an ecumenical and/or multi-faith team, often mainly comprised of lay volunteers, although where there are significant minorities such as Muslims, some colleges are prepared to pay additional part-time hours for a Muslim chaplain, and even, in certain cases, male and female chaplains. Some half-time chaplain posts are combined with another half or near half-time post with outside funding, such as regional or diocesan FE or faith officer, chaplaincy officer, or an in-house teaching or counselling post, enrichment activities co-ordinator and so on
- **Part-time team chaplaincies** are probably the most common model of paid chaplaincy, usually with a variety of funding mechanisms and some volunteer input. In this model, the chaplaincy co-ordinator may be from a faith community or may be a member of college staff with a particular interest in chaplaincy (in one or two cases, a student services co-ordinator) with a time allocation for this work
- **Part-time individual chaplaincies** are either paid by the college, or by a church (usually an allocation of one or two days a week), or by a combination of the two. Some such chaplains have in the past had advisory boards of ministers or other faith leaders or lay volunteers, but increasingly these are being integrated into the chaplaincy team.

## Funding

### 21

As is clear from the models described above, a variety of funding possibilities exists, ranging from fully funded by the college (sometimes with smaller colleges partially defrayed by teaching hours) to part-funded by a church or ecumenical body (sometimes in the form of a minister's post with a job description allocating, say, 50 per cent of the time to the local college).

“We started with an all-voluntary team. But eventually it was the principal who wanted to introduce paid sessions. He thought he would get more continuity and commitment to the college.” (Chaplain)

### 22

Combination funding is the commonest funding model for chaplaincy teams, particularly where lay volunteers (for example, former teachers or FE lecturers) are willing to contribute time. A small number of posts are funded by ecumenical organisations (for example, a local ecumenical partnership, Churches Together initiative, or a local Church Trust) which may have education as one of its funding criteria. The LSC does not fund chaplaincy, but has funded, both at regional and local level, college or faith community partnership projects or multi-faith chaplaincy development projects, provided they can be clearly shown to be start-up or developmental work, targeting disadvantaged or hard-to-reach people or people who are not in education, employment or training (NEET).

## Awards

### 23

There is an Association of Colleges (AoC) Beacon Award funded by the churches, and NEAFE has also instituted a set of annual awards. Both of these have broader aims than chaplaincy, though chaplaincy could be developed as a partial outcome of one of these awards.

## Output

### 24

Most colleges that commented publicly about their experience of chaplaincy rate it very highly. For those who responded to surveys in 2003, funded by the LSC and distributed by the AoC, student retention, outreach and recruitment from new groups of students were the most frequently mentioned areas of benefit.

### 25

Three principals have written more extensively about their experience of chaplaincy in the *Journal of Chaplaincy in Further Education*.

- **Student welfare** and spiritual and moral development was the major area identified in an article in the January 2005 issue.
- **Promotion of harmony among students** in divided communities was the main trigger for a principal (also writing in the January 2005 issue) who set up a new chaplaincy in 2004.
- **College ethos and the bottom line** (student recruitment) were the two main arguments used in an article in the September 2005 issue, although the article provided a comprehensive overview of chaplaincy in a college. It is reproduced as Annex H to this Handbook.

# Roles, College Ethos and Spirituality

02

# Background

## 26

This section is aimed at those interested in the broader aspects of chaplaincy, both within the chaplaincy and beyond. Governors and local community leaders, as well as principals, managers and teaching staff may find this section to be of interest.

## 27

The LSC financed the development of the Handbook as part of its commitment to meeting student needs and supporting student retention in FE colleges. The initiative is ecumenical and multi-faith, and is about offering spiritual and moral support to students and staff of all kinds, from all religious backgrounds, and none. From this support, it is hoped that students' personal and spiritual development as a whole person will be strengthened, contributing to a sense of well-being and self-esteem, and encouraging the completion of programmes of study and a commitment to lifelong learning.

## 28

The NEAFE initiative is also about how to improve support for the well-being of the whole college — staff, governors, principals and all ages of students. The FE sector is complex and today's colleges have a very varied clientele — vocational students, A-level students, undergraduates and refugee language learners all sit in the same college canteen.

## 29

Chaplaincies offer friendship and support to all in an institution, and by doing so try to contribute positively to the ethos and the overall atmosphere of a college.

**"I have worked in colleges with a chaplaincy and without a chaplaincy. I can't explain it, but colleges with a chaplaincy work better – there's a sense of well-being, and in my experience, better performance."**

**(Principal)**



# Some Perspectives on Chaplaincy

## 30

The ethos of any chaplaincy will be drawn from many sources and it is this diversity that will contribute to its growth. The NEAFE initiative is ecumenical and multi-faith. It both searches for the common ground within a variety of spiritual and religious approaches and promotes the view that we can learn from our diversity, from each other, whatever our faith, or lack of it.

## 31

The extracts at paragraphs 60 to 64 have been selected to offer a range of perspectives on chaplaincy in further education, and to exemplify the spiritual values of friendship, emotional resilience and well-being inherent in chaplaincy activity in further education.

## Different roles for different contexts

## 32

The formal literature is mainly about chaplaincy in higher education, but some publications have some cross-over with further education. For example, Simon Robinson's recent book, *Ministry among Students* (Robinson, 2004) is a useful text, while *Pillars of the Church: Supporting chaplaincy in further and higher education* (Board of Education, 2002) covers the ground on further education, but is primarily focused on higher education.

## 33

The literature on FE chaplaincy mainly covers broader issues rather than the specific characteristics of chaplaincy. *FE Chaplaincy in 2004* (Gukuru and Murray, 2004) records the results of a survey of 78 college chaplaincies, mainly on basic matters such as organisation and resources. *Whole People Matter* (Turner and Kimber, 2003) focuses on students and the FE curriculum. *College/Faith Community Partnerships and Student Retention* (Murray, 2004) and *Taking Young People Seriously 14-19* (NEAFE, 2004) cover more specific issues.

## 34

Talking of chaplaincy in higher education, Sollis (2004) distinguishes three roles: the **caring pastoral** role, supporting students in times of difficulty and crisis, the **spiritual guide**, engaging the student in exploration of faith, religion and meaning, and the **moral guide**, available to all on difficult moral issues and not afraid to speak out when needed in the 'prophetic' role.

## 35

Talking of the Methodist experience, Jones (2005) sees the chaplaincy role in perhaps less overtly 'religious' terms and offers three roles:

- the **student focused** role, which sees chaplaincy functioning simply as a faith representative in a learning community. Here, the chaplain can operate in pastoral and religious modes
- the **active presence** role, which is less about a formal role and much more about 'energetic contact' with everybody (not just students) in the educational institution
- the **welfare or pastoral** role, which contains within it a more formal role, with the chaplain often part of student services provision.

## Pastoral care

"Our chaplaincy team leader is a trained counsellor, as well as an ordained minister. The college has to be careful not to take too much of her time for counselling which others could do. Student Services has now introduced a separate booking system for the chaplaincy." (Principal)

## The different functions of a chaplain

### 36

It is clear that whatever role or aspect is considered, there are also at least three linked functions of chaplaincy — religious, representational and organisational and pastoral. It could be said that:

- the **religious** function derives from the faith community from which each chaplain comes, but is operational in relation to the whole faith population of the college. How this works in practice is for each chaplain to consider in the college context with the chaplaincy team
- the **representational** function acknowledges that faith and spiritual matters are important in each and every context, and are therefore to be considered both within the team and with college management. Its main purpose is to encourage students to develop a coherent worldview, and at a moral level, to help them to distinguish between right and wrong, and for that to be reflected in their behaviour
- the **organisational and pastoral** functions will be determined primarily outside the chaplaincy teams. These functions relate to the college's own pastoral and student support functions, and to the structures, resources and relationships across the whole institution.

“My principal tells me she also wants me to be independent of college structure. She wants me to tell her how it really is in the college, and not to hold back if things are going wrong.” (Chaplain)

## Some advice from chaplains

### 37

If chaplains and chaplaincy teams in further education are likely to be in the position of creating their own ways of doing things, what advice can serving chaplains offer you? You can start by consulting the survey report *FE Chaplaincy in 2004* (Gukuru and Murray, 2004). In researching this report, a random group of FE chaplains, some with considerable experience, others just starting out, made the following observations about the role of chaplaincy.

#### Before you start

- Know your college – learn all about it.
- Know your own spiritual, ethical and moral position.
- Is chaplaincy a certain, unchanging whole or must you act responsively?
- You are going to offer guidance and support. Have you got your own critical friend that you can turn to for your own guidance and support?
- In the end, it is for you to construct your own role in consultation with a whole range of other people in the college and outside it.

#### Organisational role

- In creating your role, don't forget you're functioning in an organisation. Learn how it functions.
- How effective are your political and interpersonal skills?

#### Preparation

- Visit the college as a prospective student.
- Decide what sort of training you may need.
- Where can you get training?

#### Search for a multi-faith language that is acceptable across the faiths

- Language is not neutral. Without meaning to be, language can be offensive or it can exclude.
- Examine your choice of vocabulary and allusion.
- For example, are you a chaplain, a member of a chaplaincy team or a faith adviser? What are the implications?

### The chaplain's role

- The chaplain has an informal organisational role, and somehow, perhaps by offering different perspectives on an issue, makes things happen or turn out better than otherwise might be the case.
- This is different from the student counsellor who has a formal organisational role and is part of the organisational and disciplinary structure.
- Never forget that being a chaplain is also about celebration.
- The chaplain is a soul friend or spiritual adviser who also needs to be accountable and to have emotional resilience.

### Advice from students

#### 38

Students recognise in the chaplain somebody who:

- they feel will be able to help them
- they like and respect, somebody they know, somebody that they can talk to
- will not exploit them in any way
- can perhaps intervene to make the organisational procedures operate in a more human and humane way, helping them not to be crushed in the system
- in some cases, belongs to the same religious tradition.

Some students have preconceived notions about churches and other faith bodies, and may see faith bodies as conservative and old-fashioned.

**“I can’t stand the men in black. But our chaplain isn’t like that – everybody knows her and knows they can say anything to her.” (Principal)**

# Openness and Confidentiality

## 39

The chaplaincy team needs to behave in an open and tolerant manner that will encourage the values and ethical position to which the team itself is committed and will promote the spiritual well-being of the individuals with whom they interact.

## 40

Equally, the individuals with whom they enter into a caring, pastoral relationship must know that their confidences, trust and the unique aspects of their humanity – for example, race, age, religious affiliation or none, gender, sexuality, disability – will be respected.

## 41

Some of the interaction that the chaplaincy engages in will result in the acquisition of confidential information. Such information must be held in accordance with the Data Protection Act, whether it is held on paper or electronically. The college will have guidelines on the Act, but the team may have to devise its own declared way of dealing with such confidences. Information cannot be shared, even within the chaplaincy team, without the express permission of the individual involved. If the team is part of a student services department, there will be clear procedures on all personal contacts.

## 42

There will also be a decision to be made about the chaplain's privacy, for example in respect of home contact details. Again, the college will have guidelines on professional boundaries. Chaplaincy team members should talk this issue through together in order to balance the need for access in an emergency with the need for privacy. For example, the use of a mobile phone reserved for a duty chaplain may resolve this type of boundary issue. In summary, chaplains are there to be a friend to people, to help them, and to support them in developing their spirituality according to each person's temperament, and within appropriate professional boundaries.

## Action point:

Check out the legislation that may impinge on your role and that of others that you are working with:

- Data Protection Act 1988 ([www.informationcommissioner.gov.uk](http://www.informationcommissioner.gov.uk))
- The Children Act 1989 and 2004 ([www.dfes.gov.uk/publications](http://www.dfes.gov.uk/publications))
- Every Child Matters 2004 ([www.dfes.gov.uk/publications](http://www.dfes.gov.uk/publications))
- Five Year Strategy for Children and Learners 2005 ([www.dfes.gov.uk/publications](http://www.dfes.gov.uk/publications))
- Education and Skills: White Paper 2005 ([www.dfes.gov.uk/publications](http://www.dfes.gov.uk/publications))
- Youth Matters: Green Paper 2005 ([www.dfes.gov.uk/publications](http://www.dfes.gov.uk/publications))

# Spirituality ...

## Well, yes, but what is it ...?

43

This NEAFE and Faiths in FE Forum initiative is about encouraging an integrated approach to chaplaincy in colleges, in terms of the principal, managers and teaching and support staff. Though the management of any chaplaincy activity is important, its main emphasis will be on spirituality and spiritual development. The following section attempts to encapsulate discussions about such terms that have taken place at NEAFE, the NEAFE and LSC Working Group and Faiths in FE Forum meetings.

### The omnipresent need for spirituality

44

It is not an over-ambitious assertion to say that it is an essential part of the human condition to want something more than mere survival, though survival, of course, should not be underestimated. This 'more' can take an obvious form, as in the accumulation of material things or more subtly in terms of personal improvement and happiness. A walk around any shopping centre will produce casually gathered evidence that shows the great demand for magazines and books that will help us make things better: our homes, our gardens — and ourselves. For example, a leading bookshop chain has a large section called 'Mind, body and spirit' (and this is found in other guises in similar shops). In an apparently secular age, it could be expected that this human improvement will be expressed in terms of health and happiness, be it physical or mental or both. But why the concern with 'the spirit' ... with spirituality?

**"Many of today's young students are very attracted to Buddhist spirituality and Hindu reflection. When we invited representatives to start a meditation group, a lot of students turned up."** (Chaplain)

### Spirituality as a form of consciousness

45

What is spirituality? Is it just vicars or joss sticks and CDs of singing whales? In the field of education, the psychologist Rebecca Nye has worked with children on the subject of spirituality. Significantly, she did so without using 'special', religious language but worked through conversations covering:

*certain categories of ordinary human experience ... that [they] believed to be particularly likely to arouse spiritual awareness.*

(Hay with Nye, 1998, p.108)

46

These were 'awareness of the here-and-now', 'awareness of mystery' and 'awareness of value'. Nye's detailed analysis of many hours of transcribed conversation revealed what she has called a 'relational consciousness', which has two particular aspects: 'an unusual level of consciousness or perceptiveness' and 'conversation expressed in a context ... related to things, other people, him/herself and God' (ibid.).

47

This spirituality expresses itself in concrete terms: in behaviour, relationships with others and sensitivity to context (for example, college) and its possibilities. It has a clear application to the experience of young people and older students in further education. Additionally, as the research was developed without being tied to one particular religious tradition, it is particularly relevant to the FE context where chaplaincy has been from the beginning ecumenical, and is multi-cultural and multi-faith.

### Who's interested anyway?

48

Are young people and older learners interested in spirituality? Sadly, perhaps some young people are already dispirited, or living in despair with few or no aspirations, but the evidence from further education, as well as from students of all kinds, is that students increasingly are interested.

**49**

For example, the NEAFE response to the White Paper (NEAFE, 2005) on 14–19 Education and Skills (DfES, 2005) draws on the experience of FE chaplains and found that:

*Vocationally-oriented students are as interested in issues of religion and ethics (as recent LSC research shows), as concerned about moral values, and as cynical about the vapid and superficial diet they are offered by the commercialised (and often sexualised and trivialised) media world as academically-oriented students. Most wish to explore issues of value and purpose, and often to challenge the values of the industries which will be their future places of employment. Many have been brought up in a religious/cultural environment (either strictly religious, or secular and dismissive of religion) which they also wish to challenge.*

**50**

For its response to the Tomlinson Report (2004), the LSC (2004c) drew attention to the spiritual needs of students. To inform its response, the LSC commissioned the National Youth Agency to identify the most popular subjects among 14–19 year olds. Those chosen included RE and ethics.

**51**

Marion Maddox (2005 p. 62) has said of her students:

*As in other secular, western countries, a personalised, free-form and eclectic spirituality seems to be replacing commitments for and against religion. My students, who dread to be seen as 'religious' ... are proud to be called to be 'spiritual'.*

**52**

David Tacey (2004, p. 89) makes a related point:

*Youth spirituality is an interesting and important social phenomenon of our time, but much of it has been invisible to mainstream adult society, because our society has not known how to look for it, and therefore has not known how to respond to it ... While mainstream Western society has increasingly identified itself as secular, enlightened, rational and progressive, a counter-cultural stream in youth culture has been in search of new enchantments, new beliefs, and the new understandings of the world.*

**53**

So spirituality may express itself in behaviour and interaction in relationships, or in the 'new' forms of spirituality that are emerging. Both contribute to the process of understanding ourselves and the world around us, in particular, other people who may be similar to ourselves and others who on the surface seem very different.

**54**

But, of course, it can be expressed most powerfully through belief in, and living through, the established religions in their traditional forms as well as in the newer, more radical versions which can seem especially attractive to young people.

**"In a traditionally secular college I had never thought that worship would be appropriate. But I tried an occasional communion service, staff attended, and we now have a weekly service which is attended by staff and students."** (C of E chaplain)

**None, new and old**

**55**

This argument around the 'old' and 'new' religious expressions is not going to be settled here, but it is enough to note that the case has not been proven one way or the other, and is unlikely to be. After all, it is a matter of belief, emotional need and choice.

**56**

All we can do is to examine our automatic positions, whether secularist or religious, and how they might affect the way we regard ourselves and others.

**57**

One important assumption that has direct significance to this discussion is the belief that 21st century society is essentially secular. This assumption needs to be challenged in the light of the evidence from today's young people, and questioned in the face of current evidence of a world that seeks to contain and deal with religious fundamentalism related to global terrorism. Many students and staff in further education come from families and communities that live within active religious traditions which influence, to a greater or lesser degree, how they live and work. Equally, secularism or 'new', spiritualities influence the worldview of other students and staff. How do these different approaches impact on the role of chaplaincy in further education, either as an individual or, increasingly, as a team activity?

## The student's interaction with others and the chaplaincy

### 58

Some of the day-to-day consequences of these different approaches are clear. Those who interact with students, those who become their friend, talk with them and try to support them through difficulties cannot always confidently predict the form that interaction will take and the vocabulary used. In the widest sense, those within the chaplaincy, be this a team or an individual, must be able to speak and listen in these various 'spiritual', 'secular' and 'cultural' languages. In such a way, the chaplaincy can express its own flexibility, depth and breadth, and its open-minded promotion of key values such as tolerance, respect and transcendence. In this way, it can act as a conduit between 'organised' religion and students exploring faith in the context of contemporary society.

### 59

But issues of spirituality do not belong only to the individual or to small groups. Rowan Williams (quoted in paragraph 61 below) has written that 'the spiritual question arises relentlessly at every level and in every aspect of an institution's life' (Williams, 2005). He goes to make a convincing statement about this wider role: 'the chaplain's task is to say so and to go on framing the questions that will help transform an environment into one where the relations that constitute "spirit" can happen' (*ibid.*). This Handbook has been written to operationalise the spirit of this statement, placing its emphasis on a chaplaincy team working together (rather than on an individual chaplain working alone). The following extracts give visions of the work of a chaplaincy from various perspectives.

## Some views of chaplaincy and spirituality

### 60

This extract is from *Whole People Matter* (Turner and Kimber, 2003, p. 53), published as a guide to the ways in which spiritual and moral development can be introduced in the FE curriculum.

*[T]hose who are prepared to take on the challenge of FE chaplaincy are likely to have a strong commitment to the development of the whole person, a concern for racial and social justice, and an active engagement in community affairs, both locally and globally. Their approach to education is one shaped by a broad, rather than a narrow, perspective.*

### 61

The following extract is from an address by Archbishop Rowan Williams when he was Bishop of Monmouth, about the role of the FE chaplain and the education of the Spirit, in relation to the education of mind and body, in an FE context. The full address is reprinted in the first edition of the *Journal of Chaplaincy in Further Education* (Williams, 2005).

*Those aspects of the contemporary scene that so often provoke collective anxiety — the dance culture, the acceptance of recreational drug use and so on — are in fact eloquent testimonies to a confused but quite deep acknowledgement of the gap that appears in the disowning of bodily meanings. People look for ways of experiencing transcendence in their bodies, because the sacred we talk about is so frequently an empty abstraction. The tragedy is that the transfiguration of the ordinary outside the weekend event fuelled by dance and soft drugs becomes more remote, and the phenomenon is there in the first place because the conventional religious discourses had already made such a prospect academic or uninteresting. Real spirituality — to use a shamelessly judgmental expression — has, in the long run, the job of bridging the gap between soul and body, rather than (as some people have thought) so widening the gap that one can fly off into the empyrean without the other. The business of educating the spirit, as opposed to education in 'spiritual values', is, I believe, all about this reconnection. If what I have been saying is true, then the spiritual question arises relentlessly at every level and in every aspect of an institution's life — and the chaplain's task is to say so and to go on framing the questions that will help transform an environment into one where the relations that constitute 'spirit' can happen.*



**62**

This is an extract from an article by Dr Fatma Amer, for the Church of England Newspaper (June 2005):

*Within the Muslim community, provision for spiritual and religious care used to be ( and still is, to a large extent) provided mostly by lay people, in many cases on a voluntary basis. The community has come to feel the need for provision of professionals who are equally competent in their professional skills as well as their academic and theoretical qualifications. Hence, the introduction ... in 2002 of certified training courses in order to provide Muslim chaplains as part of its duty towards the wider society at large as well as its immediate circle. The certificated course should be the minimum standard or any practising Muslim chaplain.*

**63**

This is an extract from a contribution by Jay Lakhani from a Hindu perspective to the recent paper on 14-19 education, Taking Young People Seriously (NEAFE, 2005):

*'Religious Pluralism' is a theme not yet fully understood by many theologians, who mistake it for 'relativism'. Pluralism is an aspect we have explored at length with many youngsters from many different faiths and no-faith backgrounds. The need to reconcile truth claims of many religions is a must if we are to expect the youth of today to treat religious teachings seriously. Hinduism with its inherent pluralistic approach is well geared to tackle this issue. How spirituality can be usefully tapped through theistic approaches and how it can also be tapped into through non-theistic approaches including the approach of science, makes religious teachings relevant, interesting and exciting.*

**64**

This is an extract from the Scottish educationalist Herman (2002, p.65):

*We are born to make moral judgments, just as we are born with a mouth to eat and eyes to see. Moral reasoning ('what he did was good, what she did was bad') is a natural human faculty, but it differs from other kinds of reasoning, such as judging distances or adding up columns of numbers. It is expressed through our feelings and emotions. The most important is love, particularly love for others, which is the starting point of all morality.*

**65**

You may choose your own extracts and add them to the space in the back for further notes.

*"To be frank, I was a sceptic. It was the principal's idea, and I have no religion. But I have to admit, I'm a convert – not to religion but to chaplaincy! Today's students seem to really like it, and it keeps some of them on track." (Vice-principal)*



# Developing the Chaplaincy

03

# Introduction

## 66

Sections 3, 4 and 5 of this Handbook are designed to help new or established chaplaincies, in teams, in FE colleges and related institutions to review and/or develop their spiritual and organisational roles. The Handbook offers its users the means to:

- define the particular context in which they are working
- devise an appropriate strategy to establish the chaplaincy on the basis of a positive partnership between the college and faith communities. It will focus in particular on chaplaincy team start-up and development.

# Constructing your own Role in the College

## 67

First, ask yourself questions about your own role in the college context. The following questions may help.

### Questions to ask yourself

#### Status

## 68

Are you:

- ordained or lay
- sole chaplain or in a team
- ecumenical or multi-faith
- open-minded and able to work with students of all faiths or none?

#### Conditions

## 69

Are you:

- full-time or part-time
- paid by the college, or by the diocese (or neither)
- trained in counselling or listening and referring people on
- involved in teaching or curriculum development
- working within student services
- leading worship or regular prayers?

#### Location

## 70

Will you be:

- on one site or several
- in one institution or more than one?

#### Context

## 71

Are you going to have:

- your own chaplaincy room or a shared space
- students who are religious or those who are not
- a majority of FE students or HE students, vocational or academic, young people or adults
- students in the day or in the evening or both?

### Building relationships with people, young and old

## 72

How can such relationships be built? Serving chaplains suggest the following:

- introducing yourself into the same areas as the young people (for example, the canteen, reception area)
- place the chaplaincy office near the student reception area
- let the college know where you can be found at particular times and places.

*“Our previous chaplain refused to have an office. She said her office was the canteen, and used to have her base in a corner, talking to students.” (Muslim chaplain)*

## 73

How can you do this? Start by:

- sitting in the canteen
- watching who sits where
- sitting at a place where you can talk with people and so get yourself noticed
- being non-judgmental about language
- writing observations down as a diary or as a reflective practice journal
- noting how people express themselves
- trying to understand the college climate and culture.

## 74

In short, though it can take time, getting to know what makes the college tick, not being pompous, listening to student conversations to find out student needs and turning your observations into reflective and spiritual practice are key to developing your role. You can also meet students through teaching. Many colleges are much more willing to fund chaplaincy adequately if team members can contribute to teaching.

### Listening

## 75

Are you a good listener? Or just a good talker? Can anybody else get a word in? Your active listening skills may be an area that you identify early on for extra training. You should be able to identify problems for onward referral if they need the help of a professional trained in a specific area of physical or mental health.

## Being there for students in need

### 76

Friends are always there for each other and crises do not run according to the timetable. Serving chaplains suggest that there should be an appointment structure, but the chaplaincy should also help establish its relevance and responsiveness through flexibility and ability to cope with students on a one-off basis or regular weekly visits.

## Students with language and other needs

### 77

Some students may have physical and/or learning disabilities. Some may have language learning needs that put them at a disadvantage that may be isolating. Some refugees or asylum seekers (and local deprived populations) may have gone through serious traumas. The chaplaincy can offer support and friendship, and sometimes work with students on an ongoing basis to achieve outcomes and progression.

## Asking the big questions

### 78

Another important aspect of chaplaincy work is dealing with some of the big issues that tend to 'slip between the cracks' of a busy college focused on the pressure to achieve qualifications. While all of this is going on – lectures, seminars, coursework and examinations – the chaplain can help pose questions or listen in the canteen as students ask, 'What am I going to do with my life?' and other such questions.

## Adults at crisis point

### 79

The big questions can be asked at any stage of one's life. Older students are likely to be studying because they want something new, some sense of progress, in their lives. Some new beginnings, or moving on, can arise from changes in people's lives, or can in themselves have a wider impact on relationships. Some students arrive after a marriage has broken up. Others (especially women) find that pursuing education has an impact on their own relationship. Some students, especially from deprived backgrounds, may find the experience of further education in itself 'redemptive', and may come to redefine themselves through the experience of further education. Once again, the chaplaincy can offer support.

## Student accidents or deaths

### 80

This is an important area for colleges: some colleges have first identified the demand for chaplaincy after such an event. It is sad for the family and friends concerned and it can have a much wider impact on student (and staff) morale. The chaplaincy team can (and is) usually expected to offer meaningful leadership at such a time. The chaplaincy representative should consult with college managers and will usually be asked to go to the course group to talk the situation through, listen and offer what ministry is needed.

**"The deaths of four students, two from one faith community, two from another, in a car crash, had an effect on a far wider community than the college concerned. The funerals, at which both faith groups were represented, became a major public demonstration of community harmony. The college decided to introduce a paid chaplaincy."** (Principal)

## Staff

### 81

Much of the focus of the chaplaincy is likely to be on the students, but of course, the staff are a vital and less transient part of the college or institution. Serving chaplains identify staff (sometimes in small numbers) as the most regular attenders at weekly communion services and/or faith meetings held at the colleges. Some chaplains have e-groups of Christian staff as a congregation who are reached electronically each week with an attachment of a Gospel reading plus reflection. Clearly imagination has to be used to reach and maintain contact with very busy people of all faiths and none, some of whom are full-time members of staff, while others are sessional members. Additionally, it must not be forgotten that staff have spiritual needs for which they may wish to approach the chaplaincy for support. For example, for many staff, stress is a significant issue (for example, in terms of workload and working environment). Clearly, the chaplaincy needs to be ready to build up pastoral relationships with staff. It is also important to identify and encourage staff who have an interest in spirituality and values, helping them to make connections between their faith and their work (see Turner and Kimber, 2003, p. 53).

**"Our chaplaincy came into its own when we had some major restructuring. Staff who were losing [their jobs] or being moved to new posts after many years of service really found the chaplain a tremendous source of support."** (HR director)

# Working with Staff

## Team meetings

### 82

If you are working in a team, remember that all will have something to contribute. You will need regular meetings to stay in touch with developments. They should be held on a specified, regular basis to review issues and to bring in new ideas, where appropriate. There should be an agenda, but this may also be an appropriate place to discuss items from the reflective journal that individual members of the chaplaincy team may be keeping for a personal and professional purposes.

### Action point:

Review your capabilities. Set your priorities. Identify training needs. Your supporting faith body may be able to help you with training in listening and other communication skills. Some other courses may be available through the college. Check what is available in terms of training and meetings from NEAFE, the Faiths in FE Forum or the churches' national office, regional or diocesan FE officers (see Annex B), or the equivalent.

# Practical Matters and Chaplaincy Activities

## Accommodation

### 83

This is an important issue as it will determine the physical (and perhaps emotional) space in which you will be able to do things. Do you have:

- the privacy of your own room (or access to a confidential space)
- a shared space – and if so, with whom, and will they understand your need sometimes for privacy and confidentiality
- a 'hot desk', meaning you do not have a fixed location where people know they can find you?

### Prayer rooms and quiet rooms

### 84

Part of the negotiations with the college about the chaplaincy presence will include a prayer and/or quiet room as a designated space for quiet reflection. A very few colleges have built a multi-faith centre into the design process for new college buildings, but any designated space may be on a multi-faith basis. With severe pressure on limited space, requirements may include Friday and daily prayers for Muslims, regular worship for Christians, meeting space for Christian Unions, Islamic societies and so on, less frequent use by Sikhs, Hindus and Jews, as well as a quiet space for reflection for those of all faiths and none. Some chaplains report that this issue causes them the most difficulty. Some report being moved around the college every year or even more. In your negotiations with the college as either an established or new presence, it will be important to discuss and agree a management and access process for such a room.

**“Our multi-faith prayer room did lead to some initial difficulties, primarily between Muslims and Christians, at peak periods of usage, such as Ramadan. We introduced a management system, based in the chaplaincy and took advice from the local mosque on washing facilities and any special requirements concerning multi-use – there weren't any!”**

**(Chaplaincy team leader)**

## Publicity

### 85

The serving chaplains felt that a big launch and public events could make an impact if planned well, with the support of the college's senior management team.

### 86

Do not underestimate the importance of a notice board, preferably the chaplaincy team's own. Again, if you can, pick its location wisely. Should it be outside the chaplaincy room? Clearly, it has to be in a good site with lots of student traffic passing it, perhaps near reception, by the cafeteria or by the drinks machine.

### 87

What should be on the notice board? It should be multi-faith, with signposts to local churches and faith communities. It can also advertise college and local events, and promote the services that the chaplaincy team offers. Some notice boards have a 'thought for the week' or pictures, cartoons and examples of students' work, which can be changed regularly.

### 88

In terms of making your presence known, do not forget:

- handouts, leaflets and chaplaincy flyers
- business cards
- college or tutor handbook list
- college website
- some chaplaincies have a termly newsletter, or more regular e-bulletin.

A college in a well-known tourist area has built up a portfolio of courses for international students, which generates a significant proportion of total income. The multi-faith chaplaincy has been found to be a major reason given by students of a number of faiths for choosing to study there, and the chaplaincy features on the front cover of the college brochure.

### Action points:

Talk to college management about the college prospectus or tutor handbook and the college website. IT students may help to design the webpages.

### What else can you do?

## Festivals

### 89

Important religious festivals of all faiths can be marked with services or some other form of college event or display. Most students in multi-cultural areas will be familiar with key festivals such as Diwali, Eid and Yom Kippur, in addition to students from those particular faiths. And even the most secular individuals have been known to turn up for the carol service.

## Fair Trade stall and displays

### 90

Many chaplains have found that a Fair Trade stall is an effective way of educating people about values and their relevance in supposedly non-religious or non-spiritual areas. The stall can also be a good way of making contact with a large number of students. Displays in connection with various annual events, for example, World AIDS Day, Christian Aid Week, Racial Justice Sunday and so on, are common in most chaplaincies. Most colleges will agree to a display in the reception area, cafeteria and so on. Also important are displays and arts and cultural events, or events designed to raise money for a fund set up for a particular event, such as the Tsunami Relief Fund, or for a disaster or famine appeal.

**“An art exhibition of student’s work on HIV/AIDS prevention, organised by the chaplaincy in collaboration with a college in Uganda, gained major publicity for the college in local press, radio and TV.”**

(FE adviser)

## Curriculum

### 91

Chaplaincy involvement in the curriculum is important and chaplains are encouraged in most colleges to find ways of contributing through a presence in the classroom (for example, teaching or contributing to religious education, science and ethics). Some posts are formally split, with a proportion of the chaplain’s time given to teaching in a subject area where the chaplain has expertise. In other cases, chaplains provide input to courses on a regular or one-off basis. The colleges also need tutors to provide enrichment activities.

**“Much of my work is meeting with students – I have teaching experience, and I am invited into all kinds of classrooms to give one-off or longer inputs into courses – for adults as well as 16–19 year olds.”** (Chaplain)

## Enrichment

### 92

In both sixth form colleges and general FE colleges, the introduction of Curriculum 2000 included an entitlement to the development of key skills, tutorials and enrichment activities for all full-time 16–18-year-old students starting programme from the 2000/01 teaching year onwards. The LSC expects that the entitlement will include regular tutorials, and relevant key skills teaching and enrichment activities, delivered within an appropriate number of guided learning hours (glh), in addition to the other learning aims within the learner’s programme. Consideration of the entitlement provision delivered by colleges and providers is reviewed during inspection. Funding may be claimed for the key skills, tutorial and enrichment entitlement in each year of study.

### 93

Some examples of appropriate enrichment activities are:

- learning aims that lead to external certificates of non DfES-approved attainment, for example, Open College Network (OCN) provision, wider key skills, Young Enterprise, Duke of Edinburgh awards and so on
- collaborative activities with faith communities
- spiritual and ethical issues
- health, social and personal education
- careers guidance
- sports, music, dance and drama
- industry-related programmes, including IT courses
- guided or informal learning for example in the use of the learning resource centre.

### 94

According to the interviewed chaplains, popular enrichment activities with the students include:

- quizzes, games and puzzles
- sessions about looking after yourself, for example on health, diet, food, emotions or anger management and work–life balance
- videos and interactive computer games
- trips and visits.

## 95

Remember that trips out are fun and useful, but there are college and legal regulations to be observed.

“The college takes enrichment very seriously. I have a half-time post; they have now asked me to contribute to the management of college enrichment provision, and local faith communities participate in this enthusiastically.” (Chaplain)

### Action points:

For an extremely useful overview of development through the curriculum of citizenship and enrichment, see *Whole People Matter* (Turner and Kimber, 2003, pp. 11–42). Ask yourself these questions.

- How could you become involved in teaching?
- Are you making links with others on the teaching teams?
- What ideas for enrichment activities would draw on your skills?
- What are other colleges and chaplaincy teams doing?



# Chaplaincy and Partnerships

## 96

Looking beyond the college, there are options for local action and partnerships, working with local communities and faith groups. Some colleges have been successful in generating funding for college and faith community partnerships. Some local potential partners are:

- local faith communities
- local LSCs, regional government agencies
- church trusts and other charities
- local ecumenical or multi-faith partnerships or organisations, for example, Churches Together, Inter-faith Forums
- organisations working in the social inclusion agenda, such as local authority schemes, youth work organisations, neighbourhood renewal schemes and so on.

## 97

After all these options and possibilities, it is necessary to take stock, in the light of the time and resources you have available to the chaplaincy.

## Multi-faith working

## 98

Many new chaplains, even coming into relatively well-established chaplaincies, may find that multi-faith working is new to the college. Many colleges, especially at senior management level, have found difficulty in making contact with local faith communities, even though some parts of the college (for example, language or ESOL departments) may have very good formal or informal contacts.

“To be honest, my main interest in the chaplaincy is the access it gives us to local faith communities. Until the chaplain went in and made the contacts, we were not recruiting 16–19 year olds to vocational courses from the Asian communities, because the parents didn’t value the courses, even though the students were very interested.” (Principal)

## 99

New chaplains do not need to be nervous in approaching local faith communities – either through the mosque, temple, gurdwara or synagogue or, best, through an Inter-faith Forum or similar organisation. Faith communities are almost without exception delighted to be contacted, and usually know much more about the college than the college knows about them because so many of their communities use the college or have done classes there.

## 100

If chaplains have little experience of working with faith communities, a student or teacher from the college departments referred to above may be able to help with initial introductions.

### Action points:

- Ask local faith leaders to show you round their place of worship and explain their faith.
- Talk to students and teachers from ethnic minorities.

# Taking Stock

## Mission statement and action plans

### 101

For the chaplaincy itself, its mission statement can only be drafted when a decision is made about its main focus and ways of working. In the initial stages an action plan may be more useful.

- The team's mission statement should be an expression of the chaplaincy's uniqueness. It should tell students, staff and stakeholders what the team has to offer and its focus.
- The chaplaincy team's mission is likely to be based on those aspects of the personal and professional experience of the team which are appropriate for the college context.
- An action plan should set targets, milestones and a timetable. Do not be too ambitious – assess your capabilities as a team, and set manageable goals.

### Action points:

- You have choices to make about the focus of your work.
- Ask colleagues in the college and elsewhere for advice.
- Analyse your college and its stakeholders and local partners to decide where best you can make your contribution and who can help you do it.
- Decide what you want to become known for in your college.
- Decide whether you need a mission statement or action plan.

# Organising and Managing the Chaplaincy

04

# An Integrated Approach to Chaplaincy

## 102

This section is aimed specifically at all those responsible – principals, college managers, chaplains and faith bodies – for developing chaplaincies and drawing up agreements.

## 103

The and NEAFE are keen to encourage an integrated approach to chaplaincy, involving the college in terms of managers and teaching staff, chaplaincy and local faith communities. This section explores the form of such an integrated approach and how it may be expressed in service level agreements and codes of practice. As each college has its own context, structure, aims and issues, this section seeks to offer general guidance. Specific illustrations drawn from actual college–chaplaincy partnerships or agreements can be found in the Annexes D and E. The following paragraphs are aimed at members of chaplaincy teams.

## Understanding the college, its mission and context

### 104

All partners will have to share an understanding of how the FE college functions. In Section 2 of the Handbook, the importance of the college atmosphere in assisting students' learning and enjoyment of the college experience was noted. This atmosphere comes about through relationships in and outside the classroom, and also through the college's structures, ethos and decision-making. Being able to analyse what is happening and why in the college is especially important if the chaplain is not part of the formal hierarchy.

### 105

A useful start is to examine and analyse what the college says about itself and what it does. The college's mission statement provides an explicit statement and many other clues about its implicit values.

### Understanding mission statements

### 106

What does a mission statement contain? The college's mission statement comes from a collective analysis of the college's purpose and the stories it tells itself about its values. In this way, the mission statement should be an expression of the college's uniqueness.

## 107

The following extracts from college mission statements may be helpful (cited in Turner and Kimber pp 56–58).

*The college aims to pursue excellence within a caring environment by encouraging the spiritual, moral, intellectual, social and personal development of all individual members of both staff and students. (Long Road Sixth Form College)*

*As a way of ensuring equality of opportunity, we maintain the college as a secular environment; i.e. we do not endorse any religion, faith or culture. This enables us to be as fair as possible in our treatment of students ... This does not mean we wish to promote a secular way of life. (New College, Swindon, Student Charter)*

## 108

See *Whole People Matter* (Turner and Kimber, 2003, pp. 54–62) for further examples of college policies and mission statements.

### Action points:

- What does the mission statement of your college say?
- What do other documents say, for example, college prospectus, student guide?
- Does the college make any specific statements about values or spirituality?
- What is its policy on diversity? Does it take a multi-faith stance?

## College aims and goals: where chaplaincy fits in

### 109

We spend most of our lives in organisations and tend to take them for granted. One definition of an organisation is: 'a social unit (or human grouping) deliberately constructed to seek specific goals'. The college's aims and goals can be identified from an examination of the college's documents. Its values, purpose and main areas of activity will also be made explicit.

**"I encourage my chaplain to accept invitations to speak and preach anywhere – it's a great way to advertise the college. As a result I have been invited to speak to the Sikh gurdwara and Hindu temple." (Principal)**

### 110

Even the simplest organisational analysis will tell you a great deal about the institution in which you are working and in what ways people are encouraged and expected to behave.

**Action point:**

- Find a copy of your college's organisational chart or similar document.
- What is the shape of your college? How many levels are there between top and bottom?
- How are its activities organised? What are the main college structures?
- Who is responsible for what and to whom?

**111**

Your college's organisational chart or prospectus represents schematically the formal structure of your educational institution. It shows how work has been divided up and who is responsible for particular sections.

**112**

Colleges also develop particular and expected ways of doing things and interacting with each other—an organisational culture. It can produce a sense of collective identity, foster stability and influence behaviour. The elements of organisational culture comprise:

- structure and systems
- leadership and management styles
- values, beliefs and assumptions
- stories, myths and rituals.

**Action points:**

Think about your college. In what terms do people within it talk about it? In analysing a college's stories or folklore about itself, it can be useful to identify:

- the core beliefs (for example, 'this is a very caring organisation', 'we're at the cutting edge', 'they couldn't run a wheel stall')
- whether those beliefs are held by those at the top of the organisation and those at the bottom – and those in between.

As you continue to work at the college, you will need to identify:

- your friends
- the people you need to influence
- the people that students connect with.

**113**

Having considered your institution in general organisational terms, ask some more specific questions.

- What is the college's leadership style?
- What is the college's organisational climate? What is the emotional climate?
- What is the college's track record?

- What are the strengths and weaknesses?
- What policies relate to values (for example, the environment)?
- How is its student body constituted?
- What is the college's role in the community?

What are other relevant factors, such as demographic, social, economic, cultural, technological and industrial?

**"Boys from Black and Muslim backgrounds had a very high drop-out rate. We asked for help from the local Black church and the mosque, and in both cases, managed to recruit a mentor who has become a member of the chaplaincy team. They use group mentoring methods, which have been very successful in driving up attendance hugely."** (Chaplain)

**114**

A snapshot is developing of the college as it is at the moment. Our understanding of the issues it faces now can be deepened if we understand how the college has developed over time. These questions may help.

- What are the college's current priorities? What are its plans for the future?
- Has its mission and strategy changed over time?
- Has its course offer changed?
- Have its relationships with employers changed?
- Has its local community, and its relations with the community changed?
- Has its student body changed?
- Has the structure of the college changed? For example, has there been an amalgamation or restructuring?

**Why this is relevant****115**

It is with this deeper understanding of the college, its staff and students that the chaplaincy can engage in its primary focus in terms of pastoral care and spiritual development. But such organisational knowledge is also important when members of the chaplaincy discuss with the college its organisation, or its commitment to a multi-faith approach.

**Action point:**

You have studied the college. Now look back at Section 1, the checklist for setting up or strengthening a chaplaincy.

- What stage have you reached?
- What do you need to do next?

# Drafting an Agreement or Memorandum

## 116

The key areas that are important in the negotiation of any agreement between the college and the chaplaincy are as follows:

- funding
- accommodation
- resourcing
- staff selection
- team building
- management and accountability
- relationships with other staff and management.

## Funding, accommodation and resourcing the chaplaincy

### 117

Consider the following key areas.

- Will the college be able to contribute (at least in part) to the salary of the team leader and/or part-time hours for the team members? It might be appropriate for the principal of the college to be approached by local faith groups on this point.
- Are there possibilities for partnership funding?
- Will the college be able to contribute to funding the chaplaincy's expenses for example, for staff development, attendance at annual conferences and so on?
- Will the college provide basic resources, for example, notice board displays, handouts, business cards, emails and webpages, college mobile phones and computers?

## Staffing of chaplaincies

### 118

Staffing is an important issue which can determine the success or failure of the chaplaincy. In staffing the chaplaincy, be it one individual or a team, some fundamental questions have to be asked.

- On what basis are members to be recruited and selected?
- Are they to represent the faiths found among the student body?
- What is to happen if likely recruits cannot be found for all the faiths represented in the college?

## Finding the people for your team

### 119

There are important preliminary questions to be answered.

- How are the right people for the chaplaincy or team to be found?
- Are there funds to allow advertisement?
- Who, if anybody, is going to be the employer? the college? a sponsoring faith body? What is the status of volunteer members?
- Are formal interviews required? Who should be involved?

### 120

There may be contractual issues of which to be aware, and these should be discussed with college management. Faith bodies may also have guidance in this area. For example, in a Catholic context, these issues have been addressed in a recent publication of the Association of Catholic Chaplains in Education (ACCE) (see [www.acce.org.uk](http://www.acce.org.uk)).

## Job descriptions

### 121

Job descriptions are important for both individuals and the college (see Annex F). The process of drawing up a job description ensures that all those in the college and beyond who are involved in the chaplaincy can have an input into what individuals (and the team) are required to do. It also offers an objective standard by which performance can be monitored and assessed. A suggested framework could be:

- job title
- who the postholder is responsible to
- the rationale for the post
- key areas of responsibility: spiritual, pastoral, curriculum, external liaison
- working conditions and salary.

## From working group to multi-faith team

### 122

The working group that originally worked together to set the chaplaincy up will normally be willing to work with the chaplaincy as it builds itself up into a team. It may be transformed into a support group for the chaplaincy team. In a multi-faith chaplaincy, special care should be taken to build up the team into a smooth working unit, in agreement about its goals and objectives, and how they should be achieved. The overall goal – to serve the students and staff in a particular college – will have drawn those from different faiths and cultures together, but some may have had little previous experience of college or FE contexts, so team-building is essential.

### Getting the team together

### 123

Before we arrive at the smooth working unit that functions almost on an unconscious acceptance of its values and goals, the working group that gathers together for the first time in a small room in the college or in a corner of a noisy canteen must be seen as the beginning of the chaplaincy activity. This group will develop its own method of interaction, as does any group. Key factors are:

- effective communication between all members
- a collective identity and shared goals.

### 124

It could be expected that individuals who share the same overall values about tolerance and open-minded acceptance would quickly gel into an effective team. Well, let's hope so. However, research has shown that groups develop and mature as the individuals that comprise them get to know each other while working to achieve the shared goals. Tuckman's (1965) model for group development identified four stages.

- **Forming:** This starts with the initial informal meetings in the cafeteria. At this stage, people are starting to get to know each other on a personal and professional level.
- **Storming:** This is a usual stage, even for people engaged in a spiritual enterprise, where conflict and fallings-out can be experienced as the negotiation of shared goals and objectives is entered into, perhaps where easy compromises are not available.
- **Norming:** As the name suggests, at this stage, smoother water is reached as norms about ways of working and interacting are developed.
- **Performing:** At this point, perhaps it can be said that the group has turned into an effective, performing team.

### Action point:

You may be just starting out or have been together for some time.

- What stage has your team reached?

# Accountability, Appraisal and Support

## 125

The most remarkable change in the public sector over the last 25 years or so has been the emphasis placed on accountability. The performance of all public sector organisations (including the FE sector) is now assessed with an objectivity and rigour that 40 years ago would have seemed impossible.

## 126

League tables featured on television, inspection reports on the Internet and examination results in the local newspapers have brought the detail and actuality of what these organisations do to a wide and previously uninformed audience. Such accountability revolving around performativity is present and expected throughout organisations, so teams and individuals now have to account for their actions and their performance. Earlier, there was a discussion of organisational mission and we have also talked about the shared goals and objectives of the chaplaincy team. This team, as with others in the FE college, may be asked to set its goals and objectives and then, at the end of a specified period, assess for themselves (and have assessed for them) how well they have been achieved, or not.

## 127

Much of this assessment will be informal and formative. In most cases, a chaplain will be drawn from a sponsoring faith body, so it is likely and desirable that there needs to be an ongoing relationship of support and critical friendship between the chaplain and a designated person from that faith community, or regional or diocesan FE officer. For an ordained minister there may be annual ministerial reviews with someone from the diocese. But the college will have its own appraisal system, and the chaplaincy may be expected to be part of the system, especially chaplaincies that are part of student services. Chaplains, as well as FE and other professionals, have long considered such accountability also in a wider, ethical sense in respect of their clients and professional bodies as part of their professional role and identity. Each chaplaincy will need to work out with the college and faith bodies an effective system for appraisal and support.

## Induction, training, appraisal and career development

### 128

Once individuals have been recruited and selected, there remain things that have to be done to ensure that the talents of the activity or team are used to the full.

### Induction

### 129

New recruits cannot be left to their own to get on with it: they need induction, information and support, as outlined in earlier sections (see also Annex G), to keep them motivated and committed. This could include information about:

- how the chaplaincy or team works
- what the team does and who does it, when and where
- any particular role and how it contributes to the working of the team
- the college, its mission and ethos
- different sites and different needs.

### 130

At a national level, there is a NEAFE induction event held every January, which new chaplains are expected to attend. There are also regional events, and short induction courses are being introduced. As part of this joint LSC and NEAFE programme, training materials are being developed on the basis of this Handbook and will be piloted in 2006.

### Training

### 131

New recruits will come to the chaplaincy activity with their own talents, skills and knowledge. However, as part of the induction, additional training needs may be identified. Training may be available from within the college itself or from the sponsoring faith body.



## Self-assessment and personal development: reflective practice

### 132

Induction, training, appraisal and career development are all organisational methods of the development of the individual. Of course, there are other methods of self-assessment and personal development that cope with the difficulties encountered in the workplace and concomitant stress and spiritual growth. Reflective practice is a formalised way of thinking about the experience of being a member of the chaplaincy team. It is also a means of personal, religious and spiritual, and professional development, as well as a means of coping with stress and trying to unravel complex issues. Specific tools can be used in this reflective practice, as in the following examples.

- **Writing it down** in the form of a reflective journal, helps turn reflection into a more coherent and revisitable educational experience.
- **Sharing with critical friends or colleagues** makes for a more genuine and useful educational experience, especially when based on entries or notes.

# Policy Context, Contacts and Information

05

# The Policy Context

## 133

This short section cannot hope to summarise the policy context for the whole FE sector. Further education offers its students a wide variety of educational and training opportunities, underpinned by a general purpose to promote social inclusion. This section aims to give a brief bullet-point guide for the new chaplain. For further information, see the bibliography at Annex C.

## 134

The range of FE provision includes:

- vocational provision for 16–19-year-old students
- vocational courses for 14–16 year olds
- GCSE and A-levels
- higher education from foundation level to degree courses
- adult and community learning (including leisure and health)
- key skills training and learning technologies
- Skills for Life (literacy, numeracy, ESOL and ICT).

## 135

The range of providers includes:

- general FE colleges
- sixth form colleges
- other adult and community learning providers
- work-based learning providers.

## 136

The range of stakeholders in further education includes:

- the LSC
- local LSCs
- awarding bodies
- sector skills councils
- businesses and employers with an interest in post-14 education and training
- schools, schools with sixth forms and colleges
- group training associations
- HE institutions
- inspectorates (HMIP, ALI and Ofsted)
- learning partnerships
- local education authorities
- professional and trade associations
- trade unions
- training providers
- voluntary sector bodies
- regional development agencies
- the Sector Skills Development Agency (SSDA)
- the National Institute of Adult Continuing Education (NIACE)
- the Association of Colleges (AoC)
- the Sixth Form Colleges Forum.

## 137

Of course, government departments are much involved in further education, the DfES in particular, but also other departments with interests in skills and economic development such as the Department of Trade and Industry, the Department for Work and Pensions and HM Treasury.

## 138

As in all sectors of English state-funded education, the Government has made its intentions clear: to widen participation by all social classes, age groups, ethnic groups and from both genders. Such widening of participation has key performance points: recruitment, retention and achievement.

## 139

The most important governmental agency with direct responsibilities in this area is the LSC.

## 140

The LSC's priorities for 2004/05 are to:

- make learning truly demand-led so that it better meets the needs of employers, young people and adults
- ensure that all 14–19 year olds have access to high-quality, relevant learning opportunities
- transform further education so that it attracts and stimulates more business investment in training and skills development
- strengthen the role of the LSC in economic development so that we provide the skills needed to help all individuals into jobs
- strengthen the LSC's capacity to work effectively at a regional level – particularly with regional development agencies and regional skills partnerships
- improve the skills of the workers who are delivering public services.

## 141

The LSC's main tasks are to:

- raise participation and achievement by young people
- increase demand for learning by adults
- raise skills for national competitiveness
- raise the quality of education and training delivery
- equalise opportunities through better access to learning
- improve effectiveness and efficiency.

## Current developments in FE policy

### 142

Sir Andrew Foster (2005) has published a review into the future role of FE colleges (see [www.dfes.gov.uk/furthereducation](http://www.dfes.gov.uk/furthereducation) for details). The Government's reform plans for 14–19 education and training and the Skills Strategy agenda will require colleges to examine their mission and relationship with other providers and learners and employers. The Foster review provides a useful insight into current FE provision. It mentions the importance of spiritual and moral development, suggests colleges need to develop greater clarity of purpose and identifies:

- the distinctive contribution colleges make to the learning and skills market
- colleges' long-term contribution to economic development and social inclusion
- anything else that needs to happen to transform the sector.

### 143

Ofsted has also stressed the importance of the overall ethos of the college, the need for spiritual development and has commended FE colleges for moves that some have made in this area. The revised Common Inspection Framework (Ofsted and ALI, 2005) for the first time asks inspectors to monitor the provision for the spiritual, moral, social and cultural development of students.

### Action point:

The FE sector is constantly changing. Watch the education websites for policy developments. Read *The Times Education Supplement* and its special sections on further education (FE Focus). *The Guardian* has an Education Supplement on Tuesdays, that includes an FE section, and *The Independent* has an education section on Thursdays.

## EU framework:

### EU directives on equalities, religion and belief

### 144

European policy must, in some cases, be incorporated into British governmental policy. For example, the European directive on religion and belief has already been enshrined in government policy. Importantly, discrimination on the grounds of religion and belief is now illegal. There are some exceptions to this, but employers have to specifically apply for them. The British Government has gone beyond the directive, in that services provided must not discriminate. It can be argued that multi-faith chaplaincy teams exemplify this law, in that equal provision is made for all students, of all faiths and none. For more details, see the Department of Trade and Industry (DTI) website ([www.dti.gov.uk/er/equality](http://www.dti.gov.uk/er/equality)) and the AoC guidance on the directive ([www.aoc.org.uk](http://www.aoc.org.uk)).

# Other Forms of Chaplaincy

## 145

In addition to the literature on HE chaplaincy (see Annex C), those who are interested might wish to investigate other forms of chaplaincy, of which those in hospitals and prisons are best documented.

## Hospitals

### 146

Not surprisingly, the NHS has much experience in this area, and there are national guidance documents. Each NHS region publishes its own guidelines that set out what is expected from its chaplaincy services and what their supporting organisations can offer. For example:

- modern spiritual healthcare
- the quality of spiritual healthcare
- career pathways for chaplains
- education and training for chaplains
- implementation of chaplaincy.

### 147

However, it must be noted that, unlike the present situation in further education, all hospitals have chaplaincies and such services are very much part of the NHS's own strategy for comprehensive customer and patient care.

## Prisons

### 148

As with the NHS, the Prison Service has much experience of working in a multi-ethnic and multi-faith context. Similarly, but perhaps to an even greater degree than in the NHS, such services are occurring within a much-regulated environment where guidance and operational practice can be specified from a central point. The Prison Chaplaincy Handbook offers a glossary of five pages of definitions (see HM Prison Service, undated).

# Information and Contacts

## 149

The following paragraphs are for all concerned with chaplaincy in an FE college. It is to be regarded as a work-in-progress – new documents are appearing regularly at this time of change in FE and expansion of FE chaplaincy.

## Faith organisations

### NEAFE

## 150

The National Ecumenical Agency in Further Education (NEAFE) was founded in the late 1970s by principals, teachers and chaplains in further education. It holds an annual conference, manages the LSC and NEAFE chaplaincy initiative and the Faiths in FE Forum, and publishes the *Journal of Chaplaincy in Further Education*.

## 151

Contacts are:

Chair: Dr Ann Limb

NEAFE Development Officer: Mannie Stewart

Email: [info@neafe.org](mailto:info@neafe.org)

Web: [www.neafe.org](http://www.neafe.org)

### Faiths in FE Forum

## 152

This is a representative structure for faith communities concerned with further education. It consists largely of educational professionals with a special interest in multi-faith chaplaincy and spiritual development in further education.

## 153

Contacts are:

Chair: Dr Fatma Amer

Email: [info@neafe.org](mailto:info@neafe.org)

## 154

The *FIFE Newsletter* is designed to support all working in chaplaincy in further education. It is available on a monthly basis from Church House (email: [alan.murray@c-of-e.org.uk](mailto:alan.murray@c-of-e.org.uk)).

### Churches

## 155

The contact is:

Churches' National Adviser in Further Education: Alan Murray

Email: [alan.murray@c-of-e.org.uk](mailto:alan.murray@c-of-e.org.uk)

### Inter-faith network

## 156

This is an advisory service for all aspects of inter-faith work.

## 157

Contacts are:

Chair: Dr Brian Pearce

Web: [www.interfaithnetwork.org.uk](http://www.interfaithnetwork.org.uk)

### Students with special needs

## 158

Information about disability legislation is available at [www.opsi.gov.uk/acts/acts2001/20010010.html](http://www.opsi.gov.uk/acts/acts2001/20010010.html)

## Publications

### 159

The Churches National FE Office has many useful publications. Two recent ones are:

- *Whole People Matter* (Turner and Kimber, 2003), which discusses the role of the NEAFE chaplaincy initiative in further education. There is a particularly useful section on curriculum development.
- *FE Chaplaincy in 2004* (Gukuru and Murray, 2004), which gives a general, statistical picture of FE chaplaincy.

### 160

A list of publications used in this Handbook appears at Annex C. Some other relevant publications are as follows.

- C of E and Methodist Church (1993) *A Framework for Exploring Values in the FE Curriculum*, London: Church of England Board of Education and the Methodist Church Division of Education and Youth.
- Crick, Bernard (2000) *Citizenship for 16–19 Year Olds in Education and Training: Report of the Advisory Group to the Secretary of State for Education* REP/1056/00, Coventry: FEFC. Available at: [www.dfes.gov.uk/citizenship/linkAttachments/citizenship\\_report\\_1.pdf](http://www.dfes.gov.uk/citizenship/linkAttachments/citizenship_report_1.pdf)
- C of E and Methodist Church (1998) *Developing a Spirituality Policy for Further Education Sector Colleges*, London: Church of England Board of Education and the Methodist Church Division of Education and Youth.
- Newell Jones, Katy (2003) *Global Perspectives in Adult Learning*, London: Development Education Association.
- FEU (1989) *Moral Competence: an exploration of the role of moral education in FE*, London: FEU.
- Methodist Church (1996) *Student Entitlement to Spiritual, Moral and Personal Values in the FE Curriculum*, Peterborough: Methodist Publishing House.
- Board of Education (2002) *Pillars of the Church: Supporting chaplaincy in further and higher education*, London: Church House Publishing.

- CES (1996) *The Common Good and the Catholic Church's Social Teaching: a statement by the Catholic Bishops' Conference of England and Wales*, London: CES.
- Methodist Church (1999) *The Essence of Education: a report of the Methodist Conference*, Peterborough: Methodist Publishing House.
- C of E and Methodist Church (1992) *The Further Education Curriculum: an exploration into and identification of shared values in FE provision*, London: Church of England Board of Education and the Methodist Church Division of Education and Youth.
- FEU (1994) *Values in FE: FEU Report 062*, London: FEU.

### 161

There are also relevant journals in this area. For example:

- *Journal of Further Education Chaplaincy*
- *British Journal of Religious Education*
- *International Journal of Children's Spirituality*
- *Journal of Beliefs and Values*.

# Annexes



## Annex A:

# Membership of the LSC and NEAFE Working Group

**Ruth Silver OBE**, Principal, Lewisham College  
[ruth.silver@zen.co.uk](mailto:ruth.silver@zen.co.uk) or [ruth.silver@lewisham.ac.uk](mailto:ruth.silver@lewisham.ac.uk)

**Dr Helen Johnson**, Reader, Kingston University  
[H.M.Johnson@kingston.ac.uk](mailto:H.M.Johnson@kingston.ac.uk)

**Fr Joe Quigley**, Adviser for Religious Education 11–19, Catholic Education Service of England and Wales  
[joseph.quigley@theredepartment.com](mailto:joseph.quigley@theredepartment.com)

**John Wilkins** (now retired; successor Jonathan Yewdall), Standards Unit, DfES  
[jonathan.yewdall@dfes.gsi.gov.uk](mailto:jonathan.yewdall@dfes.gsi.gov.uk)

**Graham Langtree**, QCA  
[langtreeg@qca.org.uk](mailto:langtreeg@qca.org.uk)

**Saif Ahmad** and **Sum Hau**, Faith Regen UK  
[sumhau@faithregenuk.org](mailto:sumhau@faithregenuk.org)

**Gareth Denby**, Guildford Diocesan FE Adviser  
[gareth.denby@cofeguildford.org.uk](mailto:gareth.denby@cofeguildford.org.uk)

**Revd Susan Walker**, FE Chaplain, John Leggott College  
[susanwalker@leggott.ac.uk](mailto:susanwalker@leggott.ac.uk)

**Revd John Caperon**, Secondary Heads Association  
[jcaperon@fish.co.uk](mailto:jcaperon@fish.co.uk)

**Ven Hayward Osborne**, Archdeacon of Birmingham  
[archdeaconofbham@birmingham.anglican.org](mailto:archdeaconofbham@birmingham.anglican.org)

**Rhys Evans**, Ofsted  
[revans@ofsted.gov.uk](mailto:revans@ofsted.gov.uk)

**Stuart Gardner**, Senior Policy Manager, 14–19 Curriculum, LSC  
[stuart.gardner@lsc.gov.uk](mailto:stuart.gardner@lsc.gov.uk)

**Dr Ann Limb**, Chair, NEAFE  
[agl@annlimb.co.uk](mailto:agl@annlimb.co.uk)

**Daniel Khan**, Principal, Grimsby Institute of Further and Higher Education  
[oliverl@grimsby.ac.uk](mailto:oliverl@grimsby.ac.uk)

**Geoff Stanton**  
[gstanton@compuserve.com](mailto:gstanton@compuserve.com)

**Alan Murray**, Churches' National Adviser in Further Education  
[alan.murray@c-of-e.org.uk](mailto:alan.murray@c-of-e.org.uk)

## Annex B:

# NEAFE, Faiths in FE Forum, and Regional FE Officer Contacts

### NEAFE Officers

#### Dr Ann Limb (Chair)

Trinity House  
3 Willow Lane  
Stony Stratford  
Buckinghamshire  
MK11 1FG  
[agl@annlimb.co.uk](mailto:agl@annlimb.co.uk)

#### Dr John Wise (Honorary Treasurer)

21 Knoll Crescent  
Northwood  
Middlesex  
HA6 1HH  
[jpwise@blueyonder.co.uk](mailto:jpwise@blueyonder.co.uk)

#### Mannie Stewart (Development Officer)

NEAFE  
Education Division  
Church House  
Great Smith Street  
London  
SW1P 3NZ  
[mannie.stewart@c-of-e.org.uk](mailto:mannie.stewart@c-of-e.org.uk)

### Faiths in FE Forum Task Group

#### Dr Fatma Amer (Chair)

Markfield Institute of Higher Education  
Ratby Lane  
Markfield  
Leicestershire  
LE67 9SY  
[fatmaamer@hotmail.com](mailto:fatmaamer@hotmail.com)

#### Jay Lakhani

Vivekananda Centre  
6 Lea Gardens  
Wembley  
HA9 7SE  
[vivekananda@btinternet.com](mailto:vivekananda@btinternet.com)

#### Joanna Ryam

Kidsactive National Development Division  
6 Aztec Row  
Berners Road  
London  
N1 0PW  
[Joanna.Ryam@kidsactive.org.uk](mailto:Joanna.Ryam@kidsactive.org.uk)

#### Harjinder Singh Khalsa

39 Ash Grove  
Heston  
TW5 9DU  
[harjindersinghkhalsa@yahoo.co.uk](mailto:harjindersinghkhalsa@yahoo.co.uk)

### Regional FE Officers

#### David Capey (East Anglia)

[d.capey@eefa.net](mailto:d.capey@eefa.net)

#### Toni Coulton (North Wales)

[tcoulton@ucf.freemove.co.uk](mailto:tcoulton@ucf.freemove.co.uk)

#### Kate Davison (Bristol)

[kate.davison2@btinternet.com](mailto:kate.davison2@btinternet.com)

#### Gareth Denby (Sussex and Surrey)

[gareth.denby@cofeguildford.org.uk](mailto:gareth.denby@cofeguildford.org.uk)

#### Carmen Franklin (South Yorkshire)

[carmen@franklin2003.fsnet.co.uk](mailto:carmen@franklin2003.fsnet.co.uk)

#### Colin French (Gloucestershire)

[french@carpentersbox.freemove.co.uk](mailto:french@carpentersbox.freemove.co.uk)

#### Revd David Gent (Yeovil)

[revdgent@aol.com](mailto:revdgent@aol.com)

#### Revd Linda Harknett (London)

[l.harknett@roehampton.ac.uk](mailto:l.harknett@roehampton.ac.uk)

#### Revd Janice Jones (Greater Manchester)

[janice.jones@pendcoll.ac.uk](mailto:janice.jones@pendcoll.ac.uk) or  
[jjones@manchester.anglican.org](mailto:jjones@manchester.anglican.org)

#### Steve Jones (Exeter)

[steve.jones@exeter.anglican.org](mailto:steve.jones@exeter.anglican.org)

#### Maggie Keane (West Midlands)

[salttru@aol.com](mailto:salttru@aol.com)

#### Polly Mason (Lancashire)

[mason.p@runshaw.ac.uk](mailto:mason.p@runshaw.ac.uk)

#### Revd Andrew Morton (South Wales)

[mortonae@hotmail.com](mailto:mortonae@hotmail.com)

#### Revd Nick Parish (Oxford)

[nick.parish@ntlworld.com](mailto:nick.parish@ntlworld.com)

#### Revd Susan Walker (East Midlands)

[susanwalker@leggott.ac.uk](mailto:susanwalker@leggott.ac.uk)

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# Annex D:

## Example of Management Agreement

### Management Agreement

XXXXXX (name of college) Further Education College

Multi-faith Chaplaincy Centre

### Instruments of management

#### Preamble

- A** The accommodation provided by the College and known as the Multi-Faith Chaplaincy Centre (as indicated in the attached drawing) by a committee of management responsible to the Principal and Senior Management Team.
- B** The committee shall exercise its authority in accordance with the provisions of this document which shall be known as the 'Instruments of Management'.

#### Guiding principles

- C** The Board of Governors of the College has adopted the following guiding principles relating to the provisions of facilities for religious worship and the committee shall be under an obligation to observe these principles in relation to the accommodation for which it is responsible.
- i.** The College will aim to provide adequate space and facilities for religious worship on campus for all members of the College. Visitors are acceptable but priority should be given at all times to members of the College (1).
  - ii.** The purpose of the facilities is to provide a place where each religious group with a significant number of adherents in the College can arrange meetings at appropriate times for prayer, meditation, worship and discussion. It is to be used on an ecumenical basis and, subject to (iii) below, is not to be divided into areas allocated for the exclusive use of particular faiths.
  - iii.** Some smaller areas such as offices and ablution facilities should, however, be provided for exclusive or shared use by particular user groups.
  - iv.** The overall accommodation for religious worship on campus, being open to all religious groups, should be given a neutral designation, that is, one that is not associated with any specific religion or groups of religions; specific users are, however, free to use titles appropriate to their activities.

- v.** For the avoidance of doubt, this does not exclude the organisation of regular events – such as the open seminars – which involve both members of the College and visitors.
- vi.** For the avoidance of doubt, this does not exclude a practical arrangement whereby one worship room is used predominately by one group or groups and the second worship room is used predominately by another group or groups.

#### Committee of management: responsibilities and membership

- D** The committee of management shall be responsible to the Principal and the Senior Management Team for:
- i.** ensuring that the principles approved by the Board of Governors as set out in (c) above are observed
  - ii.** deciding upon the development of the Centre within the approved principles
  - iii.** overseeing the use and security of the area
  - iv.** making recommendations to the Principal and Senior Management Team for the allocation of the offices provided by the College
  - v.** liaising as necessary with the appropriate College officers.
- E** All designated chaplains and religious representatives are eligible for membership of the committee: Anglican, Jewish, Muslim and Roman Catholic user groups may each appoint a maximum of three representatives (including the chaplain or religious representative) to the committee. Other recognised user groups not otherwise represented shall be eligible to appoint one representative to the committee of management. The appointed representatives will serve for one calendar year commencing on the first day of January. Members of the committee may send their deputies: other vacancies that occur in the year may be filled by the appropriate group.
- F** The committee of management may at its discretion co-opt up to three other persons to membership.
- G** The Principal and the Senior Management Team shall appoint a member of their staff to act as secretary to the committee of Management.

#### Committee of management: officers

- H** At the first meeting of the calendar year, the committee of management shall appoint, from among its membership, the following officers: Chair, Vice-Chair and Treasurer. The officer shall be appointed for one year and shall not serve in a particular post for more than three consecutive years.

### Committee of management: procedures

- I** The committee of management shall decide its own pattern of meetings, subject to the proviso that at least two meetings in each calendar year must be held.
- J** The committee of management shall be quorate if more than 50 per cent of its membership is present or if either more than 50 per cent of its membership is present or two-thirds of the user groups are represented.
- K** At meetings of the committee of management, when a vote is taken, a matter shall be determined by the majority of the members present and voting on the matter. In the case of equality of votes, the Chair shall have the casting vote.
- L** The committee of management may appoint such sub-committees as it thinks fit and may as it wishes delegate functions to such sub-committees.

### Booking procedures and security

- M** The Board of Governors has determined that booking of the two worship rooms shall be through the existing College room-booking system. Any issues that are not settled through this procedure shall be resolved by the Principal and the Senior Management Team.
- N** The Board of Governors has determined that access to the accommodation between 19.00 and 7.00 shall be via the external door, keys for which will be held by the secretary of the committee of management (at other times internal access shall be controlled as for other areas of the College).

### Instruments of Management: modification

- O** It shall be open to the committee of management to recommend to the Principal and Senior Management Team changes to the Instruments of Management. Notice of such changes must have been given to all members of the committee at least two weeks before the meeting at which they are considered, and before a recommendation may be made to the Principal and Senior Management Team, it must be supported by two-thirds of the membership of the committee of management who are present and voting.

## Principal and Senior Management Team

### Code of Practice

The Multi-Faith Chaplaincy Centre exists to serve the religious needs of all worshipping groups within the College. In order to facilitate this, whilst in the Centre all user groups are expected to exercise self-restraint and a concern for the freedom and dignity of others.

- A** Respecting other people's freedom within the law to express their beliefs and convictions in worship and prayer.
- B** Respecting the convictions of others about food, dress and social etiquette and not behaving in ways that cause offence.
- C** Always avoiding violence in relationships, in particular avoiding violent action or language, threats, manipulation, improper inducements, or the misuse of any kind of power.
- D** Not misrepresenting or disparaging other people's beliefs and practices.
- E** Not actively seeking to persuade others to join their faith.

Should any member of the Management Committee be found to be infringing the Code of Practice, the Committee may refer the matter to the Principal and Senior Management Team for further investigation. The College reserves the right to withdraw recognition from a religious representative.

### Procedures for applying for recognition as a College chaplain or religious representative

- A** The following procedure shall apply in the case of all new requests for recognition including the appointment of a replacement for an existing office holder, except that where it is necessary to make such an appointment during a vacation period, the application will be dealt with directly by the Principal and Senior Management Team.
- B** Candidates wishing to apply for recognition by the College as a chaplain or religious representative must apply in the first instance to the Management Committee of the Multi-Faith Chaplaincy Centre (MFCC) who will consider all applications before referring them to the Principal and Senior Management Team for a final decision. The Management Committee will normally support an application which meets one of the conditions described in points (c) and (d) below in addition to (b).
- C** Candidates must provide personal credentials which give evidence of their standing and support within their community. These could include, for example, evidence of study or ordination as appropriate.
- D** Candidates should be proposed by a sponsoring religious body.
- E** Candidates should represent a worshipping community on campus.
- F** If the Principal and Senior Management Team do not recommend approval, the applicant will have the right of appeal to the Board of Governors.
- G** Once approved, all candidates must decide whether they wish to be designated by the College as either a religious representative or a chaplain.
- H** Within their faith communities, religious representatives or chaplains may be designated as they wish.

# Annex E:

## Example of a Service Level Agreement between a Chaplaincy Team and a College

### Purpose of this agreement

The college recognises and affirms the value of the faith traditions of its staff and students and seeks to work in partnership with faith communities to offer support and care for the whole college community. To this end the college currently recognises an Islamic adviser, a Jewish chaplain and an Ecumenical Chaplaincy Team, who work under the auspices of the Student Services Department. The college will continue to seek representatives from other faith traditions that are represented in the area.

The faith communities recognise the value of higher education as something that contributes both to self-development and the development of communities. The faith communities also recognise the role the college plays in the city and the wider region. Historically this recognition has had practical expression in the commitment by some faith communities to work in partnership with the college by designating chaplains and, in one case, supporting them financially. These chaplains are independent of the college but work within college guidelines and policies. They also work together whilst recognising and respecting diverse traditions.

The Ecumenical Chaplaincy Team provides services that are available to all members of the college. It serves all college sites, working as one team with separate provision on two main sites.

This effective partnership has been established over many years. The purpose of this agreement is to build on and develop this partnership by identifying the services provided by the chaplains and the support provided by the college.

### Provision of Services

The Ecumenical Chaplaincy Team offers its services to students and to staff. These services can be grouped into four areas. For a full list of the services provided within each of these areas see the Appendix to this Annex.

#### Pastoral care

- personal support
- crisis and bereavement care
- international students.

#### Spirituality

- inter-faith work
- worship and other religious events
- spiritual development.

#### Ethics

- community building.



## Support Structures

In order to ensure effective delivery of these services:

### The Chaplaincy:

- in collaboration with the college, one of its members is designated to co-ordinate the service
- has a monitoring system in place and presents an annual report, including statistics, to the reference group (see below)
- is committed to encouraging continuing professional development for all Chaplaincy staff
- maintains good communication with all college structures through:
  - regular meetings between the co-ordinator and Head of Student Services – at least two a term
  - termly meetings between the co-ordinator and the assistant principal (Quality)
  - representative attendance at Student Services team meetings
  - participation in other committees and forums as appropriate
  - occasional meetings with principal
  - other such meetings as may from time to time prove necessary
  - appropriate liaison with external bodies.

### The College:

- recognises and works with the chaplains, giving them recognition as associate staff
- provides Ecumenical Chaplaincy Team premises, giving essential office and meeting space for chaplains, with students and staff
- provides administrative and secretarial support for the team
- provides appropriate funding
- co-operates in arranging Chaplaincy participation in the meetings listed above
- includes information about the services provided by Chaplaincy in all the appropriate publicity materials.

## Reference Group

A Reference Group meets annually. It has two functions; to:

- review the service provision as described in this document in terms of considering whether there are new or developing services needed that should now be included in the agreement and what, if any, additional resources might be needed
- receive an annual report from the Chaplaincy and liaise with both parties to ensure that both the provision of services and the support structures are functioning as they should.

The membership of the reference group is as follows:

Chaplaincy: Members of the Chaplaincy Team

College: Head of Student Services, a member of the Student Union Executive, an academic staff member, an administrative staff member

## Appointments

Chaplains are appointed by the faith communities of which they are part, but it is agreed by all parties that prior consultation with, and, where appropriate, involvement in, the selection process by the Chaplaincy Team and the college is an essential part of the appointment process.

## Signatories

The Principal

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The Chaplaincy Co-ordinator

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Date

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# Appendix to Annex E

## Provision of Services

As the following makes clear, Chaplaincy is positioned within Student Services but its remit and its work extends beyond it.

### 1. Pastoral care

#### a) Personal support to students and staff:

- being available at set times for part of each weekday in term time
- providing an on-call service out of hours and in vacations
- providing hospitality to groups and individuals as appropriate
- making and receiving referrals to and from other services.

#### b) Crisis and bereavement care in line with university procedures:

- offering support
- making home visits when appropriate
- making hospital visits when requested
- arranging special services when requested
- participating in Crisis Management Group.

#### c) International student care and support:

(The team has a member with special responsibility for this in addition to it being a general responsibility of all chaplains.)

- all services listed under 1a)
- being available at a set time each week
- convening and servicing a specialist group of those working with international students
- leading study and discussion groups as requested
- offering hospitality
- organising visits
- being alert to particular needs arising from events in countries from which students come and offering support at these times.

## 2. Spirituality

#### a) Inter-faith work:

- liaising between faith groups and fostering mutual respect and understanding
- maintaining good communications between faith representatives
- providing information about all faith communities as needed
- organising opportunities for discussions and joint action.

#### b) Worship and other events:

- providing regular opportunities for worship, study and prayer
- organising religious services to mark special events
- providing opportunities for silence, space, reflection.

#### c) Spiritual development:

- accompanying those who are exploring questions of faith and spirituality
- giving informal support to student societies
- praying and leading prayers
- responding to requests to be involved in teaching or the development of course materials
- advising staff if concerns arise around 'cult' activities.

## 3. Ethics

- participating in debate about values in further education
- contributing to discussion of ethical and social justice issues in a variety of forums
- responding to requests to be involved in teaching or development of course materials
- arranging occasional lectures, meetings, enrichment visits and other activities.

## 4. Community Building

- developing opportunities for networking with local faith communities
- offering occasional workshops through staff development programme
- strengthening public awareness of the college and of further education opportunities in local faith communities and vice-versa.

# Annex F:

## Sample Chaplaincy Job Description and Person Specification

### Job Description

#### Reporting to:

Head of Student Support Services

Divisional Leader for Guidance

#### Main contacts:

Students of the college

Personal and course tutors

Central student support services staff

Relevant external agencies or partners

### Main purpose of the job

To maintain the functions and services supplied by a multi-faith chaplaincy for students and staff within the college

#### Main duties

- Maintaining a variety of services and facilities which support a multi-faith chaplaincy within the college (including chaplaincy rooms, facilitating faith groups, publicising a calendar of festivals and key dates for a variety of faiths, supporting student inductions, maintaining specific reading resources, etc)
- Offering pastoral care in cases of real need to students who choose to be referred or self-refer and contributing to student support groups as appropriate
- Supporting students with faith issues either as individuals or groups
- Contributing to tutorial or other appropriate curriculum programmes with regard to faith issues by negotiation with personal or course tutors
- Contributing to staff development and the raising of awareness of multi-faith issues for staff as required
- Liaising with external agencies and partners regarding issues of faith to maintain access to these as a resource and to maintain the College's profile within local faith communities

- Working productively and co-operatively as a member of departmental and college teams
- Keeping accurate and up-to-date statistics and other records and supplying reports or returns as required by the line manager for different purposes
- Actively supporting College and departmental policies and procedures, including those regarding equality of opportunity, diversity and social inclusion
- Carrying out any other duties that may be required by the department or College to meet changing circumstances.

### Person specification (chaplain)

#### Minimum essential requirements – skills/knowledge/experience

The candidate should have:

- An accepted standing within at least one faith community (this may be a formal qualification and/or extensive experience of faith work and/or other indication of some leadership status within a faith community)
- A clear and proven commitment to multi-faith working and an excellent understanding of issues to do with diversity and social inclusion
- Excellent communication and interpersonal skills including empathy, listening skills and the ability to interact successfully with a wide range of people, including those for whom English is not their first language
- The ability to work co-operatively and proactively with other staff and external agencies
- A sound knowledge of the beliefs and traditions of a range of faiths which students are likely to belong to or engage with
- The ability to work independently, flexibly and self-critically
- Sound written skills and the ability to use a computer for word-processing, email and other basic functions.

# Annex G:

## Sample College Chaplaincy Induction Programme

### Chaplaincy in the College Structure

Introduction to key staff (Principal, Senior Management, Heads of Departments)

Establish line manager link

Staff in department where chaplaincy is placed (e.g. Student Services)

A visual aid to the structure of management

Explaining role of Governors.

### Communication and Chaplaincy Space

Information re:

- Communicating within college
- Ways of contacting the chaplain
- Access to email, internet and intranet (including training and support)
- Photocopying, printing, IT support
- Booking systems for rooms, transport, etc
- Space available to Chaplaincy, e.g. prayer rooms, social space, counselling areas, notice boards
- Secretarial and admin support
- External communication, i.e. access to telephone, post (in and out).

### Procedures and Policies

Introduction to college mission, procedures and policies, and where to check them.

### Staff Development

Explain opportunities and procedures for accessing induction and staff development.

### Introduction to the Rest of the College Community

Meet the support and admin staff

Attend enrolment, enrichment fairs, staff briefings

Find staff rooms, refectory, student meeting places

Tour of college

Arrange invitations to speak to tutor groups.

# Annex H:

## Valuing Chaplaincy: A Principal's View

### Marion Plant

**Marion Plant is Principal of North Warwickshire and Hinckley College, a large college in the Midlands that had one of the first full-time chaplaincies in the FE sector. The Reverend Naomi Nixon is in her second year as chaplain to this richly diverse community.**

### Why a Chaplaincy?

Everything in FE is now more than ever quantified and measured – audits, inspections, LSC reviews etc. From this point of view, the principal has to be very clear about the value added by the chaplaincy. From a deeper perspective, it is essential, in this instrumental age, for the college to demonstrate to students and the wider community its commitment to non-instrumental values, to treating students as whole people, whatever their age, and recognising the importance of faith in students' lives.

This was from the beginning an ecumenical initiative, but was designed, developed and funded from college resources. There are no external constraints – the college pays the salary, but the role is part-funded by the chaplain being a 0.5 teacher, teaching a Youth Work course for adults wishing to work with young people. The chaplaincy has a student and staff focus, with different activities and meetings and worship opportunities for both staff and students.

There is a student liaison team at the college that meets regularly and in which the chaplain plays a full part, delivering all the usual counselling and other services. But the chaplain contributes an additional dimension, based on pastoral experience and training which focuses on the spiritual dimension of issues and deals with problems as they arise. Above all, the chaplaincy is sponsored by and supported by the principal, so plays a full part in college structures, and all the formal parts of the college's activities, presentations, meetings, festivals, etc.

'Holy loitering' is the key to the informal process – the chaplain is a familiar presence throughout the college; at the canteen/office areas, in Student Services (where confidential appointments can be made), in the worship area/prayer rooms, on both sites as well as in her office and in the staff room. Visibility is the key to success.

### Learning and success rates

The chaplain also acts as a catalyst to learning – this reflects evidence in *Whole People Matter* (Turner and Kimber, 2003) which reminds us of the holistic nature of student learning and the need for development of all aspects of a student's personality, including spiritual, ethical, social and cultural needs.

Learning best takes place when all parts are being developed. Therefore, if the chaplaincy is working well, there can be increased success rates!

### Culture

Learning communities should be optimistic places, where all feel equally valued, and feel the college is committed to them. This means:

- valuing students – through student services (the Student Union is also involved in the Chaplaincy Support Group)
- valuing staff (institutional core values – chaplain available to staff – including support staff); weekly communion services mainly attended by staff
- social inclusion (removing barriers to success) – multi-faith prayer room which different faiths are happy to share and use at different times. Chaplain is available to help specific faith groups (such as Muslims, especially during Ramadan) and for other festivals – or to act as a 'signpost' to other faith community leaders
- chaplaincy as focal point of the community in times of crisis – sickness (staff or student); accidents; tragedies (e.g. student death, community shock, external events such as the impact of the London bombings or the Asian tsunami)
- helping staff connect faith and work.

### Retention

There is a positive impact of chaplaincy working with excluded or 'difficult' groups, creating links to families and faith communities, developing mentoring etc. Retention rates are steadily improving. Involvement in enrichment activities is also important.

### Inspection

- particularly important given new criteria around the Children Act, and Ofsted's concern with spiritual and moral welfare, college ethos, the student as 'whole person'
- learners' spiritual, moral, social and cultural development – this is a statutory duty for 14–16, but there is also a moral duty of care for all students (including adults, many of whom take up adult learning as a result of crisis or change in their lives, and may need support)

- partnerships with local communities – faith communities, community regeneration etc, employers and other clients (private and public sector)
- external networks (local authority and education networks; LSC/regional structures; faith community networks; dioceses etc; local communities, partnerships, voluntary sector etc) – Coventry and Warwickshire; Leicestershire.

The aim is to lead to increased growth, both in terms of student recruitment and employer involvement.

### Institutional ethos/conscience

- policies and procedures – e.g. compliance with EU directives/government legislation on equality, religion and belief etc
- advice/support of students after 9/11, the London bombings
- ethical issues – Fair Trade in the colleges, Make Poverty History (staff conference).

### Income generation

New areas of curriculum:

- Youth Work Level 3 diploma
- RE, theology, ethics (popular among students).

## Does it have to be a chaplain?

So why don't colleges just employ a roving nice guy to fulfil the different functions I have outlined above? Why a chaplain? I believe there are three main reasons that place chaplains in their unique position to undertake these important roles.

### Credibility

The chaplain's membership of known and respected organisations – faith communities – means that the chaplain is associated with the values of a wider institution and therefore is generally trusted. It is also recognised that their care extends beyond their own sponsoring organisation. This is equally important with other local faith communities – especially faith communities after the London bombings.

### Independence

Chaplains are in a position which offers unique access to people and places within the college. Although they work within the organisation, no matter how they are funded chaplains are never seen as working wholly for the college, and therefore have access across the many boundaries — inter-departmental, hierarchical etc — that exist within all colleges. This, for chaplaincy at its best, enables the development of a comprehensive and informed view of the college, which can be shared with the principal and/or senior management team whenever appropriate.

### Faith in society

The churches and faith communities have traditions of caring for individuals within and beyond their own faith communities and of participating in and commenting upon public life. In Britain, the Church of England (for reasons of history and theology) has a particular interest in the public institutions of our common society, so may be particularly suited to undertake a lead or co-ordinating role (though not necessarily – the previous chaplain was Baptist). This public role is especially important in education and it means that the chaplain has the opportunity to appropriately use the access mentioned before and offer to principals an independent and supportive (though at times perhaps also critical) reflection on their college, the college's ongoing health and its role in the community and wider society, to the benefit of everyone.

### References

Turner, A. and Kimber, K. (2003) *Whole People Matter*, London: Church of England and Methodist Church.

### Address for correspondence

#### Marion Plant

Principal  
North Warwickshire and Hinckley College  
Hinckley Road  
Nuneaton  
CV11 6BH

## Annex I:

# Developing Chaplaincy: A Chaplain's View

The chaplaincy at our college was historically a local vicar who gave some time to the College on a needs-driven basis. This worked reasonably well within the obvious restrictions which were there (only a couple of hours availability on an irregular basis).

My background is in youth work as I was a full-time youth and schools worker for a local church. I started working for seven hours a week at the college in 2002 as the chaplain and that was viewed as a part of my work for the church. This climbed to 15 hours, then 20 and finally 25. I am now a full-time (36 hrs a week) learning mentor/college chaplain. This technically breaks down to four-fifths as mentor and one-fifth as chaplain, but it's not like there's anyone standing over me with a watch. The College is superb and totally flexible, realising that there are times when one part of my job will take more time than the other and that's ok.

As my experience was in classroom delivery and youth work, in discussion with a director at the College, we decided that my role should be different from that of previous chaplains. Previously the chaplain was based in Student Services in a similar way to the College counsellor. This meant that he or she was answerable directly to the Head of Student Services but was only accessed when a student took the initiative to go to the department. We felt that this was putting extra pressure on students and staff and that the chaplain was detached from day-to-day college life. After discussion we agreed that I would be based in the Sixth Form team but would have responsibility across the whole College.

Also, as I had experience in the classroom, I would be involved in tutorials so that I was known more by staff and students alike. As I was (and still am) based with the Learning Mentor team, my role became very similar to that of a mentor. This was great because it gave real access to students and to the whole induction process of the College. Now that I am a mentor mainly, it is clear to me that the roles are almost identical, the only differences being the spiritual dynamic that the chaplain role holds (Christian Unions, staff prayer groups, spiritual questions and equality and diversity) and the fact that the mentors are ring-fenced to working with C2K Curriculum 2000 (C2K) students whereas the chaplain is cross-college (any age).

I guess that the role in one sentence would be, 'the role of the College chaplain is to help a student or staff member to work on any issue which may hinder their life and work inside or outside of College'. These issues could be academic, personal, social or spiritual. Another important part of my role is that of bereavement counselling and being a part of the major incident strategy (in case of a major incident I should be available for staff, students and close family members).

In terms of actual operation, staff and students can make appointments to see me via Student Services or pastoral/academic tutors; they can just drop into our Sixth Form office or can contact me on my work's mobile phone (provided by the College). I see students on a one-to-one basis or in groups for sessions of anything from 10 minutes to 1 hour at a time. For C2K students we would fill out LA3 forms which would allow us to claim money from the LSC or Aimhigher for student support, which goes towards my salary. From a salary point of view, I am paid as learning mentor (because technically that is what I am – the chaplaincy bit is tagged on). I am answerable to the Director for Young Learners and Learner Support. It is also worth commenting that I have a good relationship with HR and an open door to the Principal who is incredibly supportive.

In terms of facilities, I have a desk in the office along with access to all of the College's ICT facilities. We do have a prayer room which is currently being brought to a standard which is usable! (a bit grim beforehand if we're being honest).

In terms of relationship with the College Counsellor, we do have a good working relationship and we will cross-refer but there are no official lines which we need to follow. In terms of relationships with Connexions and other guidance facilities, it's very similar to those with the counsellor inasmuch as we are in constant dialogue and refer as and when we feel it necessary.

I have forged good links with other churches in the area so that I can refer staff and students to members of the clergy from various traditions should they desire that. In terms of other faiths, I have contact details for people from various faith groups around the North West and can refer again should that be required. I also have the prayer room (Quiet Contemplation Room to give it its official title) set up as a quiet space with no reference to any particular faith. This was done intentionally so that the people who use the room will determine its feel. I do have Bibles and Korans available along with a compass and prayer mats in the room as Christianity and Islam are far and away our largest faith groups, but these are on a bookshelf rather than on general display.



Learning and Skills Council  
**National Office**

Cheylesmore House  
Quinton Road  
Coventry CV1 2WT  
T 0845 019 4170  
F 024 7682 3675  
[www.lsc.gov.uk](http://www.lsc.gov.uk)

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