

Faiths and Further Education

Welcome to Chaplaincy

A Training Programme for
Multi-Faith Chaplaincy in the
Further Education Sector



Leading learning and skills

fbfe

NATIONAL COUNCIL
OF FAITHS AND BELIEFS
IN FURTHER EDUCATION

The Learning and Skills Council
Cheylesmore House
Quinton Road
Coventry CV1 2WT

The National Council of Faiths and Beliefs in Further Education
c/o Education Division
Church House
Great Smith Street
London SW1P 3AZ

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Contents

Preface	vi
Introduction.....	vii
Module 1: Working in a college culture.....	1
1 College basics	2
The Further Education sector.....	3
The LSC and your college.....	4
2 How does your college work?.....	5
Governance.....	5
College structure.....	6
College students and staff.....	7
3 Government and college policies.....	10
A Government policies.....	10
i Every child matters.....	10
ii The Further Education and Training Act	12
iii Ofsted Inspections.....	12
iv Preventing violent extremism	13
B College policies and practices.....	13
i Child protection policy.....	13
ii Equality and diversity or equal opportunities policies.....	14
iii Health and safety	16
4 Where and how to start.....	17
A Job description	18
B Survey of the college	19
C Action plan	22
D Resources.....	23
E Evaluating your success.....	24
Module 2: Understanding FE chaplaincy	27
1 What is a chaplain doing in FE?.....	28
A The role of chaplains in the college	28
B The positive effects of chaplains on the whole-college community	30
C Understanding the multi-faith nature of the FE sector	32
2 The theological basis of chaplaincy work.....	34
3 The development of chaplaincies	38
4 Whole-college chaplaincy.....	42
A Chaplaincy and student support structures.....	42
B The chaplain is there for everyone: all faiths and none.....	44
Module 3: Managing chaplaincy	49
1 Setting boundaries	50
A Why boundaries?.....	50

B	Boundaries in your chaplaincy	50
C	Mixing with students	53
D	Keeping records, administration and confidentiality	53
2	Working in a team	56
A	Values, goals and mission statements	56
B	Working together in a team	62
C	The development of teams	64
D	Conflict resolution	68
3	Time management issues	70
A	Good and poor time management	70
B	The chaplaincy year	73
4	Managing yourself	74
A	Support structures	74
B	Accountability and college appraisal	75
	Module 4: Multi-faith student and staff support	79
1	Understanding different faiths	80
A	Key characteristics of primary faiths	80
B	Common ground for primary faiths	81
C	Principles of multi-faith pastoral support	82
2	How the multi-faith chaplaincy works	84
A	Using image rather than text	84
B	Using a prayer room or quiet room	85
C	Preparing for the major festivals of different faiths	87
D	Managing and supporting faiths other than your own	88
E	Establishing means of referral for your own and other faith communities	89
3	Supporting students with no religious belief	91
4	Providing spiritual resources to the college	92
A	Prayer and worship, retreats and quiet times	92
B	Events, talks and discussion groups	94
C	Voluntary work, social action and campaigning	94
D	Local places of worship and faith communities	94
E	College policy on external visits	95
	Module 5: Pastoral support	97
1	Principles of pastoral support	98
2	Pastoral support of other faiths	101
3	Practical pastoral support skills	104
A	Characteristic features of pastoral support skills	104
B	Identifying and applying skills	111
C	Evaluating of your own skills	115
D	Enhancing your skills	117
4	Confidentiality	118

5	Chaplaincy within student support services.....	122
	A Pastoral support or counselling.....	122
	B Formal counselling.....	123
	C Cross-referral systems within the college.....	124
6	Role of outside agencies and specialists.....	126
Module 6: Community cohesion: Multi-faith chaplaincy in practice		129
1	Statistical context.....	130
2	Community cohesion – what is it?	133
3	Useful resources.....	134
4	Promoting community cohesion in the college	137
5	Developing good relations and managing tension.....	138
6	Examples of good practice.....	139
Module 7: Specialized pastoral support		144
1	Loss and bereavement	146
2	Stress and career choice.....	150
3	Prejudice and discrimination.....	153
4	Relationships and sexuality	156
Module 8: Youth cultures in a postmodern world		159
1	Modern or postmodern?.....	160
2	Development of youth cultures.....	161
3	Features of contemporary youth cultures	163
4	Pressures on young people.....	165
5	Young people and your chaplaincy	166
6	Useful resources.....	167
Module 9: Spirituality.....		168
1	Defining spirituality.....	170
2	Young people and spirituality	173
3	Spirituality in the workplace.....	174
4	Spirituality in non-Christian faith traditions	175
5	Alternative spiritualities	178
6	Making space for faith	180
Appendices		
1	College chaplaincy induction programme	182
2	Belbin’s team roles.....	183
3	Resources	188
4	An approach to benchmarking chaplaincy	192
5	Members of LSC/FBFE steering group.....	198

Preface

The publication of *Faiths in Further Education: A Handbook for Whole-College Chaplaincy* (LSC, 2005), now followed by *Multi-Faith Chaplaincy, A Guide for Colleges* (LSC, 2007), has indicated a willingness on the part of the Learning and Skills Council to support the development of multi-faith chaplaincy teams in colleges of Further Education. Since that time, we have seen a keen interest on the part of government to promote chaplaincy as a way of encouraging respect and reducing tension between adherents of particular faith communities. This programme is part of that development and will contribute to the training of new chaplains and the creation of professional standards for chaplaincy teams.

While the training programme is primarily intended to be used in a distance learning mode, it will, I hope, prove a valuable tool for local team training days as well as regional or national events. It is anticipated also that college managers will find here useful material to promote greater understanding of the work of chaplains and local faith communities. Some colleges will find the approach to benchmarking chaplaincy in Appendix 4 a useful starting point for assessing college provision.

I am grateful to Alan Murray (Churches' National Adviser for FE), John Wise (Executive Director of FBFE), and members of the LSC/FBFE steering group for their advice and support throughout the project. They can be contacted at alan.murray@c-of-e.org.uk and info@fbfe.org.uk. Thanks are also due to David Isgrove, Dr Ian Jones, Harjinder Singh and Asgar Halim Rajput for their contributions to various modules in the programme. The examples of good practice from the coordinators of chaplaincy teams in particular colleges are much appreciated.

I hope that you will find the manual a valuable resource in developing your skills as an FE chaplain.

Gareth J Denby

Editor

Introduction

Welcome to chaplaincy

- It's a real challenge.
- It's a journey ... or voyage of discovery.
- It takes energy, wisdom, commitment.
- It involves understanding, listening, sharing, supporting.
- It's being creative, using initiative.
- It's having a heart for the people you serve.

However you have arrived at this point, developing your skills and broadening your understanding of life in your college is crucial to being an effective chaplain to your college. The following pathways are designed to help you with just that.

You will be introduced to the skills, knowledge and understanding that will help you to be a better chaplain. There are six 'core' modules, which will equip you with the essentials, and three 'additional' modules, which will lead you to more specific and detailed aspects of chaplaincy in Further Education.

This is not a 'one size fits all', but more of a 'pick and mix' manual, designed to be used either alone (as in distance learning) or with a variety of modes of delivery, including conferences, seminars, college events or individual research.

There are three main publications referred to in these modules:

- *Faiths and Further Education: A Handbook* – LSC (the Learning and Skills Council) and NEAFE (the National Ecumenical Agency in Further Education)
- *Multi-Faith Chaplaincy: A Guide for Colleges* – LSC and FBFE (the National Council of Faiths and Beliefs in Further Education)
- *Faith Communities Toolkit* – CEL (the Centre for Excellence in Leadership)

Participating in a college induction programme is essential. If you haven't done so, ask your college contact about it.

Then you can compare your programme with the sample provided on page 57 of the LSC/NEAFE Handbook.

Using this manual

You can use this manual in all sorts of different ways, combining as many of the following as you wish:

- a As a reflective tool
- b In a distance learning mode
- c As materials to use in a workshop or group discussion
- d As a supportive document to a lecture on one of the topics
- e As a framework for training others in the college

a As a reflective tool

This is the most important way of using the material. It would be easy to work your way through page after page and then feel you've arrived. Not so!

Using this manual as a reflective tool will help you dig deep and earth these pages into your DNA.

You will need:

- Some means of making notes (e.g. notebook or computer).
- Preferably a friend or colleague with whom you can share the task.
This may be someone on your team, someone in the student support services, another member of staff, or someone totally outside the college culture.
- A place to be quiet and alone, with no interruptions or distractions.
- Time that is regularly set aside.

How to do it:

- With each section, take a few minutes to reflect theologically, educationally and personally.
- Ask yourself questions such as:
 - Do I sit easily with this? If not, why not?
 - How does what I believe affect this?
 - As a 'fly on the wall' or an 'outsider on the inside', what do I think or feel about what is going on in the college from a moral or spiritual viewpoint?
 - How can I enhance the work I'm doing?
- Spend time carefully considering anything that has struck you from the manual.
- Note down any action you might need to take personally, suggestions for your team, or ideas to take to the college.
- Then leave space for when you can revisit – perhaps after six months or a year – and evaluate how you or things have changed and note your reflections.

b In a distance learning mode

This generally means that you're on your own, working at your own pace. There will be times for meeting other members of your chaplaincy team or student services staff, and for attending regional or national meetings or conferences for chaplains.

How to do it:

- 1** Set aside specific times to cover this work.
- 2** Work through each module in bite-sized amounts – the modules are split into small sections so this can be done relatively easily.
- 3** Set yourself time targets for covering each module.

- 4 Look at your work, and further research your understanding and your answers. Be a quality-control manager and decide if your answers are thorough enough or need more attention. (If your writing is large, you may need to add extra sheets from a notebook.)
- 5 Make sure you complete the self-assessment at the end of each module.

Reflection:

- 1 If your self-assessment score is higher than 3, go through the module again to try to encourage a better understanding of what is covered.
- 2 Mark any section that you have questions about, disagree with, or find difficult.
- 3 Use the Internet to research further information, examples, documents, etc.
- 4 See these training materials as a resource that you can dip into, re-read and keep as a source of help and ideas.
- 5 During the year, ask yourself: 'have things changed?' You may have to go over some of the sections again in the light of your experience.
- 6 If you experience any problems with the college authorities or student services in gaining information for answers to the questions in this manual, don't hesitate to contact your college, diocesan or regional FE officer.
- 7 You may be asked to bring your manual to conferences or meetings so that you can update, or seek help with, any problems or questions that you might have.

Use the LSC/NEAFE Handbook, the CEL Toolkit, and other publications to help. There is some excellent detail and case study material available.

c As materials to use in a workshop or group discussion

If you are going to a workshop or group discussion that covers some of the areas covered in these materials, bring the manual along to support your work. This will make it more meaningful.

Workshops are always a feature of the chaplaincy conferences and can include such topics as:

- How to help your staff or students with issues of ...
- How to apply educational principles to ...
- How to increase your effectiveness by ...
- Examples of the use of technology.
- How to work with young people.

Workshops not only provide a platform for discussion but, more importantly, a place where you can learn from others, share experiences and find encouragement.

d As a supportive document to a lecture on one of the topics

The lectures at the main conferences draw on the experience of people in FE, who will challenge and enhance your understanding of current issues and provide a fresh approach or new ideas to help you be more effective. They can be seen as a support to your distance learning and to your use of the training materials.

e As a framework for training others in the college

These modules are designed to be stand-alone modules, so they can form the framework for training sessions in a college environment, for example, to colleagues in the chaplaincy team or to other tutors in the area of pastoral support.

If you use them in this way, please instigate some evaluation of the sessions and inform us of the outcomes.

Thank you. We hope you enjoy these materials and that they provide information, support and encouragement to you.

MODULE 1
Working in a
college culture

This is an introductory module covering aspects of the management and funding of the Further Education sector and of individual colleges.

By the end of sections **1** and **2** and **3**, you should be able to:

- Understand how Further Education is funded and planned;
- Understand the structure of your college and how it works;
- Be aware of the Government policies that determine the nature of FE;
- Be aware of the key policies that your college has and understand how these may affect your work;
- Be able to relate key principles of Education Policy to your chaplaincy.

1 College basics

Some significant influences on the college

The main government agency for the funding and planning of Further Education is currently the Learning and Skills Council (LSC). Read the following description from the LSC web site (www.lsc.gov.uk):

The Learning and Skills Council is a non-departmental public body which began work in 2001, taking over the roles of the former Further Education Funding Council and Training and Enterprise Councils.

We are responsible for planning and funding high-quality education and training for everyone in England other than those in universities.

We have a national office in Coventry and nine regional offices overseeing the work of local partnership teams throughout the country

How is the LSC linked to the FE sector?

You will discover that the answer has to do with the LSC's main functions of funding and planning.

The Further Education sector

When we talk about FE, we are in fact referring to a very wide range of college types: there are **five** different types of college. Have a guess at what they are, and then look at this web site: <http://www.everychildmatters.gov.uk/ete/agencies/fe/>

1
2
3
4
5

Notice the variety of courses and different functions of the colleges. In summary, through its various colleges, the FE sector provides:

- Academic and vocational learning for 16–19 year olds;
- Vocational education and training for adults seeking employment;
- Workforce development for employers and employees;
- Basic literacy and numeracy skills improvement;
- 'Second chance' general education for adults;
- Learning for personal and community development.

This summary is taken from the above web site. However, the list in the LSC/NEAFE Handbook is slightly different, categorizing the students differently. Have a look at page 41 of the Handbook and jot down the differences.

The LSC and your college

Read the following questions and see how many you can answer. Some of the questions and answers overlap. Check with your line manager at the college if you're not confident. (See pp. 41–2 of the LSC/NEAFE Handbook for a broad outline of all the different facets of this relationship.)

- 1 What is the function of the LSC in relation to the college? See its mission statement at <http://www.lsc.gov.uk>. Use this site to help with further research.

- 2 What is the basis for the funding of your college?

- 3 What are Standard Learning Numbers (SLNs), and why are they important?

- 4 What determines which courses run at your college?

- 5 Are there any other sources of funding available to your college?

Question

On a scale of 1 to 6, how confident are you that you have a basic understanding of how the financing of your college works?
(1 being very confident, 6 not at all)

2 How does your college work?

Governance

The College Corporation – or governing body – has a vital role to play in determining the overall strategy of the college. Look in the prospectus or on your college web site and see what information you can find out about the Corporation.

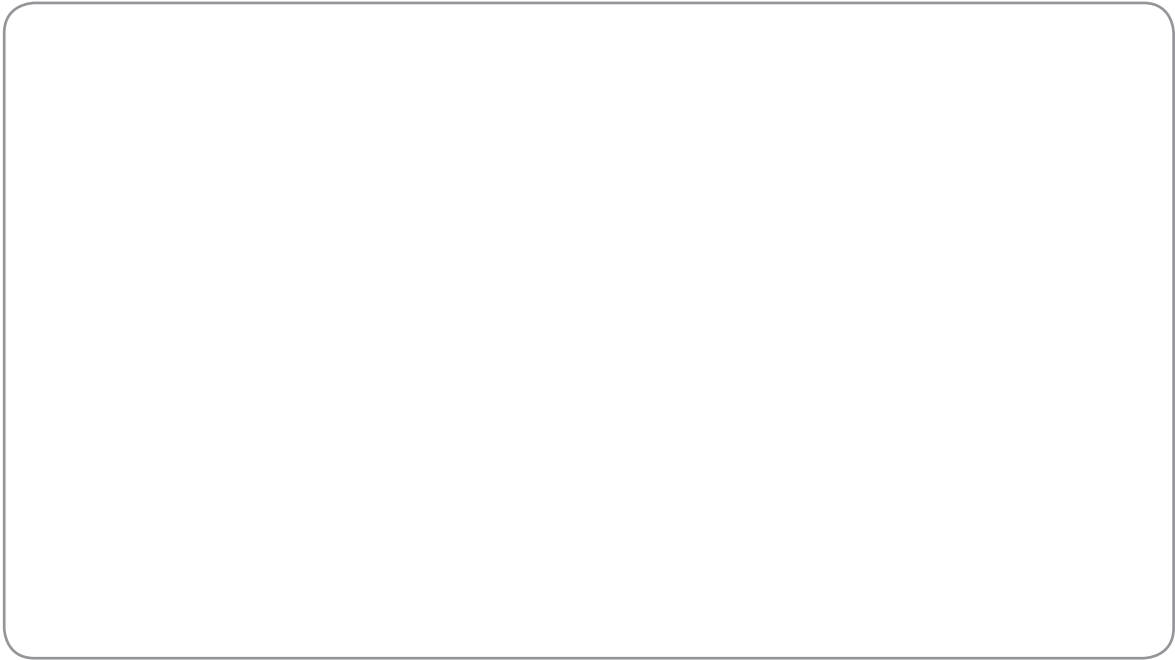
- Who are the members? Do you know any of them? Who are the staff governors and the community governors? Do they represent areas that are familiar to you?

- What are the key responsibilities of the Corporation?

- What sub-committees are there? How does this help you to understand the way colleges work?

College structure

- 1 Try to obtain any other booklets that are available in the College, e.g. staff handbook, student handbook, student services information. Using these resources, draw a rough flow diagram illustrating the 'chain of command' at your college – from the principal and senior management team to the chaplaincy.



- 2 Now do the same for college decision-making bodies and other committees or meetings that may affect your work – from the college governing body to the chaplaincy committee or team. Highlight on your diagram in some way the decision-making individuals or groups that could influence your work.



- 3 As a chaplain, you may well be linked to the student support services team. What is the structure of the team? Who is in charge of what? Which services are available? Note the names and roles or areas of responsibility. Think about how you, as chaplain, can fit into this group.

Question

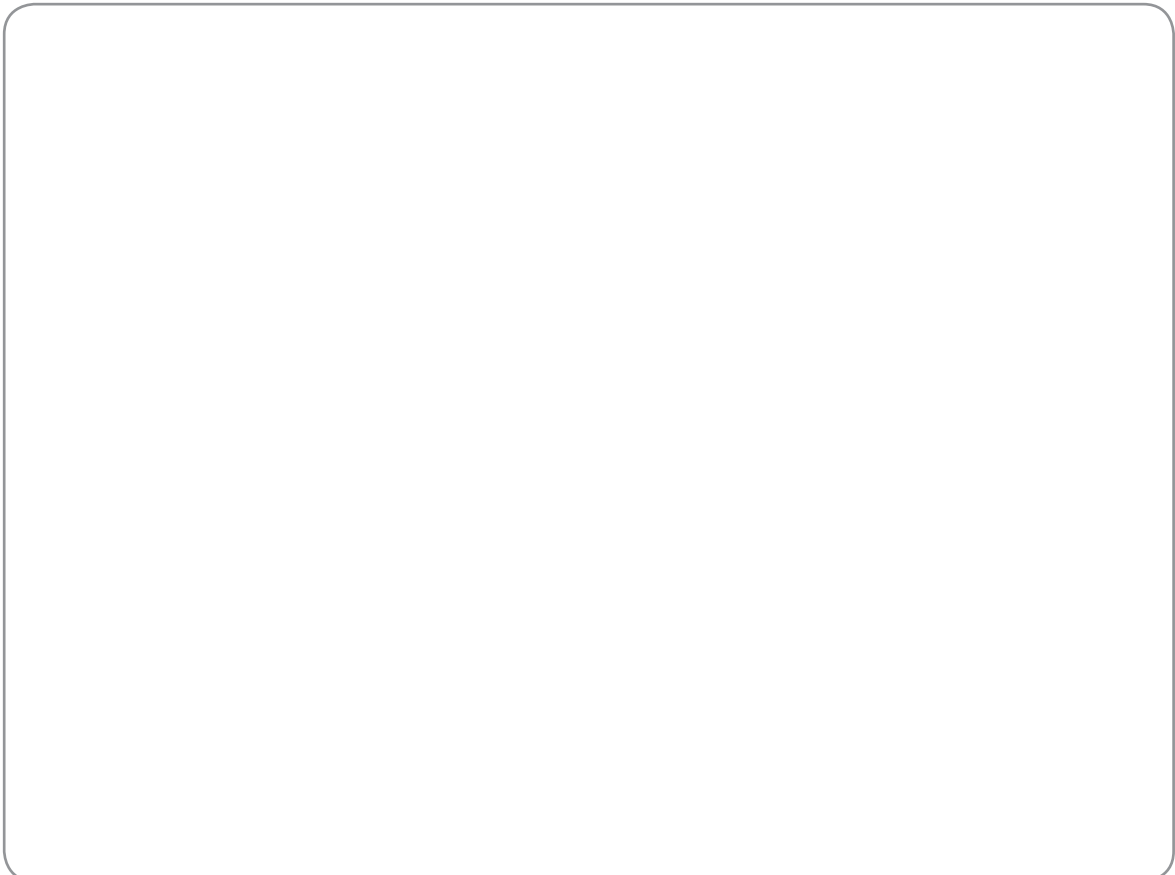
On a scale of 1 to 6, how confident are you that you have a basic understanding of your college structures and systems?
(1 being very confident, 6 not at all)

College students and staff

Has your college induction given you statistics on the general make-up of the student body and the staff? If not, ask for information and keep it for future reference and for the exercise that follows. The learning outcome for this is to be found after this exercise, once you have the information.

Using the statistics available from the college:

- a** Construct a diagram showing the relative sizes of student and staff groups (e.g. draw different-sized squares to represent them).
This should give you a visual image of the make-up of the college which you can then further subdivide as follows:
 - 1** Students
 - i** Different ethnic groups;
 - ii** Faith groups, if the college has the data (if not, talk to student services and try to make some preliminary estimates at this stage);
 - iii** Male / female;
 - iv** Age: divide them, for example, into 16–19 year olds, Adult Skills (19–30) and perhaps one or two other groups;
 - v** The number of students doing part-time and full-time courses;
 - vi** The number of students at college for short courses, 1–2 year courses, longer courses.
 - 2** Staff
 - i** Different ethnic groups;
 - ii** Male / female;
 - iii** Age: divide them into about 3 or 4 groups;
 - iv** Number of part-time and full-time staff;
 - v** Number of academic and support staff.



- b** Assemble basic data on the catchment areas (especially ethnic diversity and faith background). Some colleges reflect their local community; others draw their student body from a wide area. Which applies to your college?

- c** What links does your college have to the local community (especially the faith communities)? If you are joining a multi-faith chaplaincy, or a well-established ecumenical chaplaincy, there may already be good links. List the links below. If there are no links, talk to student services about how to develop them.

Question

On a scale of 1 to 6, how confident are you that you have identified features of the make-up of the student body, the local community and faith communities? (1 being very confident, 6 not at all)

3 Government and college policies

A Government policies

Current priorities for Further Education and the most recent Government initiatives are just the latest additions to a long history of post-16 education in this country. In an interesting and detailed article, Dr Dick Evans, writing in *TMag*, provides a chronology of the developments of technical education from the Middle Ages to the present day. He identifies significant features that have an impact on current developments, including:

- the struggle to tackle skills shortages and the ability to respond to and compete with global economies;
- the decline in science and engineering enrolments;
- the interventionist approach adopted by governments;
- promoting opportunities for learners.

The study can be downloaded from the web site: www.tmag.co.uk. (The document is a lengthy one, so you may wish to give yourself some time over a couple of months to read the various sections. Chapter 12, dealing with '2000 to the Present', is helpful in providing a context for today.)

i *Every child matters: change for children*

'Every child matters' – www.everychildmatters.gov.uk – is a government initiative that aims to combine all the different aspects of government policy towards children. It seeks to bring together all agencies involved with children and young people – from hospitals to schools and colleges; from police to voluntary groups and faith communities – to protect children and help them achieve what they want in life. The initiative applies to all children and young people up to the age of 19, and five outcomes for their well-being are proposed:

- 1 Be healthy
- 2 Stay safe
- 3 Enjoy and achieve
- 4 Make a positive contribution
- 5 Achieve economic well-being

Have a look at the web site and investigate what these proposed outcomes mean. Think how they will apply to FE Colleges. Then in the table opposite, come up with ideas on how each section could apply to your chaplaincy.

How each of the five aims of 'Every child matters' applies to my role as chaplain
1 Be healthy
2 Stay safe
3 Enjoy and achieve
4 Make a positive contribution
5 Achieve economic well-being

Talk to others in the student support services about these aims. Is there anything that you would add in the light of your discussion? Include any further ideas in the table, or make additional notes.

Question

On a scale of 1 to 6, how confident are you that you have a basic understanding of how 'Every child matters' applies to your situation? (1 being very confident, 6 not at all)

ii The Further Education and Training Act

In 2007, the Government introduced the Further Education and Training Act to implement the commitments made in the White Paper on FE (*Further Education: Raising Skills, Improving Life Chances*). The Statutory Guidance accompanying the Act includes advice for colleges to consult learners and potential learners on their 'spiritual and faith (or no-faith) needs' as a key part of reviewing their student support services. The advice continues: 'It may be appropriate in consultations to include representatives of key local faith communities and faith groups. If a college or provider already provides a chaplaincy function, then any consultation might cover the role of that chaplaincy provision and whether it should have multi-faith function.'

Further information can be found at: www.dius.gov.uk. But you can also learn more about current FE priorities by making an appointment with the principal or vice-principal and having a discussion about college priorities.

iii Ofsted inspections

As with all educational institutions, colleges are inspected regularly by HMI (inspectors) from Ofsted, the office for standards in education. There is a Common Inspection Framework for inspection of Post-16 establishments, which you can download from the Ofsted web site (www.ofsted.gov.uk).

The key areas for chaplaincy are:

- **Overall effectiveness and management**
Chaplaincies are often quoted favourably as contributing to a good ethos in the college.
- **Performance and achievement**
Where inspectors may ask the question: 'How well does the college promote the spiritual, moral, social and cultural development of students?'

A recent article in *The Journal of Chaplaincy in Further Education* by Peter Green, an FE inspector, analysed why many colleges do not perform well on the 'spiritual and moral' parts of the question, and how this affects their grade.

Action

Look up the article (Vol. 2, No. 2, pp. 3–11) and read the first three pages. Think about how this would apply to your college. You could then discuss the findings with the principal or member of the senior management team (SMT).

iv Preventing violent extremism: winning hearts and minds

This document was published by the Department for Communities and Local Government in April 2007. It forms part of the government's strategy for promoting community cohesion and undermining extremism. Among other factors, the document points to the role that education can play in winning hearts and minds away from extremist tendencies. Education as a whole has an important play to play in providing citizenship education and promoting faith understanding. Within the FE sector, colleges and providers are being encouraged to support faith needs through various activities. The recommendations of the review of *Making Space for Faith: Values, Beliefs and Faith in the Learning and Skills Sector* (NEAFE and CEL) expand on these ideas. Colleges will have a part to play in supporting other priorities outlined in the document. For the full text visit the web site: www.communities.gov.uk, and for the consultation document go to: www.communities.gov.uk/publications/communities/preventingviolentextremism.

B College policies and practices**i Child protection policy***Shoulds*

- You should have received details of college policy on this in your induction. If not, chase it right now – this is important.
- You should have had a CRB (Criminal Records Bureau) check and have the certificate. The college should have asked to take a copy of it. If not, chase it right now – this is important.
- You should have received training on what to do and what not to do. If not, chase it right now – this is important. The college will organize it for you.

Don'ts

- If a student starts sharing with you things or events that make you suspicious or feel that they've been abused (clues: think about questions, confidentiality, reporting systems, etc.), write in the space on the following page the three key actions you **should not** do:

Now outline the steps you *should* take:

Question

On a scale of 1 to 6, how confident are you that you understand the child protection procedures in your college? (1 being very confident, 6 not at all)

ii Equality and diversity or equal opportunities policies

This is an important policy area for colleges and you should be aware of what the policy says. Discrimination can take many forms. Generally, the main areas where discrimination is actively challenged by college policies are: race, religion, sexual orientation, gender, disability and age.

Against each of these areas, listed opposite, *either* give an example of discrimination you have encountered or seen, *or* describe an occasion where you or someone else could inadvertently show discrimination. Then state what you would do to prevent this happening or what you would do to show that you accept people whatever their differences.

Race

Religion

Sexual orientation

Gender

Disability

Age

Now look at page 8 of the CEL Toolkit, where you will find a section on promoting equality and diversity for the benefit of learners. Think about how your chaplaincy can assist in the implementation of equality and diversity. Write some ideas in the box below.

Question

On a scale of 1 to 6, how confident are you that you understand how you can support your college's policy on equal opportunities? (1 being very confident, 6 not at all)

iii Health and safety

Every college has a health and safety officer. Your task is to find them, book a meeting with them, and discuss with them any areas where your work overlaps. This could be anything from topics such as 'using a computer' to 'areas of stress for staff'.

Use this space to make any relevant notes:

Any more policy requirements?

Ask to see any other policies or documents that are pertinent to the college or have recently been published and that you should read. If you are in a specialist college, or have residential students, there may be specific documentation. The following sites give details of particular legislation that may affect your work as a chaplain:

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

Use this box to note any ideas, comments or references to use later if necessary.

Question

On a scale of 1 to 6, how confident are you that you have identified how health and safety policy affects your work? (*1 being very confident, 6 not at all*)

4 Where and how to start

By the end of sections 3 and 4, you should be able to:

- Apply your job description to your work, evaluating how appropriate it is;
- Use your evaluation to alter your job description if necessary;

- Identify ways to establish your role with both staff and students;
- Assess how to impact staff, students and decision-making;
- Establish your presence, both informally and through official recognition in college systems and communications;
- Identify and obtain resources available for chaplains;
- Evaluate the success of your attempts to establish a role and impact on college life.

A Job description

If you don't have one, you need one! See the LSC/NEAFE Handbook (p. 56) for sample descriptions for both chaplaincy team and person specification. (If you are a new volunteer, you may find existing job descriptions need modifying.)

Try to simplify what you've been asked to do. Break it down in the following table:

Key tasks/ targets	Timescale	Comments (e.g. resources needed)

Continue on a spare sheet if necessary and attach here.

Question

On a scale of 1 to 6, how confident are you that your job description is appropriate and the tasks it requires are achievable? (1 being very confident, 6 not at all)

B Survey of the college

It's time to get out and about. At the first opportunity, it's important to walk around the college, get a feel for it, see where students and staff congregate, meet people and socialize. There may be a college map to highlight key places. Check whether there are other sites. Also, look back at the decision-making bodies and other meetings to assess how much you can be involved with them.

Take a snapshot of the college as it is at the moment. An understanding of the issues it faces now can be deepened if it is understood how the college has developed over time. Here are some questions you could ask that will help you to get a picture of the college (they may not all apply to your college, or you may think of others):

- What are the college's current priorities? What are its plans for the future?
- What are the main departments and vocational areas in the college?
- What are its relationships with employers? Have they changed?
- What is its local community? Has it changed?
- What is its student body? Has it changed?
- Has the structure of the college changed? For example, has there been an amalgamation or a restructuring?
- What is the college's leadership style?
- What is the college's track record? What are its strengths and weaknesses?
- Which policies relate to values (for example, the environment)?
- Are there other relevant factors (for example, demographic, social, economic, cultural, technological and industrial factors)?

Write up your comments below (and add extra pages if needed). If you feel there are areas you have missed, note them down for future follow-up.

Take time to speak to people as you walk around the college, or perhaps ask individual staff and students if you could have a word with them. Make sure you speak to both support staff and academic staff, tutors and managers.

Again, here are some questions you could ask the staff, to help you gain a good understanding of what goes in the college:

- What do you do here?
- In which department or area do you work?
- How do you see your role? What are your main tasks?
- Which parts of your job do you really enjoy?
- Which are the difficult parts?
- What do you think the college can celebrate or be proud of?
- What do you feel are the most difficult problems or constraints that the college faces?

- What do you feel are the important issues or concerns that staff have?
- How would you describe staff morale at the moment?

And here are some questions you could ask students:

- Which course are you taking?
- Are you full-time or part-time?
- What do you feel are the college's strengths?
- Do you enjoy your time at college?
- What are the facilities like for students?
- What are the main difficulties for students at the present time?
- What do you hope to achieve while you're here?
- How would you rate the support you get?

Question

On a scale of 1 to 6, how familiar do you feel with the college, its people and buildings, and its staff and students, and with college policies that identify ways to establish your role with both staff and students? (1 being very confident, 6 not at all)

Following your walk around, and your discussions with staff and students, identify:

- 1 Geographical areas where your presence can be seen. Try to develop as high a profile as possible.
- 2 When and where you need to be so that you're mingling and chilling with the students – so they know who you are!
- 3 The staff rooms or places where departments or groups of staff meet. Be open, and make contact with them. You can note their names and any comments afterwards. Develop a system!
- 4 The decision-making groups you could contribute to – e.g. on moral or ethical issues, equality and diversity.

Talk to other chaplains, or members of other chaplaincy teams, for their ideas on good practice and what to avoid. Note a few key action points here.

Question

How confident are you that you have assessed how to impact the staff, students and decision-making in the college? (1 being very confident, 6 not at all)

C Action plan

After a reasonable time (depending on how much time you're spending at the college), come up with a proposed action plan, listing a series of measurable and achievable steps.

	Description of action	How achieved	By when
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			

Question

On a scale of 1 to 6, how confident are you that you have established your presence, informally and through official recognition in college systems and communications? (1 being very confident, 6 not at all)

D Resources

Here's a checklist of useful resources for you. The list is not exhaustive, and indeed you may not need – or want – all the resources listed, nor is it in a particular order of priority. Talk to student services or an appropriate manager first of all and then involve others as necessary. Again, some will be more essential or available than others. With the college, work out your priorities.

Resource	Comments	Yes/No
1 Mobile	It's possible the college may help, e.g. if you're part of student support or counselling team.	<input type="checkbox"/>
2 Access to computer	For word processing, records, etc., and communications to colleagues and others outside. Needed for email access for communication with staff (and students).	<input type="checkbox"/>
3 Storage space	E.g. for multi-faith prayer room equipment.	<input type="checkbox"/>
4 Shelving	For books and materials.	<input type="checkbox"/>
5 Office space	You will probably be in an open-plan office or hot-desking. But you will need to be able to speak to students on confidential matters, so you will need either your own office or a counselling room or something similar.	<input type="checkbox"/>
6 Telephone	You will need your own extension number. You will also need a directory in order to be able to access other services.	<input type="checkbox"/>
7 Notice board	Choose your location wisely – see where most students go and where is most likely to be visible. Keep your board turning over weekly. Have an 'interest' section that's going to attract students. Have a notice board for staff as well if possible.	<input type="checkbox"/>
8 Worship or prayer room	This should have space and windows, and should be quiet. Some rooms are 'dual use', with chairs, either in church style or with coffee-style tables or a room divider across the room. Some have reading materials and pictures, others are designed more for meditation and prayer. Washing facilities should be nearby. (Note: no one group should be able to claim this as 'their room' to the exclusion of others, though some colleges do have separate facilities for Muslim students.)	<input type="checkbox"/>
9 Budget	For resources, printing, organizing events such as a carol service or Diwali, meeting, travel and communications expenses. You should also have access to the staff development budget for attending training events, conferences, etc.	<input type="checkbox"/>
10 Page on college web site	This is important for your profile. Try university chaplaincy web sites as well as FE colleges for ideas. Some good FE examples can be found at: www.hartpury.ac.uk and www.blackburn.ac.uk	<input type="checkbox"/>

Anything you want to add:

Question

On a scale of 1 to 6, how well does the college respond to your requests for resources you need? (*1 being very well, 6 not at all*)

E Evaluating your success

There are a few ways in which you can undertake an evaluation of your success in establishing your role and impact:

- using a SWOT analysis (there is a free worksheet available at: www.mindtools.com/pages/article/newTMC_05.htm);
- through your annual appraisal within your team;
- using a self-evaluation system such as SMART, where you (and your team) set goals or targets that can be referred back to over time.

SMART goals

SPECIFIC

- Well defined
- Clear to anyone who has a basic knowledge of the project

MEASURABLE

- Know how far away completion is
- Know when goals have been achieved

ACHIEVABLE

- Agree achievable goals with all the stakeholders

REALISTIC

- Set goals within the availability of resources, knowledge and time

TIME-RELATED

- Allow enough time to achieve the goal
- Don't allow too much time, as this can affect project performance

You will need to refer back to what we've covered in this module in terms of your job description and the steps required to impact the college. Construct a simple table using the SMART sections as column headings. Then summarise your different goals. You will then be able to check back on progress .

Target / goal	Time-scale

Question

On a scale of 1 to 6, evaluate the success or otherwise of your attempts to establish your role and impact on college life.
(1 being very confident, 6 not at all)

End of module 1

Let's see how well you've done. Look back at each evaluation score and record it below:

- 1 Funding of the college (p. 4)
- 2 College structures and systems (p. 7)
- 3 Statistical features of the student body and staff (p. 9)
- 4 Every child matters (p. 12)
- 5 Child protection (p. 14)
- 6 Equal opportunities (p. 16)
- 7 Health and safety (p. 17)
- 8 Job description (p. 19)
- 9 Conducting the survey (p. 21)
- 10 Assessment of survey (p. 22)
- 11 Becoming known (p. 22)
- 12 Gaining resources (p. 24)
- 13 Evaluating your role (p. 26)
- TOTAL**

Divide your total score by 13 and indicate on the line where your final figure is. A score of more than 3 shows that you still have work to be done!

1 2 3 4 5 6

MODULE 2
Understanding
FE chaplaincy

1 What is a chaplain doing in FE?

By the end of this section, you should be able to:

- Discuss the role of chaplaincy in the college;
- Outline the positive effects of chaplaincy on the whole-college community (students and teaching and support staff);
- Understand the multi-faith nature of FE.

This module is best done in a small group but the materials below are written so that you can cover this by yourself if necessary.

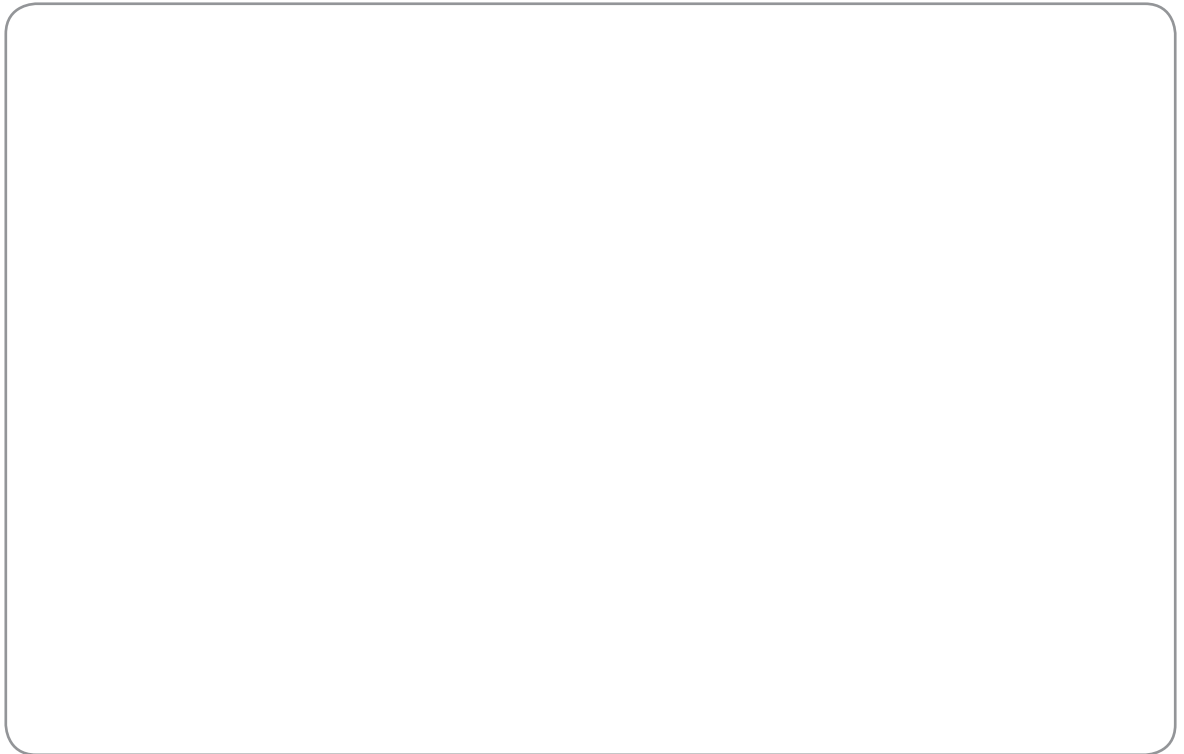
A The role of chaplains in the college

Read the section on the role of the chaplain in the LSC/NEAFE Handbook , especially following quotes from pages 15–17.

- i Talking about 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 students in an exploration of faith, religion and meaning;
 - the **moral guide**, available to all on difficult moral issues, and not afraid to speak out, when needed, in the 'prophetic' role.
- ii Talking of the Methodist experience, Jones (2005) sees the chaplaincy role in perhaps less overtly 'religious' terms, and offers a different set of 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.

These are different ways of looking at the role of a chaplain. Can you come up with a summary that incorporates all of them, in a way that suits your institution?

Your summary could then form the basis of a **vision statement** for your chaplaincy. Write an outline below:



On the basis of this:

- 1 Put a tick or a cross against each aspect to indicate whether or not it's covered by your job description.
- 2 If someone said to you 'why on earth do we need a chaplain?' how would you begin to answer?
- 3 Next, check your statement against that of your college's student support services. How does your statement complement theirs?
- 4 In what ways is your role important for the staff – both the teaching and support staff? Are their differences in their expectations of you?

Once you have identified the key facts about your role in your particular college, you might want to read more widely. Simon Robinson's book on chaplaincy – *Ministry to Students* – is very good. Although it refers mainly to Higher Education, it also includes a useful analysis of wider issues of relevance for FE.

The LSC/NEAFE Handbook (p. 16) suggests three linked functions of chaplaincy:

- 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. A key function of the chaplaincy is to represent this importance across the whole college and with college management. Its main purpose is to encourage students to develop a coherent world view, and, at a moral level, to help them to distinguish between right and wrong, and for that to be reflected in their behaviour.
- The **organizational and pastoral** functions will be determined through negotiation between the chaplaincy teams and management. These functions relate to the college's own pastoral and student support functions and to the structures, resources and relationships across the whole institution.

Question

On a scale of 1 to 6, how confident are you that you understand the role of chaplains in colleges? (*1 being very confident, 6 not at all*)

B The positive effects of chaplains on the whole-college community

The following excerpts are from the LSC/NEAFE Handbook (Annex H: Valuing Chaplaincy: A Principal's View).

- 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 recognizing the importance of faith in students' lives.*
- The chaplain also acts as a catalyst to learning: *If the chaplaincy is working well, there can be increased success rates!* Several inspection reports have mentioned the contribution of chaplaincy to 'outstanding' or high grades for 'achievement and performance'. See Peter Green's (HMIS) article in *The Journal of Chaplaincy in Further Education* (Vol. 2, No. 2).
- 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*

- often 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.
- d 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 in some colleges are steadily improving as a result of good contacts with faith communities and parents. Involvement in enrichment activities is also important.*
- e Inspection (Ofsted):
- 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).
- f 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.).

Chaplains are in a position that offers unique access to people and places within the college. Although they work within the organization, 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 is apart from the pastoral support that the chaplain carries out, often on an unseen basis, to individual students and staff.

There is thus a partnership between the chaplaincy and the college.

List below those features of chaplaincy in your college that make this partnership work:

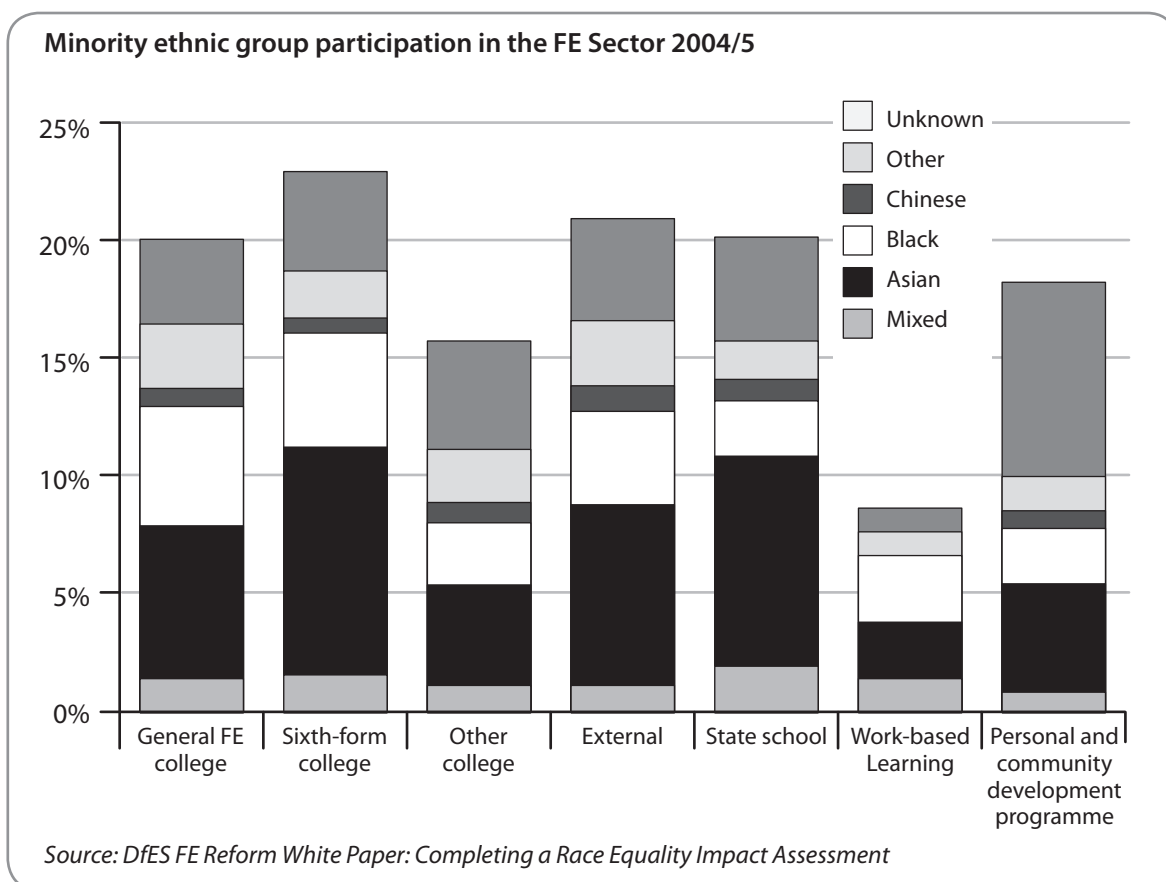
Question

On a scale of 1 to 6, having read this article, how confident are you that you understand the potential of a chaplain in a college? (1 being very confident, 6 not at all)

C Understanding the multi-faith nature of the FE sector

Although this varies across the country, the following statistics show that, overall, the proportion of minority ethnic students enrolled in FE colleges in England rose from 12% in 1997–8 to 14% in 1999–2000. Enrolments of minority ethnic students were highest in London where the figure was 39%, followed by 15.6% in the West Midlands and 12.9% in the East Midlands.

The figure opposite shows the percentage of ethnic group learners in the whole of the FE sector, while the table shows that the FE system is playing a major role in providing learning opportunities to minority ethnic groups



Ethnic breakdown of FE staff

Ethnic group	All staff			Teaching staff only		
	2002/03	2003/04	2004/05	2002/03	2003/04	2004/05
White	81%	82%	84%	79%	82%	84%
MEG	7%	8%	7%	6%	8%	7%
Unknown	13%	10%	9%	14%	10%	9%

Source: Staff Individualized Record (SIR)

The proportion of FE staff from white backgrounds has not changed much over time, and also there is little difference in the ethnic distribution of teaching staff and all staff. The proportion of staff from minority ethnic backgrounds lies at around 7%, which is similar to the general population aged 26 and over, although this hides some variation at different levels.

In the box on the following page:

- a Compare these figures for the UK with those of your own college and local community.
- b To what extent are they similar or dissimilar?
- c Suggest some of the implications of this for the chaplaincy.
- d Suggest some implications for the college.

a
b
c
d

'Colleges also play an invaluable role in promoting community cohesion and integration, providing settings where young people and adults from every ethnic, faith and social group can come together.' (DfES statement)

Question

On a scale of 1 to 6, how confident are you that you understand these statistics and the features of the multi-faith nature of the FE Sector?
(1 being very confident, 6 not at all)

2 The theological basis of chaplaincy

By the end of this section, you should be able to:

- Outline the key components of the view of chaplaincy held by Christians, Sikhs, Muslims, etc.
- Explore some aspects of the current work on spiritual and moral development for students in FE.

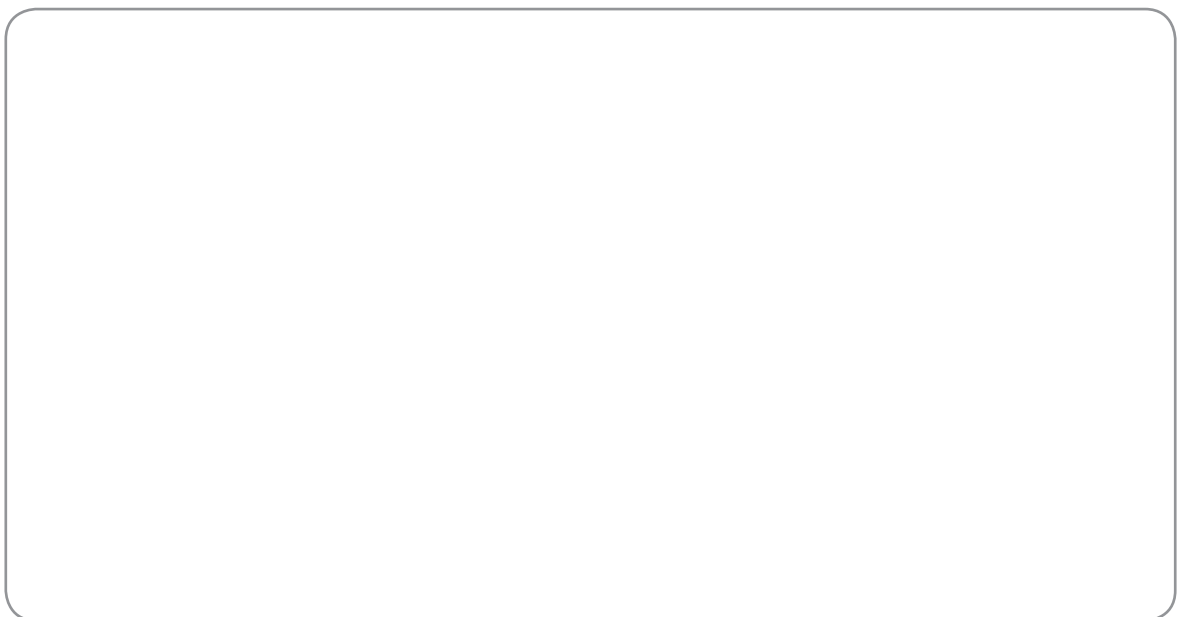
The key questions for any chaplaincy involve such issues as: 'Why are we doing it?' or 'What is it that motivates or inspires us to offer spiritual support?'

A multi-faith group of chaplains suggested that there are a number of largely common theological features that may underpin the work of chaplaincy:

- A belief in something beyond;
- A readiness to explore the ultimate questions – true values, the things that really matter;
- The golden rule: 'Always treat others as you would like them to treat you' (or its various forms according to different traditions);
- God's concern for the whole of life – in Christian terms 'incarnation theology';
- A commitment to walk alongside others and to share experiences.

The above is not an exhaustive list and there may well be other features you would add or regard as more significant.

Make notes here and then discuss them with colleagues:



Another approach could be to consider your view of the human soul and to explore what are the main drivers and concerns in people's lives. This section could be addressed in one of two ways.

It might be addressed through a piece of extended writing, identifying key questions that students put to themselves, such as: What is it to be human? What is the meaning of life? How do I develop a sense of purpose? In what way is there a problem with human nature? What are the key influences on the way people behave and live? What does my faith have to say about this?

Or it could be addressed by reading the emerging work on chaplaincy and spiritual and moral development in FE, and discussing in a group the key issues for you as a chaplain and for your students.

Resources

The LSC/NEAFE Handbook and the CEL Toolkit are primary sources here.

There is a valuable article written by The Right Revd David Rosedale in *The Journal of Chaplaincy in Further Education* (Vol. 2, No.1, Spring 2006, pp. 49ff). Here the Bishop of Grimsby replies to a previous article offering a humanist view of chaplaincy. Other similar articles are to be found in other issues of the Journal – available from FBFE, at Church House. And the following – all available from the Churches’ National Office for FE – may also be useful:

- *Pushing Further: From Strategy to Action* (2006)
- *Whole People Matter* (2003) – CofE / Methodist Church
- *Approaching Spiritual and Moral Development in FE* (2006)
- *All Faiths and None* (Forthcoming)
- *Development of Spirituality Policy in Colleges* (1996)
- *The Essence of Education* (1998)

Points of particular interest for future reference:

Question

On a scale of 1 to 6, how confident are you that you can outline the key components of your views on chaplaincy, and spiritual and moral development? (1 being very confident, 6 not at all)

Then go on to explore the following:

- What other views of chaplaincy might there be, given the nature and make-up of your college?

- Briefly, can you identify common themes on chaplaincy between two or more of these faiths: Jewish, Christian, Sikh, Hindu, Buddhist or Muslim?

Set out key points on the role of chaplaincy in the light of your own and other views, as you have identified above. This may need some research. See the books and papers listed above, and check the BBC web site – www.bbc.co.uk/religion – for some additional ideas. Summarise in bullet points:

Add any other materials or research sites that can be used as reference points for students and staff:

Some final thoughts

- a** the CEL Toolkit:
The College is a community in which students learn and grow towards maturity as human beings.'
- b** College principal:
'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.'
(LSC/NEAFE Handbook, page 30)

Question

On a scale of 1 to 6, how confident are you that you can justify the chaplaincy on the basis of your own and one other faith?
(1 being very confident, 6 not at all)

3 The development of chaplaincies

By the end of this section, you should be able to:

- Identify the ways in which chaplaincy has developed and some of the characteristics and objectives of chaplains in the following areas:
 - The armed forces

- Hospitals
- Prisons
- Higher Education
- Outline which features can be applied to FE Colleges.

The armed forces

There has been a long history of chaplains in the armed forces. In the Royal Navy there were chaplains in the 'King's Ships' from the late 13th century.

The formal appointment of chaplains to the armed forces dates from 1796, when Anglican chaplains were appointed. During the Crimean War (1854–6), two Roman Catholic priests joined the army there, with additional priests following. This led to the proper establishment of priests and non-Anglican chaplains being appointed to the army and ecumenical chaplaincies – with representation from 'non-conformist' churches – were in place by the time of the formation of the Royal Air Force in 1918.

Multi-faith chaplaincy began when uniformed rabbis cared for servicemen who were Jews during the Second World War, and has been continued by honorary chaplains since then. An important change took place in 2005–6, when the services reorganized chaplaincy on a fully multi-faith basis. Chaplains from the Muslim, Buddhist, Hindu and Sikh faiths were appointed on similar terms to all Christian chaplains, i.e. civil servants working with chaplaincy branches to care for the needs of members of all faiths.

The aims of all service chaplaincies are set out in Hansard:

'I am confident that their presence will contribute enormously to encouraging and promoting religious understanding and acceptance within the armed forces, and that they will provide comfort, support and valuable advice to individual service personnel who share their faith.'

Hospitals

The association between religion and the care of the sick goes back to Jesus Christ and other great religious teachers in the Graeco–Roman period. The Christian church has always regarded this provision as one of its members' prime duties. In the Middle Ages there was a close relationship between 'hospitals' and the Church, ranging from the monastic infirmary where sick and elderly brethren were, through the 'special hospitals' – the lazar houses – established in many places for the segregation and succouring of lepers, to the ordinary hospitals. These were charitably founded to care for the souls and bodies of those who were sick and to provide for their spiritual welfare. Inevitably many of those in charge

of medieval hospitals were priests and there was little or no distinction between 'medical' and spiritual care.

This dual system of care continued over centuries but was made part of the law governing the National Health Service (NHS) after the Second World War.

1946 Nye Bevan, Minister of Health, enacts Beveridge proposals for a National Health Service in an Act of Parliament on 6 November. Chaplaincy written into this Act, following discussions with Archbishop Fisher – largely based on current practice in the London teaching hospitals.

1948 The 1946 Act becomes effective from 5 July 1948. NHS '*a fact of life*'. The early chaplains, mostly working in teaching hospitals, become NHS employees with 5-year contracts, with a possible extension for a further 2 years.

This has been encouraged with further Acts of Parliament and the production of handbooks and guidelines on multi-faith provision, culminating in 2003 with the Department of Health issuing new best-practice guidance: *NHS Chaplaincy: Meeting the Religious and Spiritual Needs of Patients and Staff*.

By the year 2000, there were 401 whole-time chaplain posts in the UK. The estimate of part-time chaplaincy sessions in the NHS was around 5,000, worked by approximately 3,500 clergy and spiritual care givers, taken from all faiths and traditions.

Prisons

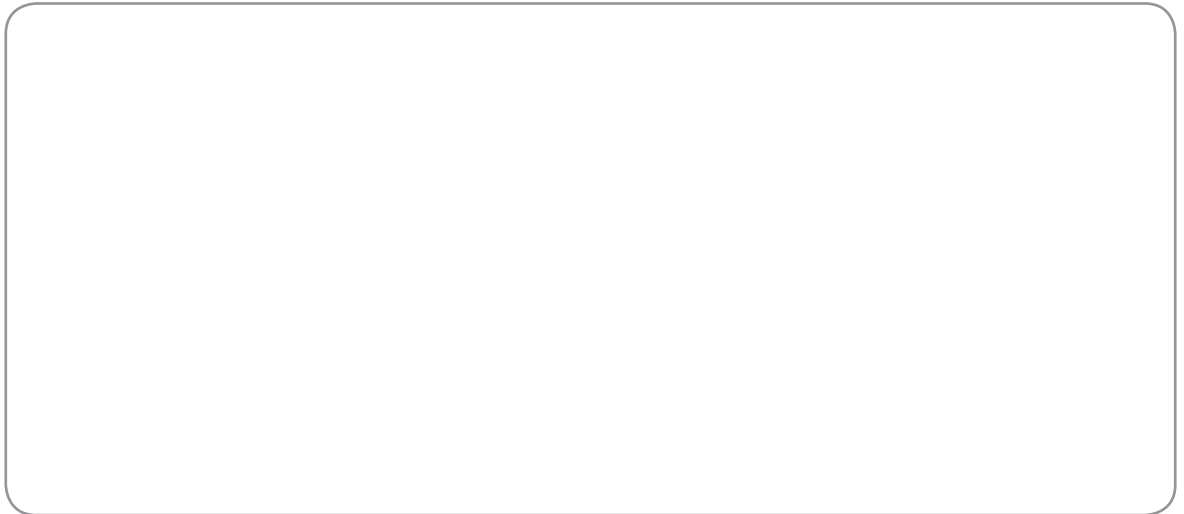
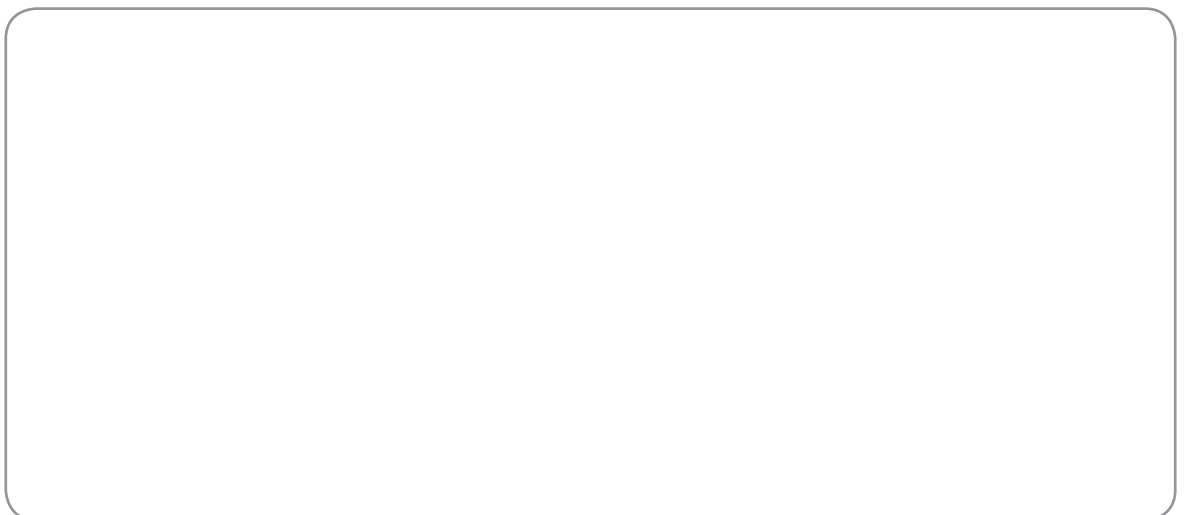
Again, there has been a long history of chaplains working in prisons. This work is more proactive, working with the authorities to reform the attitude and faith of prisoners to help them to avoid reoffending.

Visit the University of Derby's web site to read about the more recent development of multi-faith teams (www.derby.ac.uk/press-office/news/universitys-multi-faith-approach-enthuses-prison-service). There is much to learn from this tradition to apply to your own situation, also well expressed in the Chaplaincy Handbook, published by the Home Office.

Research

Type 'chaplaincy' along with 'hospital', 'prisons', 'universities' and 'forces' into an Internet search engine. Look at some of the different trusts and their aims for chaplains.

List below some similarities and differences between FE-college chaplaincy and one or more other forms of chaplaincy.

Similarities:**Differences:*****Higher Education***

Chaplaincy in HE has a number of similarities with chaplaincy in the FE sector. Look at the books already cited on page 36, or check the Church of England report and web site: www.cofe.anglican.org/info/education/hefe/.

'The role of the chaplain includes ministry to staff and students, and to institutions as a whole, their leaders and structures. Chaplains are also a point of contact for people of other faiths. The university student experience has changed dramatically in recent years, and the Higher Education Act 2004 has emphasized both increased access for students from non-traditional backgrounds and also increased fees for many students, to be paid back after graduation. A key focus for chaplaincy is the promotion of a new understanding of the Church's ministry in the higher education sector. This is a challenging ministry in the context of mission, in the face of continuing change and increasing student numbers, with all the pressures on people, finance and structures that these bring.'

However, chaplaincies are changing, as shown in the history outlined on the Church of England web site (www.cofe.anglican.org/about/gensynod/agendas/gs1567.rtf). See in particular sections 6–8, with the last section specifically looking at the relationship between faiths and universities. There is also a new strategy for the Church’s engagement.

There are, however, several important differences between HE and FE chaplaincies and their situations. For example, HE institutions usually have a more stable target student group; they are usually more campus-based, with residential accommodation; and they tend to have a greater variety of active student faith groups, etc.

Question

Having looked at the development of chaplaincy in various organizations, how confident are you that you understand the value of these for FE chaplaincy? Can you identify useful similarities and differences? (*1 being very confident, 6 not at all*)

4 Whole-college chaplaincy

By the end of this section, you should be able to:

- Identify how chaplaincies fit into the student support structures of their college;
- Outline ways that highlight the fact that the chaplain is there for everyone;
- Identify ways of impacting on groups or college sub-cultures that resist inclusivity;
- Identify how approaches may vary with:
 - Students
 - Academic staff
 - Support staff.

A Chaplaincy and student support structures

The chaplaincy is most often situated within the student support services. You will have already outlined the structure showing where you fit in and to whom you are accountable.

There is also obviously an important difference between pastoral support and formal counselling. If you’ve been trained as a professional

counsellor, or would like to undertake training, have a look at Module 5 on Pastoral support.

However, how you fit in to these support services will depend not only on your previous experience and job description, but also on *the model of chaplaincy that you will be working in*.

There are a number of models recommended in the LSC/NEAFE Handbook:

- **Full-time chaplains**, usually with additional team members from different denominations and faith communities, with the college either paying the full salary or sharing the costs with a local diocese or other church or ecumenical trust (usually partially defraying costs through a teaching or counselling role).
- **Half-time chaplaincy team**, usually working as coordinators of an ecumenical and/or multi-faith team, mainly comprising lay volunteers. Some half-time chaplain posts are combined with another half- or near half-time post with outside funding, such as a regional or diocesan FE or faith officer, or an in-house teaching or counselling post.
- **Part-time team chaplaincies** are probably the most common model of paid chaplaincy, usually with a variety of funding mechanisms and some or all volunteer input. In this model, the chaplaincy coordinator may be from a faith community or a member of college staff with a particular interest in chaplaincy (in one or two cases, a student services coordinator) with a time allocation from the college for this work.
- **Part-time individual chaplaincies** are either paid for by the college, or by a church (usually an allocation of one or two days a week), or by a combination of the two. In the past, such chaplains may have had advisory boards of ministers or other faith leaders or lay volunteers, but increasingly these are being integrated into the chaplaincy team.
- **Multi-faith student support**. Some colleges with a strongly secular tradition do not react well to the term chaplaincy, which they (wrongly) associate with only church provision rather than with provision from all faiths, sometimes with an input from a local humanist organization.

Any of the other chaplaincy models listed may prefer to use an alternative term, for example 'faith team'. And there are two models of chaplaincy that are not recommended in the LSC/NEAFE Handbook :

- **The 'visiting vicar or minister' model**, in which the minister from a local church – usually Anglican or Methodist – makes occasional visits to the college, participating in festivals and college events, hosting a Christmas carol service, etc.
- **The 'on-call' model**, in which the college maintains a list of local ministers who are on call in case of need – for example, in a student emergency.

If you are in one of these models of chaplaincy, you may find that the college is in the process of changing to one of the recommended models, and you

can play an active part in that process. Or if the college remains committed to an 'off-site' model, you should consult with your regional or diocesan FE officer on how you can help the college improve its chaplaincy service.

Highlight one of the above or describe where YOU fit in:

B The chaplain is there for everyone: all faiths and none

Look at these comments from students about chaplains. They recognize 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 organizational procedures operate in a more human and humane way, helping them not to be crushed or lost in the system;
- In many cases, belongs to the same religious tradition.

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

Let's look at this in more detail. Consider each of the following situations.

- **Crisis** – 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 the ability to cope with students either on a one-off basis or through regular weekly visits.
- **Language and other needs** – Some students may have physical and/or learning disabilities. Some may have language-learning needs that put them at a disadvantage and 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.

- **Big questions** – Another important aspect of chaplaincy work is dealing with some of the big issues that can tend to get overlooked in a busy college that's focusing on achieving 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.
- **Accidents or deaths** – 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 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 through the situation, listen and offer what ministry is needed.

Outline the key words and phrases from above situations that summarise the way students may feel about a chaplain.

One of the problems in college culture is that subgroups or subcultures can form that resist any approach to inclusivity. Module 7 looks more closely at youth cultures and subcultures.

What about staff?

It must not be forgotten that staff have spiritual needs for which they may choose to approach the chaplaincy for support. For example, stress is a significant issue for many staff (for example, in terms of workload and working environment). The big questions can be asked at any stage of life. Clearly, the chaplaincy needs to be ready to build up pastoral relationships with staff. There are often staff who appreciate regular worship – e.g. on Fridays, at a weekly Communion service or in daily reflection time. 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.

'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)

What is the current provision for the spiritual needs of teaching staff in your college? How could it be improved? List any potential items below:

Are there additional items for support staff?

What do you feel you could personally bring to the lives of both teaching and support staff?

Being there for the team

You also have a part to play as a member of a staff team, as well as within the chaplaincy team. As you are working in a team, remember that all will have something to contribute. Your view matters. Spend time listening first to gain an idea of how things work.

Team meetings

In your own chaplaincy team, 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 personal and professional purposes.

Questions

On a scale of 1 to 6, how confident are you that you can:

- Identify how your chaplaincy fits into the student support structure of your college;
- Understand that your chaplaincy is there for everyone;
- Impact groups that resist inclusivity;
- Identify how approaches may vary with students, teaching and support staff?

(1 being very confident, 6 not at all)

End of module 2

Let's see how well you've done. Look back at each evaluation score and record it below:

- 1 The role of chaplains (p. 30)
- 2 The potential of chaplains (p. 32)
- 3 The multi-faith nature of chaplaincy teams (p. 34)
- 4 Your view on chaplaincy and spiritual and moral development (p. 36)
- 5 Justification of chaplaincies (p. 38)
- 6 Different types of chaplaincy (p. 42)
- 7 Chaplaincy and support structures (p. 47)
- 8 Chaplaincy for everyone (p. 47)
- 9 Impacting difficult groups (p. 47)
- 10 Approaches to students and staff (p. 47)
- TOTAL**

Divide your total score by 10 and indicate on the line where your final figure is. A score of more than 3 shows that you still have work to be done!

MODULE 3
Managing
chaplancy

1 Setting boundaries

By the end of this section, you should be able to:

- Understand the reasoning behind setting boundaries;
- Identify boundaries that would need to be set in the chaplaincy team;
- Understand how to set boundaries with management and students;
- Identify ways of mixing with students;
- Maintain confidentiality and keep records.

A Why boundaries?

Boundaries are important. Boundaries in:

- relationships
- time management
- what you agree to do voluntarily
- what is agreed in your job description and what is not
- your team working
- your leisure time
- working with students
- dealing with college operational policies.

If no boundaries are set, what is likely to happen? Take some of the areas outlined above and identify below the consequences of, for example, always being there for everyone, no matter what.

B Boundaries in your chaplaincy

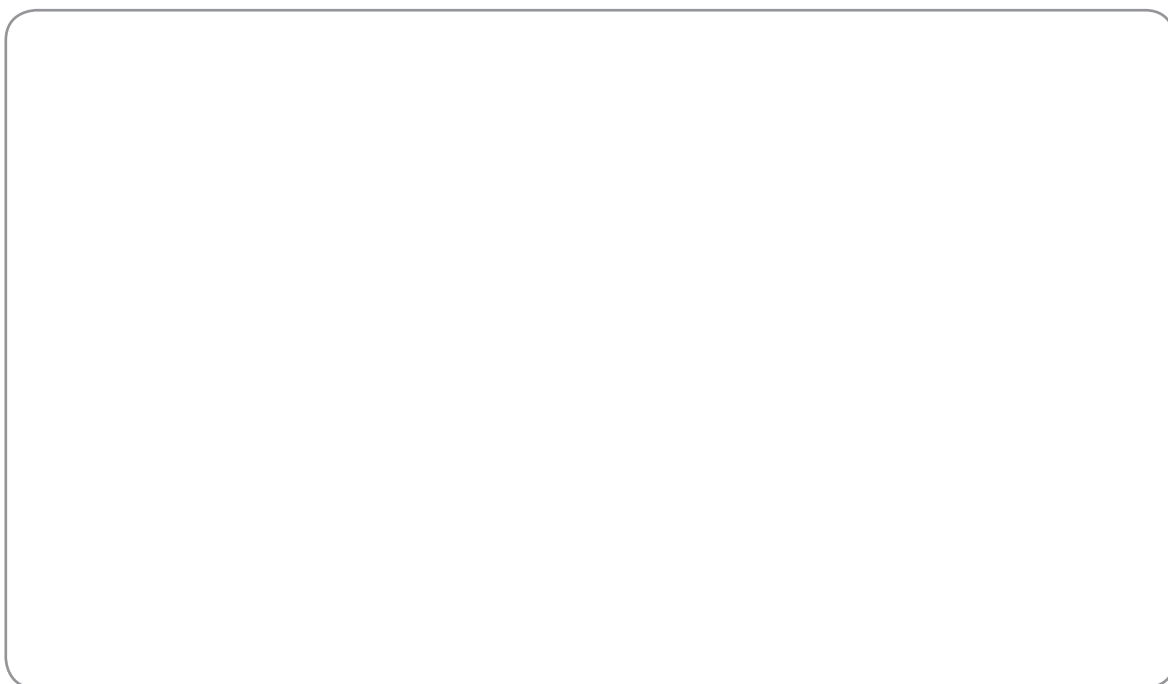
These will need to be thought through in dealing with the college management, with your team, and with the students.

To set boundaries with your team, you first need to consult with student services, then discuss the issue together. Make sure that the decisions are meaningful, clearly set out and understood fully by everyone. You also need to establish simple and 'low key' strategies in the team to enable mistakes and any 'breaches' of the boundaries to be sorted out within the team.

For example, consider this chaplain's comment:

'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.'

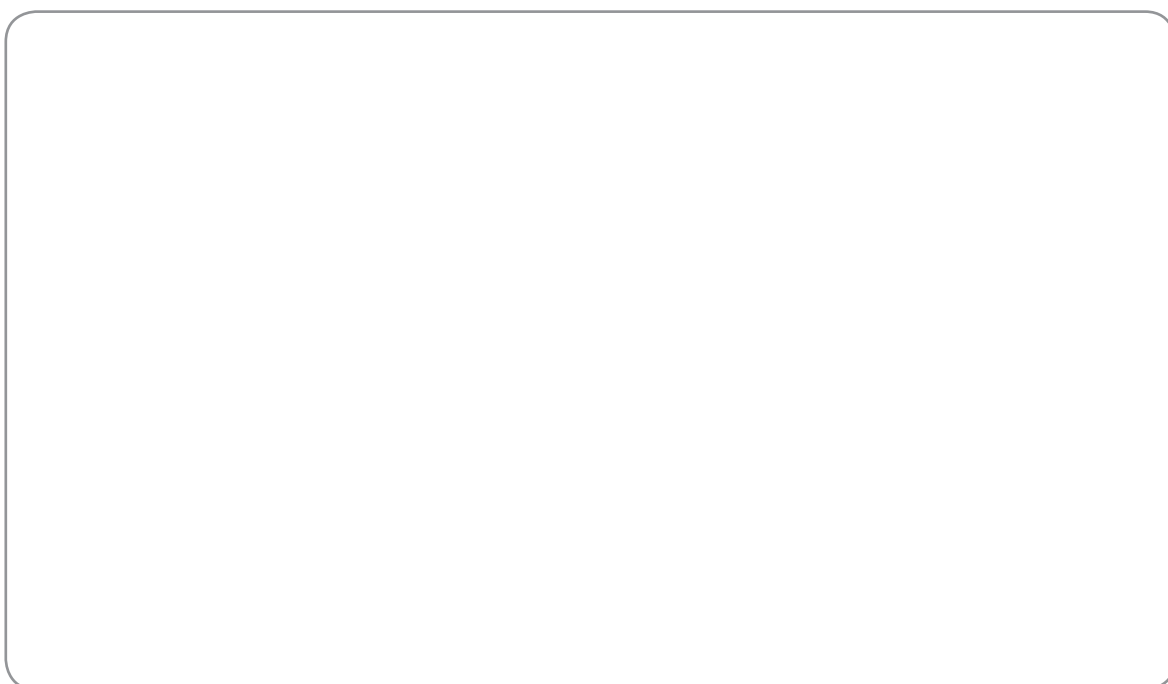
Think about the dangers and the pitfalls to avoid here. Could there be any conflict of interest?



It can be a good idea to discuss with the principal if this might be part of your role. Make an appointment via the principal's PA – if you don't ask, you don't get.

Could you be asked by the student support services to 'help out' with counselling?

Where do you draw the line? Do you have the relevant experience or training? What criteria must govern your decisions? (*Note* The college will have guidelines on professional boundaries.)



- Now look at pages 16–18 in the LSC/NEAFE Handbook. Can you suggest any other boundaries that you’ve not already thought of?

Questions

On a scale of 1 to 6, how confident are you that you have:

- Understood the reasoning behind setting boundaries; and
- Thought through and set boundaries:
 - with your team
 - with college management, and
 - with students?

(1 being very confident, 6 not at all)

C Mixing with students

How can you go about building relationships with students?

Here is an extract from the LSC/NEAFE Handbook (pp. 25–6). Serving chaplains suggest:

- Introducing yourself into the same areas as the young people (for example, the canteen or reception area);
- Placing the chaplaincy office near the student reception area;
- Letting the college know where you can be found at particular times.

'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)

How can you do this? You might 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.

Above all, you must be yourself and step out in faith.

After trying out various strategies for a month or two, assess how you're getting on. Have you come up with any other ideas?

Question

On a scale of 1 to 6, how confident are you that you can 'chill with students'? (1 being very confident, 6 not at all)

D Keeping records, administration and confidentiality

There are various ways of keeping records. It is important at the outset to find out what records the college requires you to keep – perhaps records of meetings, student pastoral interviews, weekly services, etc. Discuss requirements with your team and/or student support services, and make a note of them below.

Administration

Your chaplaincy team could be asked by the college authorities to contribute to college strategic plans or self-assessment plans, or to produce or update an annual business plan.

If you've never written such a plan, the thought of doing this might send you into a panic. Don't worry. The college will give training and will probably offer a template. Don't be afraid to ask.

Confidentiality

There are issues of confidentiality in your role as chaplain, both in terms of pastoral support and in keeping records.

In pastoral support

This advice is given by The Association for Pastoral and Spiritual Care and Counselling (APSCC) which, with the Association for Student Counsellors, was instrumental in founding the British Association for Counselling and Psychotherapy (BACP).

- 1** Whatever is told to a pastor, in the course of pastoral support, must be treated with respect and kept confidential. In a formal sacramental confession, a priest is clear that whatever is said remains confidential at all costs. Most pastoral support meetings are not that formal, but still the pastor or chaplain must seek specific consent of the person, if it might seem appropriate, to pass on any personal information to anyone else. Personal information given in pastoral support is given in trust: that trust must not be abused, even accidentally. For example, even to pray for someone by name, in the presence of even one other person, breaks confidentiality rules unless they have asked or given their consent to others being aware of their needs and praying for them.
- 2** If a pastor cannot give an assurance of complete confidentiality, they must be honest with the person as early as possible in their pastoral relationship. If, for example, the pastor is under some obligation to pass on to some other person information about drugs, child abuse, or intended suicide, then honesty requires the person to be informed, so that they know what will happen if they give the pastor any such information, before they do so.
- 3** Any notes made by a pastor must also be kept secure and confidential. It is not normally necessary to keep personal information such as name, address, phone number, etc. The notes should have only an individual identification number and date. Both sets of records should be kept in separate secure places to protect individual identity and confidentiality.

Keeping records

In some instances it is important to keep a record of pastoral situations. This may apply to the incumbent of a parish, to a youth leader, or to someone who is running a church-based club or activity. Records are important.

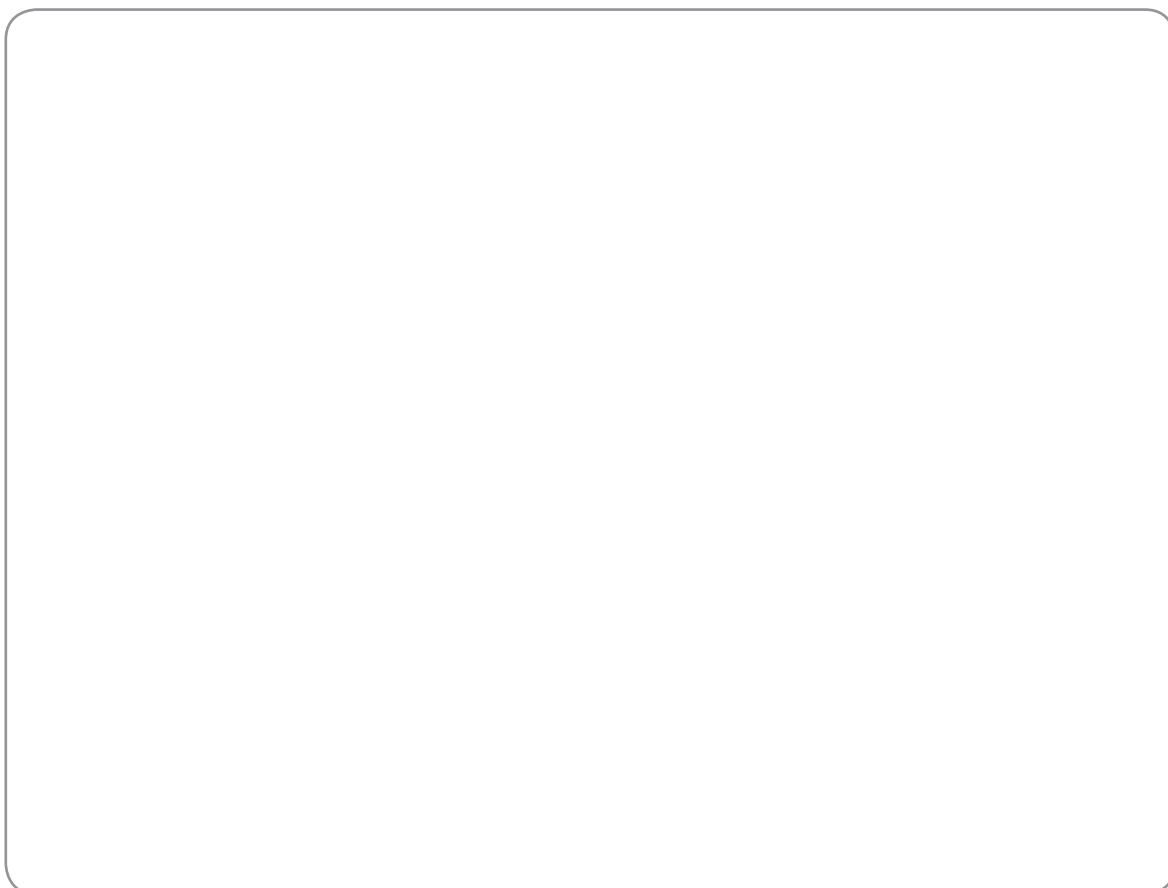
In the same way that spoken information is confidential, so is written information. A record may be read by anyone so it must be stored where it is available only to those who are authorized to see it. When compiling records it is important to tell people what information you will be wanting to keep, and to obtain their permission to do so. Nowadays we are storing much more information on computer and it is imperative that any personal information is stored in a secure way. This practice is crucially important when the computer is shared with others.

Even though we may not store records on a computer, we may well use the word-processor function to write up notes. Computers have useful ways of temporarily saving information; it is important that these are not vulnerable to unauthorized viewing of personal information.

If written records are stored in a filing cabinet, it must be locked. If it is a shared cabinet then personal information must be stored in a separate lockable drawer. If this is not possible then it is better to store personal information elsewhere, even though this might be inconvenient.

The college will almost certainly have a policy about record-keeping; make sure you know and follow it.

Now summarise any issues of confidentiality you have identified.



Action

- You need to assess the effectiveness of each different type of record-keeping for the job needed and your capabilities in doing it.
- You need to feel confident that you have efficient and effective means of storing records – and the resources for doing so.

Question

On a scale of 1 to 6, how confident are you that you understand the best ways to keep records? (*1 being very confident, 6 not at all*)

Question

On a scale of 1 to 6, how confident are you that you understand the issue of confidentiality? (*1 being very confident, 6 not at all*)

2 Working in a team

By the end of this section, you should be able to:

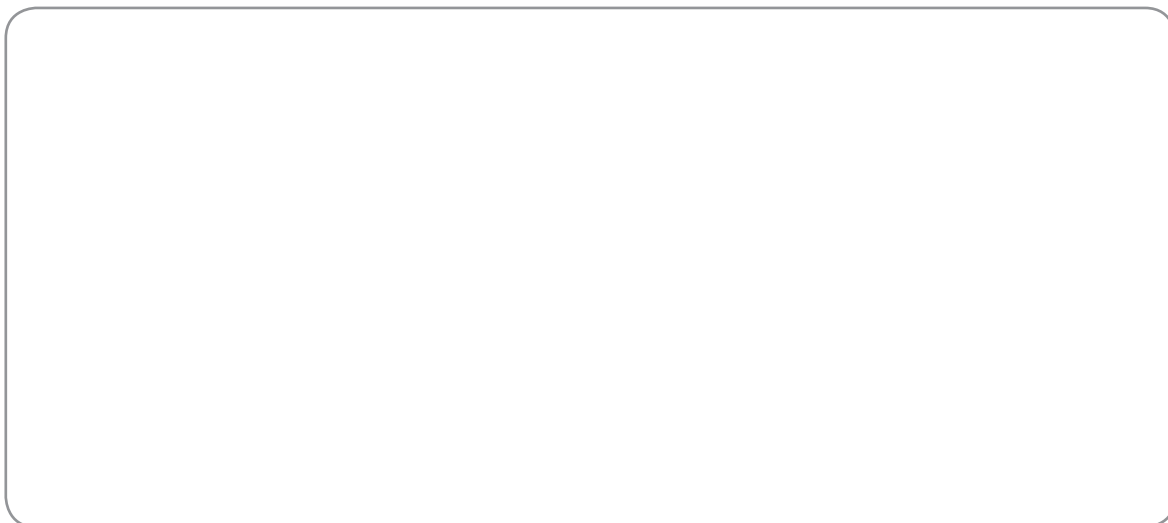
- Identify core values, goals and a mission statement for the team;
- Identify useful ground rules to create a formative team atmosphere;
- Identify ways of working together and building up trust;
- Identify why conflicts may arise;
- Identify methods of conflict resolution;
- Apply the values, vision and mission statement to the proposed strategies for developing the college chaplaincy.

A Values, goals, vision and mission statements

What is a mission statement?

A mission statement or purpose statement answers the question: 'Why are we here?' Find your college mission statement. Now try to construct your own for your chaplaincy so that it reflects or 'comes under the umbrella of' the college mission statement.

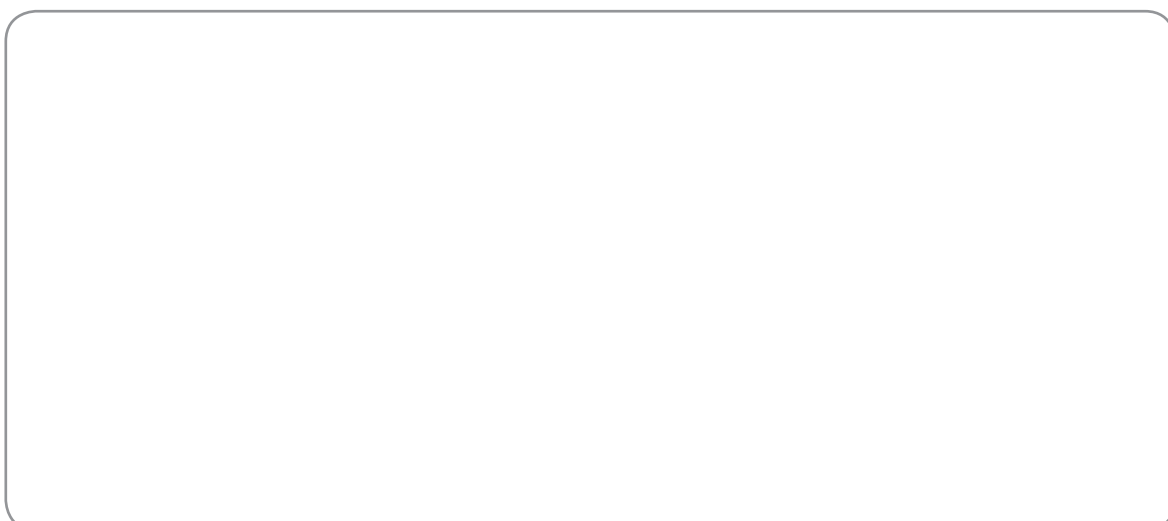
Mission statement for the chaplaincy:



What is a 'vision' statement?

A vision statement is a clear picture of what you intend to do about working out that mission statement in your chaplaincy. Mission or purpose statements are general statements, but the vision statement is different; it is specific to your work, and is developed by the chaplaincy team. It answers the question: 'What are we doing about it? (i.e. about the mission). This statement is specific, but not detailed.

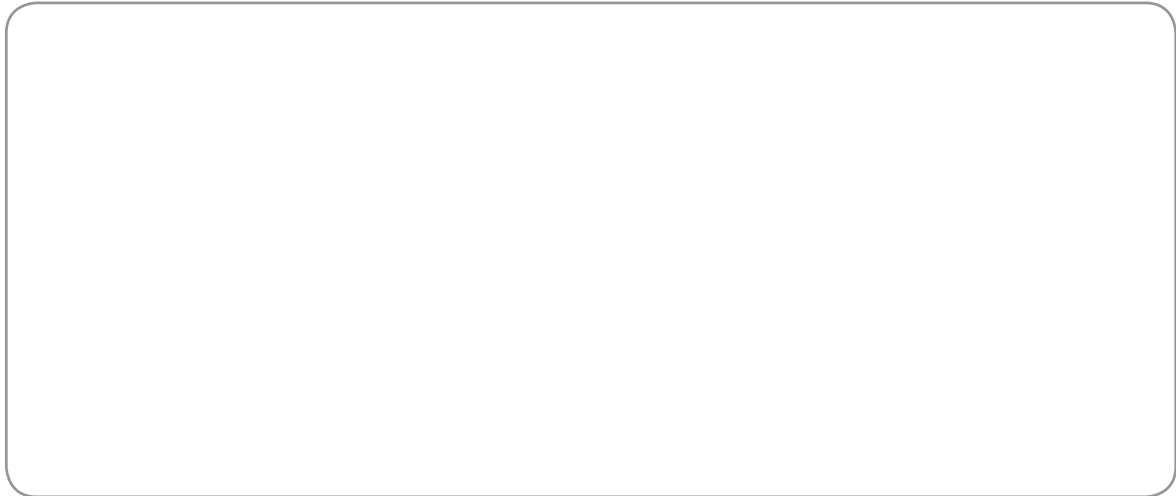
Vision statement for the chaplaincy:



What are values?

Values are those deeply held beliefs that often unconsciously govern our behaviour. Ask the general question: 'What kind of organization do we want to build and leave behind?' Again, you will need to communicate these values in a number of different ways to reinforce them.

Values for the chaplaincy:



So our values are ideas and beliefs that shape our behaviour and define how we are going to do things. In effect, they provide ground rules that guide both our priorities and our philosophy of ministry.

Chaplaincies that make real progress are those that have a clear sense of direction. They ask the questions:

Given: our **mission** (why we are here), and our **vision** (what we will do about it in the next 3–5 years) and our **values** (how we will work together):

- 1 What are our **goals**? and
- 2 What is our **strategy**?

So now let's move on to goals and strategies.

What are goals?

Goals give the team a plan of actionable steps to help deliver the vision. The action plan has the benefit of ensuring everyone knows what their role is at any given time, and enables the team to review their progress against their aims. To answer the question 'how are we doing right now?' you need to have a yardstick. The action plan is the point of reference for the team.

Having developed a clear vision, the next step is to decide on the goals or priorities and strategy. The vision itself should suggest priorities, as will the values; fairly obviously, no goals should be set that conflict with the stated vision and values.

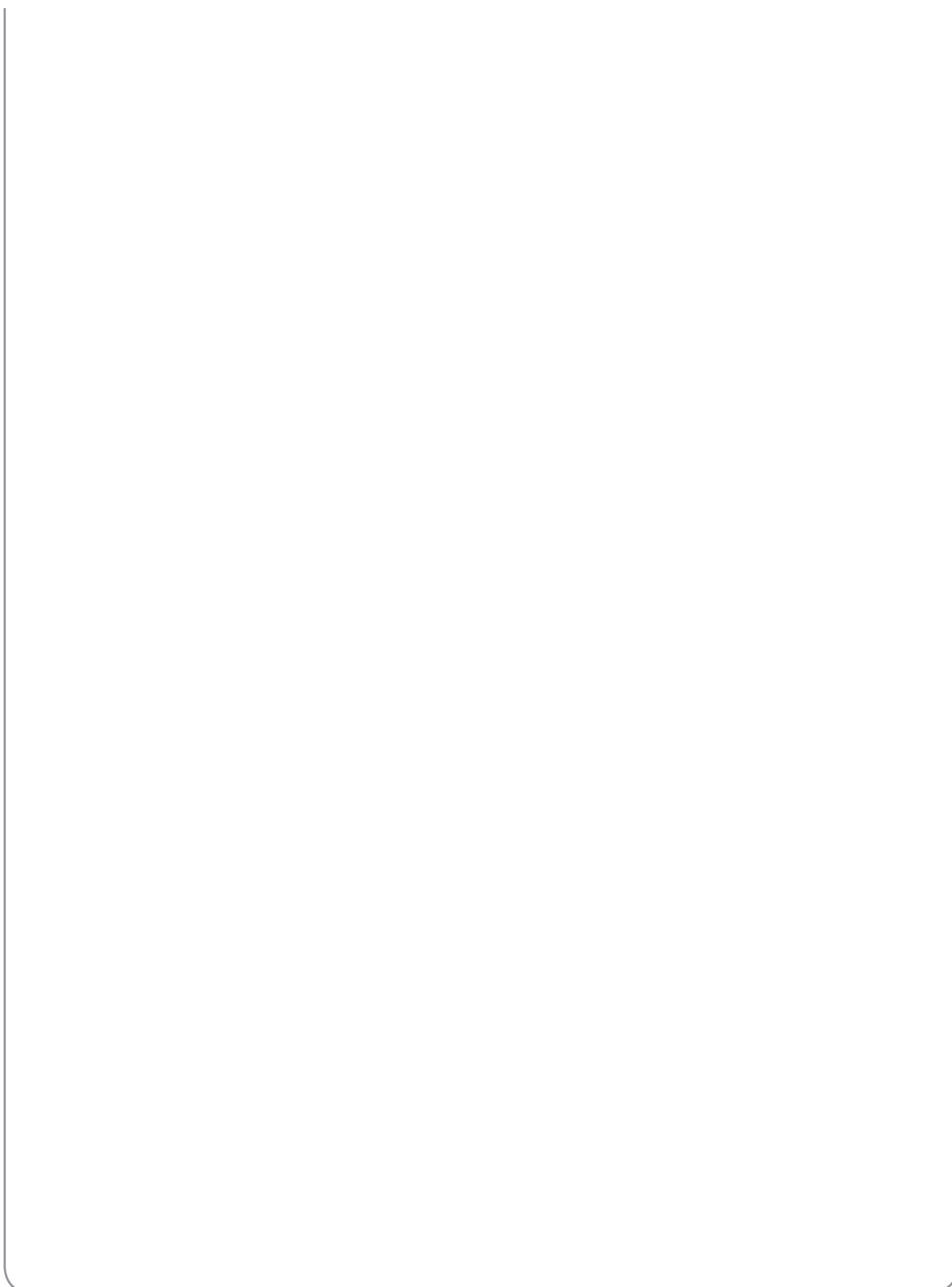
In summary, goals flow out of values, are geared to vision, and are:

- Specific
- Measurable
- Achievable
- Realistic
- Time-related.

Having set goals, the next question is: 'How do we achieve them?' **Strategy** is the working plan by which the goals will be achieved. The goals and strategy need to be documented and discussed with those in your chaplaincy team.

Action

Use the next two pages to identify your most important priorities and goals. Then decide what you will have to do, and by when, in order to meet your goals. *(Use more paper if necessary.)*



Question

On a scale of 1 to 6, how confident are you about identifying your mission and vision statements, your values and your goals?
(1 being very confident, 6 not at all)

B Working together in a team

There are quite a number of books or other resources available that give assistance about working in a team, and you may well be aware of some. This section is based on the ideas of Dr Meredith Belbin, who identified nine team roles, ALL of which are needed in an effective team.

Note these key points:

- No one team role is better or more important than any other;
- Each team role is a balance of strengths and weaknesses;
- Some combinations of roles are more effective than others;
- Teams fail because too many people want the same role;
- Individuals may display two or three natural roles;
- A successful team needs a mix of people with different strengths.

The Belbin tests identify people's team roles. Four principal factors isolated by the tests are:

- 1 Intelligence
- 2 Dominance
- 3 Extroversion/introversion
- 4 Stability/anxiety

While everyone has a preferred team role, most people have a secondary team role they can play if no one else is fitted for it or if, say, someone else on the team plays their preferential role better.

Belbin has developed a questionnaire, which can be downloaded from www.belbin.com. (NB The questionnaire is copyrighted and will cost an individual £30 +VAT to download. Perhaps you could ask the college to pay for you to take this.)

Complete the questionnaire as follows to help you identify those roles in which you perform well and those in which you don't.

In each section, you have 10 points to allocate: vary the points among the sentences that best describe your behaviour. The higher the points given, the stronger your behaviour. So the 10 points may be given to just one sentence, or divided up across several sentences.

Enter the points in the score sheet. Be spontaneous and do not over-analyse. The higher the score the more certain your role is.

The roles are:

IMP	Implementer	ME	Monitor Evaluator
CO	Coordinator	TW	Team Worker
SH	Shaper	CF	Completer Finisher
PL	Plant	SP	Specialist
RI	Resource Investigator		

List your top three roles, with their scores, in order.

1	<input type="text"/>
2	<input type="text"/>
3	<input type="text"/>

You will find a description of these on the www.belbin.com web site, so you can see which apply to you.

Do you feel this is an accurate assessment of you? What about your colleagues?

Understanding team role theory

The absence of one of the roles obviously weakens any team, but equally the presence of too many of one type produces predictable kinds of failure. For example:

- In a team with too many plants, many good ideas are produced but never taken up;
- A team composed entirely of plants and shapers may look brilliant, but will be beaten by a full and balanced team that also includes the less-conspicuous members.

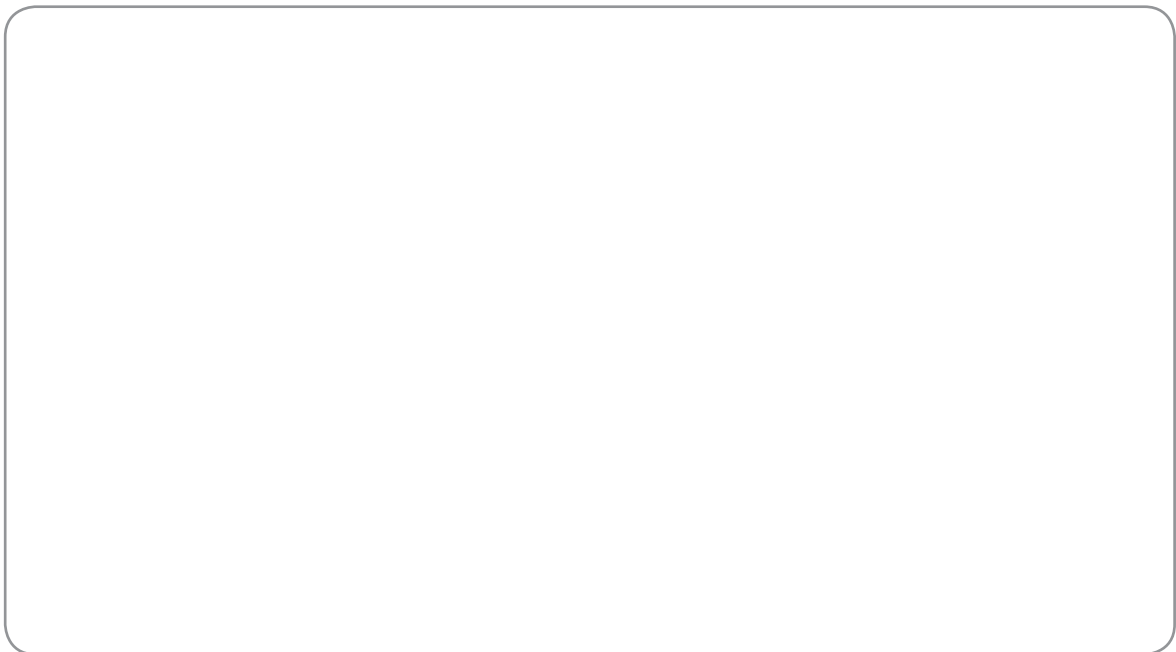
The question obviously arises, what happens if you have fewer than nine people? The answer is that as people have 'secondary' team roles, they can double up when necessary and perform two functions instead of one. So you could operate as an effective team with only four people, if necessary.

If you look at the nine team types more closely, you will see that they divide into five who are interested in the world outside the team, and four who are primarily concerned with the world inside the team.

Outward-looking	Inward-looking
Coordinator	Implementer
Plant	Monitor Evaluator
Resource Investigator	Team Worker
Shaper	Finisher
Specialist	

- Effective teams are comprised of between five and seven members and contain a blend of different team role players.
- As there are nine team role types, people need to use more than one type (for example, a person may act as a plant at the beginning of a project but as a specialist later on).
- As the group meets more regularly and relationships form and roles become defined, the group role becomes clearer over time.
- The visibility of the team roles becomes clearer after the forming and norming stages of the forming, storming, norming and performing stages of group development (see below).

How does this tool for understanding team roles help towards the building of trust within the team, and help minimize conflict?



C The development of teams

It is possible to identify four stages that teams will go through in time: forming, storming, norming and performing.

- In the **forming (awareness)** stage, feelings, weaknesses and mistakes are covered up and there is no shared understanding of what needs to be done. People show little care for others' values and views.
- The **storming (conflict)** stage is more risky, as personal issues are opened up and the team becomes more inward-looking. There is more concern for the values, views and problems of others in the team.
- In the **norming (cooperation)** stage, confidence and trust begin to emerge, together with a more systematic and open approach, leading to a clearer and more methodical way of working. There is greater valuing of people, clarification of purpose, establishing of

objectives, systematic collection of information, consideration of all options, preparation of detailed plans and progress reviews to make improvements.

- Evidence of the **performing (productivity)** stage includes flexibility where leadership is decided by situations not by protocol, and where everyone's energy is utilized. Basic principles and social aspects of the organization's decisions are considered.

Teams going through these stages successfully should become effective process improvement teams and display:

- Clear objectives and agreed performance goals
- Openness and confrontation
- Support and trust
- Cooperation and conflict
- Good decision-making
- Appropriate leadership
- Ability to review team process
- Sound inter-group relationships
- Individual development opportunities

(See: www.acas.org.uk/index.aspx?articleid=842.)

If you're working in a team, assess where your team is at the moment. Make a note of it here:

Now take each stage in turn and state how, as chaplain, you can contribute positively to that stage of group dynamic.

Forming

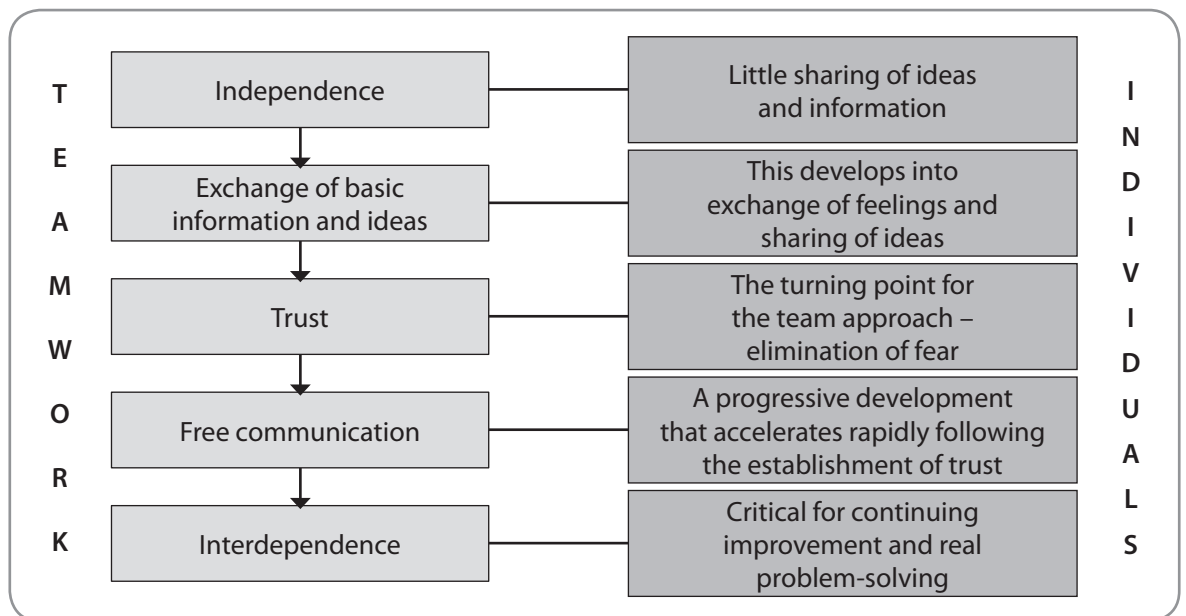
Storming

Norming

Performing

What are the advantages of teamwork?

- A greater variety of complex issues can be tackled by pooling expertise and resources.
- Problems are exposed to a greater diversity of knowledge, skill and experience.
- Morale and ownership are boosted through participation in decision-making.
- Recommendations are more likely to be implemented if they come from a team than if they come from an individual.
- Teamwork needs to be driven by a strategy, have a structure and be implemented thoughtfully and effectively.
- When properly managed and developed, teamwork improves processes and produces results more quickly and more effectively through the free exchange of ideas, information, knowledge and enthusiasm.
- Teamwork is a valuable component of a quality chaplaincy – building trust, improving communication and developing a culture of interdependence.



Suggest some practical ways in which you would support othe members of your team.

D Conflict resolution

The notes that follow are designed to help your team and provide a resource if anything should happen.

Conflict happens

Most members of a team need to learn two fundamentals:

- Having different opinions is one of the **essential benefits** of teamwork;
- Team members have **strong feelings and emotions**.

Fortunately, it is possible to take steps to minimize disagreement and conflict and to resolve those disagreements that might escalate.

Clarify expectations

Stating expectations clearly gives the team a common ground to begin any discussion. Some ways of clarifying expectations include:

- 1 Developing a clear **statement of team mission**;
- 2 Having ground rules to govern participation and the sharing of responsibilities;
- 3 Agreeing to depersonalize conflicts.

During the problem-solving phase focus on issues, *not* on personalities. These guidelines help to depersonalize conflicts.

- **Encourage each side** to explain his or her bottom-line requirements. When the team is determining a solution, each person's criteria should be evaluated.
- **Remind the team of ground rules** while generating options such as 'no criticizing other people's statements until all ideas have been posted'.
- Encourage everyone to **listen to other points of view**.

- During the process keep **encouraging points of agreement**.
- **Don't stifle new anger**, but also **don't dwell** on it.

Another set of steps to consider as a team:

- Acknowledge that the conflict exists;
- Gain common ground;
- Seek to understand all angles;
- Attack the issue not each other;
- Develop an action plan;
- Encourage recognition that the team process, including discussion and brainstorming, is important to results and needs regular attention;
- Use structured processes for problem solving and conflict resolution;
- Develop awareness of the stages of project development and maintain the priorities of each stage;
- Clearly and appropriately **define individual responsibilities** for real work for each other, and clear linkage between individual responsibilities and the team mission;
- Clearly define project standards and time lines.

The following list gives a structured way to handle conflicts. If conflicts do escalate, these tips may help the team resolve disagreements in a step-by-step manner.

- 1 Let each person state his or her view briefly.
- 2 Have neutral team members reflect on areas of agreement or disagreement.
- 3 Explore areas of disagreement for specific issues.
- 4 Have opponents suggest modifications to their own points of view as well as those of others.
- 5 If consensus is blocked, ask opponents if they can accept the team's decision.

Question

On a scale of 1 to 6, how confident are you that you have identified useful ground rules to create a formative team atmosphere and building relationships and trust? (1 being very confident, 6 not at all)

Question

On a scale of 1 to 6, how confident are you that you have identified why conflicts may arise and understand methods of conflict resolution? (1 being very confident, 6 not at all)

3 Time management issues

By the end of this section, you should be able to:

- Understand the value of time management;
- Understand the consequences of poor time management;
- Outline key strategies for the effective use of time;
- Identify how to avoid being ruled by time;
- Identify the shape and rhythm of the chaplaincy year;
- Identify how to evaluate your work and develop strategies for the future.

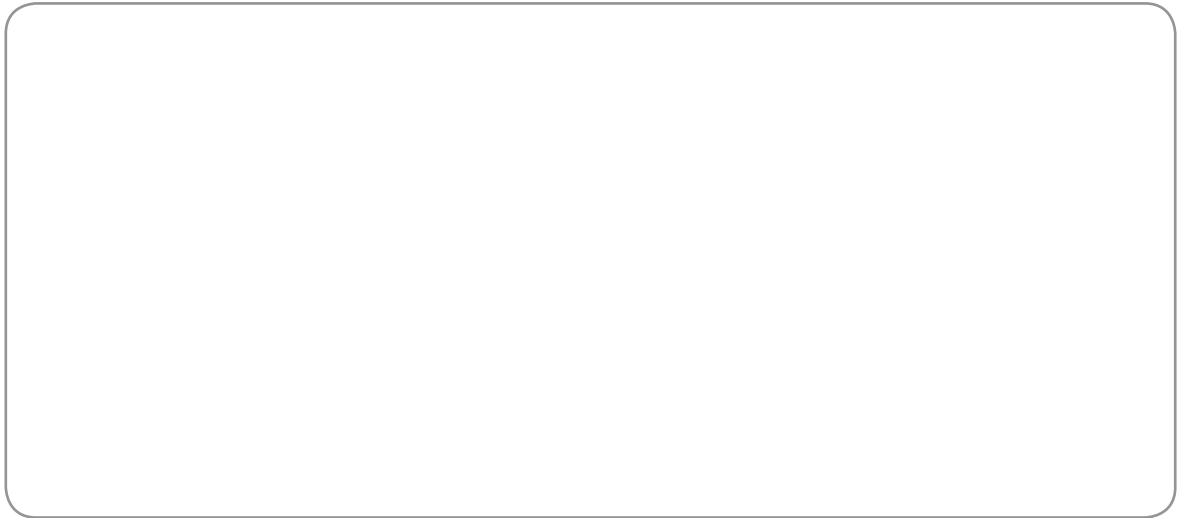
A Good and poor time management

There are several web sites and other resources that provide information on dealing with time management. One interesting one is: www.bbc.co.uk/keyskills/extra. Use your search engine to find others, but remember:

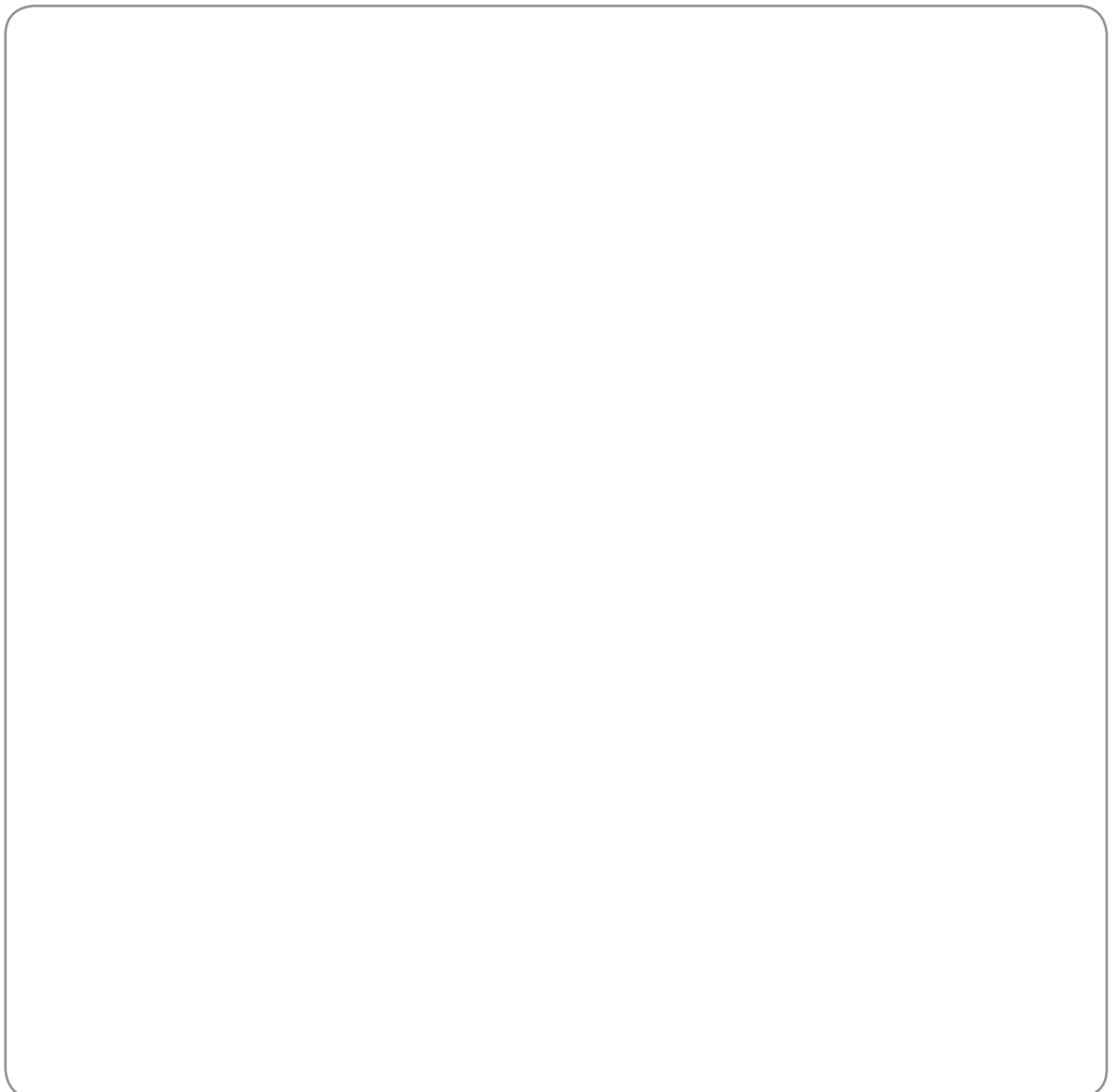
It is important to realize that your style of working and your temperament – the way you're wired – may encourage or inhibit good time management. The way you are isn't wrong, but in order to make the best 'team' you may have to 'learn' to be more organized than you feel comfortable with.

Outline the possible consequences of good time management in your chaplaincy role.

Also, note the possible consequences of poor time management.

A large, empty rounded rectangular box with a thin black border, intended for the student to write the consequences of poor time management.

Using your resources, outline key strategies for you that will help you manage your time better.

A large, empty rounded rectangular box with a thin black border, intended for the student to write key strategies for better time management.

It is important that in your chaplaincy you are free to go wherever you need to go. Therefore you must avoid becoming a slave to time. It's more important that you 'be' than that you 'do' – otherwise you will not have the internal resources to be there for people.

So what can you do to avoid being ruled by time? Clues: retreat, silence, fasting, meditation, etc. These can be planned in. Come up with your own specific ideas.

Question

On a scale of 1 to 6, how confident are you that you have identified the value of good time management? *(1 being very confident, 6 not at all)*

Question

On a scale of 1 to 6, how confident are you that you have identified key strategies for the effective use of time? *(1 being very confident, 6 not at all)*

Question

On a scale of 1 to 6, how confident are you that you have identified how to avoid being ruled by time? *(1 being very confident, 6 not at all)*

B The chaplaincy year

The shape and rhythm of the chaplaincy year will ebb and flow and be marked by specific festivals and events.

It is a good idea to obtain a multi-faith calendar. The Shap Multi-Faith Working Party supplies most schools with an annual calendar and wall chart in September, and can be contacted at Church House. Some calendars can be downloaded from the Internet, for example at www.bbc.co.uk/religion/calendar/ or www.diversiton.com/downloads/downloads.asp.

Or you will usually find your local university or local authority will have one. For example, the University of Birmingham provides one at: www.directory.bham.ac.uk/reference/faith.htm

Make sure that you tune your calendar in to the college calendar. As the CEL Toolkit says (p. 9):

Religious festivals are acknowledged and celebrated. Exams and important college events are not timed on those days. Where clashes are unavoidable, alternative provision is available.

In addition:

- *The chaplaincy organizes annual events such as dedication service, carol service, etc.;*
- *The chaplaincy organizes services at appropriate times such as memorial services, times of national or international crisis;*
- *The chaplaincy contributes effectively to social and community occasions.*

(The CEL Toolkit, p. 12)

The calendar needs to be visible and accessible.

Question

On a scale of 1 to 6, how confident are you that you have identified the shape and rhythm of the chaplaincy year? (1 being very confident, 6 not at all)

4 Managing yourself

By the end of this section, you should be able to:

- Establish support structures both within and outside the college for your own ministry;
- Establish accountability outside the chaplaincy role within the college.

A Support structures

What support structures are needed depends both on what kind of chaplain you are and on your working context. Take time out now to answer the following questions (from the LSC/NEAFE Handbook, p. 25). Highlight or underline your answers.

Status

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

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

Will you be:

- On one site or several?
- In one institution or more than one?

Context

Are you going to have:

- Your own chaplaincy room or a shared space?
- Students who are religious or those who are not?

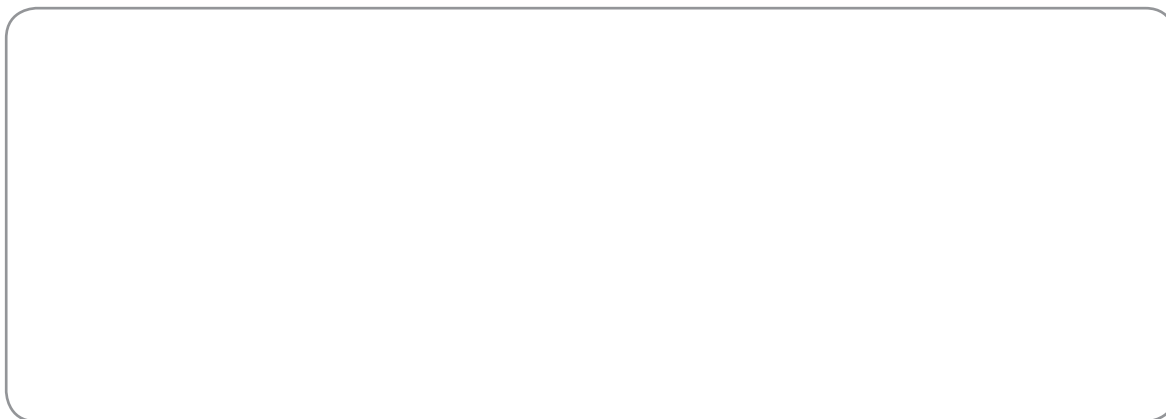
- A majority of FE students or HE students, vocational or academic, young people or adults?
- Students in the day, in the evening, or both?

You need to establish your own support structures both within and outside the college for your own protection in terms of guidance and ministry. There may be people in the student support services and in your own faith community to help you be accountable for both your professional and personal life. Think here who these people could be:

- Inside the college:



- Outside the college:



B Accountability and college appraisal

There are two types of accountability: within and outside the college.

i *Accountability within the college*

This revolves around performance and is expected throughout departments. Teams and individuals now have to account for their actions and their performance.

Earlier, we looked at the 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 itself how well it has achieved them. There may also be an external assessment.

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 will be an ongoing relationship of support and critical friendship between the chaplain and a designated person from that faith community.

The college will have its own appraisal system, and the chaplaincy may be expected to be part of the system, especially where it is part of student services.

Chaplains, as well as FE and other professionals, have long considered such accountability also in a wider sense 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.

ii Accountability outside the college, where you have someone or a small group within your own faith community

This is important for your own personal development and your ability to cope with all the concerns of life.

Outline here who you consider yourself to be spiritually accountable to outside the college. Who can you go and talk to, offload your difficulties and concerns, and where you would seek advice?

Question

On a scale of 1 to 6, how confident are you that you have established support structures both within and outside the college? (1 being very confident, 6 not at all)

Question

On a scale of 1 to 6, how confident are you that you have established accountability of your chaplaincy role within and outside the college? (1 being very confident, 6 not at all)

End of module 3

Let's see how well you've done. Look back at each evaluation score and record it below:

- 1 Reasons for setting boundaries (p. 52)
- 2 Boundaries and the college management (p. 52)
- 3 Team boundaries (p. 52)
- 4 Student boundaries (p. 52)
- 5 Chilling with students (p. 53)
- 6 Keeping records (p. 56)
- 7 Confidentiality (p. 56)
- 8 Mission, vision, values and goals (p. 61)
- 9 Team ground rules (p. 68)
- 10 Conflict resolution (p. 69)
- 11 The value of time management (p. 72)
- 12 Key time-management strategies (p. 72)
- 13 Avoiding being ruled by time (p. 72)
- 14 Shape and rhythm of the calendar (p. 73)
- 15 Support structures (p. 76)
- 16 Accountability (p. 76)
- TOTAL**

Divide your total score by 16 and indicate on the line where your final figure is. A score of more than 3 shows that you still have work to be done!

1
 2
 3
 4
 5
 6

MODULE 4
Multi-faith student
and staff support

1 Understanding different faiths

By the end of this section, you should be able to:

- Identify key characteristics of the primary faiths;
- Identify where information on different faiths can be accessed, both locally and nationally;
- Identify ways of establishing common ground and respect of differences;
- Identify common principles of pastoral support for a multi-faith environment.

A Key characteristics of primary faiths

The important thing is to know the basic tenets of the main religions represented in your college (use the ethnicity information that you acquired in Module 1). And you need to know where you can get further information quickly.

The CEL Toolkit is an excellent resource and is particularly relevant for those working in the learning and skills sector. The following web sites are also informative and accessible:

- www.bbc.co.uk/religion
- www.beliefnet.com
- www.interfaithnetwork.org.uk – This is a national and local organization seeking to promote understanding and respect, and has some good information on topical multi-faith issues, and on local inter-faith forums and networks.

If you had to write just a few lines on the core belief of each of the major faiths represented in your college, what would it look like?

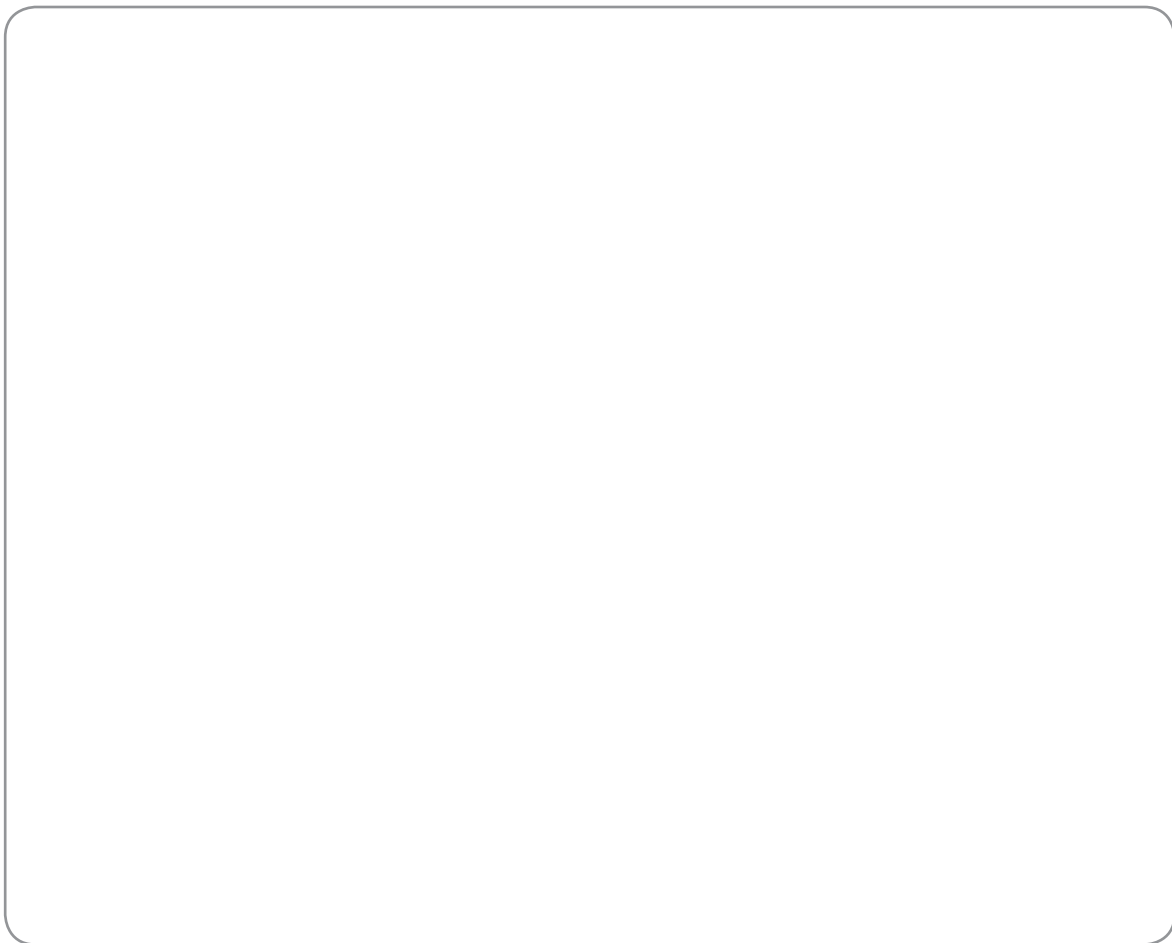
Using the following table, complete an overview. It will help remind you of the other faiths you are supporting in being there for all students and staff.

Faith	Core beliefs

B Common ground for primary faiths

Now use web sites or discussion with other chaplains to establish common ground and ways to show respect between faiths at the college.

You're walking along the corridor with a chaplain of another faith. A student comes up to you and asks: 'What do you both think of ... (an important person from your faith, such as Jesus or Mohammed)? How would you answer in a way that shows respect for the other chaplain's faith and yet honours your own?



C Principles of multi-faith pastoral support

In Britain in 2000 the APSC (Association for Pastoral Support and Counselling) changed its designation to APSCC (Association for Pastoral and Spiritual Care and Counselling) signalling a situation that had long exercised the minds of pastoral practitioners – namely the Judeo-Christian captivity of the term ‘pastoral’. It had been assumed that counsellors of whatever faith tradition would be quite happy to describe their activities as ‘pastoral’ as a means of articulating their preparedness to take questions of faith seriously – until they were asked!

When counsellors of Islamic, Sikh, Buddhist and Ba’hai faith backgrounds were actually asked, it was discovered that the term ‘pastoral’, with its Judeo-Christian background and connotations, was not one that communicated with people of these traditions. The term ‘spiritual’ was deemed more suitable. However, a change that expunged the term ‘pastoral’ from the association was equally undesirable. The compromise was to combine the two in a new designation that recognized the value of both.

This shows the need to establish ground rules or principles. It’s fine if you’re caring for someone of your own faith, but you need to understand what is and isn’t acceptable to members of other faiths.

The common principles will be based around common skills. Based on your own experience, what are the skills that are essential for pastoral support?

Question

On a scale of 1 to 6, how confident are you that you have identified the key characteristics of the primary faiths? *(1 being very confident, 6 not at all)*

Question

On a scale of 1 to 6, how confident are you that you have identified where you can find information on different faiths both locally and nationally? *(1 being very confident, 6 not at all)*

Question

On a scale of 1 to 6, how confident are you that you have identified ways of establishing common ground and respect of differences? *(1 being very confident, 6 not at all)*

2 How the multi-faith chaplaincy works

By the end of this section, you should be able to:

- Understand how to use image rather than text in communication;
- Understand how a prayer room or quiet room can be used;
- Know how to provide for major festivals in different faiths;
- Know how to manage and support faiths other than your own in a college situation;
- Establish a means of referral for faiths or denominations other than your own;
- Identify how to organize services at appropriate times, e.g. memorial services at times of national or international crisis;
- Identify how to contribute effectively to social and community occasions;
- Identify how to organize annual events such as dedication services, carol services, etc, appropriate to specific faiths.

A Using image rather than text

This is important. In our postmodern society it is true that a picture says more than a thousand words. There are things for which visual presentation, if available and useable, is undoubtedly best.

Words can *supplement* information. Whether in corridors, on boards, in your prayer room or on flyers in the canteen, if anything looks 'wordy', it won't be read by the majority.

To gain an appreciation of today's approach, ask to see some of the students' 'facebook' (www.facebook.com) or 'my space' (www.myspace.com) pages. Conduct a search for the most innovative or unusual pages. This will gain an immediate response from students; social networking web sites like these are immensely popular, particularly with teenagers and 20–30-year-olds.

Do not underestimate the importance of a notice board, preferably the chaplaincy team's own. Again, try to pick its location wisely. Clearly, it has to be in a good position with lots of student traffic passing it – perhaps near reception, by the cafeteria or next to the drinks machine.

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.

In terms of making your presence known, you can also use:

- Handouts, leaflets and chaplaincy flyers
- Business cards
- The college or tutor handbook list
- The college web site
- A termly newsletter, or more regular e-bulletin.

It's important to have a varied approach in the college, and to ask others for new ideas and learn from other chaplaincy experiences.

Question

On a scale of 1 to 6, how confident are you that you have understood how the use of image, and the type of image used, can help with your communications to students? (1 being very confident, 6 not at all)

B Using a prayer room or quiet room

Go back and have a look at the suggested resources in Module 1. Particularly valuable are chaplaincy centres – perhaps one for prayer and one where people know they can find you. 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)?
- An office or shared space where you can be contacted?
- A prayer room?

Part of the negotiations with the college about the chaplaincy presence may well include a prayer room and/or a quiet room to serve as a designated space for quiet reflection. A few colleges have built a multi-faith centre into the design process for new 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.

In your negotiations with the college as either an established or a new presence, it will be useful 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)

In November 2005, Ofsted published the report: 'Race Equality in Further Education'. The report was compiled from survey of 41 colleges to show the progress and good practice following the 2000 Race Relations Act. There are a few references in the report to chaplaincy and prayer facilities:

Specific facilities for learners and staff of different faiths vary.

- *In the best examples, the needs of particular faith groups were met. For example, in some colleges there were good washroom facilities for Muslim learners and well publicized prayer rooms.*
- *In other colleges, while there might be a prayer room, some learners and staff were unaware of its existence, and washing facilities were inadequate.*
- *In a minority of colleges, the prayer room was not a dedicated space. It was also used, for instance, as a quiet room, and/or for individual tutorials and counselling.*

Write down here your ideal requirements for a prayer room or quiet room. This is something to aim for, getting representatives from faith communities outside college to show the college authorities the need for this multi-faith facility. Aim high.

Prayer rooms should be inclusive and available for multi-faith use.

C Providing for the major festivals of different faiths

Major festivals

Important religious festivals of all faiths can be marked with services or some 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, and even the most secular individuals have been known to turn up for the carol service.

There are many web sites that can help in planning for major festivals. For example, a calendar can be downloaded from www.bbc.co.uk/religion/calendar/, or will be available from your local authority or your local university.

Chaplaincy involvement in the curriculum is valuable and chaplains are in this way encouraged in most colleges to find ways of contributing.

'Enrichment activities' can also be a means to get alongside students. According to the chaplains interviewed, popular enrichment activities with the students include:

- Quizzes, games and puzzles;
- Sessions about looking after yourself, for example on health, diet, food, emotion or anger management, and work/life balance;
- Videos and interactive computer games;
- Sessions on beliefs and values.

Now list some ideas of your own.

MOST important – the chaplain must be visible.

NOTE – In short, although it can take time to get 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 all vital in developing your role.

D Managing and supporting faiths other than your own

If you find that you are representing more than just your own faith community, then you need to establish strong links with those communities outside the college. You can then use their expertise by involving them in some college events for their students.

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, will experience difficulty 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.

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 organization. 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.

Here's another extract from the Ofsted document *Equality and Diversity* that cites two colleges for good practice. The first is Holy Cross College in Bury, and the second is Derwen College in Shropshire.

- 1** *The religious education programme and assemblies are inclusive of all faiths. A curriculum audit was carried out and all staff are made aware of the standards expected with regard to respect for race and culture.*

The tutorial system includes specific sessions on asylum-seekers, racism and the college's equality and diversity policies. Staff training has taken place on the race equality policy and the legislation, and on cultural awareness; new staff receive equality and diversity training as part of their induction. The college promotes good race relations in college through events such as One World Week and specific cultural activities such as an annual Eid party.

The chaplaincy organizes a weekly faith-sharing group, which is attended by learners of both the Christian and Muslim faiths.

- 2** *As part of the personal development programme on beliefs and cultures, learners visit churches, mosques and temples. Following the visits, learners evaluate their learning and share it with others.*

Organizing services for appropriate occasions

List here in advance the key things to organize, such as place, chairs, PA, etc.

Contributing to social and community occasions

These are ideal times to have a more visible presence among students, staff and the college organization. Scrutinize the college's calendar, see if you can be involved in anything, and use your strengths and abilities. Aim to delegate as much as possible – the more people and students that get involved the better.

Annual faith events

- Be creative – use students to be more effective in the image that's presented.
- Use every opportunity possible to celebrate different faiths. This raises the profile of the chaplaincy and so enables it to become more accessible.
- Organize events well in advance so you can cope with the inevitable problems that crop up. Write out a list of actions and dates to help you in this.

E Establishing means of referral for your own and other faith communities

Using the information you have gathered so far, list the faiths or denominations that are represented at your college. Then research, visit and establish a link with their representatives.

Faith	Contact details

Question
 On a scale of 1 to 6, how confident are you that you are able to provide for different faiths using major festivals? (1 being very confident, 6 not at all)

Question
 On a scale of 1 to 6, how confident are you that you can support and manage faiths other than your own? (1 being very confident, 6 not at all)

Question
 On a scale of 1 to 6, how confident are you that you have identified a contact for faiths represented in you college? (1 being very confident, 6 not at all)

3 Supporting students with no religious belief

By the end of this section, you should be able to:

- Identify ways of establishing trust in order to communicate with students who have no religious faith or belief.

Initially, there will probably be suspicion on their part – so to win their trust you need to be able to:

- Take an interest in them;
- Slowly build up relationships;
- Learn what makes them tick (see the section on secular spirituality);
- Find out where they hang out.

Here are some ideas:

- Introduce yourself into the same areas as the young people (for example, the canteen or reception area);
- If possible, 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 ... said her office was the canteen, and used to have her base in a corner, talking to students.'

(Muslim chaplain)

Start by:

- sitting in the canteen
- watching who sits where
- sitting at a place where you can talk to 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.

You will then be there for when they need you in times of crisis, questioning or problems.

4 Providing valuable spiritual resources to the college

This section needs the support and agreement of the college managers. Initial discussion with them is essential. By the end of this section, you should be able, with the agreement of the college to:-

- Identify how to organize times for prayer and worship, retreats and quiet times;
- Identify how to organize a programme of talks and discussion groups;
- Identify how to be involved in providing opportunities for voluntary work and social action or campaigning;
- Identify how to organize information about local places of worship and faith communities.

A Prayer and worship, retreats and quiet times

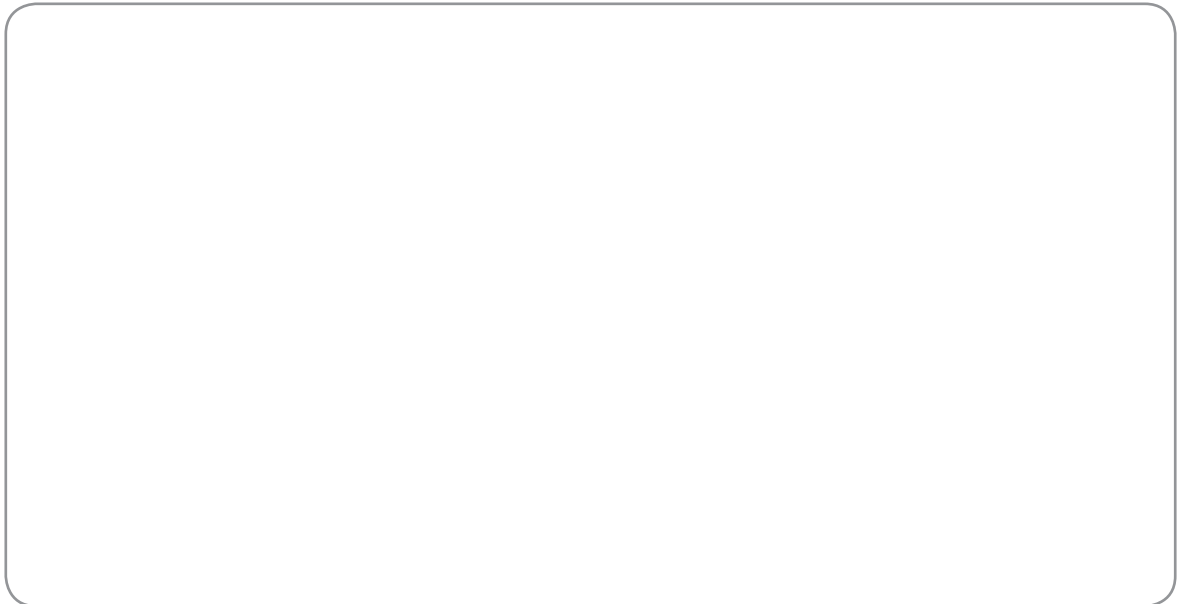
This section is probably best tackled in a team or group situation.

Discuss ideas on how to organize times for prayer and worship (different styles from Celtic to charismatic, the needs for Muslims, etc.), reflection or contemplation.

What resources would you need to provide? What does the college say?

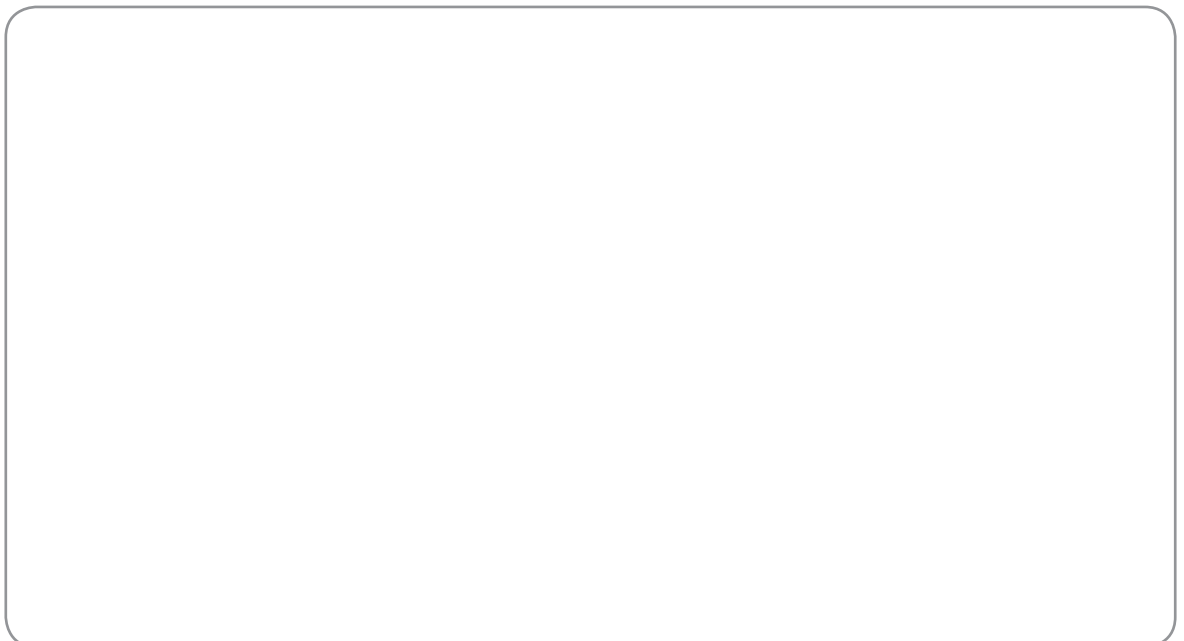
Retreats or quiet days can be very valuable. Remember that students and staff have very busy lives and college life is often very hectic. The chance to get away and take time to stop and think and reflect is vital to our lives.

Just two examples of Christian retreat centres are Worth Abbey (www.worthabbey.net) and the Northumbria Community (www.northumbriacommunity.org). Do some research into places to go; there are numerous options.



You will need to follow the college guidelines on organizing trips. Ask your line manager for details or advice on who to speak to. Someone will be in charge of making sure the college guidelines are met.

A quiet time for part of a college day can also be valuable. List here possibilities for organizing quiet times, retreats, meditation, etc.



B Events, talks and discussion groups

Now come up with some ideas for organizing events, talks and discussion groups. Use others to bounce around some ideas.

Question

On a scale of 1 to 6, how confident are you that you have identified ways of providing spiritual resources to the college? (1 being very confident, 6 not at all)

C Voluntary work, social action and campaigning

Many chaplains have found that a Fairtrade stall is an effective way to educate people about values and their relevance in supposedly non-religious or non-spiritual areas. The stall can also be a good way to make 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 or Holocaust Memorial Day – are common in many chaplaincies. Most colleges will agree to a display, for example in the reception area or cafeteria. Also important are displays and arts and cultural events, or events designed to raise money for a fund set up for a particular event, for example a disaster or famine appeal. In the words of one chaplain:

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

D Local places of worship and faith communities

If possible, organize information about local places of worship and faith communities within the prayer room, in your own office and on a noticeboard in a corridor. If there is an opportunity in the staff room or staff

area, try to put one up there as well.

Aim to be as inclusive as possible. And it is a good idea to make the list alphabetical to avoid any suspicion of favouritism!

Include a map showing where the different places of worship are, a contact name and number, and even a web site or email address, if possible.

At Christmas, you may find that Churches Together organize a joint Christmas card giving details of all their Christmas services. Try to make copies of the card available for interested staff and students.

E College policy on external visits

Understand the college policy for visits by external groups

Make sure you understand the college policy for visits by external groups (including faith groups). This is advice from the CEL Toolkit (p. 14):

The college asks that when making use of college facilities and/or attending events taking place on college premises, the following protocols be respected:

- The college's first priority is the education and development of its students;
- College policies must be maintained at all times, and in particular its equal opportunities policies, and code on harassment and bullying;
- Respect for diversity is paramount at all times, including gender, ethnicity, culture, religion and belief, and sexual orientation;
- College events and college premises are at no time to be used for the promotion of any commercial interest without the prior permission of the college;
- College events and college premises are at no time to be used for the promotion of political or religious activities or beliefs, or of individual political or religious organizations, without the prior permission of the college.

It is very important that you keep an eye open for fundamentalist groups bringing in speakers with the aim of promoting an extreme side of their beliefs (see Module 9 on Community cohesion).

Remember that permission from the college has to be obtained for any speaker to come before any arrangements are made. There will also be the matter of student access to discuss with your line manager.

Question

On a scale of 1 to 6, how confident are you that you have identified how to be involved in providing opportunities for voluntary work and social action and campaigning? (1 being very confident, 6 not at all)

Question

On a scale of 1 to 6, how confident are you that you have identified how to organize information about local places of worship and faith communities? (1 being very confident, 6 not at all)

Question

On a scale of 1 to 6, how confident are you that you understand the college policy for visits by external groups (including faith groups)? (1 being very confident, 6 not at all)

End of module 4

Let's see how well you've done. Look back at each evaluation score and record it below:

- 1 Primary faith characteristics (p. 83)
- 2 Information on faiths (p. 83)
- 3 Common ground and respect (p. 83)
- 4 Use of images (p. 85)
- 5 Providing for faiths and festivals (p. 90)
- 6 Supporting and managing other faiths (p. 90)
- 7 Contacts for different faith groups (p. 90)
- 8 Spiritual resources for the college (p. 94)
- 9 Organizing social action (p. 95)
- 10 Information on places of worship (p. 96)
- 11 College policy on visiting speakers (p. 96)
- TOTAL**

Divide your total score by 11 and indicate on the line where your final figure is. A score of more than 3 shows that you still have work to be done!

1 2 3 4 5 6

MODULE 5
Pastoral
support

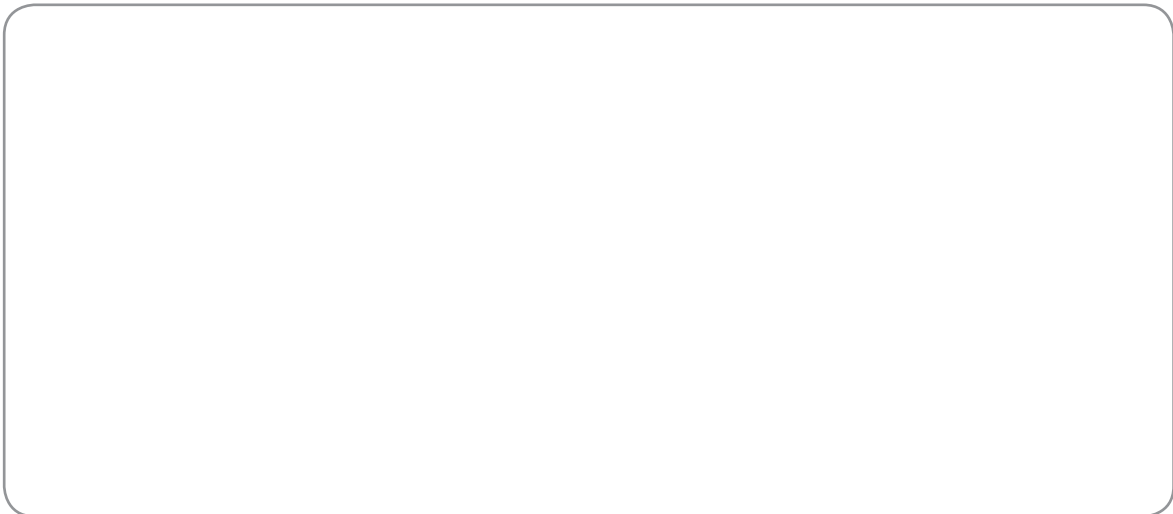
1 Principles of pastoral support

By the end of this section, you should be able to:

- Identify key principles of pastoral support, such as helping with personal responsibility, appropriate behaviour, relationships and family circumstances.

The range of care that you could provide is very extensive. If you have experience in pastoral support, please don't think you know it all already, but take time to check through this module.

Complete the flow diagram on the opposite page, which illustrates the breadth of ideas on pastoral support. Note down here any other thoughts you have on what else it entails.

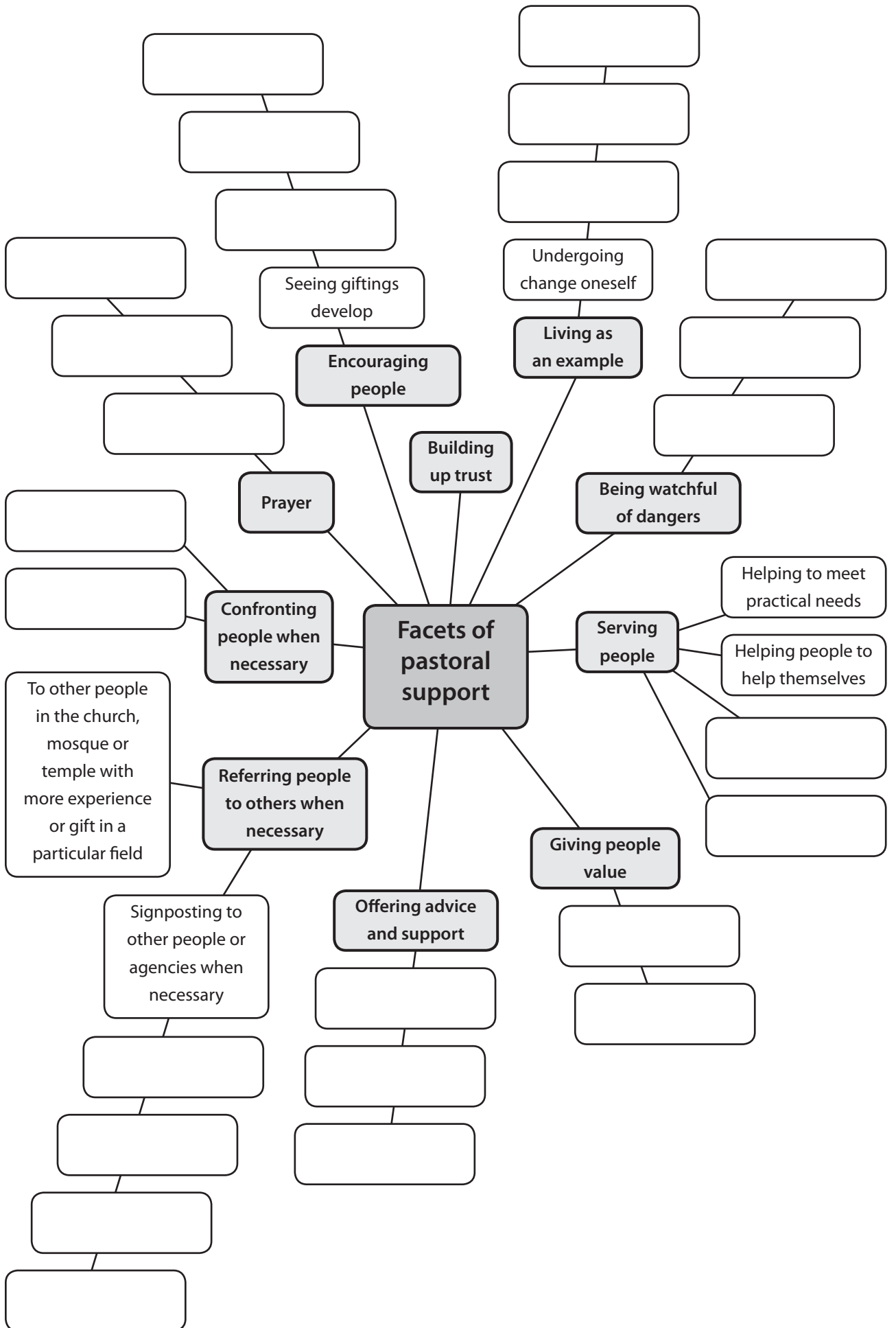


It may be helpful for this module to be covered in a group, perhaps with an introductory presentation followed by a discussion.

The Quality Improvement Agency (QIA) launched in April 2008 an online programme: *Supporting Learners to Succeed*. This resource:


- Provides models of support for learners from a variety of learning providers;
- Gives a list of success factors supported by case study examples providing ideas for building on existing practice;
- Can act as a checklist to audit the college's support for learners;
- Will provide a policy context to inform the college's support for learners.

The resource can be accessed at www.qia.org.uk via the Excellence Gateway.



To do

Look at the online resource at the QIA web site, then compare that with your completed chart. Note down any interesting differences or variations in emphasis between the two.



Question

When you have completed the diagram, on a scale of 1 to 6, how confident are you that you have identified the key principles of pastoral support? (*1 being very confident, 6 not at all*)

2 Pastoral support of other faiths

This section looks at how particular care is needed when giving pastoral support to those of different faith traditions or with no religious belief. By the end of this section, you should:

- be aware of your own possible prejudices and have thought through what is good practice in working with those with different world views to your own.

Although your pastoral skills will be the same, there may be differences in the way you conduct your pastoral support with students or staff either from different faiths or of no particular faith.

- You need to be aware of the way their particular belief system impacts behaviour, values and world view.
- You may work with new immigrants, asylum-seekers, ethnic minorities, or international students, as well as those of other faiths from the local community.

Be a learner; watch you own cultural bias.

You will need to be open to shedding stereotypes and preconceived ideas, and be positive about diversity.

- For example, westerners tend to consider Muslim women's dress oppressive. It is important to recognize that they see it as a demonstration that they are valued and protected.
- In contrast, western women have a freedom in dress that enables them to give expression to their creativity. What would be offensive to a Muslim is not offensive within western culture.

Be sensitive and build trust.

- Take an interest in their faith. Find out what is important to them, and let them teach you to see the world from their point of view.
- Don't presume to understand. When someone shares an idea or concept, ask them for an example from their life.
- For some cultures, relationship is more important than truth, so they will go in the direction they think you want to go, and will confirm what you say rather than challenge your possible assumptions.

Respect someone’s faith culture.

- With people from some religious backgrounds such as some Muslim cultures, a woman should not be alone with a man, so if there is no female chaplain, be sure to have another woman alongside.
- A Muslim man may well be uncomfortable alone with a woman chaplain, in which case have somebody else sit in.
- Do not presume to shake hands; check this is something they feel comfortable with. A bow may be more appropriate.
- Some faiths and cultures require ‘space’. For example, in Japanese culture, care is taken not to invade one’s personal space, so be sensitive in not crowding or being too close to them.

Research

Take a faith that is not your own and find out what values or beliefs may affect how pastoral or spiritual support is conducted in that faith. Visit a multi-faith chaplaincy in another college or institution.

Chosen faith:	
Value/belief/ cultural norm	Influence on nature of support given

Question

On a scale of 1 to 6, how confident are you that you have understood the care needed when giving pastoral support to those of other faiths or no faith? (1 being very confident, 6 not at all)

3 Practical pastoral support skills

By the end of this section, you should be able to:

- Describe the characteristic features of the skills required for pastoral support work;
- Identify the key elements of a variety of possible pastoral support situations;
- Describe how to apply your pastoral support skills to each situation;
- Evaluate the application of your pastoral support skills;
- Consider how your pastoral support skills can be enhanced.

A Characteristic features of pastoral support skills

One of the key skills needed is simply having the 'right' attitude. When we're caring for someone, it's important to develop the right attitude.

The trials of Job in the Old Testament are a well-known example from scriptures accepted by three of the main faiths. In it, Job's friends come alongside apparently to help. Job was really suffering, but described his 'friends':

'I have heard many things like these; miserable comforters are you all.' (Job 16:2)

Caring comes more naturally out of a relationship than a role. There were three unhelpful attitudes that his comforters had that we need to take note of.

- 1 They show themselves as superior, i.e. talking down to people, making them feel insignificant. Can you think of three ways in which this attitude might show itself in our pastoral support?
- 2 They are prejudging and condemn using their own prejudices. Can you think of two ways in which this attitude might show itself in our pastoral support?
- 3 They don't listen; they jump too quickly to conclusions, skimming and glossing over the surface, without hearing what's really being said. Can you think of two ways in which this attitude might show itself?

Other skills needed for pastoral support are:

- 1 Listening skills
- 2 Encouragement

- 3 Exhortation
- 4 Learning to understand people
- 5 Empathy

For each of these we'll now examine exactly what it is, and unpack it to explore its practical implications.

1 *Listening skills*

Introduction

The basic skill required for any pastoral support work is that of being able to listen. Listening is an art; it needs to be learned and developed. The greatest compliment we can give someone is to really listen to them and show it. Listening is therefore giving another person time and space to tell you their story or difficulties.

Aims of listening:

What do you think listening **doesn't** do?

Many people:

- don't really listen
- are already planning their next sentence
- are waiting to interrupt to continue their own conversation.

Try to find someone to do these exercises with.

Exercise

Talk about yourself. Be totally self-centred. Don't listen to the other person, or show that you have any regard for what they're saying! Try it and see what it feels like.

- **Listening is a kind of monologue** helped along by encouragement to discover greater depths.
- **Body language is all important:**
 - posture (sitting at an angle is non-threatening of the other's space)
 - use of hands (can give open or closed signals)
 - eye contact (avoid either staring or looking too little)
 - facial expression
 - tone

Listening skills include: listening; paraphrasing and reflecting back; drawing people out (interviewing styles) with open questions, not closed ones; and being able to handle silence.

a *Listening*

What do you think makes for good listening? Discuss in pairs.

b Paraphrasing and reflecting back

Repeat back to the person what you think they said – in your own words. Do this every so often as it helps to keep them on track and understand what's going on. It can also show where you as the listener may have not really understood.

If the person passes a question or problem to you, it's important to 'pass the monkey' back!

Also, repeat the last words they said to you, or at least utter yes, a grunt, or mmm, etc.

Exercise

In pairs, practice with each other ways of 'passing the monkey back'. How many different ways can you discover?

c Drawing people out

There are three types of comments you can make. Can you think of some examples of each:

'I' statements

'tell me about...' statements

open or closed questions

d Handling silence

- Remember that silences are OK
- Be sure to focus during them
- Don't get anxious
- Don't jump in with questions or talk about yourself

2 Encouragement

(We all need affirmation!)

Dictionary definition: 'putting courage and confidence into someone.'

Idea: 'Joining someone on a journey, encouraging them to press on despite fatigue and obstacles.'

This involves:

Understanding... of:

Acceptance ...

3 Exhortation

Exhortation is usually derived from ways in which our faith affects our behaviour. The dictionary definition of 'exhort' is: 'to urge someone earnestly or advise someone strongly.' In a religious context it may be described as: 'to persuade, entreat or invite someone to pursue a particular course of action or conduct; to bring hope and direction of life in the light of their faith. To build someone up.'

Can you think of an example of how you would do this?

Exhortation involves:

- Truth: good advice is right; wisdom is more than knowledge.
- Understanding: people don't care how much you know, they want to know how much you care.

Explore their circumstances; how they're feeling, what they're thinking. First 'walk through the valley of trouble', then give them hope. (Beware of wanting to control, as they'll become dependent on you.) Small steps that they can identify with are vital. Lead them gently.

4 Learning to understand people

Here are some pointers:

- Try to understand root causes.
- Focus on the person and not the problem. People are not problems; they *have* problems (or problems have them!).
- Reflect on how to be more confident in your approach. Every person is worth understanding. We should be unshockable and be able to accept them unconditionally as we are. *Note: being unshockable must not become a signal that you agree with what they're doing. Beware of needing their acceptance of you so that you condone what they do.*
- You'll find that there can be three dominant groups of emotions: guilt and shame; fear and anxiety; and bitterness and resentment. For each of these, write out how you would answer their feelings and emotions.

a Guilt and shame

These often arise from a sense of failure – missing the mark or failing to attain the standard or expectations set by others. They can cause inferiority feelings.

Answer

b Fear and anxiety

These may come from a sense of uncertainty, not knowing what the outcome will be. They can cause a running away – being withdrawn, apprehensive.

Answer

c Bitterness and resentment (anger)

These generally come from being angry that things have not turned out the way we wanted them to according to our plans and self-interest. They can cause self-protection, physical violence.

Answer

Summary

We all experience these emotions as part of life, but we have a choice to either embrace them and their consequences, or to bury them deep where they can only take root.

5 Empathy

The definition of empathy is 'seeing the world through the other person's eyes.' There are big differences between empathy, sympathy and pity:

- Sympathy feels **LIKE** the person
- Pity feels **FOR** the person
- Empathy feels **WITH** the person

A good picture is to imagine someone drowning in a lake:

- Sympathy feels *like* the person, jumps in with them and drowns too!
- Pity feels *for* the person: 'oh dear, I feel so awful, I'm quite overcome by it all' ... meanwhile the person drowns!
- Empathy feels *with* the person but keeps their objectivity and throws them a rope ... so doing something constructive! Empathy may not come up with the answers but it supports.

Discuss what you think is the difference between sympathy, pity and empathy.

**Question**

On a scale of 1 to 6, how confident are you that you can describe the characteristic features of pastoral support skills? (*1 being very confident, 6 not at all*)

B Identifying and applying skills*Practice time*

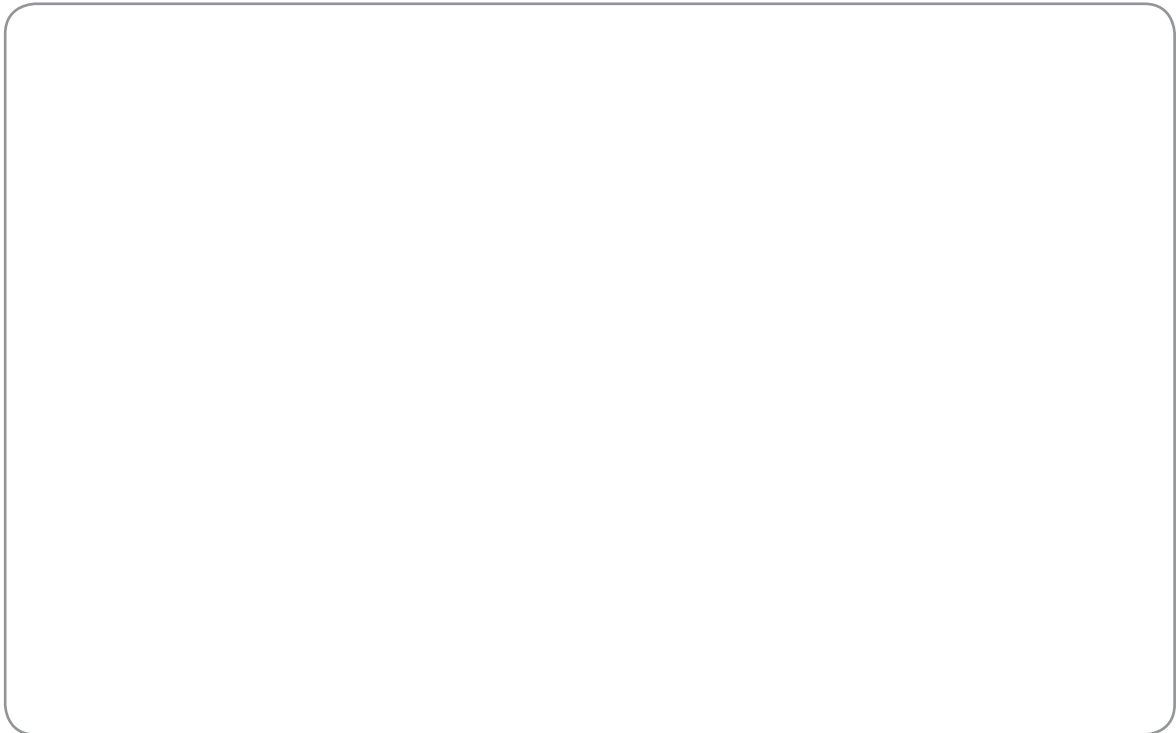
If you're in a group of three, use the following scenarios – where one of you is the person, one the chaplain, and one the observer – looking at the body language, listening, paraphrasing, use of silences, etc.

Or if you're on your own, take each of the following scenarios, read it through and understand how the person (student or staff) may feel. How would you respond? Here are some questions to help you:

- Identify presenting problem(s). How is it affecting them? Does it need referral (and to whom)? Does it affect you (because you've had to face it or still needs sorting out first)? What are the possible outcomes? Think of the specific steps or skills needed.
- How would you help the person to open up and understand how they're feeling and how they're thinking? Have they interpreted a situation correctly?


Scenario one

You meet a student who says: 'There are difficulties at home; my parents won't listen to me. I'm angry because they don't seem to care or even try to understand me. They treat me as if I'm a child. It isn't fair.'



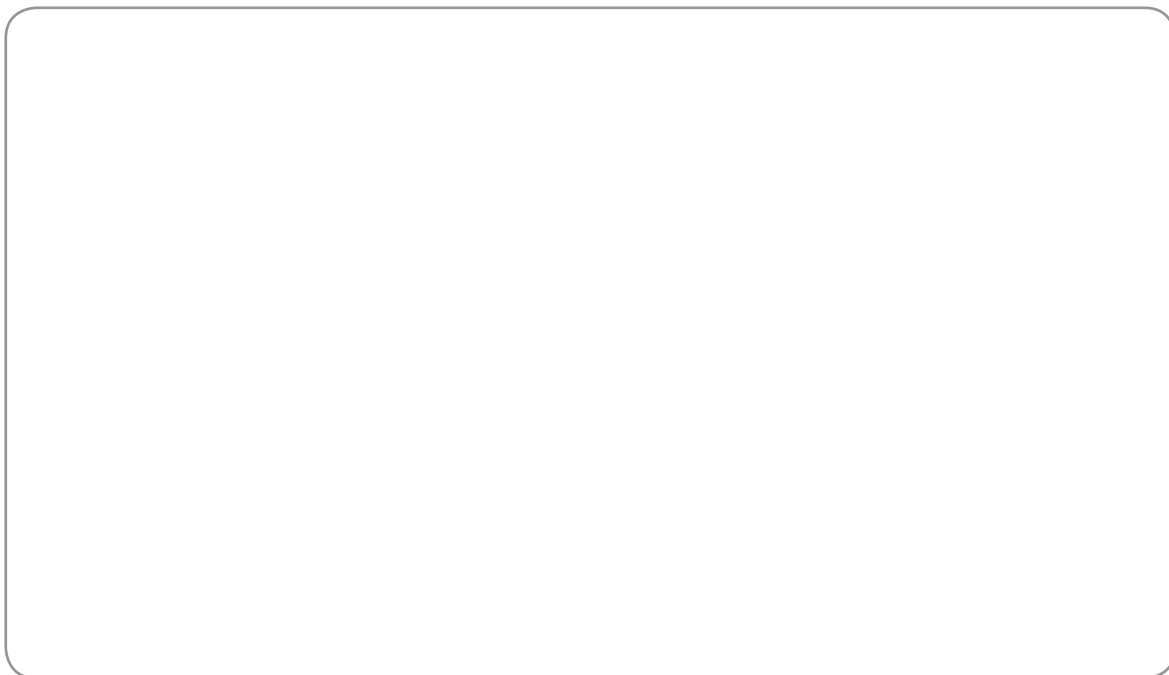
Scenario two

Another student: 'I want to talk about myself. But there are deeper issues. I've been inappropriately touched, feel really bad about what happened – I just want to offload about the effects – low self esteem, depression, anger.'

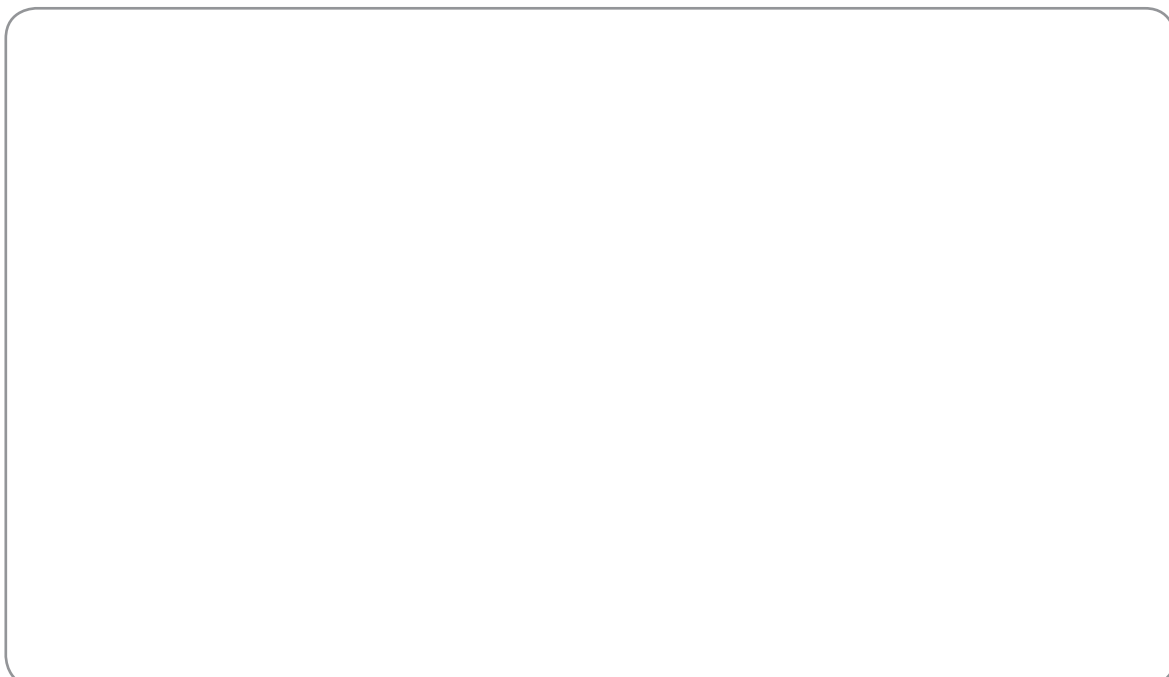


Scenario three

A member of the support staff approaches you: 'I'm having difficulty working with people: they're watching me, asking me to do things, then saying I've done it all wrong. They say they don't trust me. I feel terrible; like a knife has been plunged into me. I don't want to work here anymore, but I need the job.'

*Scenario four*

A mature student meets you in the college: 'I'm worried about next year. I'd like to continue with what I'm doing but it doesn't sit easily with me. But I've nothing else to do. Spiritual guidance seems nowhere. If only I could hear a voice saying 'do this' and I'd do it like a shot. No one seems to care about me. I'm on my own. And it's wrecking my sleep.'



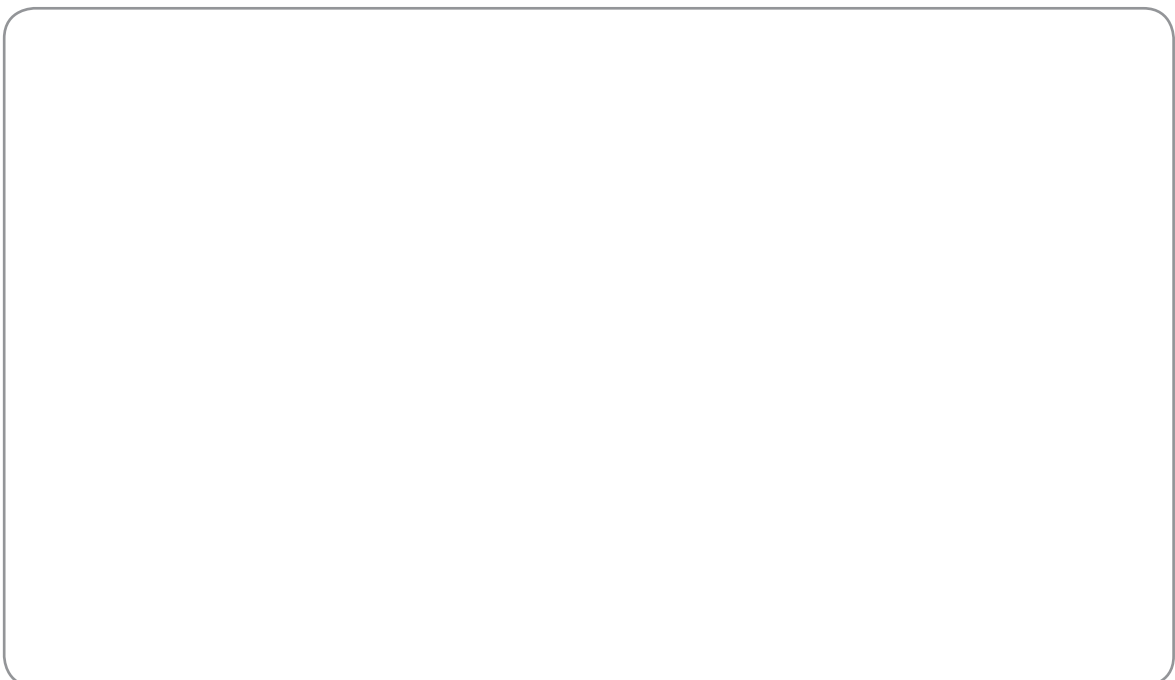
Scenario five

A member of the teaching staff sends you an email in confidence: 'Things are going drastically wrong with the department I'm working in. The guy in charge of me thinks I'm lazy, doesn't see half of what I do. I work my socks off, stay late, but I think it's because he's jealous of my relationship with the others and the way people like me. They think I ought to be in charge, that I'm much better. That I've got people skills whereas he hasn't any!'



Scenario six

A female student offloads: 'I really like this boy, but malicious rumours are being spread around about me by one of my friends. I think they're jealous. What can I do? I feel bad. I feel like giving up and leaving college.'



Question

On a scale of 1 to 6, how confident are you that you have identified the key elements of the above scenarios? (*1 being very confident, 6 not at all*)

Question

On a scale of 1 to 6, how confident are you that you have described how you would apply the skills to each situation? (*1 being very confident, 6 not at all*)

C Evaluating your own skills

On your own, spend some time thinking of one of the most difficult pastoral situations you've ever been in. Outline it here.

Brief description of the situation

In what ways was it difficult?

How did you deal with it?

Can you see any principles based on your faith that affected the way you handled this situation? If so, what are they?

If you are in a group, follow this up.

- Share with another person why it was difficult, and, if you were to be in a similar situation again, what you would do differently (if anything).
- Make a note in the box of any changes you would make or any lessons you learned from the experience

Question

On a scale of 1 to 6, how confident are you that you have evaluated the application of your own pastoral support skills? (*1 being very confident, 6 not at all*)

D Enhancing your skills

This requires some space to think through.

More knowledge. Having looked at how you would respond to different situations and considered a difficult pastoral situation, outline those areas that you know need more attention in your pastoral work. For example, you might think you need:

- More knowledge
- Greater understanding
- To improve your skills
- To set more boundaries.

Area to be developed	Details	How and when

Question

On a scale of 1 to 6, how confident are you that your own pastoral support skills can be enhanced? (*1 being very confident, 6 not at all*)

4 Confidentiality

By the end of this section, you should be able to:

- Establish the boundaries of confidentiality and accountability.

Problem situations

Difficult situations will always arise. We need to know what to do, or, more importantly, who to talk to or who to refer the 'client' to.

You need to know not only the college child protection policy, but also who to talk to in cases that concern child protection.

It is essential that you are clear about referral procedures if ever something important, illegal or disturbing comes up in your conversations. Ask advice about who to contact and how to handle it.

The issues that can cause difficulties are those that:

- Put you in conflict with confidentiality and illegal activities;
- Put you in conflict with confidentiality and college policy;
- Deal with moral or ethical issues that require referral.

This list is not exhaustive. Can you think of any others?

In groups of three, consider these two case studies. How would you react in each case?

Case study 1: College situation

A student, who has begun to trust you, comes to you wanting to share with you some of the things they do. You're the only adult that they feel they can talk to. This makes you feel good! Then, during the chat you're having, they ask if they can tell you something that's in confidence. You agree. They then proceed to tell what 'illegal' activities they've been up to, including sneaking out at night to join a gang that sprayed graffiti over a new train, causing thousands of pounds worth of damage.

What would you do?

Case study 2: College situation

A 16-year-old boy comes to you in confidence: he's got his under-age girlfriend pregnant. Her parents know and want her to have an abortion immediately. The girl doesn't want an abortion, as she's afraid. His parents don't know about the situation. He's scared, confused, and doesn't know where to turn for help.

What would you do?

Therefore, best practice would be:

It is vital to establish the boundaries of confidentiality and accountability at the start of your chaplaincy with the student support services.

Question

On a scale of 1 to 6, how confident are you that you have established the boundaries of confidentiality and accountability in your pastoral support? (1 being very confident, 6 not at all)

5 Chaplaincy within student support services

By the end of this section, you should be able to:

- Understand the clear distinction between pastoral support and formal counselling;
- Identify the role of the student support services in providing a combination of pastoral support and counselling;
- Establish a working cross-referral system, between departments, chaplaincy and counselling services.

A Pastoral support or counselling

What do you consider to be the differences between pastoral support and counselling?

You may need to talk to members of the student services in order to confirm the boundaries between the pastoral support you offer and the formal counselling service operated by student support services.

B Formal counselling

Find out how this service operates.

- i What are the initial procedures if someone wants counselling?

- ii How is someone assessed to be right for counselling?

- iii What boundaries are set in place?

iv Are there any other guidelines?

v If you feel that someone needs counselling, what procedures would they like you to follow?

C Cross-referral systems within the college

Check the referral system that exists within the college.

What details would you have to have on any formal referral document?

Write down the key items necessary:

1	Your name
2	Department
3	Your email and phone number

4	Date
5	Name of student
6	
7	
8	
9	
10	
11	
12	

For outside referrals and the work of other departments within the college, the exercise in the next section will help as well.

Question

On a scale of 1 to 6, how confident are you that you understand the clear distinction between pastoral support and formal counselling? *(1 being very confident, 6 not at all)*

Question

On a scale of 1 to 6, how confident are you in your understanding of the counselling role provided by student services and how their role and yours can complement each other? *(1 being very confident, 6 not at all)*

Question

On a scale of 1 to 6, how confident are you that you have established a working cross-referral system, where appropriate, between departments, chaplaincy and counselling services? (1 being very confident, 6 not at all)

6 Role of outside agencies and specialists

By the end of this section, you should be able to:

- Identify the role of outside agencies and specialists in pastoral support;
- Describe the means of referral to outside agencies/specialists.

This section continues looking at difficult situations that can arise, but moves on to look at using outside help, whether within the college or outside.

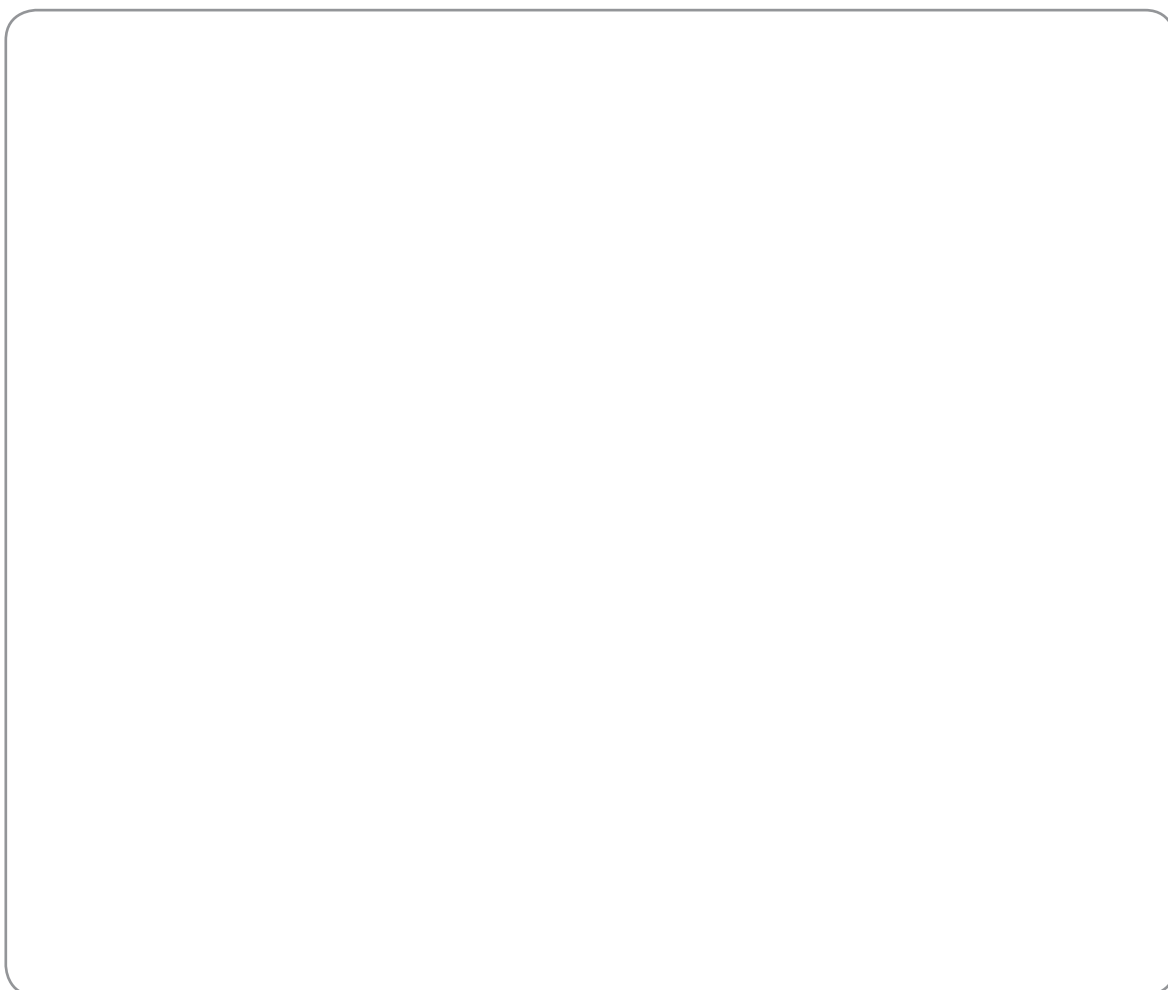
It's important to know relevant people, contact phone numbers, emails, organizations, etc., not only for your benefit but also for the young people that you may come into contact with.

Brainstorm in groups of four, listing all the types of outside agencies that you ought to know and the role that they could play in providing help. You should also ask the student support services for details.

Outside agency or specialist	Their role, or the way in which they could help

- Add anything not listed but mentioned by others.
- Describe the means of referral to outside agencies or specialists.
- Look back at the procedures the college has for referral.

How do we refer others? There are a number of steps that we ought to take
– what do you think they are?

**Question**

On a scale of 1 to 6, how confident are you that you have identified the role of the outside agencies and specialists in pastoral support?
(1 being very confident, 6 not at all)

Question

On a scale of 1 to 6, how confident are you that you have described appropriate means of referral to outside agencies or specialists.
(1 being very confident, 6 not at all)

End of module 5

Let's see how well you've done. Look back at each evaluation score and record it below:

- 1 Key pastoral support principles (p. 100)
- 2 Pastoral support of other faiths and none (p. 103)
- 3 Characteristics of pastoral support skills (p. 111)
- 4 Identifying pastoral support skills (p. 115)
- 5 Applying pastoral support skills (p. 115)
- 6 Evaluating your own pastoral support skills (p. 116)
- 7 Enhancing your own pastoral support skills (p. 118)
- 8 Establishing boundaries and accountability (p. 121)
- 9 Pastoral support or counselling (p. 125)
- 10 Role of the student support services (p. 125)
- 11 Establishing a cross-referral system within college (p. 126)
- 12 Role of outside agencies and specialists (p. 127)
- 13 Means of referral with outside agencies (p. 127)

- TOTAL**

Divide your total score by 13 and indicate on the line where your final figure is. A score of more than 3 shows that you still have work to be done!

1 2 3 4 5 6

MODULE 6

Community cohesion:
multi-faith chaplaincy
in practice

By the end of this module you should:

- Have some idea of the multi-ethnic and multi-faith make-up of the population of the UK;
- Know what is meant by community cohesion;
- Be aware of the importance of community cohesion within local communities and within the college;
- Be aware of resources that can help develop community cohesion and influence your work as chaplain;
- Be aware of some examples of good practice of multi-faith chaplaincy.

1 Statistical context

Note that the following figures are from the 2001 Census and will not include details of asylum-seekers or immigrant workers who have entered the country since then.

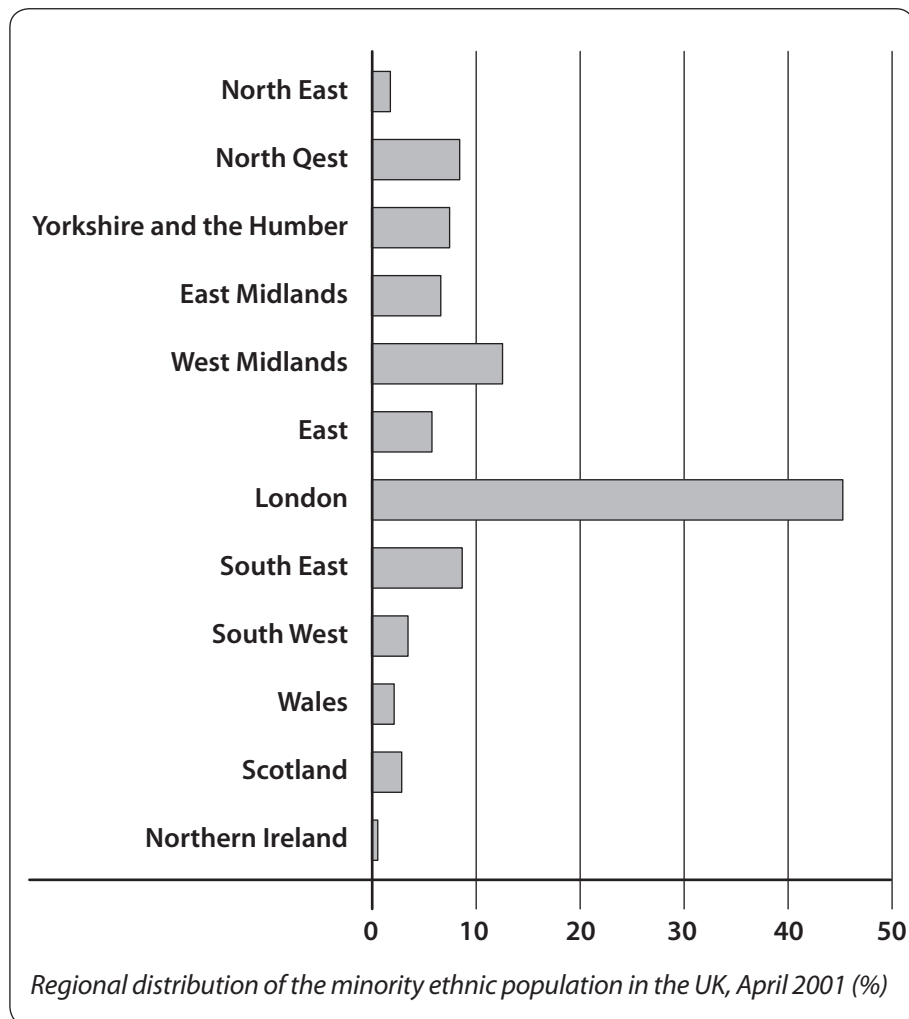
Population

	Total population count	%	Minority ethnic population %
White	54 153 898	92.1	n/a
Mixed	677 117	1.2	14.6
Asian or Asian British			
Indian	1 053 411	1.8	22.7
Pakistani	747 285	1.3	16.1
Bangladeshi	283 063	0.5	6.1
Other Asian	247 664	0.4	5.3
Black or Black British			
Black Caribbean	565 876	1.0	12.2
Black African	485 277	0.8	10.5
Black other	97 585	0.2	2.1
Chinese	247 403	0.4	5.3
Other	230 615	0.4	5.0
<i>All minority ethnic population</i>	4 635 296	7.9	100
All population	58 789 194	100	n/a

The size of the minority ethnic population in 2001 was 4.6 million, or 7.9% of the total UK population. This represented an increase of 53% since the previous Census in 1991; growth from 3.0 million to 4.6 million. There has probably been a proportionate increase since 2001, but figures are not yet available.

As you can see, of the total minority ethnic population, about half were Asians of Indian, Pakistani, Bangladeshi or other Asian origin. Fifteen per cent described their ethnic group as 'mixed', with 25% describing themselves as Black or Black British.

Regional distribution of minority ethnic groups



This graph gives some idea of the regional distribution of minority ethnic groups as recorded in the 2001 Census. Broadly, minority ethnic groups were concentrated in the large urban centres. Nearly half (45 per cent) were living in the London region, where they comprised 29% of all residents. The second largest proportion was to be found in the West Midlands (13%), followed by the South East (8%), the North West (8%) and Yorkshire and the Humber (7%).

The third table, again from the 2001 Census, gives details of religious identity in the UK.

Religious identity in the UK

<i>Religious identity</i>	<i>Thousands</i>	<i>Per cent</i>
Christian	42 079	71.6
Buddhist	152	0.3
Hindu	559	1.0
Jewish	267	0.5
Muslim	1 591	2.7
Sikh	336	0.6
Other religion	179	0.3
All religions	45 163	76.8
No religion	9 104	15.5
Not stated	4 289	7.3
All no religion/not stated	13 626	32.2
Base	58 789	100

The 2001 Census collected information about religious identity for the first time across most of the UK; previously information had been collected in Northern Ireland. Just over three-quarters of the population reported having a religion, with 72% saying they were Christian. After Christianity, the most common faith was Muslim (2.7%).

It should be noted that this was a voluntary question on the Census form, although 92% of the population chose to answer it.

To do

You may find it useful at this stage to look back to Module 1 and review your diagrams reflecting the make-up of students and staff in your college. Do they reflect the Census figures, or are their interesting differences?

Question

On a scale of 1 to 6, how confident are you that you have understood the national statistics and the way in which they are reflected in your college? (1 being very confident and 6 not at all)

2 Community cohesion – what is it?

The term 'community cohesion' is a fairly recent one. The Cattle Report (*Community Cohesion, 2001*), popularized both the term and the concept. The immediate background to the report was the 2001 disturbances in Bradford, Bury and Oldham, which had racial overtones. The Home Office commissioned a report to try to discover the underlying causes of the disturbances, and to recommend some possible solutions. Cattle and his team made a series of visits not only to the scenes of the disturbances but also to cities such as Leicester and Birmingham which have addressed some of the issues more successfully. Cattle discovered:

- Separate educational arrangements, community and voluntary bodies, employment, places of worship, language, social and cultural networks mean that many communities operate on the basis of a series of parallel lives. In other words, communities living side by side may have absolutely no contact with one another;
- The plethora of initiatives and programmes – in particular area-based regeneration or renewal programmes – with their baffling array of outcomes, boundaries, timescales and other conditions, seemed to ensure divisiveness and a perception of unfairness in virtually every section of the communities we visited – thus reinforcing the separation of communities;
- Many community-based schemes – including those developed and run by statutory agencies – seemed to be 'clinging on to the margins of anything that resembled a longer-term strategy';
- Opportunities were far from equal in respect of housing, employment and education.

The term then became more widely adopted, and in 2002 the Local Government Association issued its *Guidance on Community Cohesion*, which included a definition of a cohesive community. For them, a cohesive community is one where:

- there is a common vision and a sense of belonging for all communities;
- the diversity of people's backgrounds and circumstances is appreciated and positively valued;

- those from different backgrounds have similar opportunities; and
- strong and positive relationships are being developed from different backgrounds in the workplace, in schools and in neighbourhoods.

The 2002 guidance was updated in 2004 to *Guidance on Community Cohesion: An Action Guide*, which was sent to Local Authorities. This guide gives descriptions of the application of community cohesion in key areas and presents useful case studies. It contains a useful chapter (Chapter 8) on 'Working with Faith Communities', and describes faith as a key area for community cohesion for a number of reasons:

- the traditions of all major faiths contain teachings recommending the fundamental values of equality and respect that are so important to community cohesion;
- the presence of communities of different faiths and cultures enriches an area;
- members of particular faith groups may have particular service needs;
- discrimination and prejudice on the basis of faith corrodes community cohesion and must be addressed;
- faith communities have much to offer their area as providers of services and as contributors to community cohesion projects; and
- harmonious coexistence of people of different faiths and beliefs is vital to community cohesion.

There is some useful information in the same chapter on resources and addresses relating to interfaith work. A later chapter in the guide deals with education, but is generally more relevant to schools than FE.

There is a link to the Interfaith Report on the web site www.coventry.ac.uk/researchnet/d/366, and the two LGA documents can be found at www.lga.gov.uk.

Question

On a scale of 1 to 6, how confident are you that you understand the principles of community cohesion? (1 very confident, 6 not at all)

3 Useful resources

The Institute of Community Cohesion (iCoCo) was established in 2005 as a partnership of academic, statutory and non-governmental bodies, combining the experience of four universities: Coventry,

Warwick, DeMontfort and Leicester. The Institute's aim is to become the recognized national and international centre of excellence on community cohesion. The publication *Faith, Interfaith and Cohesion: The Education Dimension* – a toolkit for practitioners is intended to assist with community cohesion through advice and good practice. It is particularly timely because from September 2007 all maintained schools will have a duty to promote community cohesion, and it will form part of an OFSTED inspection from 2008. With the development of a common framework for both pre-16 and post-16 providers, there will be helpful advice here too for FE. For more information about iCoCo, visit: www.coventry.ac.uk/researchnet/icoco/a/264.

- **All Faiths and None** is a collaborative programme for the FE sector between Christians, Buddhists, Hindus, Jews, Muslims, Sikhs and the British Humanist Association. It is developing methods and materials for students from different religious and non-religious backgrounds to work together to discover common themes, mutual understanding and shared values. It is supported by DIUS and funded by LSC. See the web site: www.afan.uk.net.
- The **Post-16 Citizenship support programme**, also supported by the Learning and Skills network, has an important role to play in assisting and supporting the promotion of citizenship in colleges. Citizenship education offers learners the opportunity to take action on issues that concern them, to play an active part in the democratic process, and thereby to become more effective members of society. The programme has produced an impressive range of classroom-based materials, tackling difficult issues as well as a professional development programme and regional networks.

Recent resource packs produced by the citizenship programme include:

- *Agree to Differ: Citizenship and Controversial Issues*
- *'We All Came Here From Somewhere' – Diversity, Identities and Citizenship*
- *Moving Forward Together: Citizenship Learning for Community Cohesion*, launched in February 2008.

(See the web site: www.post16citizenship.org.)

Both these LSC-backed initiatives provide excellent resources for teaching and tutorial work, for students in discussion, and for practical activities. They also guide chaplaincies in helping colleges promote equality and diversity alongside an awareness of faith traditions.

The Runnymede Trust exists to promote a successful multi-ethnic Britain. It undertakes research and arranges conferences on a variety of topics to develop within the community cohesion field. The aim is to develop effective partnerships between the voluntary sector, government, business and education. See the web site: www.runnymedetrust.org.

To do

- 1 Read the chapter on working with faith communities, mentioned above (in *Guidance on Community Cohesion: An Action Guide*). Discuss it with colleagues and think about how the link between local faith communities and college chaplaincy can be developed.

Question

On a scale of 1 to 6, how confident are you that you will be able to build links between your college and local faith communities? (1 very confident, 6 not at all)

- 2 Find out if your college is participating in All Faiths and None, or the post-16 citizenship programme. Look at the materials and list two or three ways in which chaplaincy can share in the programme.

Question

On a scale of 1 to 6, how confident are you that you can make use of the teaching/tutorial resources suggested above? (1 very confident, 6 not at all)

4 Promoting community cohesion in the college

In February 2008, the Department for Innovations, Universities and Skills (DIUS) issued a consultation document for the FE sector on promoting community cohesion. The document sets out five key objectives, stating that colleges have a clear responsibility to help foster a cohesive society:

- 1 To promote and reinforce shared values; to create space for freedom and open debate;
- 2 To break down segregation among different student/learner communities, including by supporting inter-faith and inter-cultural dialogue and understanding, and to engage all students/learners in playing a full and active role in wider engagement in society;
- 3 To ensure student/learner safety and colleges that are free from bullying, harassment and intimidation;
- 4 To provide support for students/learners who may be at risk, and appropriate sources of advice and guidance;
- 5 To ensure that students/learners and staff are aware of their roles and responsibilities in preventing violent extremism.

Source: *The Role of Further Education Providers in Promoting Community Cohesion, Fostering Shared Values and Preventing Violent Extremism*. See www.dius.gov.uk for the full document.

Some ways in which these aims could be achieved include:

- Ensuring that relevant policies – e.g. Racial Equality, Equality and Diversity, Religion and Belief – are in place. Make sure they are known and monitor them;
- Developing a sense of communities – tutor groups, course-based, student union – through joint activities;
- Promoting tolerance and respect for different traditions and lifestyles through information and inclusion;
- Developing links with local communities and particularly faith groups;
- Promoting a sense of citizenship and responsibility;
- Using noticeboards, leaflets and intranet to inform about local events and major festivals;
- Monitoring carefully any growth of exclusive groups of all sorts to avoid radicalization or extremism;
- Participating in projects such as All Faiths and None.

This list is not exhaustive and you may well add more examples. It would be useful to discuss this with other college staff and then think about how the chaplaincy can contribute.

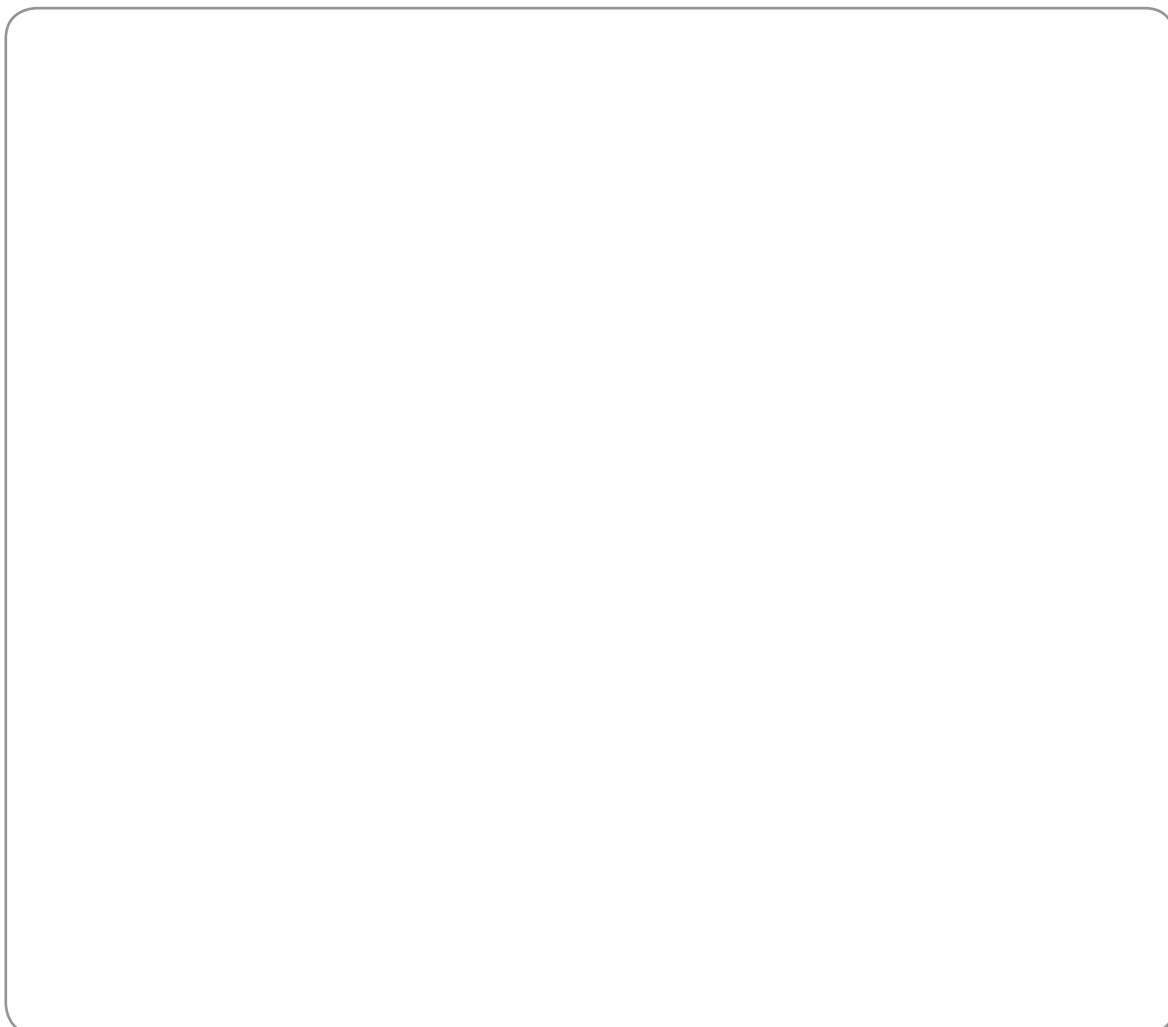
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Developing good relations and managing tension

From time to time in colleges there may be some tension between various groups – political, religious or racial tension – and chaplains may be called upon to assist in its management and in the promotion of good community relations. There are a number of strategies that can be followed to try to minimize such tension:

- 1 A recognition that this is a whole-college matter. The development of a good spirit within the college depends on all parties working together to promote cohesion in a positive way. It is not the sole responsibility of any one individual or group – chaplains may have a significant role to play where tension is based on religious practice, but good relations depend on all involved in college life playing their part.
- 2 It is important to encourage dialogue between college managers and student groups represented on campus. While it can be difficult to persuade ‘hardliners’, much tension or potential difficulty can be reduced by openness and awareness of individual and group needs.
- 3 Have clear guidelines about the use of space – particularly prayer rooms and other shared facilities. Ensure that rotas are established and followed and that particular individuals or groups are not excluded. This is an area where a chaplaincy team will have a major role to play, and members need to consider the needs of all groups or individuals using the facility.
- 4 Develop clear guidelines for the smooth running of student societies and a policy for ensuring that visiting speakers do not contravene college requirements. Again, chaplains will probably have a significant role to play with respect to faith-based groups. Some useful guidelines, produced by the chaplaincy of Solihull Sixth Form College, are included in Appendix 4.
- 5 It is important to promote concepts of respect, tolerance, equality of opportunity and citizenship. A sense of worth and value is a vital component in the establishing of good relations between individuals and groups throughout the college. A chaplaincy team, with its concern for pastoral and spiritual support, can play a full part in encouraging this, through, for example, student discussion groups, inter-faith forums and tutorials.
- 6 The creation of strong professional working relationships between a chaplaincy team and college management, particularly student services, contributes much to the ethos of the college and to the promotion of good relationships. Chaplains are not just there for emergencies, crises or the occasional religious festival, but can have a significant role in supporting all members of the college community in day-to-day activities and in the development of good community relations.

Again, this list is not exhaustive and you may want to add or expand particular ideas.
List here some action points for you in your college.



Question

On a scale of 1 to 6, how confident are you that you understand the need to build good relations in the college and can play your part in the process? (1 very confident, 6 not at all)

6 Examples of good practice

As with chaplaincy in general, multi-faith provision is increasing at a significant rate and examples of good practice are emerging all the time. There are numerous examples in the Higher Education sector, and a recent report: *Faiths in Higher Education* (CofE 2008) is available from Church House.

Within the FE sector, the following are examples of recent development (and there are many others).

- **‘Faith Ambassadors’ at Leicester College – promoting religious, faith, non-belief and cultural awareness for staff and students at Leicester College**

Leicester College promotes and encourages equal opportunities for all students and staff. It works towards building a working and learning environment that is free from discrimination and within which individuals are respected for their cultural and traditional beliefs. Leicester College recognizes the benefits of diversity, and recognizes that the growth of mutual understanding and awareness of diversity will enhance understanding and respect for one another within the college community.

The college uses the 2001 Census and previous college data as benchmark figures. Key statistics released by local government show that 38% of the local population is visibly minority ethnic. Leicester College records show that over the past three years the visible minority ethnic student population has steadily grown to 44.5%. Staff profiles are collated by Human Resources and show that 20.5% of staff are from a visible minority.

From this data, assumptions can be made (supported by the 2001 Census data on religion and belief) that the major faiths in the college are Christianity, Islam, Hinduism and Sikh.

To support this faith diversity, Leicester College’s student support service multi-faith chaplaincy has been developed with the following role:

- To provide pastoral care to students;
- To support the spiritual and moral development of the individual;
- To improve inclusion within the college environment.

This has been achieved by the development of a multi-faith and belief team made up of individuals from the various faith and belief communities in Leicester, who contribute their time to act as ‘faith ambassadors’ to the college.

The ‘faith ambassadors’ are supported, and activities coordinated, by the Inclusion Coordinator and Faith and International Student Enrichment Officer of Leicester College student services.

The ‘faith ambassadors’ are expected to:

- Meet the spiritual needs of individuals by providing a pastoral care and support service at times of spiritual need or crisis;
- Be prepared to facilitate and/or provide input in discussions and tutorials on spiritual, moral or religious issues;
- Support activities and events to celebrate significant festivals;
- If required, facilitate religious observance activities for groups or individuals;
- Encourage individuals or groups to explore and understand issues of culture, faith and ethics as a part of personal growth and spiritual development.
- Promote inter-cultural contact, discussions and forums on faith-based issues;

- Facilitate partnerships and links with local faith groups, places of worship and communities;
- Work with designated staff to promote the multi-faith chaplaincy service;
- Support Leicester College's policies and practices in working towards equality of opportunity in relation to faith, religion and belief.

At present, the college has faith ambassadors from the Buddhist, Baha'i, Christian, Hindu, Humanist, Jewish, Sikh and Muslim communities. Links have also been made with Christian denominations and other faith groups.

The multi-faith chaplaincy is launching an inter-faith group for students and staff, which will meet on a regular basis to raise awareness of, and encourage dialogue on, matters of faith and belief, and moral and ethical issues.

The 'faith ambassadors' take part and facilitate activities and events that are planned to raise the profile of the team and promote a greater awareness of religion and belief for staff and students at Leicester College.

*Vinod Chudasama
Inclusion Coordinator, Student Services,
Leicester College*

- **Blackburn College Chaplaincy Council**

Chaplaincy for Christians and Muslims is well established at Blackburn College. In addition to the day-to-day work of the volunteer chaplains, the college also has a Chaplaincy Council. Rather like the chaplains themselves, the council is fairly independent of official college structures. It is, however, chaired by a vice-principal of the college.

The Chaplaincy Council provides a place for chaplains to present reports and air concerns and issues, but it also provides an important connection with the wider community. The membership of the council includes interested members of staff and representatives of faith communities across the Borough of Blackburn with Darwen and beyond, including faiths that might otherwise not have a regular input into the chaplaincy work, so that the genuinely multi-faith dimension of chaplaincy is not lost.

By meeting regularly, twice each term, the council is able to reflect upon the activities and policies of the college and also look outward to the community. Meetings have included presentations from local social projects, reports on Blackburn Cathedral's very successful Exchange programme, and updates on the needs of the asylum-seekers in Blackburn.

In the working together of people of faith, the Chaplaincy Council models the social cohesion that the college aims to promote in what is a divided town.

*Revd Philip Davison
Chaplain, Blackburn College*

- **Multi-Faith Chaplaincy at Cambridge Regional College**

Cambridge Regional College now has a multi-faith chaplaincy up and running. The model is essentially a team one, where a large number of fully accredited 'Associate Chaplains' are coordinated in their activities by myself as the directly employed college chaplain.

The following traditions are now represented by Associate Chaplains: Quaker, Unitarian and Free Christian, Methodist, United Reformed Church, Anglican, Roman Catholic, Muslim, Sikh, Hindu and Humanist. Each Associate has to be sponsored by their faith or belief community, and CRB checked prior to accreditation. They also have to sign up to the college's equality and diversity policy, and to commit to respecting the faiths and beliefs of others. These safeguards provide a natural boundary to protect the college. We cannot accept as team members those faiths or traditions that are *exclusivist*; after all, our college community is itself diverse!

In terms of activities, we meet as a multi-faith chaplaincy team three times a year to review activities and set targets. We aim to offer six 'events' a year around the main faiths and traditions, but also to take into account secular activities such as International Women's Day and Holocaust Memorial Day.


In addition, the multi-faith chaplaincy team contributes actively to the work of group tutorials, especially around issues of equality and diversity. We all recognize the importance of not seeing multi-faith chaplaincy as a 'bolt-on', but rather making it implicit to the tutorial delivery agenda. How else, in the end, can we be serious about celebrating difference, valuing diversity and promoting community cohesion?


And, in the end, that is the key point. Communities don't just happen, they have to be constructed – and that is where multi-faith chaplaincy comes in, offering support to all students, whatever their faith or belief background, and modelling – as a diverse team in itself – the kind of community that we expect all our staff and students to share in!

*Rev Chris Wilson
Coordinating Chaplain
Multi-Faith Chaplaincy,
Cambridge Regional College*

To do

- 1 Having looked at the examples of multi-faith chaplaincy, note any ideas that you find particularly interesting and that you think might apply to your college.

- 
- 2 Note also any aspects that offer a particular challenge to the establishment of multi-faith chaplaincy in your college.



In a different environment, Her Majesty's Courts Service has produced a guide for multi-faith chaplaincy that is well worth a look at. The guide can be viewed at: www.hmcourts-service.gov.uk/cms/files/multifaithchaplaincy.pdf.

Question

On a scale of 1–6, how confident are you that you can apply the ideas contained in the examples of multi-faith chaplaincy in your own college? (1 very confident, 6 not at all)

End of module 6

Let's see how well you've done. Look back at each evaluation score and record it below:

- | | | |
|---|---|----------------------|
| 1 | Understanding statistics (p. 133) | <input type="text"/> |
| 2 | Principles of community cohesion (p. 134)..... | <input type="text"/> |
| 3 | Building links with faith communities (p. 136) | <input type="text"/> |
| 4 | Using appropriate resources (p. 136) | <input type="text"/> |
| 5 | Chaplaincy and promoting good relations (p. 139)..... | <input type="text"/> |
| 6 | Practice of multi-faith chaplaincy (p. 143)..... | <input type="text"/> |
| | TOTAL | <input type="text"/> |

Divide your total score by 6 and indicate on the line where your final figure is.
A score of more than 3 shows that you still have work to be done!

1 2 3 4 5 6

MODULE 7
Specialized
pastoral support

In Module 5 we considered the essential skills for offering pastoral support to those studying or working in a college. This module looks at the application of those skills to specific situations.

By the end of this section you should be able to:

- Understand how to apply basic principles of pastoral support to specific situations;
- Understand how different faiths have varying perspectives on pastoral situations, and be sensitive to these;
- Know where to go for further information or assistance in difficult situations.

This module cannot give the detailed expertise that is sometimes needed in particular circumstances, but it can enhance skills and encourage you to explore further the issues involved in pastoral support. In particular, the module will cover: loss and bereavement; stress and career choice; prejudice and discrimination; and relationships and sexuality.

Much of this module is based on personal reflection and reading. You will also benefit from discussion with colleagues and a sharing of expertise.

1 Loss and bereavement

Many chaplains have found that the point at which they have really felt part of the college community is when there has been a death or loss within the college and they have been able to offer pastoral or spiritual support and help the community come to terms with the loss. This may be as a result of student death or accident or the death of a member of staff. Sometimes grief is experienced collectively across the college or within a particular department, or on a college trip or activity. At times, a whole town or district may experience a loss, and the college will be part of a community response to the tragedy.

Frequently in such situations, college managers will turn to the chaplain and expect them to give a lead in coping with the loss or tragedy. This may mean some sort of service or ritual in accordance with a student's faith tradition, as well as offering pastoral support. In some cases, the college, often through student services, will take the initiative, and the chaplaincy will be part of the overall college response.

Sometimes there will be a national or international tragedy, and members of the college will wish to make some response to this.

In all case, it is important to work closely with the college authorities to ensure that the incident is safely handled and that students are given appropriate pastoral support.

It is always valuable to plan ahead whenever possible and there are a couple of things that chaplains can do to help in this:

- Speak to experienced chaplains and gain the benefit of their expertise in such situations;
- Discuss with college managers or student services whether the college has a protocol for such events. If not, then a chaplaincy can assist in developing one;
- Ensure that any protocol or arrangements take note of the faith traditions represented in the college.

Many chaplains, if they have had formal ministerial training, whether lay or ordained, will have had training or experience in dealing with, and helping people come to terms with, loss and bereavement. But if you are new to this, don't be afraid to ask.

Thoughts about grief and loss

Dr Elisabeth Kübler-Ross, a pioneering researcher in the support and counselling of trauma and grief, identified five stages of grief, which have been widely accepted. These are:

- 1 Denial
- 2 Anger
- 3 Bargaining
- 4 Depression
- 5 Acceptance

People do not necessarily go through these stages in any set order, or over any set length of time. Some stages might be revisited or some might not be experienced at all. People's reactions to grief are individual, but the model offers some recognition of how people make their own individual journey of coming to terms with loss and bereavement.

A more detailed discussion of these findings can be found on a number of web sites. Typing 'stages in grief' into a search engine will give you several options.

One book that has been well-received on this subject is *Surviving Grief and Learning to Live Again*. The author, Catherine Sanders, is a therapist who has specialized in bereavement for many years. She identifies five primary phases of the grieving process:

- 1 Shock – disbelief and denial, confusion, restlessness;
- 2 Awareness of loss – anxiety, stress;

- 3 Conservation – despair, withdrawal, diminished social support, helplessness;
- 4 Healing – turning point, identity restructuring;
- 5 Renewal – new self-awareness, new sense of freedom, acceptance of responsibility.

In all cases, it is important to realize that grieving is a natural and painful process and will take some time. Initial reactions will be of numbness or shock and a sense of unreality. Statements such as ‘I can’t believe it’ are symptomatic of the initial reaction.

Anger too, will often play a part in the process. Anger needs a target; it may be directed at self, family, friend, chaplain, doctor, nurse or God. Part of the supporter’s role is to recognize and help with this.

There are many resources available to assist in supporting bereavement or loss, and experienced chaplains and colleagues may well be able to help with these. You will have some knowledge of these yourself too.

Take time now to reflect on the processes of grief and bereavement. Look up some resources and make some notes to help you understand better what is happening.

Loss

As in any learning community, college students will experience events and losses in their lives that will affect them in different ways. Some losses may have grief consequences more severe than others – for example, the death of a close relative at a particularly sensitive time, or a death that is through violence, accident or suicide – and these can have a traumatic effect on young people and adults. The break-up of a marriage or a long-established relationship can also be a time of difficulty for staff as well as learners.

Responses to such events are very individual and can seem unreasonable to an observer. The person involved may be feeling a sense of guilt or anxiety about some past experience. Attempting to bring hope to such people should not cause us to dismiss or diminish the pain. It is real for those experiencing it – though sharing it may help to ease the impact.

How can the chaplain help?

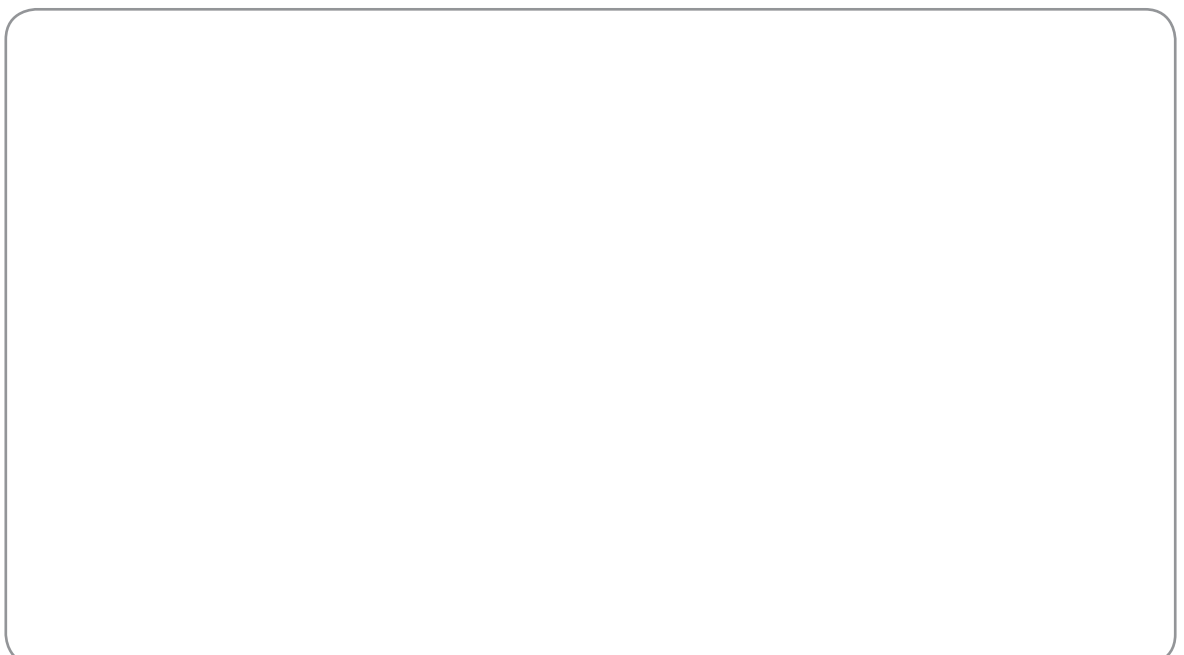
As we saw in the previous module, the key skill is the ability to listen, to sit alongside and encourage the bereaved person that it's OK to feel and express their emotions. It is important, where appropriate, to work with college managers, perhaps counsellors or student services personnel. Perhaps it will be appropriate to link in with family members if that is requested.

In a multi-faith context, the chaplain needs to be aware of the varied rites of different faiths in dealing with death or loss, and sensitivity here is essential.

The CEL Toolkit (p. 50) gives a short list of how bereavement is dealt with in various faith traditions. Look at this and make some notes on those traditions that may apply in your college. Also, speak to individuals of other faiths about how they deal with death and bereavement.

There may be occasions when professional help or participation in a grief support group may be necessary for an individual. Student services or faith traditions may have details of such organizations, and, as chaplain, you may be able to offer suitable advice or liaise with a group. Whatever the outcome, 'walking alongside' is an important first step in pastoral support.

Take some time to think about this section and to assess your own skills in dealing with loss and bereavement. Are there other resources you need to look at? How do you feel about coping with faith traditions other than your own?



2 Stress and career choice

Stress for young people in colleges has a range of different causes. The following are typical causes of stress for students:

- Work overload
- Exams and revision
- Difficulties with coursework
- Relationship with tutors
- Other people's expectations
- Financial difficulties
- Fear of failure
- Feelings of inadequacy.

Naturally students react to these in different ways, and while some will cope well with their particular problems, others will have issues that they find extremely stressful and threatening.

In a recent survey of 5000 16+ students in 34 organizations, the main worries for young males were identified as:

- 1 Study/work problems
- 2 Money problems
- 3 Boyfriend/girlfriend problems
- 4 What people think of you
- 5 Physical health

While those for young females were slightly different:

- 1 Study/work problems
- 2 Money problems
- 3 The way you look
- 4 The amount you are eating
- 5 What people think of you

(Source: www.sheu.org.uk/surveys/fe16plussurvey.htm)

While work/study problems are the main issue for both male and female students, there will be a variety of different reasons behind those problems.

The transition from school to college can be a traumatic experience for many young people, and the same survey highlighted some of the difficulties that students had encountered:

- 20% changing friends
- 16% settling in
- 12% changing tutors
- 15% changes at home
- 10% health

Also, of these, 21% said that such experiences had affected their work 'quite a lot' or more.

Many colleges will be aware of the early difficulties that students face, and will have good support systems in place to try to minimize these.

As well as formal counselling services, many staff will play a significant part in assisting students to 'feel at home' in a new environment.

An increased workload and a change in the nature of work required – longer essays; more research-based assignments; science investigations – can all hit the new student quite hard. The need for planning and setting goals and priorities are necessary for stress reduction and survival.

There are useful tips that can be passed on to help students meet their deadlines:

- Break down an assignment into smaller component parts and work out a plan to carry out a project as soon as it is given;
- Set deadlines for conducting research and writing drafts;
- Aim to be ahead of schedule and to have the work completed several days before the official deadline;
- Don't be afraid to ask for help or advice if something seems impossible or difficult to understand.

To do

- 1** Undertake a mini-survey with students who are fairly new to the college to see what causes anxiety. Compare your findings with those given above.
- 2** Talk to student services and other staff about student induction programmes and facilities to help students settle in to college life. Discuss how the chaplaincy can contribute to this.
- 3** Find out what the causes of stress are for students in your college and consider ways in which the chaplaincy can work with college managers to assist in reducing stress for students.

Stress and staff

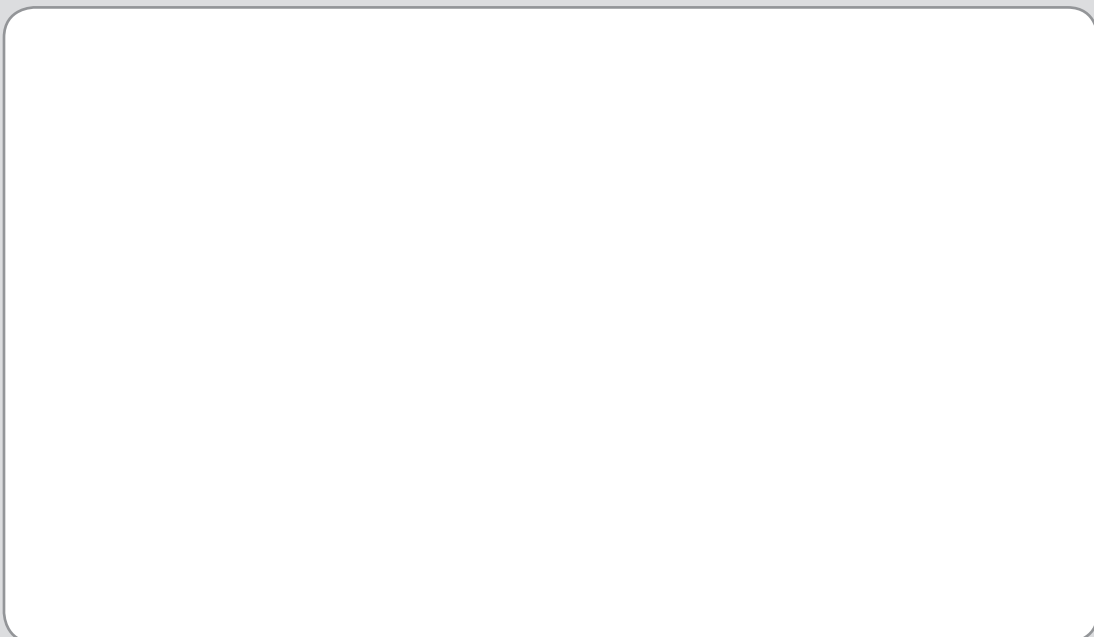
In a college it isn't just the students who may find life stressful; many staff can be feeling the pressure too. The chaplain may find that giving support to staff is just as high a priority as relating to students. In times of change and restructuring, staff may feel uncertain and insecure in their posts and fearful of redundancy or job change. Where good relations with staff have been established, the chaplain could be a regular port of call for some.

A survey conducted on behalf of two professional associations, involving 1000 responses in HE and FE, gave an indication of the pressures staff are experiencing:

- 82% of respondents reported that their workloads had increased in the last three years and that this had directly or indirectly increased stress levels;
- When asked about the factors contributing to increased workload, 92% in FE said 'more administration', and 42% said 'having more students per lecturer';
- Long hours are common in both FE and HE: 41% work 46 or more hours per week, and 12.5% work more than 50 hours per week;
- 87% said their college had a management culture that 'actively contributed to stress';
- The symptoms of stress occurring were: poor sleep patterns (46%), exhaustion (39%) and anxiety (35%).

To do

Identify ways in which the chaplaincy can relate to staff, and consider means by which practical support can be offered.



3 Prejudice and discrimination

Colleges, like other organizations, are legally obliged to have policies in place that support the promotion of equality and diversity for all who work and study there. Colleges will seek to respect and celebrate the diversity existing within the community and are committed to ensure that all staff and students are treated with dignity and respect. Institutions also will want to eliminate any discrimination and to create a working and learning environment based on positive relations between members of different racial or religious groups. It would be foolish and misguided to pretend that prejudice and discrimination never exist – there will be students and staff in colleges who feel the effects of prejudiced attitudes, or who feel at times the pain of discriminatory behaviour. Almost inevitably, chaplains will come across students and staff who feel disgruntled and some who feel a sense of discrimination. It is important to recognize prejudice and to take steps to eliminate discrimination by the development of a positive inclusive ethos within the college.

In this context, prejudice denotes an irrational hostile attitude directed against an individual or a group or their supposed characteristics. Discrimination denotes the act of treating an individual or group less favourably than others for reasons of gender, race, religion, disability or age. It is usually prejudice that supports or causes discrimination.

Scale of prejudice

In 1954, Gordon Allport, an American psychologist, devised a 'scale of prejudice' that has been used by sociologists and others to measure the level of prejudice in society. The scale goes from 1 to 5.

Scale 1: Antilocution – This means a majority group freely making jokes about a minority group. It may involve name-calling or stereotyping and is usually seen as harmless by the majority. Antilocution itself may not be harmful, but it sets the stage for more severe outlets of prejudice.

Scale 2: Avoidance – People in a minority group are actively avoided by members of the majority group. No direct harm may be intended, but harm is done by exclusion or isolation.

Scale 3: Discrimination – The minority group is discriminated against by being denied opportunities and services, and so prejudice is put into action. Here the majority group is actively seeking to harm the minority group by preventing them from achieving goals or jobs or facilities, etc.

Scale 4: Physical attack – The majority group vandalizes the minority group's things; they destroy property, or carry out violent attacks on individuals or groups. Physical harm is done to the minority group.

Scale 5: Extermination – The majority group seeks extermination of the minority group by attempting to eliminate an entire group of people, for example through genocide or ethnic cleansing.

To do

Think about the Allport scale and pick out examples from your own experience or from history of incidents relating to the various points on the scale.



Discrimination

Your college will have in place a range of policies dealing with discrimination. They may be collected together under a general heading of 'equality and diversity', but will include race equality, gender equality, age discrimination, and discrimination on grounds of disability, religion or sexual orientation.

It is important that the policies apply to both staff and students, and that they are monitored and reviewed regularly.

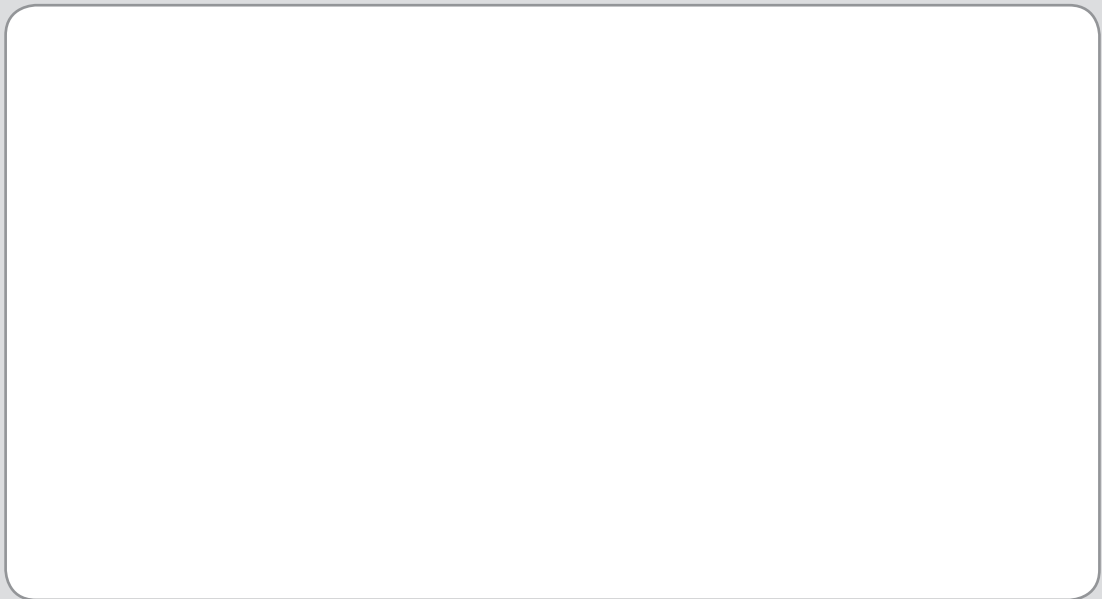
Discrimination is not always blatant; it can be indirect or subtle and can show itself as bullying, harassment or victimization. A chaplain may well come across students or staff who feel that they are the subject of discrimination and who are in need of pastoral support. It is always important to follow college procedures in these matters, but there are some helpful steps that can be taken:

- Encourage the person to talk about what has happened and how they feel about it;
- Try to look at the situation objectively and stay cool and rational;
- Depending on the seriousness of the aggravation, encourage the person, with your support, to discuss the issue with the perpetrator;
- Follow college procedures and refer to colleagues as appropriate – don't try to solve the problem on your own.

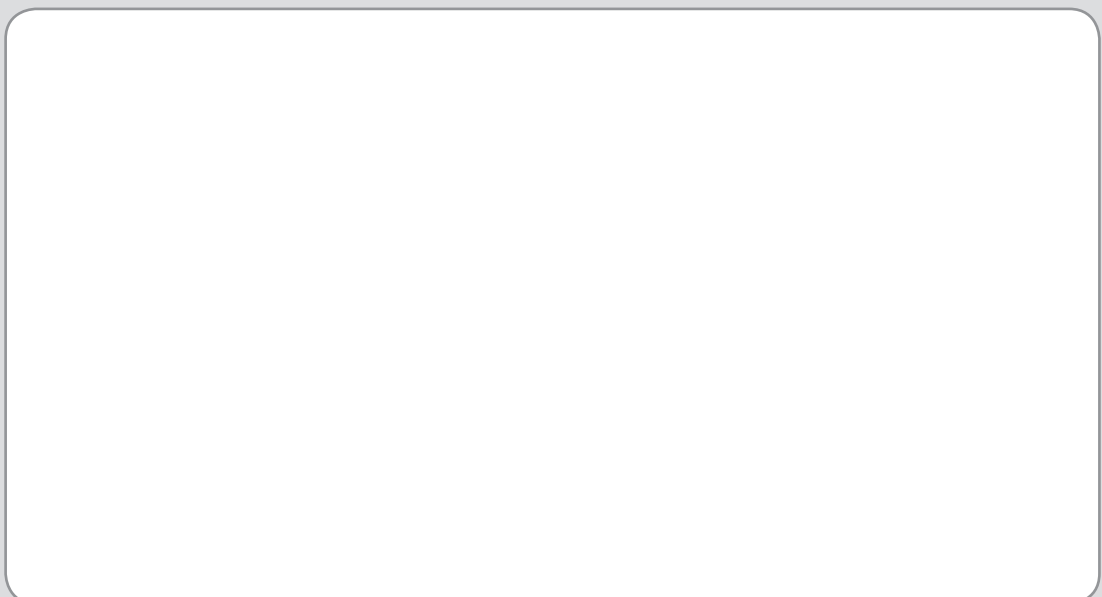
It is essential in a healthy college environment to create a positive and inclusive ethos where issues of racism, stereotyping, prejudice and discrimination can be discussed openly. Respect and diversity can be encouraged and good relations between people of different groups can be established. The chaplaincy can have a significant role to play in this.

To do

- 1** Make a list of examples of discriminatory behaviour that you might come across in a college and think about how you would deal with them.



- 2** Have another look at the college equality policies and note down what implications they have for the chaplaincy team.



4

Relationships and sexuality

The ups and downs of relationships are a vital component of life for the majority of students. College will be a time for meeting lots of new people, making new friends, exploring new relationships.

A survey of young people undertaken by the Association of University and College Counsellors indicated that in FE Colleges more students came to discuss relationships (18.1%) than any other single topic. The other main causes of concern were depression/mood (9.1%), anxiety (8.2%) and abuse (7.5%).

The same survey shows that 68% of those using the counselling service were female, and 32% were male. In addition 46% of those using the service were mature students. (Source: *AUCC Survey of Counselling in Further and Higher Education*)

Dealing with the highs of relationships can be pretty straightforward and exciting; it's dealing with the lows that can be difficult. Often a student can be left upset and lonely. It can also be confusing. Sometimes people will criticise and say cruel things; at other times they may be friendly and give support. If the chaplain becomes involved then it will usually be when things go wrong and listening skills will be required to come to the fore.

The pressures on young people in coping with relationships can be quite intense.

- There are the expectations that they may have of each other.
- There are peer pressures to get involved and be part of the scene.
- Tension can exist in families about appropriate behaviour, and family feelings towards the partner can vary. Sometimes parents can be overprotective and that can cause distress.
- The question of sexual health and its consequences are matters of concern to young people.
- Where young people come from different cultural or religious backgrounds, there can be particular pressures from family members, or from members of local faith communities, to conform.
- There is also the inevitable 'falling out', and the ways of coming to terms with such events.

Mature students, who are perhaps taking the first steps in gaining qualifications or embarking on a new career, can find the area of relationships a strain. It may be that new experiences and a broadening of horizons can strain a home relationship – or can become the cause of mistrust or misunderstanding to a partner, whose life hasn't changed.

Sexuality

For young people, understanding their sexuality can be a confusing experience and this can cause anxiety and heartache. When growing up, it

is not uncommon to have crushes and feelings for people of the same sex. Often these are passing phases and do not indicate that the individual is homosexual. If the feelings continue and grow, they may indicate that the young person is gay or lesbian, and this can create many more pressures. While society is now much more accepting of homosexuality, a lot of prejudice and harassment can still be encountered.

Some individuals may want to tell friends or others about their sexuality and 'come out', but this is an important step to take and may create a lot of anxiety. What will parents feel or say? Will they still love me and care for me? What will other friends say? What about lecturers or tutors?

There is no right time to 'come out', and it will vary greatly from one individual to another. What is vital is that the young person should feel comfortable about it and feel that there are channels of support to help them.

Unfortunately, there will be reactions to an individual's statement about their sexuality, and students may feel bullied or victimized. Research has shown that the pressure of homophobia can lead to:

- Poor mental and physical health
- Feelings of guilt, anger and low self-esteem
- Sexual exploitation
- Rejection by family, running away and homelessness
- Poor educational attendance and achievement
- Experience of bullying, harassment, verbal abuse or physical assault.

Where there are faith communities involved, there can be strong additional pressures. Some faith communities and denominations within them take a hard line about homosexuality and either try to ignore it or reject it. This is not true of all faith communities, however, and probably the majority will be loving and caring and ready to support an individual.

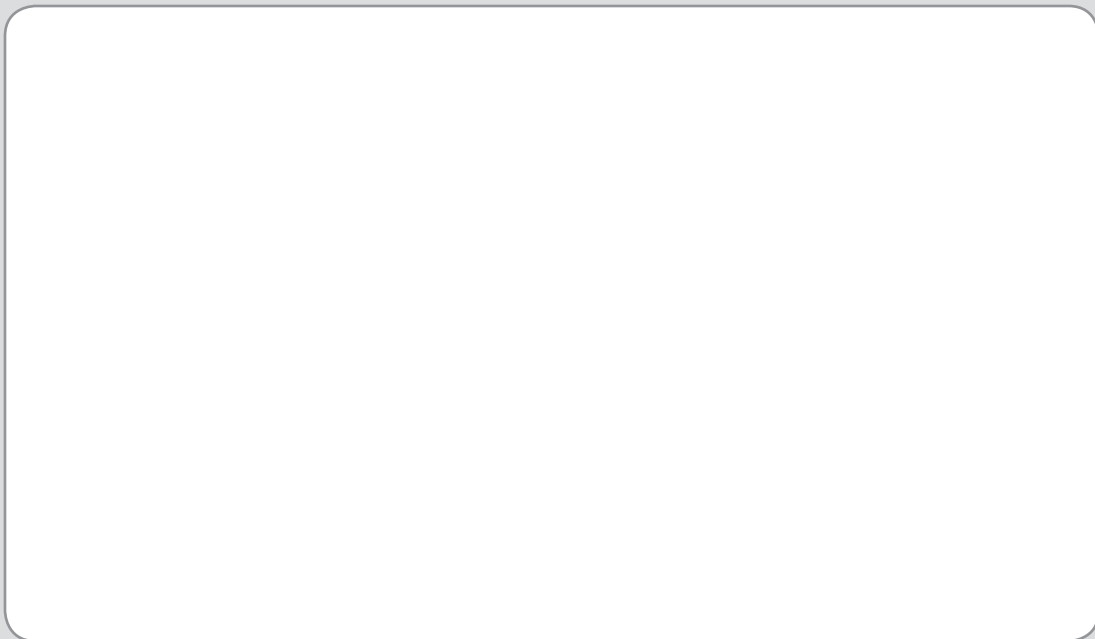
Resources

There are a number of web sites that can be of help on the subject of relationships and young people.

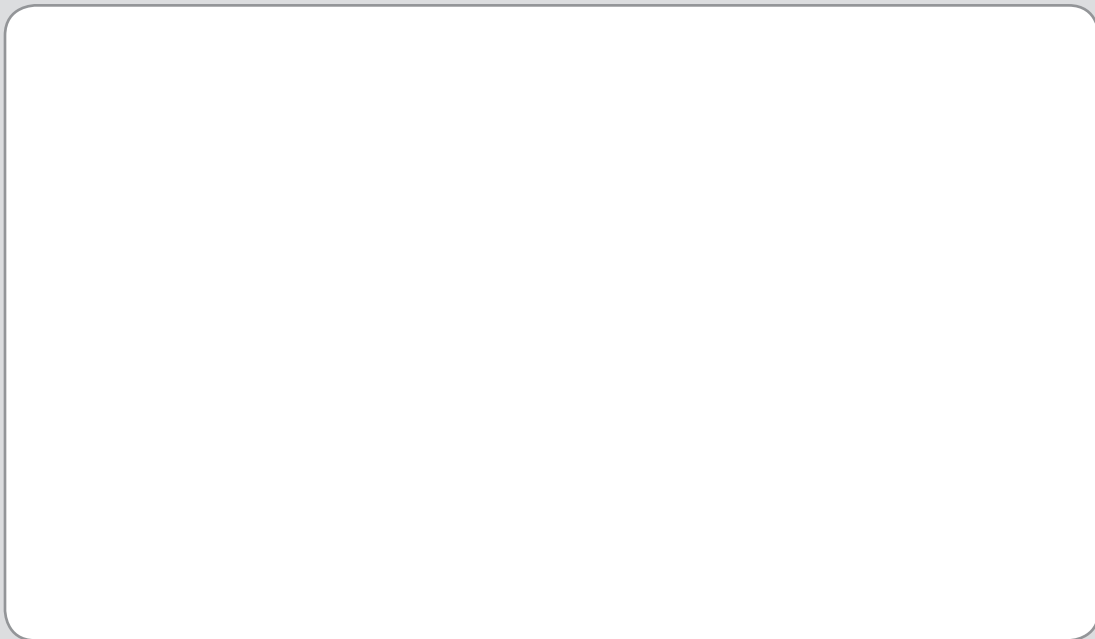
- www.direct.gov.uk/en/youngpeople/index.htm – contains useful information on many aspects;
- www.connexions-direct.com/index – a national advisory service for young people;
- www.supportline.org.uk – a confidential service giving support to children, young adults and adults on all sorts of social and health matters;
- www.likeitis.org.uk – gives information to young people on sex education, teenage life and sexuality.

To do

Speak to the student counsellors and get some idea of the issues that are the main causes for referral or information. Discuss with counsellors ways in which the chaplaincy could work with them to help students. Note down some ideas.



Make a list of particular issues that have challenged you in this module and consider how they affect your chaplaincy.



MODULE 8

Youth cultures in a
postmodern world

By the end of this module you should:

- Understand some of the terminology used to describe youth cultures;
- Be aware of the ways in which youth cultures have developed;
- Be aware of some of the features of contemporary youth cultures and the pressures on young people;
- Have reflected on how to develop your approach to college chaplaincy;
- Know how to obtain further resources.

First of all, it might be useful to clarify a few terms that we use here. Should we refer to youth culture, cultures or subcultures?

There are those who will argue that it's misleading to talk about youth culture as though it were a coordinated, consistent way of thinking about or categorizing young people and their attitudes.

As with many other aspects of sociological understanding, there will rarely be agreement across the board. It may be more helpful however, to use the plural and talk about 'cultures' or 'subcultures', recognizing that there are a great many different facets that go to make up our understanding of the world around us, and that help us to understand the ways in which young people think and behave. We live in societies that change rapidly and that do not have consistent, well-thought-out patterns of behaviour. For more information on this, have a look at the entry on 'youth subcultures' at www.wikipedia.org.

1 Modern or postmodern?

On this subject there is an abundance of information relating to definitions of the modern or postmodern world in which we live. When did the modern era end? When did postmodernism begin? What are the characteristics of these?

Barry Burke, on the 'infed' web site, has an interesting article summarizing postmodernism. He argues that modernism (or modernity) was an historical period in Western culture with its origins in the Enlightenment at the end of the eighteenth century. The movement, he suggests, was characterized by three major features.

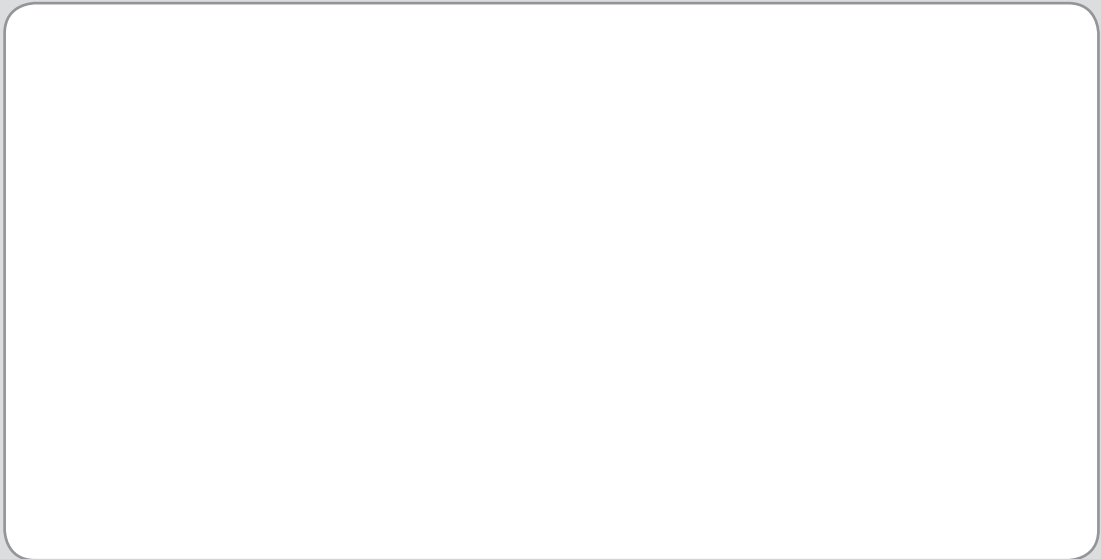
- Intellectually, there was the power of reason over ignorance;
- There was the power of order over disorder; and
- There was the power of science over superstition.

Many argued later that this modern world had brought in the era of industrial capitalism and scientific thinking, but also the horrors of the Holocaust,

nuclear war, Nazism and Stalinism, racism, and so on. If this was part of modern industrial society, then perhaps we had now gone beyond and entered a new age – postmodernism. Burke then went on to analyse some of the trends within postmodernism. (Source: Barry Burke, 'Post-modernism and post-modernity' in *The Encyclopaedia of Informal Education*.)

To do

Have a look at Barry Burke's article and make some notes on the features of postmodernism that you identify with. Are there others you would wish to include or expand upon?



2 Development of youth cultures

In order to understand the lives and assumptions of today's young people, it might first be helpful to take a step back and understand how we got to where we are. We can't just assume that today's young adulthood looks like our own adolescence. The following have been a number of long-range trends in the late twentieth-century western culture and they may help us to understand where we are now.

1 *The 'growing visibility of youth' (Ogersby) in modern societies*

In societies that revere tradition and continuity, the insights of the elderly or long-established are frequently paramount. By contrast, a widespread cultural appetite for the 'new' often results in the young coming to the foreground, as it is the young (it may be thought) who are in the best position to understand what the future holds.

2 Generational distinctiveness rather than generational continuity

Tensions between generations are not new; one religious commentator's complaint that 'young people think of nothing but themselves' and 'have no reverence for parents or old age' may sound contemporary but was in fact written in the thirteenth century! Even so, it has become increasingly common to think of 'generations' as markers of historical change rather than as links in a chain of continuity – not least because of the rapid pace of change seen over the last century.

3 The emergence of 'teenage' and 'young adulthood' as widely recognized stages of life

The term 'teenager' probably dates from the late 1950s, and describes not just a chronological age, but also membership of a particular social group with distinctive attitudes and styles. It can be partly traced to growing affluence and educational opportunities. More recently, sociologists have also begun to talk about 'young adulthood' as a distinct phase of life.

4 Staying longer in schools and colleges

In the period since the end of the Second World War, there has certainly been a trend for more young people to stay on in education, past the age of 15, and for more opportunities for participation in Further and Higher Education. By 2005, 76% of 16-year-olds were in some form of full-time education, and about 43% of 18–30-year-olds were participating in Higher Education. There is now a suggestion of raising the leaving age for compulsory education to 18 and to reach a target of 50% participation in HE.

5 The development of increasingly extensive and sophisticated youth 'markets'

The growing distinctiveness of youth has been partly driven by the consumer revolution affecting all parts of western society. New music and fashions come and go as part of young people's conscious choice, but also as a result of hard marketing by retailers and the media. The reaction of young people to this can vary – at times deeply consumerist, at others scornful of materialism, but often highly skilled at negotiating a path between the two.

6 Growing perceptions of a 'generation gap'

Many western societies have become increasingly aware of a cultural distance between young people and older adults since the 1960s. It has affected many aspects of our society, not least faith communities, many of whom have had to face their own 'generation gap' as the churchgoing population as a whole has aged. For a comparison of the age profiles of the major faiths represented in the UK see: <http://www.statistics.gov.uk/cci/nugget.asp?id=955>.

To do

Think about the above points and consider how the experience of contemporary young people differs from that of your own youth. Are there any other developments that you would add to the list?

3 Features of contemporary youth cultures

We have had a look at the historical background to trends in the development of youth cultures. Now we can try to identify some of the features that characterize contemporary youth cultures.

The authors of the book *Making Sense of Generation Y* identify three key cultural ingredients that shape Generation Y, based on the following statement from David Lyon:

'The inflated characteristics of modernity, which give rise to postmodern premonitions, relate above all to communication and information technologies and to the tilt towards consumerism. Both are bound up in the restructuring of capitalism that has been under way since at least the last quarter of the twentieth century.' (David Lyon, *Jesus in Disneyland*)

They identify three major transitions that interlock and radically change the way we experience and interpret the world. These are the change from producer to consumer, from industrial to electronic society, and from sovereign nation status to globalized world (p. 143). While each is significant, it is the integration of the three together that has the impact.

To do

To what extent do the three major transitions mentioned above ring true in your experience? Identify some examples of the effect they have had. Talk to a group of young people and see how they react to them. Have a look at the book or explore Wikipedia for further explanation on this topic.



In case you're wondering about the term 'Generation Y', *Making Sense of Generation Y* includes a useful introduction on this (pp. 5–7). To summarize:

- World War Generation (born 1901–24)
- Builder Generation (born 1925–45)
- Boomer Generation (born 1946–63)
- Generation X (born 1964–81)
- Generation Y (born 1982 onwards).

Writers may differ about precise dates, but generally they are each periods of 20 years or so. For more information, look at www.wikipedia.org.

Perceptions of the characteristics of youth cultures

It is possible to compile a lengthy list of perceptions of the ways in which young people act and view themselves and the world. Some will be accurate; some less so. People talk about the importance of music, informal socializing, anti-authority, identification with each other, and the adoption of similar dress codes. How true are these perceptions?

To do

From your college experience, list your perceptions of the young people you meet – the way they behave, the way they socialize, their ideas, the things that mean a lot to them.



Now ask one or more colleagues to do the same – perhaps another chaplain, member of the student services team or tutor – and share your ideas. Do you agree? Are there significant differences?

Then take the real test: ask a few students to join in the exercise.

4 Pressures on young people

In a piece of research carried out in 2005, the Children's Society identified five sources of pressure on young people:

- Peer pressure – an important factor that young people identified as stopping them from having a good life;
- Pressure within families – stress within families, changes in family structure, financial difficulty, all impact on the well-being of young people;
- Pressure related to school or college – academic pressure, parental expectation, lack of support from classmates;
- Pressure within the community – negative attitudes and stereotyping have an adverse impact on young people;
- Pressure from wider society – media pressure.

(Quoted in ESRC Seminar Series: Social Pressures on Children and Risk-taking Behaviour.)

5 Young people and your chaplaincy

We have seen in this module some features of youth culture(s), historical trends that have led us to this point and some of the pressures that young people face today. The important question now is: How does this relate to chaplaincy?

One of the key tasks in any sort of chaplaincy is to get alongside those whom one is seeking to serve. It is important in a college situation to be able to relate to students and to staff, and to understand the pressures that each group faces.

To do

- 1 Using information that you have gained previously from students about the pressures they face and the interests they have, identify three or four key ways in which this influences how you act as chaplain.



- 2 Now look back at Module 3 to see what you put for your mission and vision statements, goals and strategies. Should you change any of them? Do you need to add new ones? On the basis of your discussions, note any changes here.



6 Useful resources

There are many resources involving discussion about youth culture(s), pressures on young people and surveys on their views. The following list gives some possibilities:

- Leslie J Francis and Mandy Robbins, *Urban Hope and Spiritual Health: The Adolescent Voice* (Epworth, Peterborough, 2005). A book based on a survey of 34,000 13–15-year-olds in urban areas from a variety of faith traditions.

- Sara Savage, Sylvia Collins-Mayo, Bob Mayo with Graham Cray, *Making Sense of Generation Y* (Church House Publishing, 2006). A survey of 15–25-year-olds throughout England looking at the impact of popular arts on young people and the nature of their spirituality
- Paul Hellas and Linda Woodhead *et al.*, *The Spiritual Revolution: Why Religion is Giving Way to Spirituality* (Blackwell, 2005). A research project from the University of Lancaster investigating religion and spirituality in the town of Kendal.
- Phil Rankin, *Buried Spirituality* (Sarum College Press, 2005). A research project involving 14–25-year-olds in groups throughout the UK.

There are also a number of useful web sites:

- www.esrcsocietytoday.ac.uk – The Economic and Social Research Council sponsors a lot of research into economic and social issues;
- www.statistics.gov.uk – has a lot of statistical information arising from the 2001 Census;
- www.ochs.org.uk – undertakes research into Hindu religion and culture; and
- www.wikipedia.org is a mine of information for all sorts of things.

MODULE 9
Spirituality

By the end of this module you should:

- Have some idea of the nature of spirituality;
- Be aware of a variety of uses and meanings of the term;
- Understand how the term is used among young people and be aware of their approach to 'spiritual' issues;
- Have some awareness of matters of spirituality in the workplace;
- Be aware of how the term is used in a variety of faiths;
- Have some idea of alternative 'holistic spiritualities'.

1 Defining spirituality

What do we mean when we talk about spirituality? Is it one of those ideas that can mean all things to all people and we think we understand it ... until we come to try to define it? It's certainly true that coming up with a neat, watertight and universally agreed definition of 'spirituality' is virtually impossible – 'like trying to measure a cloud', as the journalist Jenny McCartney put it.

So perhaps a good place to start is with your own thoughts and gut assumptions. Write down (in just a couple of sentences) what spirituality conveys to you. Don't think too hard – just jot down the first thoughts that come into your head.

If you are working with others, compare your thoughts and ideas. If you are working alone, look at some of the definitions that follow and compare your thoughts with these. Are there any striking differences?

Things to note:

There are a number of possible definitions that may be useful:

- The LSC/NEAFE Handbook suggests that spirituality can be seen as a form of consciousness, and quotes research carried out with children: 'awareness of the here and now, awareness of mystery, awareness of value' (LSC/NEAFE Handbook, p. 19).
- A more orthodox Christian definition may be: 'Spirituality concerns the quest for a fulfilled and authentic religious life involving the bringing together of the ideas distinctive of that religion and the whole experience of living on the basis of and within the scope of that religion' (Alister E McGrath, *Christian Spirituality*).
- From a different perspective: 'In healthcare, Spirituality is identified with experiencing a deep-seated sense of meaning and purpose in life, together with a sense of belonging. It is about acceptance, integration and wholeness' (Royal College of Psychiatrists, 'Spirituality and Mental Health').
- For a non-religious approach: 'True spirituality is to be found deep within oneself. It is your way of loving, accepting and relating to the world and people around you.' (Quoted at: <http://atheism.about.com/od/religionnonreligion/a/spirituality.htm>).

Why is it so difficult to find a common definition of 'spirituality'? Perhaps it's partly for the following reasons:

- 1 'Spirituality' implies a degree of interpretation and subjective response, regardless of whether it has collective or doctrinal dimensions;
- 2 The English word 'spirituality' conveys quite different bundles of beliefs and practices in the world's major religions;
- 3 While the major world faiths see 'spirituality' as an integral part of faith and practice, a growing number of western people regard 'religion' and 'spirituality' as quite separate matters.

Though we may not be able to come to a common definition of 'spirituality' in a contemporary context, there are a number of common threads that seem important for those to whom spirituality in its broadest sense matters:

- A **holistic** view of existence: mind, body and spirit are interrelated;
- The importance of **connectedness** – be it with the spiritual realm, with the world, with others or with one's own deepest desires;
- The importance of **personal authenticity** – not 'individualism' but a conviction that the individual is always the prime arbiter in any spiritual searching;
- A **suspicion of doctrine, dogma and 'religion'**, which is often seen as the antithesis of authentic spirituality;
- **Spiritual pragmatism** – truth is primarily framed in terms of 'what works?' rather than whether there is a 'correct' path to follow;
- An **eclectic** approach – where a search may take spiritual seekers into a range of traditions and disciplines that may be blended together – notably pre-Christian, mystical or Eastern traditions;
- A strong **therapeutic** impulse – spirituality is towards particular ends, e.g. healing, inner peace, and harmony. Many strands of contemporary spirituality emphasize unlocking the power of the mind;
- A need for **sacred space** (physical or metaphorical) or ritual to conduct and express the search for authentic spirituality.

(The above list has been gathered together by Dr Ian Jones, Director of the Saltley Trust and distilled by him from a number of sources.)

It is essential for chaplains, and for the development of an effective ministry, to be attentive to what people may mean when they describe themselves as spiritual and to try to understand how that impacts on their lives. That is not to say we should accept uncritically anything that passes as spirituality, and it will be useful to engage in constructive dialogue with people subscribing to a variety of alternative spiritualities. In all cases the best place to begin is to listen and encourage them to express their views.

2 Young people and spirituality

There has been some interesting and worthwhile research carried out recently into young people's views of spirituality. In *Making Sense of Generation Y*, the researchers investigated the nature of young people's spirituality particularly in the context of ways in which the popular arts influence young people. While it is particularly concerned with Christian beliefs, there are interesting findings on the interests of young people with alternative spiritualities and the influence of popular arts.

Buried Spirituality by Phil Rankin is the report of a research project involving interviews with young people aged 14–25 throughout the country. Again, the researchers are coming from a Christian base and exploring the views of young people on their understanding of what they think spiritual means and whether they would consider themselves to be spiritual people.

From a different perspective, the Oxford Centre for Hindu Studies undertook the Hindu Youth Research Project 2001, in which over 300 Hindu young people were interviewed about various aspects of the understanding of spirituality in a Hindu context. (www.ochs.org.uk/research/youthsurvey.html).

In 2005, The Department for Education and Skills (as it then was) commissioned the National Youth Agency to produce a consultation paper: 'Spirituality and Spiritual development in Youth Work'.

Most recently, NEAFE and the Centre for Excellence in Leadership have carried out a national survey on values, beliefs and faiths in the FE sector, called *Making Space for Faith*.

There are also good articles on spirituality among the 16–19 age group in *The Journal of Chaplaincy in Further Education* by Blaylock and Williams (Volumes 2.1, pp. 3–13, and 3.1, pp. 17–29.)

To do

Have a look at one or more of the surveys mentioned above and see how they relate to your experience of talking to young people. How might this influence your approach as chaplain? Note down some thoughts here:

To do

Conduct your own small survey. Arrange to meet a group of students – tutor group, subject group, students in canteen or the NUS – ask them about their spirituality, their values, beliefs, etc., and record their responses.

3 Spirituality in the workplace

Spirituality in the workplace has become a topic of increasing interest over recent years. Ten years ago, a manager who mentioned spirituality in a staff room or board room would have been derided. Today it is the subject of articles in management periodicals and conferences and there are courses available in everything from Zen Buddhism to Benedictine Spirituality. Indeed if you type the phrase into an Internet search engine, somewhere around 1.6 million hits will be scored!

Many of those supporting this movement claim that it is a sign of our postmodern culture, a move away from modernism, dominated by rationalization and the 'scientific method' towards a culture that is prepared to accept the reality of the 'spiritual' area of our lives, however we see that. For some it will mean 'holistic spirituality' or a New Age approach; for others it will have a faith basis and an assertion of 'human values' or 'faith values'. It will promote trust, an appreciation of employers' needs and contributions, and the promotion of an ethical code of conduct, together with a sharing of ethos. In an FE context, we can talk about educating the whole person, about encouraging learners to achieve their potential, and about promoting an environment in which individuals are valued and supported.

There are two articles that are particularly relevant in this context:

- 1 The RC Douai Magazine, No. 166, 2003, in which David Wescott OSB talks about a series of workshops entitled 'Spirituality in the Workplace' and the reasons people give for attending the workshops. See: www.douaiabbey.org.uk/mag2003e.htm.
- 2 CHRISM (Christians in Secular Ministry), an organization for those who see their secular employment as their field of ministry, published a paper entitled 'Spirituality for Work'. See www.chrism.org.uk/PaperC3.htm

To do

- 1 Have a look at the two articles mentioned above. Think about how they may help you as chaplain in meeting staff and supporting them.
- 2 Use a search engine to explore 'spirituality in the workplace' (or similar) and look at some of the sites listed. (Be selective, or you could spend hours on this!)

- 3 Talk to staff you meet about their workplace values and whether they can see the place of spirituality at work, what matters to them about college, and how they approach their role there.

4 Spirituality in non-Christian faith traditions

Buddhist spirituality

Buddhist spirituality is concerned with the end of suffering through the enlightened understanding of reality. The spiritual life – or the holy life for a Buddhist – involves practice rather than belief or doctrine. To practice Buddhist spirituality it is not necessary to believe in God, nor to subscribe to a set of credal statements. Buddhist spirituality tends neither to affirm nor deny answers to many traditional metaphysical questions. The goal of the holy life is freedom from suffering and the cultivation of compassion – and seekers may approach this from very different experiences.

In the Buddhist view, wisdom and compassion are intrinsically linked together. One cannot be truly compassionate without wisdom. Wisdom – seeing the world as it really is – conveys the interrelatedness and impermanence of all things. When one recognizes this, compassion is the natural response. With wisdom, one cannot help but feel compassion. These qualities are also innate – though years of social conditioning and self-centredness have obscured them. There is a need for training – learning and acting to be the person one truly is.

The basis of spiritual training in Buddhism is the 'Noble Path', comprising eight linked disciplines that are pursued simultaneously. Four concern moral behaviour, to assist in the practice of compassion: wholesome action, wholesome speech, wholesome livelihood and wholesome effort. The other four are for nurturing wisdom: wholesome concentration, wholesome mindfulness, wholesome thinking and wholesome understanding.

To many, Buddhist spirituality offers a way of life that is an antidote to modern living. As a counterpoint to haste and hurry, Buddhism prescribes quietness and tranquillity, contemplation and gentleness.

A Hindu approach

Hinduism is generally agreed to be the world's oldest religion. It differs from other major religions in that it does not have a single founder, no central creed or doctrine, and no central religious authority. The term 'Hinduism' referred to the religious traditions of Indian people, and later writers used the term to refer to the religion of the Hindu people.

It is not easy to talk about a Hindu belief structure, as there is no one world view shared by Hindus; instead there are multiple Hindu world views. There are, however, some common beliefs and practices shared by many Hindus.

- It is generally believed that all beings are reincarnated into the world over and over again. Life is therefore not finite and does not come to an end with the death of an individual. Instead, the soul lives on and is reborn into the world in a new body. This cycle of birth, death and rebirth is called *samsara*.
- One's actions in this life – *karma* – determine the course of events in future lives. The spiritual goal is not merely to engage in good deeds and secure happiness in future incarnations, but to obtain release from the cycle of *samsara* altogether. This release, *moksha*, can be achieved through striving for inner discipline, cultivating detachment from the affairs of this world and seeking spiritual enlightenment.
- Ideas about spiritual enlightenment and inner discipline are linked with the concepts of *Brahman* and *Atman*. *Brahman* refers to the essence of the universe, the unity that is believed to underlie all apparent diversity. *Atman*, on the other hand, is the essence of the individual self, which is fragmentary, caught in the unceasing cycle of *samsara*. In some Hindu traditions, *Brahman* and *Atman* are intrinsically one; their apparent duality is illusory. As long as the *Atman* fails to realize the oneness, it is caught up in the *samsaric* cycle. Once the unity is realized, all duality disappears – such as between joy and sorrow; human and divine. This is the self-realization that may secure ultimate release from *samsara*.
- Some traditions offer an ascetic way to enlightenment – *Sadhus* – who have renounced everyday social life and have chosen a way of austerity, celibacy and self-denial.
- Others will seek enlightenment at the feet of a *guru* – a spiritual teacher who has already achieved enlightenment and can guide others along the same path.
- *Puja* – the central ritual of devotional worship – is a sensual and emotional way of relating to the deity. The image of the deity is bathed, adorned, clothed and fed in an elaborate ritual, representing the worshipper's welcoming of an honoured guest, and also the moment of communion between the worshipped and the worshipper.
- In Hinduism, the sacred is everywhere. It is contained in temples and sacred images, and also it appears in nature, trees, mountains, stones and rivers. For some, animals are sacred too – the cow is revered as a source of prosperity and well-being.

With every breath, think about god! An introduction to Sikh spirituality – Bhai Harjinder Singh

This introduction is neither about the Sikhs and their 5Ks, nor is it about our dietary requirements, dress code or anything like that. What I am trying to

explain to you is the essence of the Sikh spiritual way of life: our relation with God, our basking in God's Love, our grateful acceptance of all that comes from God, and our longing to merge with God, just like the river merges with the ocean.

This is what our Guru, our Teacher the Guru Granth (The Teacher Book) is teaching us. It is also what most people of Sikh background are ignorant or even afraid of.

Sikhí is not, or should not be, a religion; the Guru Granth does not teach religion. The Guru Granth teaches us to find unity with the True Congregation (Sádih Sangat) and with God.

The Guru Granth teaches us that Sikhs (learners) can be found in all religions, among people who do not just do the rituals or just follow the law, but who are truly serving the One All-Powerful and All-Pervading.

The Guru Granth teaches us that God and her/his Creation are One, there is no duality. The Guru Granth teaches that high Caste is to be near to God, and low Caste is to be away from God. The Guru Granth teaches that heaven is to be near to God, and hell is to be away from God.

The Guru Granth teaches us that all Sikhs (learners) should serve God's creation. The Guru Granth teaches that we should play the game of Love by carrying our head on our hand (give all, be totally committed). The Guru Granth teaches that we should be the Khalsa, the people who ultimately recognize only one authority: God!

All physical creation was caused by One Word of God, and all Souls come from the All Soul (Atma-Soul and Paramatma-All Soul). The Atma travels through the cycle of birth and death, starting with primitive life forms, going on to more evolved existences, and finally ending up in humans, where one has the chance to meet with God.

And by thinking about God with every breath, by seeing God in all and everything, and by acting on that insight, by becoming the servant of all and everything, one reaches the state where, by God's grace, the Atma can merge with the Paramatma.

Islam – Asgar Halim Rajput

The Arabic word Islam literally means 'surrender' or 'submission'. Islam, as a faith, means total and sincere surrender to God so that one can live in peace and tranquillity. Peace is achieved through active obedience to the commandments of God.

The name Islam is universal in meaning. Islam is not named after an individual or a tribe. Islam is not a name chosen by human beings; it was divinely communicated from God. Islam is a complete way of life, implying a total submission to God. One who surrenders his or her will to God, voluntarily, is called a Muslim.

Allah is an Arabic word, meaning 'The One and Only True God', the proper name of The One who created the heavens and the earth.

The Qur'an is the final and complete record of the exact words of God,

brought down by the angel Gabriel and firmly implanted in the heart of His final Prophet and Messenger, Muhammad. God has preserved the Qur'an with its teachings for all of humanity.

There are five obligatory acts of worship that every Muslim must dutifully carry out. The edifice of Islam rests upon these five pillars. The five obligations of Muslims are as follows:

- 1 The declaration of faith, to 'Testify that there is no deity except God and that Muhammad is His Messenger';
- 2 To pray five times a day;
- 3 To pay the yearly alms;
- 4 To fast during the month of Ramadan;
- 5 To make the pilgrimage to Makkah.

The giving of alms and feeding the poor is a fundamental principle in Islam. Sharing and caring are commendable and honourable actions, and are strongly emphasized.

God says in the Qur'an:

O mankind! We have created you from a male and female, and made you into nations and tribes that you may know one another.

The prophet Muhammed said:

None of you have believed until you love for your brother what you love for yourself.

Activity

Follow up these initial definitions by looking at the sections on each religion on the All Faiths and None web site (www.afan.uk.net).

5 Alternative spiritualities

A New Age or holistic spiritualities

The term 'New Age' was popularized by the American media in the 1980s. There is some discussion today that the term 'holistic milieu' is a more appropriate label for the varied spiritualities now embraced. Because the terms cover such a variety of belief and practice, it is impossible to give any precise definitions. There is no agreed overarching creed, structure or organizing body – rather a diversity of practice that encompasses a host of experiences and spiritual traditions.

There are a number of characteristics and underlying assumptions that are common to some of the alternative spiritualities, but certainly not to all of them. These include:

- A sense of universal connectedness – some sort of cosmic goal;
- A sense of individual purpose in life;
- The value of interpersonal relationships;
- Syncretism – a common core in world religions;
- Interest in Eastern practices – meditation, yoga, t'ai chi, reiki;
- A sense of mysticism – there is something beyond the individual;
- An awareness of levels of consciousness and the use of asceticism to raise these;
- A belief that consciousness persists after death – for some, belief in reincarnation;
- Holism;
- Emphasis on individual choice in spiritual matters.

Central to the New Age approach is for the 'spiritual searcher' to try whatever 'works' in this personal search for tools to improve one's spiritual well-being.

Resources

There are many sources of information and comment upon alternative or New Age spiritualities.

Apparently there are six million New Age web sites on the Internet – so you have plenty to choose from. To start with, try for example www.wikipedia.org or www.new-age-spirituality.com.

The Open University produces a *Journal of Alternative Spiritualities and New Age Studies*. For information and articles see: www.open.ac.uk/Arts/jasanas.

A number of books also inform:

- *Sacred Quest*, by Ross Clifford and Philip Johnson, gives an account of the major New Age practices;
- *The Spiritual Revolution*, by Paul Heelas and Linda Woodhead *et al.*, gives a full account of the Kendal Project, a study examining the place of religion and forms of alternative spirituality in Kendal;
- John Drane has written a number of books from a Christian perspective, looking at contemporary spiritualities:
 - *The McDonaldization of the Church*;
 - *Jesus and the Gods of the New Age*; and
 - *Do Christians Know How to be Spiritual? The rise of new spirituality and the mission of the Church*.

B Religious movements and cults

There is a whole range of religious movements and cults that may influence the contemporary student. Many have been around for a long time and

are reasonably well regarded. Others are much more controversial in their approach and can cause distress or damage to vulnerable students. The practice of 'befriending' or drawing students in to a particular group needs to be monitored carefully.

There are two important and authoritative resources for information and advice on new religious movements (NRMs):

- In America, the University of Virginia has a site describing these movements, at www.lib.virginia.edu;
- In the UK, the charity INFORM (Information Network Focus on Religious Movements) has been set up to answer questions and concerns about religious movements. The charity is linked to the Dept of Sociology at the London School of Economics and can be reached via the LSE web site, www.lse.ac.uk, or directly at: www.inform.ac/infmain.html.

C Paganism or neo-paganism

In particular parts of the country, it seems that paganism (or neo-paganism) has considerable attraction for students. Although paganism covers a wide spectrum of ideas, certain elements give it its main thrust:

- Veneration of nature. The recognition of the divine in nature holds an important (perhaps even pre-eminent) place in paganism. The seasonal cycle of the natural year is seen as a model of spiritual growth and renewal, and is marked by religious festivals at different times of the year.
- Concepts of the divine. The many deities of paganism are a recognition of the diversity of nature. They may be masculine or feminine or without gender. Women play a strong part in paganism and Goddess-worship also features strongly.

More information can be gathered about paganism from the following web sites: www.bbc.co.uk/religion/religions/paganism and www.paganfed.org.

6 Making space for faith: values, beliefs and faiths in the learning and skills sector

This review of opportunities for spiritual and moral development in the FE sector was published in July 2007. The findings indicate that both staff and students want colleges and workplaces, through their ethos and values, to encourage respect and tolerance of differences and to provide opportunities for dialogue. The key findings were:

- Over half the learners who responded (57%) indicated that beliefs and values were important in their own lives;
- 79% of students, regardless of their own personal beliefs, thought that colleges should provide for people's faith and beliefs;
- Provision for values, beliefs and faiths exists in 80% of the colleges surveyed;
- 92% of staff felt that provision for values, beliefs and faiths should be made in colleges and workplaces;
- 80% of staff said that colleges and workplace learning providers who work with faith groups and who cater for diverse groups of students play a critical role in community cohesion.

The full report can be obtained from the National Society for Faiths and Beliefs in FE or downloaded from their web site: www.fbfe.org.

Appendix 1

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 about:

- 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, etc.
- Secretarial and admin support
- External communication, e.g. access to telephone, post (in and out).

Procedures and policies

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

Staff development

- Explanation of opportunities and procedures for accessing induction and staff development.

Introduction to the rest of the college community

- Meet the support and administration staff
- Attend enrolment, enrichment fairs, staff briefings
- Find staff rooms, refectory, student meeting places
- Tour of college
- Arrange invitations to speak to tutor groups.

Appendix 2

Belbin's team roles

1 Coordinator

Traits: stable, dominant, extrovert

Coordinators preside over a team and coordinate its efforts to meet external goals and targets. They are distinguished by their preoccupation with objectives. You would expect them to be at least normally intelligent, not brilliant or necessarily outstanding creative thinkers, but they are much more remarkable for what could be called 'character'. They have a high degree of self-discipline. They often have what is called 'charisma', but it is perhaps easier to think of it as authority. They are dominant, but in a relaxed and unassertive way; they are not domineering. They have an instinct to trust people unless there is very strong evidence that they are untrustworthy. They are singularly free from jealousy.

2 Shaper

Traits: anxious, dominant, extrovert

Some observers of teams in action have suggested that a team needs a 'social leader' who is the permanent head of the group, and a separate 'task leader' who is in charge of a specific and defined project (much in the way that a nation needs both a Head of State, who is permanent and a Head of Government, with a specific job to do). If so, the Shaper is the task leader and the Coordinator is the social leader. The Shaper is the most likely to be the leader of the team in those cases where there is no Coordinator or where the Coordinator is not, in fact, the leader.

Shapers are full of nervous energy – they are outgoing and emotional, impulsive and impatient, sometimes edgy and easily frustrated. They are quick to challenge, and quick to respond to a challenge (which they enjoy and welcome). Shapers often have rows, but they are quickly over and Shapers do not harbour grudges. Of all the team, they are the most prone to paranoia – quick to sense a slight, and first to feel that there is a conspiracy afoot and they are the object or the victim of it.

The principal function of the Shaper is to give shape to the application of the team's efforts, often supplying more of their own personal input than the Coordinator does. They are always looking for a pattern to discussions, and trying to unite ideas, objectives and practical considerations into a single feasible project, which they seek to push forward urgently to decision and action.

The Shaper exudes self-confidence, which often belies strong self-doubts. Only results can reassure them. Their drive, which has a compulsive quality, is always directed at their objectives. These are usually the team's objectives too, but then the Shaper much more than the Coordinator sees the team as an extension of their ego. They want action and they want it now.

They are personally competitive, intolerant of woolliness, vagueness and muddled thinking, and people outside the team are likely to describe them as arrogant and abrasive. Even people within the team may be in danger of being steamrolled by them on occasions and they can make the team uncomfortable – but they do make things happen.

3 Plant

Traits: dominant, very high IQ, introvert

The Plant is the team's source of original ideas, suggestions and proposals – the ideas person. Of course others have ideas too, but what distinguishes the Plant's ideas is their originality and the radical-minded approach they bring to problems and obstacles.

The Plant is the most imaginative as well as the most intelligent member of the team, and the most likely to start searching for a completely new approach to a problem if the team starts getting bogged down, or to bring new insight to a line of action already agreed. Plants are much more concerned with major issues and fundamentals than with details, and indeed they are liable to miss details and make careless mistakes. They are trustful and uninhibited in a way that is fairly uncharacteristic of an introvert. They can also be prickly and cause offence to other members of the team, particularly when criticizing their ideas. Their criticisms are usually designed to clear the ground for their ideas and are usually followed by their counter-proposals.

The danger with a Plant is that they will devote too much of their creative energy to ideas that may catch their fancy but that do not fall in with the team's needs or contribute to its objectives. They may be bad at accepting criticism of their own ideas and quick to take offence and sulk if their ideas are dissected or rejected; indeed they may switch off and refuse to make any further contribution. It can take quite a lot of careful handling and judicious flattery (usually by the Coordinator) to get the best out of them. But, for all their faults, it is the Plant who provides the vital spark.

4 Monitor Evaluator

Traits: high IQ, stable, introvert

In a balanced team it is only the Plant, the Monitor Evaluator and the Specialist who need a high IQ, but, by contrast with the Plant, the Monitor Evaluator is a bit of a cold fish. In temperament they are likely to be serious and not very exciting. Their contribution lies in measured and dispassionate analysis rather than in creative ideas, and while they are unlikely to come up with an original proposal, they are the most likely to stop the team from committing itself to a misguided project.

Although Monitor Evaluators are by nature critics rather than creators, they do not usually criticize just for the sake of it, but only if they can see a flaw in the plan or the argument. Curiously enough, they are the least highly motivated of the team; enthusiasm and euphoria simply are not part of

their make-up. This, however, has the compensating advantage that ego-involvement does not cloud or distort their judgement. Monitor Evaluators are slow to make up their mind, and like to be given time to mull things over, but theirs is the most objective mind in the team.

One of their most valuable skills is in assimilating, interpreting and evaluating large volumes of complex written material, analysing problems and assessing the judgements and contributions of the others. Sometimes they can do this tactlessly and disparagingly, which does not ease their popularity, and they can lower the team's morale by being too much of a damper at the wrong time. Although they are unambitious and have a low drive, they can be competitive, especially with those whose skills overlap with their own, which means in most cases with the Coordinator or the Plant.

It is important for the Monitor Evaluator to be fair-minded and open to change; there is a danger that they will turn depressingly negative and allow their critical powers to outweigh their receptiveness to new ideas. Although they are solid and dependable, they lack jollity, warmth, imagination and spontaneity. Nevertheless, they have one quality that makes them indispensable to the team; their judgement is hardly ever wrong.

5 Implementer

Traits: stable, controlled

The Implementer is the practical organizer – the one who turns decisions and strategies into defined and manageable tasks that people can actually get on with. Implementers are concerned with what is feasible, and their chief contribution is to convert the team's plans into a feasible form. They sort out objectives and pursue them logically.

Like Coordinators, Implementers also have strength of character and a disciplined approach. They are notable for their sincerity, their integrity and their trust of their colleagues, and they are not easily deflated or discouraged; it is only a sudden change of plan that is likely to upset them, because they are liable to flounder in unstable, quickly changing situations.

Because they need stable structures, they are always trying to build them. Give them a decision and they will produce a schedule; give them a group of people and an objective and they will produce an organization chart. They work efficiently, systematically and methodically, but sometimes a little inflexibly and they are unresponsive to speculative airy-fairy ideas that do not have a visible immediate bearing on the task in hand. At the same time they are usually perfectly willing to trim and adapt their schedules and proposals to fit into agreed plans and established systems.

The Implementer can be over-competitive for team status, which can be damaging if it expresses itself in the form of negative, unconstructive criticism of suggestions put forward by other members of the team. Normally, however, they are close to the team's point of balance. If anyone does not know what has been decided or what they are supposed to be doing, they will go to the Implementer first to find out.

6 Resource Investigator

Traits: stable, dominant, extrovert

The Resource Investigator is probably the most immediately likeable member of the team – relaxed, sociable and gregarious, with an interest that is easily aroused. Their responses tend to be positive and enthusiastic, though they are prone to put things down as quickly as they take them up.

The Resource Investigator is the member of the team who goes outside the group and brings information, ideas and developments back to it. They make friends easily and have masses of outside contacts. They are rarely in their office, and when they are, they are probably on the telephone. Their ability to stimulate ideas and so encourage innovation would lead most people to mistake them for an ideas person, but they do not have the radical originality that distinguishes a Plant. For all that, they are quick to see the relevance of new ideas.

Without the stimulus of others, for example in a solitary job, Resource Investigators can easily become bored, demoralized and ineffective. Within the team, however, they are good improvisers and active under pressure, but they can over-relax when the pressure eases. They can fail to follow up tasks they have undertaken in one of their frequent bursts of short-lived enthusiasm. Their range and variety of outside interests can lead them, like the Plant, to spend too much time on irrelevances that interest them; nevertheless theirs is the most important team role to preserve the team from stagnation, fossilization or losing touch with reality.

7 Team Worker

Traits: stable, extrovert, low in dominance

The Team Worker is the most sensitive of the team – the most aware of individuals' needs and worries, and the one who perceives most clearly the emotional undercurrents within the group. Team Workers also know most about the private lives and family affairs of the rest of the team. They are the most active internal communicator; likeable, popular, unassertive, the cement of the team. They are loyal to the team as a unit (though this does not mean they cannot take sides when there is a split) and support all the other team members. If someone produces an idea, their instinct is to build on it, rather than demolish it to produce a rival idea.

They are good and willing listeners and communicate freely and well within the team, and also help and encourage others to do the same. Promoters of unity and harmony, they counterbalance the friction and discord that can be caused by the Shaper and the Plant, and occasionally by the Monitor Evaluator. They particularly dislike personal confrontation and tend to try to avoid it themselves and cool it down in others.

When the team is under pressure or in difficulties, the Team Worker's sympathy, understanding, loyalty and support are especially valued. Their uncompetitiveness and dislike of friction may make them seem a bit soft and

indecisive, but also makes them a permanent force operating against division and disruption in the team. They are exemplary team members and, although the value of their individual contribution may not be as immediately visible as that of most of the other team members, it is very noticeable indeed when they are absent, especially in times of stress and pressure.

8 Completer Finisher

Traits: anxious, introvert

The Finisher worries about what might go wrong and is never at ease until they have personally checked over every detail and made sure that everything has been done and nothing has been overlooked. It is not that they are overtly or irritatingly fussy; their obsession is an expression of anxiety.

Finishers are not assertive members of the team, but maintain a permanent sense of urgency, which they communicate to others to galvanize them into activity. They have self-control and strength of character and are impatient of, and intolerant towards, the more casual and slap-happy members of the team.

If the Finisher has one major preoccupation, it is order. Finishers are compulsive meeters of deadlines and fulfillers of schedules. If they are not careful their worry can lower morale and have a depressing effect on the rest of the team, and they can too easily lose sight of the overall objective by getting bogged down in small details. Nevertheless, their relentless follow-through is an important asset.

9 Specialist

Traits: very high IQ, introvert, passive, single-minded

Specialists are dedicated individuals who pride themselves on acquiring technical skills and specialized knowledge. Their priorities centre on maintaining professional standards and on furthering and defending their own field. While they show great pride in their own subject, they usually lack interest in the subjects of others. Eventually the Specialist becomes the expert by sheer commitment along a narrow front. There are few people who have either the single-mindedness, or the aptitude, to become a first-class Specialist.

Specialists have an indispensable part to play in some teams, for they provide the rare skill upon which a particular service or product is to be based. As managers, they command support because they know more about their subject than anyone else, and can usually be called upon to make decisions based on their in-depth experience.

Appendix 3

Resources

The following sections are based on the text of useful leaflets produced by Solihull Sixth Form College.

1 Guidelines and information for visiting speakers

Thank you for agreeing to speak to one of our student societies. We are looking forward to your visit and to hearing what you have to say. When you arrive, please ask for a member of the chaplaincy team at reception and they will escort you to the room where the group is meeting.

One thing that must be clearly understood is that Solihull Sixth Form College is a school and many of the students are still technically minors in the eyes of the law. Therefore, everything our students hear, say or do is the responsibility of the college. We would ask you to please take care that what you say is in the interest of community cohesion, peace and unity. Your care and attention to detail is appreciated.

Also please be aware that for logistical reasons the societies are restricted to one visitor per month, Therefore, I hope you regard it as a privilege to be chosen to speak.

All visitors must:

- 1 Be in agreement with the college ethos as outlined in the mission statement and equal opportunities policy.
- 2 In compliance with the disability equality duty, advise us of any disability or support need that might affect their time in college, and for which we could make reasonable adjustments.
- 3 Arrive at the time and on the date agreed. If you have to reschedule, you must give a week's notice of the revised date and time.
- 4 Not be accompanied by anyone without prior permission.
- 5 Make any visual aids available for inspection.
- 6 Abide by the college ban on all drugs including alcohol.
- 7 Be accompanied at all times by a member of college staff. We will do our best to be culturally sensitive with regard to matters of gender and faith.
- 8 Advise in advance if any part of your presentation is in a language other than English. In the interest of equal opportunities we would not be opposed to this but may ask you to provide a translation.
- 9 Be prepared to retract, rephrase or clarify anything said that the accompanying staff member has concerns about.
- 10 Finish your talk in time for the students to restore the meeting room ready for the next lesson. Therefore, please check in advance what time the session ends and plan to finish at least five minutes early.

NB Some of your audience may need to leave for a lesson which is a 3- or 4-minute walk away. Students are penalized for being late for lessons and no compensation is given for overrunning of extra-curricular activities.

Thank you for your assistance. Please feel free to email or call if you have any queries.

*Neil Attewell, College Chaplaincy Team
chaplaincy@solihullsfsc.ac.uk*

2 Guidelines for group leaders

You have chosen an important job that, if done well, will benefit you (something to add to your personal statement perhaps?), every group member, the college and, who knows, the world.

So a few minutes spent considering these four areas might help you to get the most out for what you put in.

- **You** – Leadership is character-building. Your group will look to you as leader to be an example, so be fair, straight and honest. Be ‘first among equals’. Treat all your members with respect, and honour the trust they have placed in you. You are the figurehead. Outsiders will view the group through you. Things will not always go as planned and you will of course have some pointing of the finger of blame your way. Stay calm. Nobody’s perfect but it’s never only one person’s fault. If you’ve made a mistake, admit it, and tell everyone what you are going to do to make it right.
- **The group** – The best group is open and welcoming and a source of strength and encouragement to its members. Always encourage fair and equal participation from all members. Don’t let any one person dominate. Quietly encourage some to contribute more, and gently discourage others from contributing too much.
- **The college** – In your interactions with the college staff and management, be polite and diplomatic. Remember, staff are human too, and the cooperation of staff is vital to the very existence of all societies.
- **The world outside** – Ask how your group interacts with the wider world. Where do you influence the world and where does the world influence the group for better or worse? What activities could you do to raise money and awareness for charities?

Well done. And remember, the chaplaincy team is always there to support you.

4 Being a member of a student society

Student societies are a valued part of college life and seek to encourage students in all aspects of life – with the added bonus of making them better students.

To ensure that this is always the case, the following should be adhered to by every member:

- 1** Honour your fellow members – always make every effort to keep the peace and the unity that brought you together in the first place. No two group members will agree on everything, so agree to disagree and concentrate on what you have in common.
- 2** Respect those outside your group – consider how your group affects others and is regarded by others in college and beyond. Remember, every non-member is a potential member.
- 3** Consider how you fit into college – first and foremost, Solihull Sixth Form College is a place of formal learning. We are here to get an education and to play our part in society. Your group's activities should always be in harmony with this and should never be an obstacle to anyone's education.
- 4** Use your resources wisely – you are a talented bunch, gifted with a wide range of skills. If you pool your resources you can make your group, and the world, a better place.
- 5** Give generously – ask not what your group can do for you but what you can do for your group.

Appendix 4

An approach to benchmarking chaplaincy

The following table – which was designed by Colin McArthur, FE Adviser for the Diocese of Bristol, and chaplains in the Diocese – is included as a model for benchmarking chaplaincy in a college. It will provide a useful guide for members of chaplaincy teams involved in self-evaluation, and for college managers who are looking for examples of good practice in chaplaincy.

AREA: LEADERSHIP AND MANAGEMENT

Outstanding

At all levels of leadership and governance, the work of the chaplaincy team is viewed as essential in fulfilling the college's mission.

This importance is reflected strongly in the resources allocated to the work of the chaplaincy team.

College leadership secures the long-term sustainability and further development of chaplaincy.

The chaplaincy development plan is embedded in the college improvement plan and is developed in collaboration with local ecumenical and other faith groups.

There is a professional development plan for the chaplaincy team as well as for individual team members.

The development of chaplaincy work is informed by highly effective evaluation.

Chaplaincy representation is built into all levels of college planning, where appropriate.

Students are confident that their values, beliefs and faiths will be respected. The college ethos is caring, tolerant and open to the exploration and celebration of issues of spirituality, values, belief and faith.

The services of the chaplaincy team are highly valued by significant numbers of students and members of staff, as well as among the community the college serves.

Regardless of location on a multi-sited campus, students enjoy equality of access to the benefits of chaplaincy services.

Members of local faith communities feel confident to enrol in courses at the college.

Good

At the highest levels of college leadership and governance there is strong support for the work of the chaplaincy team.

The ecumenical/multi-faith chaplaincy team works under effective leadership of a designated team leader.

Leadership and management of the chaplaincy team draws upon the engagement of ecumenical or multi-faith communities both within and beyond the college.

Among members of staff there is clarity of understanding of the roles of the chaplaincy team relative to other groups operating in related areas.

The chaplaincy team leader is part of the college leadership and management structure and contributes to college planning and development at all levels as appropriate.

Members of the chaplaincy team benefit from annual review and an entitlement to continuing professional development.

The chaplaincy plan is developed mindful of wider contexts.

The chaplaincy team is engaged routinely in discussion, planning and delivery of spiritual and moral development/ Every Child Matters curricula and in providing INSET for others regarding such matters.

There are high levels of student engagement in activities and events organized by the chaplaincy team.

On multi-sited campuses, students enjoy ready access to chaplaincy provision that meets the needs of faith communities in the college.

Students are clear about the roles of the chaplaincy team.

Students are aware of the unique contributions made by the chaplaincy team to student well-being and attainment.

Significant numbers of students participate in aspects of college life to which the chaplaincy team contributes.

AREA: FAITH, BELIEF AND VALUES WITHIN THE COLLEGE

Outstanding

Significant numbers of students of all faiths and none attribute the enhancement of their enjoyment, achievement and personal well-being to the work of the chaplaincy team.

The chaplaincy team makes a vital contribution to planning, policy-creation and action determining the values of the college, and to realization of its working ethos.

Students benefit from high-quality spiritual and moral development curricula, enrichment and tutorial programmes that provide high levels of challenge and support in addressing issues of values, beliefs and faiths.

The chaplaincy team contributes extensively to the design, delivery and review of such programmes, and to the INSET programmes that underpin delivery.

Good

Students value the contribution that the chaplaincy team makes to broadening awareness and understanding of issues of values, beliefs and faiths.

Students benefit from a wide-ranging programme of events celebrating various faith traditions.

Through its policies and procedures, including the work of the chaplaincy team, the college ensures that people of all faiths are treated equally.

As a consequence of the work of the chaplaincy team, students feel more confident to explore personal issues associated with values, beliefs and faiths.

Satisfactory

There is evidence of overt support for the work of the chaplaincy team from those involved in college leadership. Chaplaincy is formally located within college leadership and management structures.

There is clarity of scope, intended outcomes, desired activity, roles and responsibilities of the chaplaincy.

Job and role descriptions of chaplaincy workers are clear and reviewed regularly.

Activity of the chaplaincy team is carefully planned over the short and medium terms.

Those engaged in providing chaplaincy function effectively as a team.

The work of the chaplaincy is appropriately advertised around the college.

The activity of the chaplaincy team is recorded, monitored and evaluated as a matter of routine. Accountability routes are clear and operate effectively.

Resources committed by the college are adequate to enable the chaplaincy team to function effectively.

The chaplaincy contributes to the development and delivery of spiritual and moral development and the Every Child Matters agenda.

Limited provision for chaplaincy services exists on all sites of multi-sited campuses.

Inadequate

There is little awareness among middle and senior college leaders of the work of the chaplaincy team.

Chaplaincy work sits outside any formal management structures.

There is a lack of clarity regarding purposes, responsibilities and accountability.

Inadequate resources are committed to ensure that the chaplaincy team functions effectively and sustainably.

Students have little awareness of the chaplaincy or how to access it.

Where multi-site working operates, chaplaincy policy and practice is inconsistent – leading to inadequate and inequitable access for students and staff.

Satisfactory

Students are aware of the chaplaincy and are able to describe in outline the nature of its work.

Outside the curriculum and tutorial provision there is some evidence that the chaplaincy team encourages learners and the institution to think about issues of values, belief and faith. e.g religious festivals, fundraising events, etc.

Chaplaincy addresses in a limited way the needs of a majority of faith communities represented in the college.

Inadequate

Students have little awareness of the existence or purposes of the chaplaincy team.

There is little evidence of the activity of the chaplaincy team resulting in learners or the institution being encouraged to think about issues of values, belief and faith outside formal provision made through the curriculum or tutorial programme.

AREA: TEACHING AND LEARNING**Outstanding**

The chaplaincy team contributes significantly to the development and delivery of teaching regarding spiritual and moral development, and values, beliefs and faiths within the formal curriculum, the tutorial and enrichment programmes.

The chaplaincy team contributes significantly to design and delivery of continuing professional development programmes to support delivery of such teaching throughout the college.

Students make outstanding progress in learning that derives from the work of the chaplaincy team.

There is strong evidence that teaching and learning associated with the work of the chaplaincy contributes to the raising of standards, delivery of college values and the enhancement of student well-being.

Good

The chaplaincy team provides a valuable resource to teaching and learning, particularly regarding spiritual and moral development – within the formal curriculum, through tutorial and extension programmes.

Curricular and tutorial programmes regarding issues of values, beliefs and faiths are of good quality; students explore issues from a variety of faith perspectives.

Teaching undertaken or supported by members of the chaplaincy is of good quality.

Students are motivated and engaged by these activities and make good progress in their learning.

Students show evidence of application of learning derived from the teaching of the chaplaincy team in and around college.

AREA: PASTORAL CARE AND SPIRITUAL SUPPORT**Outstanding**

Pastoral and spiritual care is tailored to individual needs. Provision is of excellent quality in a wide range of situations, including one-to-one support.

Access to such support is expressed and realized as a matter of entitlement.

The support provided is valued throughout the college community.

Students are clear about the means by which such support is accessed.

Provision of care offered by the chaplaincy is of outstanding quality throughout the college.

Large numbers of students and staff benefit from the provision that is made.

Good

Good pastoral and spiritual care is provided in a range of situations.

The provision is valued and accessed by significant numbers of students and other members of the college.

Students and other members of the college community believe support provided by the chaplaincy contributes to a sense of enhanced personal and collective well-being and motivation.

There is evidence that such pastoral support from the chaplaincy results in raised levels of recruitment, retention and attainment among staff and students.

A good standard of pastoral care is provided by the chaplaincy on all sites of multi-sited campuses.

Equality of access to such provision is viewed as an issue of equality and diversity.

AREA: COMMUNITY COHESION AND PARTNERSHIPS**Outstanding**

There are several innovative examples of partnerships between the chaplaincy, faith communities and voluntary groups, which promote and secure high standards of social cohesion within the college and beyond.

Good

There is some evidence of the role of chaplaincy in securing widening participation from within faith or community groups.

AREA: BUILDING A MULTI-FAITH TEAM**Outstanding**

A multi-faith chaplaincy team operates.

The chaplaincy team has a clear vision of its mission and operates within a clear system of coordination.

Links between the chaplaincy and faith groups within college and the wider community are strong.

There are clear plans to secure succession planning, team building and sustainability of the multi-faith chaplaincy.

Students are able to access the services of the chaplaincy at all sites on multi-sited campuses.

Good

The chaplaincy is involved with a number of local faith communities.

A forum for reviewing chaplaincy with representatives from the college, local faith communities and learners meets regularly – outcomes inform action and policy-making.

There is a programme of staff development that addresses the needs both of individual chaplains and of the team – which supports development of multi-faith chaplaincy.

There is a development plan that supports the development of multi-faith chaplaincy in college.

Satisfactory

Students benefit from contributions made by members of the chaplaincy team to the delivery of the curriculum – either by acting in support of teachers or by teaching in their own right.

Teaching undertaken by members of the chaplaincy team is of a satisfactory standard.

In lessons led or supported by members of the chaplaincy team, students make satisfactory progress in their learning.

Inadequate

Little or no teaching is offered by the chaplaincy team. Where teaching is offered there is little take-up, or the teaching is not relevant to the curriculum.

Such teaching fails to match the needs of learners – in terms of content and/or teaching and learning strategy.

In such sessions, levels of learner engagement are low.

Overall in these sessions students make poor progress in their learning.

Satisfactory

Students and other members of the college community understand the nature of pastoral and spiritual support available through the chaplaincy team and how to access it.

A number of students avail themselves of this provision.

A satisfactory level of provision is made across each site of multi-sited campuses – steps are taken to address issues pertaining to equality of access.

Inadequate

There is little or no evidence of pastoral or spiritual care being exercised within the college by the chaplaincy team.

Such care as the team may offer is poorly taken up by students.

Students are unaware of the chaplaincy team's role in providing pastoral or spiritual care.

As a consequence of lack of pastoral or spiritual care displayed by the chaplaincy, students are reluctant to engage in discussion or activity that might seek to raise issues of values, beliefs and faiths.

On multi-sited campuses, while provision on one site may be of a satisfactory standard, this standard is not attained on all sites.

Satisfactory

Students attribute the satisfactory nature of social cohesion within the college and in the wider community in part to the work of the chaplaincy team.

Chaplaincy is seen as a bridge into the local community.

Purposeful links exist between the chaplaincy and local faith groups. These links contribute to developing a satisfactory standard of social cohesion in college and the wider community.

Inadequate

There is little evidence of the chaplaincy engaging with or having an impact on issues of social cohesion within the college or in the wider community.

Satisfactory

There is an emerging relationship between the college and local faith communities through the chaplaincy.

There is clear understanding of where the chaplaincy fits within the management structure.

There is a team that delivers chaplaincy support.

The team draws on ecumenical resources.

There is a commitment to develop multi-faith work within the team.

There are sufficiently strong links with local faith communities to enable the chaplaincy to gain support from these when necessary or by which students may be referred on as appropriate.

Inadequate

There is little or no evidence of attempts to build relationships with faith communities represented locally.

Chaplaincy is operated from a single non-ecumenical or multi-faith base – revolving around a single person.

There are no plans to develop and sustain a team approach that will engage other denominations and faiths.

AREA: RELIGIOUS CUSTOMS

Outstanding

Quiet room(s) appropriately resourced to meet the needs of different faiths, offering a place for quiet contemplation and/or prayer.

Such provision equitably and adequately meets the needs of students and staff on multi-sited campuses.

The role of the college in promoting the needs of various faith communities is acknowledged in the wider community and has a positive effect on the college's recruitment and retention.

Good

A room is set aside for quiet contemplation and/or prayer, and is regularly used by learners.

There are clear guidelines on how the needs of various faith communities are accepted and met within college.

Thought has been given to ensure that people of all beliefs are accommodated in the quiet room(s).

AREA: STUDENT GROUPS

Outstanding

Supported by the chaplaincy, student groups are innovative in their practice and make a clear contribution to the values, beliefs and faiths dimension of the life of the college.

Such groups assist in recruitment and retention of learners.

They help students enjoy and achieve during their time in college.

Good

Student groups explore issues of values, belief and faith and are well resourced and supported by the chaplaincy.

Such groups enable learners to make a positive contribution to the life of the college and to the wider community.

AREA: SOCIAL COHESION

Outstanding

The chaplaincy is viewed by the college and by local faith communities as contributing to the creation and maintenance of social cohesion within the college and the wider community.

Students view the chaplaincy as an agency that plays a key role in promoting greater understanding and tolerance among groups of differing values, beliefs and faiths.

Through such work, the chaplaincy contributes to students' feelings of well-being, to their ability to aspire and achieve and to the value that they place on being part of the college community.

Good

The chaplaincy plan addresses the need to promote social cohesion both within the college and in the wider community.

Members of the chaplaincy team benefit from regular training to help them in the task of promoting social cohesion.

The chaplaincy celebrates the values, beliefs and faiths of its student and local community.

The chaplaincy contributes to teaching programmes on issues pertaining to the development of social cohesion in college and the wider community.

Students view the chaplaincy as a natural place to turn to in order to express concerns about issues relating to social cohesion.

The college takes seriously the challenges that might be presented by violent extremism. Clear policies and guidance on such matters is provided throughout all aspects of the college's work – including that of the chaplaincy team.

Satisfactory

A room is set aside for quiet contemplation and/or prayer. The needs of different faith traditions are recognized and there is evidence that these are addressed.

Inadequate

No accommodation has been set aside for quiet contemplation and/or prayer. Little thought has been given to the religious customs of students and staff.

Satisfactory

There is an appropriate level of response to requests for rooms, support and so on, from student groups that wish to discuss issues of values, belief and faith.

This may include groups from one particular faith tradition, an inter-faith group, or more broadly based group – for example Greenpeace or Amnesty International.

Inadequate

There is little encouragement for students to form groups to discuss issues of values, beliefs and faiths.

Where such provision is made, the interests of one particular faith tradition is allowed to dominate the interests of others.

Satisfactory

There is evidence that the activities of the chaplaincy are designed to promote the development of social cohesion in the college.

There are effective links between the chaplaincy and faith and community groups in the wider community, through which the chaplaincy plays a role in promoting social cohesion in the wider community.

Students feel at ease in college; that their values, beliefs and faiths are respected and valued; and that the chaplaincy plays a positive role in creating such a climate.

The chaplaincy has clear policies and procedures to address the threat of violent extremism.

Inadequate

Students and college authorities believe that the chaplaincy does little that contributes to the promotion and further development of social cohesion in college.

The chaplaincy contributes little to help students develop a sense of identity within the college.

Within college, groups of differing values, beliefs and faiths feel insufficiently understood and/or threatened – the chaplaincy is seen as unable or unwilling to address such issues.

The chaplaincy has no clear guidance regarding the need to address the threat of violent extremism.

Appendix 5

Members of the LSC/FBFE steering group

The LSC/FBFE steering group on Faith and Further Education was the management group for this project, and the support of the following is acknowledged:

Paul Head (Chair)	Principal of College of North East London
Victoria Barker	Quality Improvement Agency
Dr Mark Chater	Qualifications and Curriculum Authority
Gareth Denby	FE Adviser, Diocese of Portsmouth
Sue Dutton	Deputy Chief Executive, Association of Colleges
Stuart Gardner	Senior Policy Manager, Learning and Skills Council
Revd David Gent	National Development Officer, Church of England and Chaplain of Yeovil College
Peter Green	HMI
Bernadette Joslin	Manager, Post-16 Citizenship Project, Learning and Skills Network
Dr Ann Limb	Co-Chair, FBFE
Alan Murray	Churches' National Adviser for FE
Fr Joe Quigley	Adviser for RE 11–19, Catholic Education Service
Dr Nick Rousseau	Leader, Further Education Policy Team, Department for Innovation, Skills and Universities
Lynne Sedgmore	CEO, Centre for Excellence in Leadership
Harjinder Singh	Co-Chair, FBFE
Bhartiben Tailor	Regional Development Officer, FBFE
Dr John Wise	Chief Executive, FBFE
Revd Susan Walker	Chaplain to Scunthorpe Colleges