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Leading learning and skills

Multi-faith Chaplaincy

A Guide for Colleges on Developing Multi-faith Student Support

November 2007

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

The National Council of Faiths and Beliefs in Further Education (**fbfe**) is the new body established to replace the National Ecumenical Agency in Further Education (NEAFE) and the Faiths in FE Forum (FIFEF). **fbfe** has been created to take forward the work of its predecessor organisations in the context of the multi-racial, multi-cultural, globally orientated society in which the further education (FE) sector and its partners now work. Its creation reflects the changing needs of the sector and of society in relation to social integration and community cohesion as well as the critical role that colleges play in working with faith and belief groups.

🛈 For information

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Preface

This good practice guide has been developed on behalf of a working group established by the Learning and Skills Council (LSC) and the National Council of Faiths and Beliefs in Further Education (**fbfe**). The working group was chaired by Paul Head, Principal of College of North East London.

fbfe is the new body established to replace the National Ecumenical Agency in Further Education (NEAFE) and the Faiths in FE Forum (FIFEF). **fbfe** has been created to take forward the work of its predecessor organisations in the context of the multi-racial, multi-cultural, globally orientated society in which the further education (FE) sector and its partners now work. Its creation reflects the changing needs of the sector and of society in relation to social integration and community cohesion as well as the critical role that colleges play in working with faith and belief groups. **fbfe** operates as a national, independent, inter-faith charity and works with the learning and skills sector, faith and local communities and national and local faith- or belief-based groups. It is a cross-sectoral, UK-wide infrastructure body that provides a policy and research function for the sector and for faith communities. It also supports members in colleges, providers and communities with information, advice and resources. The **fbfe** website is at www.fbfe.org.uk

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

The LSC is responsible for planning and funding high-quality vocational education and training, with the exception of higher education (HE). Its vision is that by 2010, young people and adults in England will have knowledge and skills matching the best in the world and be part of a fiercely competitive workforce. The LSC website is at www.lsc.gov.uk

Foreword

Paul Head, Chair LSC/fbfe Working Group

Dr Ann Limb, Co-chair fbfe, the National Council of Faiths and Beliefs in FE

Harjinder Singh, Co-chair fbfe, the National Council of Faiths and Beliefs in FE

Dear colleagues

As practitioners in the FE sector with a range of experiences and with different roles in the fulfilment of our work, we nonetheless share a view of the issues facing today's students who seek to develop the necessary knowledge, skills and self-confidence for a successful career in today's and tomorrow's workforce, and the staff who support them.

Education is more than preparing people for employment and employability, as our colleague Dame Ruth Silver, Chair of the LSC/NEAFE Working Group reminded us in her Foreword to *Faiths and Further Education: A handbook* (LSC and NEAFE, 2005). Whatever our role in the sector, we have a duty to help our students and staff to develop a sense of well-being that is the foundation of the emotional resilience needed to deal positively with whatever challenges their careers and their lives present.

As for those of its predecessor organisations, referred to in the Preface, this joint LSC/**fbfe** initiative is about meeting student need, not proselytising or prescribing. It is a practical guide designed by practitioners to assist other practitioners, and gives models, ideas and examples that can help transfer knowledge from one college to another as well as help providers move from good to excellent practice.

Making Space for Faith, the recent joint report by NEAFE and the Faiths in Further Education Forum (NEAFE and FIFEF, 2007) of the national inquiry into opportunities for spiritual and moral development in FE, highlighted the important contribution colleges can make to community cohesion and citizenship. Issues of faith and belief play an important part in the debate about how we can create educational institutions based on respect, tolerance and an understanding of each other's views, which are the foundations of a democratic society.

Multi-faith chaplaincy has a key role to play in this and we hope this guide will enable more providers to find ways of taking this agenda forward in an appropriate and student-led way.

The guide has been prepared in order to support chaplaincies in working with all students, full-time or part-time, under 19 or over 19, as well as teaching and support staff in the FE sector. It looks to provide support regardless of faith or belief.

We are very grateful to the LSC for its support in this Initiative, and to the individuals and institutions that have provided examples of their approach to chaplaincy.

Abbreviations

A number of abbreviations are used throughout the guide. The most common are set out below for convenience.

AFO   Area FE Officers Network

AoC   Association of Colleges

BME   black and minority ethnic

CIC   Commission on Integration and Cohesion

CRB   Criminal Records Bureau

ECM   Every Child Matters

ESF   European Social Fund

fbfe   The National Council of Faiths and Beliefs in Further Education

FE   further education

FENW   Faith in England's North West

FIFEF   Faiths in Further Education Forum

HE   higher education

LSC   Learning and Skills Council

LSDA   Learning and Skills Development Agency (now LSN)

LSF   learning support fund

LSN   Learning and Skills Network (formerly LSDA)

NEAFE   National Ecumenical Agency for Further Education (now **fbfe**)

QCA   Qualifications and Curriculum Authority

SAR   self-assessment report

SMSC   spiritual, moral, social and cultural

RAWM   Regional Action West Midlands

RDA   regional development agency

RDO   regional development officer

1: Introduction

1

Since the publication of *Faiths and Further Education: A handbook* (LSC and NEAFE, 2005), significant steps have been made towards making multi-faith chaplaincy a reality in the majority of colleges.

2

This has been made possible because of increased interest in further education (FE) by faith communities but also as a result of a greater commitment towards chaplaincy in the FE sector as a whole. Increased collaboration has been facilitated, in part, by the work of the regional development officers of the National Council of Faiths and Beliefs in Further Education (**fbfe**) who, for the last two years, have been developing partnerships between colleges and local faith communities. Christian faith communities too have shown a greater commitment and interest in the sector, evidenced by the report by the Church of England (C of E) *Pushing Further: From strategy to action* (C of E, 2006). Involvement in issues of community cohesion and integration from a range of faith and belief communities has also ensured greater engagement with the FE sector.

3

Recent developments in the legal and policy framework, both within the FE sector and beyond, give a much stronger basis for the work of chaplaincy. The FE White Paper published by the, then, Department for Education and Skills (DfES) *Further Education: Raising skills, improving life chances* (DfES, 2006) referred explicitly to multi-faith chaplaincy arrangements and placed a clear focus on the learner voice and the personalisation of learning. This formed the basis of *Making Space for Faith* (NEAFE and FIFEF, 2007), the report of the national inquiry into opportunities for spiritual and moral development in FE.

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The guide has three main objectives:

- to reflect on recent experience of chaplaincy and to highlight best practice so that college managers and members of chaplaincy teams are able to develop their own practice
- to illustrate the different models of chaplaincy so that individual colleges may be better informed to decide which model best reflects their needs
- to assist colleges in developing their practice within existing legal and policy frameworks, particularly in the light of community cohesion, Every Child Matters and the spiritual, moral, social and cultural development of learners.

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Following the report of the Commission on Integration and Cohesion (CIC), *Our Shared Future* (CIC, 2007), the Government's commitment to community cohesion, and the role the FE sector plays in this, is unequivocal. It follows the Home Office report *Faith Groups in the Community: Working together* (Home Office, 2004) which referred to the role of education in multi-faith provision and in preventing violent extremism. This is a strand of thinking to be further developed in practice with the publication of the cohesion action plan of the Department for Innovation, Universities and Skills (DIUS), due in November 2007.

6

The Foster Review (Foster, 2005) referred specifically to the sector's excellent provision for equality, diversity and social integration, highlighting colleges that work with local communities and faith groups to adapt teaching to meet the needs of different groups and the invaluable role that colleges and faith communities working together can play in promoting community cohesion and integration.

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However, the work of chaplaincy is not just about working with faith communities and their adherents. It is also about equipping individuals for life in an increasingly multi-cultural world. The Government's *Every Child Matters* (ECM) initiative (which is described further in Annex B) was a huge step towards recognising that education is not merely about qualifications, but also about producing rounded individuals who are able to play a full part in society. This is now reflected within all curriculum subjects, and every qualification approved by the Qualifications and Curriculum Authority (QCA) must now include spiritual, moral, social and cultural components. Similarly, Ofsted inspectors, under the revised *Common Inspection Framework* (Ofsted, 2005), now base some of their judgements on the extent to which the college encourages and supports learners' spiritual, moral, social and cultural development and their involvement in community and charitable activities. All learners therefore need to develop an awareness of contemporary cultural, faith and belief issues and the effect these have on their local communities.

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Students and staff confirm this view. *Making Space for Faith* (NEAFE and FIFEF, 2007) revealed that 57 per cent of the learners questioned indicated that issues of values, belief and faith are important in their own lives. Almost half as many again (78 per cent) believed that colleges and workplaces should recognise issues of values, belief and faith. Given the increasing weight put on the need for colleges to be responsive to learners, such data show how important it is for FE institutions to take these issues seriously.

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Colleges are critical institutions in their localities: places where issues of values, belief and faith can be shared and discussed safely and constructively. This is not to say that all learners come from a distinctive faith tradition. Clearly many do not. Nevertheless, the role of a college is to explore such issues of values, belief and faith as part of a broad curriculum in a way that promotes no one particular creed or belief.

10

However, one issue needs to be addressed from the start. Multi-faith student support comes in a variety of shapes and sizes, and is known by many names: multi-faith chaplain, faith adviser, padre and so on. There is a clear need for any faith-based support in educational institutions such as FE colleges, funded mainly by the public purse, to value all faiths and beliefs. Whilst it is recognised that the concept of chaplaincy has a Christian heritage, many areas in the public sector, such as prisons, universities, hospitals and courts now refer to the notion of multi-faith chaplaincy on the basis that this is not exclusively Christian, but rather seeks to serves the needs of the whole institution and people of all faiths and belief. It is clear from consultation with the FE sector that the term 'multi-faith chaplaincy' is also now the most appropriate one for use in the FE sector as it most accurately reflects the nature of the multi-faith student support given in practice. For these reasons, we called this guide *Multi-faith Chaplaincy: A guide for colleges on developing multi-faith student support*.

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We hope you will find the material and good practice case studies captured in this guide of interest and use to you.

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David Gent, Church of England National Development Officer (FE)

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2: Models of Chaplaincy

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There is considerable variety in the chaplaincies in existence across the country. It is not a 'one-size-fits-all' approach. Rather, chaplaincies determine their own approach depending on local circumstances, size of institutions and the capacity of local faith communities. There are some tried and tested models of chaplaincy that have been successful in different contexts, and these are described below.

Models of Chaplaincy Teams

Co-ordinator model

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The co-ordinator model is one in which a chaplain is appointed with responsibility for building a team of chaplains from a variety of faith communities and ensuring that each faith community is adequately represented. The co-ordinator, who normally works full- or half time, builds the team and, working closely with college management, ensures that the team provides an effective service throughout the college.

At Cambridge Regional College, the college appointed a Unitarian and Free Christian minister to co-ordinate the multi-faith chaplaincy team for students. Now 12 faith communities are represented on the chaplaincy team, involved in tutorial support and development, modelling a diverse community and supporting and organising faith-based festivals over the course of the year, including food, faith and culture.

At Oxford and Cherwell Valley College, the chaplaincy team of 14 includes 5 faiths (including a variety of Christian denominations). A Muslim member of staff has also taken on the role as co-ordinator of the team.

Team leader model

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The team leader model has one chaplain who is regarded as the chaplain for the whole college regardless of faith or belief. However, his or her ministry is supplemented by the presence of people from other faith communities on the chaplaincy team, often on a weekly basis. Alternatively, there may be volunteers from particular faith communities who come in occasionally for a particular activity.

The chaplaincy team at Suffolk College (shared with Suffolk University campus) has a full-time chaplain and representatives from eight different faith communities who come to the college regularly. The chaplaincy team is available to all students, staff and visitors and provides pastoral support and advice. The team contributes to the curriculum and enrichment activities where appropriate, and provides a safe place where people are listened to, can express themselves and are able to pray.

At Filton College, the full-time lay chaplain and multi faith co-ordinator is supported by a Hindu and a Muslim volunteer chaplain and there are currently discussions with potential chaplains from the Sikh and Buddhist traditions. The volunteer chaplains spend, on average, an hour a week at the college, advising on religious observance and festivals at the college, and teaching on the enrichment programme.

Staff-led model

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The staff-led team model enables the role of chaplaincy to be fulfilled by an existing member or members of college staff who have a clear faith commitment. An important requirement for this model is for the chaplaincy hours to be acknowledged by the college, that is, either that the member of staff is given abatement hours within their existing contract to perform their chaplaincy duties, or is paid for additional hours as a result of their appointment as chaplain.

At West Kent College, a member of the teaching staff (a dyslexia specialist) uses her administrative time (4 hours a week) to offer chaplaincy support. She has also built links with faith communities locally who can now be used as a resource for the college.

At the City of Bristol College, the chaplain was already a member of the teaching staff. He has since been ordained and is now given 2 hours a week away from his lecturing duties to be a member of the faith support team.

Volunteer model

16

The volunteer model is where the team is staffed entirely by volunteers, normally members of different faith communities local to the college. The team has normally been recruited either at the request of the college or as the result of the initiative of a local group, such as Churches Together or the Inter-Faith Forum.

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Many colleges have found it important for the chaplaincy to have a proactive presence within the college. Simply maintaining a list of faith communities locally can, therefore, no longer be regarded as satisfactory.

At Doncaster College a team of volunteers from four Christian traditions (Anglican, Quaker, Roman Catholic and United Reformed), two Muslim groups and a Bahai was set up in autumn 2006. Each volunteer comes in for one session a week to act as a presence within the college and deliver specific sessions in tutor groups on themes such as citizenship or relationships. Muslim prayers are said daily, Christian prayers twice weekly and there is also a Bahai tranquillity zone.

At Leicester College, the inclusion manager has launched a faith ambassadors programme. Volunteers from the eight different faith and community groups (including a humanist) are available to befriend students, provide pastoral support and work with them to explore and discuss matters of faith and spirituality.

At Richmond College, a committee is in the process of setting up and running the multi-faith chaplaincy, which consists of the head of student services, a vice principal, a Christian and a Muslim tutor, an Anglican chaplain belonging to a local church, a Sikh chaplain from outside the locality and youth workers from outside the college. They are looking for Hindu and Jewish chaplains from outside the institution.

Shared institution model

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The shared institution model enables one chaplaincy service to be shared over more than one site. This may be two FE colleges, or an HE college might be involved.

The chaplaincy at John Leggott College is shared with its neighbouring college North Lindsey College, which jointly benefit from a full-time chaplain across the two campus. A similar model is also in evidence at South East Essex College which shares its chaplains with an HE provider nearby.

Chaplaincy assistants

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Chaplaincy teams are now beginning to be supplemented by chaplaincy assistants. This enables young people, who perhaps are having a year out after their studies, to return to the college as part of the chaplaincy team; alternatively they may be able to undertake chaplaincy duties as part of their studies.

At North Warwickshire and Hinckley College, a student on the youth and community course has become the chaplaincy assistant to fulfil the placement requirement for their course. Yeovil College has a similar model where the chaplaincy assistant is seconded from a church gap year project for 1.5 days a week.

20

It has been assumed in this guide that individual chaplains are part of a wider chaplaincy team within the college. Inevitably there are occasions when there is a single chaplain rather than a chaplaincy team. While this is a satisfactory starting point, in the light of the variety of faiths and beliefs in England, this should only ever be regarded as an important step on the journey towards developing a broader multi-faith chaplaincy team.

Employing Chaplains

Employment

21

Several colleges employ their chaplain or faiths co-ordinator, on a salary equivalent to that of a senior lecturer, particularly if the person has previously held a recognised post within their faith community. Some institutions base their chaplains within the learner support service, and offer a salary based on the appropriate scale.

At North Warwickshire and Hinckley College, the full-time chaplain is employed and paid for by the college. Half her time is funded by her teaching role and the other half is spent on chaplaincy duties, paid for by the college.

Secondment

22

Several chaplains are seconded from their faith community to work at the college, either full time or part-time with another post in their organisation. Colleges are normally asked to co-fund such a post with the faith community.

At Royal Forest of Dean College, the chaplain is also the vicar of the parish. She spends two days a week during term-time in the college. She is paid by the diocese, which receives a contribution for the chaplaincy from the college.

At St George's Post-16 Centre in Birmingham, the chaplain is also a member of the senior management team. His stipend is paid by the college to Birmingham diocese.

23

Where chaplains come in on a more limited basis, perhaps just one session a week, an honorarium can be paid to the individual or to the faith community. The latter has the advantage of building a relationship with the organisation (rather than just an individual) which can be helpful, particularly if the individual is unable to continue their chaplaincy duties.

Filton College pays an honorarium of £250 to the relevant faith community. In return the faith representative comes into the college on average for one hour a week.

Volunteers

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Faith communities are also sometimes willing to release members of their leadership teams or encourage volunteers to get involved for one or two sessions a week. This generally has no cost, other than the time taken by the team leader or college manager to support them effectively.

Funding Chaplaincy

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There are no specific funding streams for chaplaincy. Generally colleges have to pay for chaplaincy from within their overall budgets. However, there are sometimes ways of recovering some costs or finding partners to share the costs of chaplaincy, although it is unrealistic to think that all chaplaincy costs can be recouped in this way.

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One model is to share the costs of chaplaincy with a local faith community.

One newly established chaplaincy has been created thanks to partnership funding from the college and a diocesan fund for mission initiatives.

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Alternatively, it may be possible for some costs to be recovered by using the appointed chaplain in a particular role within the college, for example for teaching or learner support.

At Grimsby Institute for Further and Higher Education, the full-time chaplain now spends half his time teaching psychology students on the college's degree course.

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It is also possible in some cases for chaplaincy to be a source of income through suitable project bids that are then managed by the chaplaincy. (For more guidance on project bids, see Annex A.)

At St George's Post-16 Centre, the chaplain has recently made successful bids for a variety of projects. Money has been forthcoming from an anti-racism football project, a Quaker charity dedicated to working with inner-city young people, and several awards from the Roger Hooker Foundation, which is committed to multi-faith work in Birmingham.

Developing Chaplaincy Teams

29

The publication of *Faiths and Further Education: A handbook* (LSC and NEAFE, 2005) was a watershed in helping colleges to develop multi-faith chaplaincy provision. Since then, a number of models have evolved to help colleges in the development of multi-faith chaplaincy.

LSC funding

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While the LSC is not able to fund chaplaincy directly, there have been occasions when the LSC has funded research projects on faith community involvement in FE, recruitment and retention of learners and pastoral support in the regions.

Konnekt NE (previously the North East Further Education Interfaith Forum) is a voluntary organisation bringing together representatives from faith communities and FE colleges within the North East region. The forum successfully applied to the LSC and the Faith Communities Capacity Building Fund for funding to appoint a project worker to audit the current chaplaincy and spiritual, moral, social and cultural provision in FE colleges.

The Salford Faith in Further Education project is a partnership initiative supported by the LSC, Greater Manchester Churches Together and three Salford colleges (Eccles, Pendleton and Salford). The aim of the project has been to capitalise on current opportunities for colleges to work in partnership with faith communities. This has included improving colleges' in-house faith provision and learning provision for local communities.

Working with regional development officers and the area FE officer network

31

Since January 2006, four regional development officers (RDOs) from different faith communities have been working throughout England on behalf of the **fbfe**. The aim of the project is to build up long-term partnerships between faith communities, colleges and other stakeholders in the FE sector, establish regional college-faith community forums to facilitate dialogue and exchange good practice and encourage capacity building within faith communities so that communities can respond more effectively to requests from colleges for advice and assistance.

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For more details, contact **fbfe** at:

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Over 80 colleges have received support from RDOs, and the development of chaplaincies has been significantly assisted at a considerable number of colleges in all parts of the country. Regional faiths in FE forums have also been established in most regions to facilitate discussion between colleges, faith communities and practising chaplains. A wide range of topics has been discussed including quiet areas, the celebration of various faith-based festivals and the use of the niqab.

33

A network of area FE officers (AFOs) is maintained and supported by the churches, mainly based in Anglican dioceses. It has 23 officers covering most parts of the country, working closely with the RDOs to support the work of chaplains and FE colleges. A key development was *Pushing Further* (C of E, 2006), which commits the C of E to helping every college establish a multi-faith chaplaincy in some form.

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Many Anglican dioceses now have an FE officer to build up relationships with colleges and support a network of ecumenical chaplains. In Gloucester diocese, the FE advisor is a member of the diocesan Department of Children and Youth, with other responsibilities for secondary schools. Several dioceses employ a part-time FE officer for a number of days each month. In Birmingham, the full-time chaplain at one of the colleges also serves as diocesan FE Advisor, and in Exeter the half-time FE and HE officer is also a parish priest.

In some areas, such as West Midlands, the North West and Lincolnshire, there are ecumenical bodies that support the churches' relationship with FE, and contribute to the AFO network.

Consultancy model

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In many areas, colleges or dioceses (often in collaboration with the LSC) have commissioned reports to look at the potential for multi-faith chaplaincy provision. This has ensured that the necessary (and often time-consuming) work has been done to begin the process of building partnerships between colleges and local faith communities.

NEAFE was commissioned by Ely diocese to carry out a report on gathering the views of colleges, stakeholders and those from neighbouring dioceses on how the diocese should respond to Pushing Further (C of E, 2006). In other areas, this work has been supported by the LSC or an Anglican diocese.

Faith support model

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Some colleges have also established chaplaincies by forming faith support groups or other types of college-faith community partnerships. This provides an opportunity for college managers to meet representatives drawn from local faith communities to discuss areas of common interest. This can lead to the development of chaplaincy arrangements, or to other joint projects.

At Doncaster College, the chaplaincy was formed from the quarterly meeting of the faith support group at the college.

In London, several colleges are building, or have already built, networks of faiths contacts from the surrounding communities which offer a support network to their learners. The faith contacts are not formal chaplains, but are involved in multi-faith discussion forums, diversity events and other forms multi-faith student support.

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Chaplaincy is not a constant. A good chaplaincy is able to evolve to keep in line with new demands within the sector, developments within the college and changes within the student body.

After a successful experience of chaplaincy, Leicester College commissioned a chaplaincy feasibility project to look at the needs of the college before embarking on a new model of chaplaincy which was launched in September 2007.

Blackburn College was one of the most longstanding chaplaincies, but reviewed its provision in order to develop a fully multi-faith chaplaincy.

For over seven years Filton College has had an inter-denominational Christian chaplaincy, led by members of the college's academic staff on a voluntary, part-time basis. The college has, however, recently appointed a full-time lay chaplain and multi faith co-ordinator to establish a new form of multi-faith chaplaincy working closely with local faith communities.

Chaplaincy Accountability and Requirements

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An important requirement for any chaplaincy model is good liaison between the chaplaincy team and the college management. This ensures that the chaplaincy offers a service relevant to the needs of the college, its learners and staff.

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The most effective way of achieving this is to ensure that there are regular meetings between a college manager (often the director of student services) and the co-ordinator or team leader (or indeed the whole chaplaincy team). This offers an important opportunity to review the practice of the chaplaincy, keeps pace with other developments within the institution and ensures that it is integrated effectively with the life of the college. The chaplaincy team also needs to meet on a regular basis to exchange good practice, share concerns and plan for the future.

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There also needs to be an opportunity for local faith communities to share their insights on the work of the chaplaincy team. This would include any stakeholders in the chaplaincy (for example, the faith community from which the chaplain is seconded, learners, staff and so on). The focus of discussion can be a regular report from the chaplain, or measuring progress against a development plan or set targets (see Annex B for more ideas on creating a reflective chaplaincy).

At North Warwickshire and Hinckley College, the chaplain makes a termly report to her manager based on the five Every Child Matters outcomes and the college strategic plan. These reports are copied to the FE subcommittees of the two dioceses covered by the college. An operational plan and self-assessment report are also completed, which feed into the whole-college plan and self-assessment report.

Sometimes there are opportunities for reflection and sharing good practice over a wider area. In Greater Manchester, there has been a long-established ecumenical regional chaplaincy group, with a half-time FE officer responsible for reporting on progress in college chaplaincies. This is now complemented by a regional faiths in FE forum, which maintains links with local faith communities.

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The chaplaincy needs to be clear about its own guiding principles and ethics, that is, ensuring that no one particular faith or belief system is favoured over another while making a contribution to the spiritual and moral development of young people. An example of a statement on chaplaincy ethics can be found in Annex F.

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On a practical level, the college also needs to be committed to providing the chaplaincy team with appropriate facilities: computer, telephone, noticeboard and so on, as well as a budget for items such as training costs, photocopying, publicity materials and resources. The chaplaincy team also needs an area for private conversations.

At Southend College and many others, the chaplain is based in the learner support services office. This means that he has access to a computer, telephone and is able to pick up messages.

Key questions on models for chaplaincy

- Which model most accurately describes your chaplaincy?
- Does this model serve the particular needs of your college?
- Does your chaplaincy need greater capacity to meet the challenges your college faces now?
- Is the chaplaincy sufficiently well-integrated into the structure of the college?
- Is the chaplaincy resourced appropriately?

3: Practice of Chaplaincy

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Up to this point, the discussion has centred on possible models of chaplaincy and related issues. This section goes on to look at the practice of chaplaincy.

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One of the many strengths of chaplaincy is its ability to reflect the particular circumstances of an individual college. The activity of a chaplaincy depends on a number of factors, including the:

- capacity and skills of the chaplaincy team; for example, some chaplains will feel happy to contribute to teaching or tutorials and will want to work with student groups while others are trained in one-to-one pastoral work
- make-up of faith communities within the college, so a chaplaincy will look different if fewer faith communities are represented locally, though the commitment to multi-faith chaplaincy remains important in preparing young people for life in 21st century Britain
- particular needs of a college; for example, a college with a large residential component would be very different from a general FE college, and a sixth form college will differ from a college of art and design.

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Each college must determine its own priorities for the chaplaincy. The following areas may give an insight into the work of chaplaincy up and down the country and may assist colleges in determining what is most useful for their institution.

Values, Belief and Faith

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The FE sector has always recognised that vocational training is not just about gaining subject knowledge but also about developing the whole person in a much broader way. In her introduction to *Faiths and Further Education: A handbook* (LSC and NEAFE, 2005), Dame Ruth Silver acknowledges:

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

LSC and NEAFE, 2005:4

47

This approach was endorsed in Ofsted's *Common Inspection Framework* (Ofsted, 2005) which states that inspectors will look at provision for learners' spiritual, moral, social and cultural development. Curricular provision clearly plays an important role in this (see paragraphs 55-65 below). Equally important, though, is ensuring that these values are reflected within the life of the college beyond the curriculum, a role that is a main concern of chaplaincy teams.

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Very often a chaplaincy team will have the capacity to be involved in several events during the course of a term where students have the opportunity to reflect on issues of values, belief and faith. Examples are Fair-trade Fortnight, One World Week and Remembrance Sunday.

Chaplains were involved in a number of initiatives around the time of the 200th anniversary of the abolition of the slave trade. In one college, students took one-hour stints in a cage to symbolise the appalling conditions in which slaves were kept. In another, a group of drama students stormed into the student refectory to present a short piece on contemporary slavery, sparking a great deal of impromptu conversation.

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These initiatives may be based wholly within the college, or it may be appropriate for the college to be the centre of a community-wide commemoration.

At Somerset College of Art and Technology, the institution plays a leading role in organising and contributing to the annual commemoration of Holocaust Memorial Day together with various civic organisations. Several multi-faith chaplaincies have contributed to some form of commemoration on that day, sometimes ensuring that holocausts and genocides throughout history are remembered.

50

It may also be appropriate for some events to be fund-raisers for charities, either college-based (for example, a student bursary fund), local (for example, a local hospice) or a high-profile national organisation (for example, Children in Need).

At Grimsby Institute of Further and Higher Education, the chaplain was heavily involved in establishing the Starfish Project. With a grant from NEAFE and the support of local churches, five Institute students went to South India, with the chaplain, on a high-profile visit to witness the launch of the project. The college also sponsored a fishing boat for one of the tsunami-hit villages that the chaplaincy had partnered. In the space of two years, the Starfish Project has become an established feature of the Institute's life, largely through the enthusiasm of students who continue to raise funds and awareness for the plight of Tamil villages.

51

Faith-based events are important to students' lives a well as the community. Over the course of an academic year, the festivals of the various faiths are usually celebrated, and there may also be inter-faith events.

At Suffolk New College, there is an annual Festival of Festivals. Put together by the chaplaincy team, working with the College and the local community, it ensures that a wide variety of faiths is represented. This year's festival will include music and dancing, displays and stalls, workshops, artwork and food. Children and adults from the local community will be invited to join students and staff at the half-day event.

At another college, all major faiths are celebrated on a revolving programme which includes Christmas and Easter each year. The chaplaincy was launched with a celebration of the Festival of Diwali which is marked by three Indic faiths, Hinduism, Sikhism and Jainism.

52

Whatever the event, it will give a great opportunity for student participation and for helping give learners the opportunity to become better informed and challenged by various issues of values, belief and faith. It also means that learners are able to make a positive contribution (one of the five ECM outcomes). However, it is also important to achieve a balance between faith-based commemorations and days with little or no religious significance such as World Aids Day or Black History Month to enable learners with little or no religious affiliation to take part.

53

By virtue of their college-wide role and contacts with the local community, experienced chaplains can also play an important role contributing to wider college policy and practice in areas such as equality and diversity and links with the community. This may be on an informal basis, such as the chaplain meeting the principal half termly. Alternatively, some chaplains serve on college committees such as those for equality and diversity, governor search, learner support funds, bursary awards and so on, and some are asked to contribute to policy development on relevant issues. Several colleges, for instance, have developed a procedure for use when a student dies (see Annex D for an example).

At New College Swindon, the chaplaincy has played a key role in drawing up a procedure to use in the event of the death of a student. Sadly, this year, the college has had to put the policy into effect on two occasions. The policy has therefore been revised in the light of experience.

54

There are also many instances of members of faith communities serving on college corporations. Some colleges have other ways of ensuring that faith communities and other voluntary bodies are consulted on the policy and practice of the college. This is particularly important given the increased expectation on colleges to consult with potential as well as existing learners on college provision. Chaplaincy teams can provide an important bridge between the college and faith or voluntary community groups.

At Barnfield College, local groups were invited to meet and advise the college on how it could contribute to community cohesion within its local area. At another college, the chaplain, a member of the corporation's search committee, is helping to organise a community outreach breakfast to build relationships, and potentially partnerships, with local faith and voluntary groups.

Key questions on chaplaincy practice

- Does the chaplaincy team contribute to cross-campus events that encourage learners to consider values, belief and faith?
- Are these events appropriate for the college?
- How clear is the college's commitment to values, belief and faith?
- To what extent is the chaplaincy involved in the strategic thinking of the college?
- Does the chaplaincy have a clear understanding of its own principles and ethics?
- Are these principles and ethics understood by all members of the chaplaincy team and within the college more widely?

Teaching and Learning

55

An area of great significance for members of the chaplaincy team is that of teaching and learning. As far back as the Dearing Review (Dearing, 1996), the importance of spiritual and moral development for students in FE was recognised. Lord Dearing recommended that regulatory and awarding bodies should recognise the relevance of spiritual and moral issues to individual subjects, particularly when designing and approving syllabuses. He also proposed that all providers of education and training should take spiritual and moral issues into account in the design and delivery of the curriculum and programmes for young people (Recommendations 181 and 182).

56

Nationally there has been a huge growth in the take-up of A-level Religious Studies (RE), from 9,700 entries in 1996 to over 18,000 in 2006. However this is still only the tiniest fraction of the entire FE cohort of students, and even then in many cases the syllabus does not link effectively with other subjects that the learner is studying.

57

However, all QCA-approved qualifications must make provision for spiritual and ethical concerns. This is not intended to be more RE as experienced at 11–16, but rather a curriculum that is critically evaluative of religious, non-religious, ethical and spiritual issues in ways that build upon the *Non-statutory National Framework for Religious Education* (QCA, 2006), part of which is reproduced below.

Learning about religion

Students should be taught to:

- investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in light of their own sense of identity, experience and commitments
- think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing well-substantiated conclusions
- develop their understanding of the principal methods by which religions and spirituality are studied
- draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life
- use specialist vocabulary to evaluate critically both the power and limitations of religious language.

Learning from religion

Students should be taught to:

- reflect on, express and justify their own opinions in light of their learning about religion and their study of religious philosophical, moral and spiritual questions
- develop their own values and attitudes in order to recognize their rights and responsibilities in light of their learning about religion
- relate their learning in religious education to the wider world, gaining a sense of personal autonomy in preparation for adult life
- develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving and communication in a variety of media.

QCA, 2006:30

58

How the spiritual, moral, social and cultural (SMSC) element is delivered is a different issue. Potentially a similar curriculum could be devised for all subjects around generic issues such as listening skills, awareness of different faiths, ethical issues such as world trade and carbon footprints, fair trade and so on. Alternatively, it may be more appropriate for individual curriculum areas to look at such issues with particular reference to their own subject. This latter approach may ensure that learners (particularly those with no particular affiliation to a faith community) are more ready to see its relevance. A staff member quoted in NEAFE and FIFEF, 2007 observed the difficulties in embedding SMSC values:

"For me, embedding SMSC is crucial, eg in curriculum specifications, tutorial programmes etc. That way would guarantee that SMSC has to be taken seriously. There are issues around embedding, however. Key skills have now been embedded, but the experience has been difficult; for example, employers wonder why their apprentices need to have key skills, particularly when this is not a requirement for the private sector."

NEAFE and FIFEF, 2007:38

59

Whichever approach is followed, the engagement all learners (not just those from faith communities) in matters of values, belief and faiths is crucial. In an increasingly multi-faith, multi-cultural world, sensitivity is required in any trade or profession.

Making Space for Faith (NEAFE and FIFEF, 2007) gives the example of a devout Hindu man who had his hair cut at a barbers, only to find that the hairdresser, without asking, had cut off his shika (a small knotted tuft of hair worn at the back of the head as a symbol of his belief).

60

A valuable resource in this area is *Whole People Matter* (C of E and Methodist Church, 2003), which gives various examples of integrating SMSC issues. As well as giving firm reasons why the development of learners in this way is so important, the full text also gives examples of how this approach may be realised.

61

The chaplaincy team clearly has great potential in this area, with chaplains often able to offer advice on tutorial and curricular provision.

At one college, the chaplains are asked to provide sessions on a wide variety of issues through the year, including faith and diversity, people-trafficking, tasting fair-trade chocolate and creating a 'freedom wall' made up of students' artwork.

At another, the chaplain features a different festival each week. There is a display in each of the major sites at the college and an email is sent to all staff to alert them The same information is soon to be displayed on the college's virtual learning environment.

At a third, the chaplains lead student-staff enrichment courses which draw on their specific cultural and spiritual backgrounds. Courses include Arabic and Hindu meditation.

In Whole People Matter (C of E and Methodist Church, 2003), the work of Bournemouth and Poole College was highlighted. A project was established to make engineering and wood trade students more aware of the underlying moral, ethical and spiritual dimensions of their work. Topics included looking at the broader effect of actions such as tax evasion, waste of resources, the selection of woods and veneers and the importance of sustainability. One student concluded: "[The chaplain] left us with the challenge that we need to think 'why' we do things".

62

Chaplains also tend to have good contacts with faith-based and other community groups. As a result, visiting speakers or educational visits can be set up to contribute to this area of the curriculum. This may include a member of the local Islamic Association speaking about their faith, a Christian Aid representative talking about world development issues as part of One World Week or a visit to a local place of worship.

At Cambridge Regional College, members of the chaplaincy team from a wide variety of faiths and beliefs (including humanism) go in to talk to student groups about their faith or belief. This broadens the students' world view as they learn about different cultures and have the opportunity to question their own perceptions of a particular faith community, and offers students a moral compass.

63

In addition to 14–19 provision, there may be also opportunities elsewhere in the curriculum.

At Guernsey College, there is now a regular bell-ringing course offered as part of adult and community learning provision. It is both a general introduction to the subject and also a springboard for students who will develop their skills further. The course covers all aspects of ringing.

Key questions on teaching and learning

- To what extent is the chaplaincy team seen as a resource for teaching within the college?
- Is the chaplaincy team used to deliver teaching sessions?
- What contribution does the chaplaincy team make to the college's tutorial programme?
- To what extent are issues of values, belief and faith reflected within the college's curricular provision?

Pastoral and Spiritual Support

64

Pastoral care is an established part of provision within FE. From the earliest days of FE chaplaincy, pastoral care has been seen as one of its key functions. This is still true today.

65

Some chaplains might have a formal counselling qualification. Generally the care offered is more informal, simply offering a sympathetic ear to the wide variety of pastoral situations across vastly different contexts, from a coffee in the student refectory to a lift to the hospital or local housing office.

66

Chaplains are used to working as part of a broader learner support team, often including counselling, careers, health care, benefits and employment advice, sexual health and so on. But chaplaincy also stands alongside these multi-disciplinary teams as providing a distinct service offering an informal listening ear around campus, one-to-one pastoral work, pastoral support for groups, and a signposting service to other sources of appropriate pastoral care.

In January 2007, The Guardian featured 'Derek the Cleric' (Kingston, 2007) and the chaplaincy at New College, Swindon. Illustrating how listening to staff and students has always been at the heart of chaplaincy, Derek related how one girl started talking about her troubles to him. Halfway through, she suddenly noticed the collar and asked: "Are you religious or something?".

67

Making Space for Faith (NEAFE and FIFEF, 2007) highlights the evidence that values, belief and faith have an important place in the minds of young people. It is clear that faith-based support, such as that offered by multi-faith chaplaincy, is increasingly in demand and therefore needs to be taken seriously by the sector.

68

For some, this means looking at issues of values, belief and faith in a fairly general way as they increasingly make their own judgements. Others want to be assured that the college will make space for their faith, in for instance matters of dietary requirements, prayer room, timetabling of lessons and discussion within and between faith communities (see paragraphs 82-99 below). Whatever may be required, a multi-faith chaplaincy team is recommended practice to meeting students' needs.

Key questions on pastoral support

- Is the chaplaincy regarded as part of the pastoral support team of the college?
- Is the chaplaincy team clear in its publicity about the form of pastoral care offered?
- Are there clear ways of working between the chaplaincy team and other professionals involved in student support, for example personal tutor, counsellor, college nurse, behaviour specialist and so on?
- Does the chaplaincy reflect the wide variety of spiritual needs that learners have within the college?

Community Cohesion

69

The Government is keen to promote community cohesion, and recognises the important role the FE sector can play in this, and in the related need to prevent violent extremism which presents particular challenges to British cohesion and safety. The new emphasis derives from the evidence that extremist groups had targeted FE and HE institutions prior to the events of July 2005, and the FE sector is being consulted on its role and the support it needs in addressing these issues. This is expected to lead to further guidance which should help those providing multi-faith support within FE to clarify their role within the wider college management.

70

Earlier reports also highlighted the role of FE colleges, such as *Faith Groups in the Community: Working together* (Home Office, 2004), which referred to the role of education in developing multi-faith provision and in preventing the development of extremism. The LSDA New Year Lecture delivered by the, then, Chair of the Commission for Racial Equality, Trevor Phillips (Phillips, 2005) also talked about the role of FE within a broader community cohesion agenda:

"The authority of the educator is one tool in giving young people the courage to break with the past and to embrace new values. The role of education, in my view, in that vital 14–19 period is not just to endow us with skills, it is to contribute to the socialisation of a new generation. The process is not neutral. We can choose which way we want it to go; to bring our diversity together in a single rainbow, or to allow our differences to fester and to harden into separate cultures and separate communities."

Phillips, 2005:15

71

There are a number of ways that colleges, and particularly multi-faith chaplaincies, have shown themselves to be at the forefront of this work, and these are described in the following paragraphs.

Managing tensions on campus

72

There have been occasional tensions and conflicts between communities since the 1990s, usually over two sets of issues: access to space and attempts to proselytise among different groups. Sometimes tensions can also relate to political conflicts, either in the UK or abroad. In colleges where there are established chaplaincies, particularly where there are significant groups from different faiths, chaplains have been assigned the role of managing such conflicts, in liaison with college management.

73

Where a college has a written policy statement or agreement that regulates the practice of faith on campus (for example, a prayer room or faith-based societies) the chaplain is in a much stronger position to be able to resolve any conflicts. Where more serious issues arise, such as any signs of an extremist presence on campus, clearly college management have the responsibility for taking action. And chaplains, like other college staff, will benefit from clear procedures on dealing with such issues. Chaplains do, of course, play a useful preventive role, in creating opportunities for students from different faith backgrounds to meet and develop understanding, so that colleges retain their positive role at the centre of vibrant and cohesive communities.

A London college experienced conflicts between two groups of students from different faith traditions within a single faith over access to a prayer room on Fridays. The appointment of a Muslim member of a multi-faith team gave an opportunity for the leadership of the conflicting groups to be brought together for a discussion under the framework of the college's Student Association, and for the conflict to be agreed through an agreed timetable for use of the prayer room.

One chaplain was asked by the principal to determine whether a particular Islamic society was inviting extremist speakers on campus. Through good relationships with the Student Union, it became clear that other students in the society had become worried by this trend, and a negotiated solution was brokered with the leaders of the group.

Another chaplain was made aware of an evangelical Christian group who were proselytising in areas where other students were studying. It was suggested that there were more appropriate opportunities for them to discuss their faith.

Forming learning partnerships

74

As in all areas of government, the LSC is committed to establishing a principle of partnership and mutual benefit in all relations between the voluntary and community sector and the LSC, acknowledging that the two bodies share many objectives for the provision of better learning and skills-oriented services to more and different people.

75

The role of faith communities as a potential partner with the FE sector has long been recognised, and is the subject of three recent reports which make particular reference to FE: *Faith Communities Toolkit* (CEL, 2005), *Believing in the Region* (Regional Action West Midlands (RAWM), 2007) and *College-Faith Community Partnerships and Student Retention* (Turner and Beales, 2003).

76

Faith communities are increasingly forming partnerships with the FE sector to provide learning within the local community. Indeed, community-based courses have been run on church premises for many years. The relationship has many mutual benefits. Faith community involvement (as acknowledged by the Theos Institute report *Doing God: A future for faith in the public square* (Spencer, 2006) tends to be group based, focused on those in greatest need, long term, and often able to act as broker between different interest groups (and recognised as not simply fighting its own corner). Within an FE context, faith communities bring knowledge about a small local area, are often able to access hard-to-reach groups, and have the expertise to deal appropriately with cultural differences for example in matters such as a preference for single-sex meetings and additional facilities in target communities. For its part, the college provides access to additional skills and experience, a wider curriculum and the chance to develop provision with an accredited centre.

77

The joint report commissioned by NEAFE and LSC on faith community partnerships (Turner and Beales, 2003) looked at four colleges which demonstrated evidence of a wide variety of faith community activities that involved students or potential students from non-traditional or hard-to-reach groups. All four colleges had chaplaincy activities that included support to students in difficulties or for those from backgrounds that made regular college attendance and achievement difficult. Three colleges had community mentoring schemes in which faith communities were involved, two had peer mentoring schemes, and one had a method of group mentoring for a group of Muslim students. In all four colleges, chaplaincies had multi-faith structures or links that assisted the colleges in recruiting and providing effective services to students from hard-to-reach (often black and minority ethnic (BME) groups).

Walsall College has installed an IT suite next to the local Gurdwara and taught people IT on the premises in collaboration with the leadership at the Gurdwara. Similar schemes run in Smethwick and Southampton.

The Isle of Wight College recently established a School of Theology which, working in partnership with Island churches, seeks to raise standards of religious education locally and nationally. In addition to intensive week-long courses on New Testament Greek and biblical Hebrew, the School also offers day and evening seminars on subjects as wide-ranging as Gregorian chant, Christianity and Islam, and Christianity and the Paranormal.

78

While generally we are dealing here with faith communities, it is also possible that the chaplaincy might be able to provide fruitful contacts with other hard-to-reach community groups. For example, in some areas, the chaplaincy has successfully brokered contact with the Polish community.

The chaplain at a Lincolnshire college was one of the organisers for an LSC-sponsored conference in 2005 which addressed the issue of migration from EU states including Poland, Portugal and Lithuania.

79

Initial partnerships may not be particularly complex, and to begin with merely involve use of facilities, an invitation to talk to student groups or a college visit to a place of worship. For example, one college recently hosted a Passover meal through the training restaurant led by a member of the local Jewish community. A performing arts department recently performed a special dance evening as part of a parish's Lent remembrance. An important part of chaplaincy is simply representing the college within the local community.

Key questions on community cohesion

- In what way does the chaplaincy team play a role in the college's community cohesion strategy?
- What strategies does the college have in place for easing tensions between faith communities on campus?
- How does the chaplaincy promote learning partnerships with local faith communities?

Religious Customs

80

There is also a particular role for a chaplaincy team to ensure that a college meets its obligations to students from different faiths and beliefs. Under the Employment Equality (Religion or Belief) Regulations 2003 (SI 2003/1660) (HM Government, 2003), a college has a duty to ensure that no one suffers discrimination on the grounds of their religious belief. This includes not just direct discrimination but also any discrimination resulting from a particular provision or practice within the college that may lead to an individual student or member of staff being particularly badly affected as a result of their religion or belief. The institution, however, does have a defence if it can demonstrate that it acted in a proportionate way. This protection is offered to all members of staff and all students.

81

An Association of Colleges (AoC) *Briefing Note 10/05, Employment* (AoC, 2005) is based on the regulations and provides greater detail. Paragraph 7 stipulates that wearing items of religious significance should be seen as a welcome diversity of styles and cultures, that the college should make every attempt to agree to a request for leave or unpaid extended leave on religious grounds, and that the college should undertake to assess the demand from staff and students for food that meets religious dietary requirements.

82

The main areas that colleges need to consider are:

- quiet rooms
- meal provision
- dress
- leave
- timing of college classes
- events.

83

One of the best websites for guidance on religious festivals and background on religious groups is www.bbc.co.uk/religion. Guidance is also available from AoC Briefing Note 10/05 (AoC, 2005). Both have calendars of significant religious festivals. However there is no substitute for making contact with faith communities locally as each will have its own flavour and tradition.

One London principal, whose college is keen to celebrate a wide variety of religious and cultural festivals, was surprised when he found himself being criticised for the college's failure (quite unintentionally) to celebrate the Ethiopian New Year, significant for a large number of students.

Quiet space

84

Whether it is for formal worship, for an individual to pray, or simply for anyone to use for a few minutes of quiet reflection, an area such as a multi-faith room, quiet area or some other designated area is central to meeting students' needs, whatever their faith or belief background. Whichever model is agreed, it is often important to consult students and to work with faith communities locally, not least because they should have some understanding of the different traditions evident within their own community. Faith communities might also be willing to supply appropriate objects such as sacred texts, prayer mats and so on.

85

A multi-faith prayer room is an area that is open at all times for people of all faiths to use, either together, in faith community groups or for the benefit of individuals. Some colleges offer a booking system so that different groups can be sure that they have access to the room at particular times, thus enabling people to pray at specific times of the day in dignity and in private.

86

A guiding principle for such a room is that the claims of one faith community are not advanced over and above the claims of another. The layout and equipping of the room therefore needs to be sensitive to the needs of a variety of religious traditions so that it can be a genuine resource for people of different faith traditions, for instance artefacts from a particular faith community should generally be kept in a cupboard and only brought out for use, leaving the room neutral for whichever faith group visits next.

87

Some colleges prefer to have a quiet area which is appropriate for people from all faith communities, but is also sufficiently neutral so that people who have no allegiance to any particular faith community feel happy to spend time there, perhaps at a time of crisis or simply for a time of peace and reflection in a busy day.

At Pendleton College, there is a small multi-faith prayer room, which is carpeted, has a notice board for all faiths, including times for the five daily prayers for Muslims and lessons from the Bible. There is a stock of holy books, prayer mats, caps and hijabs. The room is locked at all times. Students need to sign out the key which creates a record of who is using the room. Friday prayers and Christian worship take place in classrooms. In essence the multi-faith prayer room is for individual worship and reflection. All collective worship is done in the college chapel or in classrooms.

At various colleges, the quiet room serves people of all faiths and beliefs. In some, the room is illustrated with a range of pictures with words highlighting themes such as respect, diversity and one world.

At West Kent College, the quiet area is designed to serve the needs of people of any faith or none. The chaplain has also been working with a fine arts student to design a triptych for the room.

88

Colleges unable to offer a permanent area often end up offering multi-purpose prayer rooms in different parts of the colleges on particular days, according to demand. Often these are classrooms that are converted into prayer rooms at a particular time in the week or season such as Ramadhan, but this is rarely satisfactory for the groups concerned.

89

Some colleges have also made provision for a quiet or faith garden (often in collaboration with a horticultural department). This offers the opportunity for staff and students to have a pleasant area to spend some time in, to think and to reflect.

Capel Manor College sponsored a multi-faith garden at the Chelsea Flower show in 2007 entitled 'Growing Together in Faith'. The faith garden is now a permanent feature at Capel Manor and depicts Christianity, Islam, Hinduism and Judaism. The design of the garden is based on the early Persian style of four quarters with a central water feature in the shape of a rose. The college also hopes that the garden will help it forge links with faith communities and in turn that this will increase the number of students taking up places at Capel Manor from those communities.

At St George's Post-16 Centre in Birmingham, the Peace Garden, adjoining the organic garden, was formally opened in September 2006 in memory of Charlene Ellis and Letisha Shakespeare, the two girls killed in Aston in 2003 through gang-related activity.

90

Annex E offers a checklist of the requirements of some different faith communities.

Dress

91

Generally a diversity of dress is allowed (and, indeed, expected) within FE colleges. However there are certain circumstances where this freedom of choice has to be balanced by the demands of college policies. One such example is security. To ensure that colleges stay safe, many institutions have introduced identity badges for all learners as well as staff. Particular consideration in this regard is needed for the small percentage of Muslim women who choose to wear the hijab or niqab. All Islamic schools are agreed that removing the niqab for genuine reasons (such as identification or medical purposes) is entirely permissible. It may therefore be possible for students who choose to wear the niqab to turn their badge over unless it is being checked by security or teaching staff.

At Yarls Wood Immigration Detention Centre, two Muslim visitors who wear the niqab have raised no objection to having their photograph taken nor having their identity established on entering the building by raising the niqab for the guards.

92

There may be other cases where health and safety protocols demand a certain uniform to be worn. Normally there is well-established guidance from the relevant vocational body.

Diet

93

With many students having a full day in college, another important area is the range of meals available in the refectory. Colleges with a sufficiently large Black and Minority Ethnic (BME) population are used to ensuring that Jewish and Muslim students have access to kosher and halal food respectively. However there are other issues for Hindus and Sikhs. They eat a mainly vegetarian diet, and while milk products can be used, eggs cannot, thus excluding most kind of pasta, cakes, mayonnaise and so on). Cheese can only be eaten if it is vegetarian (that is, not containing rennet, which is an animal product). Even Hindus who do eat meat tend to avoid beef, and Sikhs strictly do not eat meat that has been ritually slaughtered (this would include halal and kosher meat). Some Hindus and Sikhs also avoid food containing stimulants such as tea, coffee, alcohol and tobacco products as well as onions and garlic. Jainists follow similar rules, but also exclude potatoes and all root vegetables too. In areas with a high Roman Catholic population, it might be appropriate to ensure that a fish dish is offered on Fridays, particularly in Lent (40 days before Easter).

94

Those who follow food protocols strictly may also want to be assured that food has been cooked separately from contaminated food, such as kosher food in a kosher kitchen and vegetarian food served on plates that have not previously been used for serving meat.

95

In colleges where there is a smaller BME population, it remains good practice to ensure that there is always some vegetarian and vegan food available. In addition, it may be appropriate (particularly at the start of the academic year) to publicise the refectory's willingness to cater for different kinds of diet.

*One college sought advice from its **fbfe** regional development officer when they realised that a particular ethnic community weren't eating in the student refectory.*

Leave of absence

96

The AoC encourages colleges to make every effort to acquiesce to requests for leave for religious reasons such as funerals, weddings, religious holidays and so on. Normally this can be taken as part of the entitlement for annual leave. However, where this causes undue problems for the institution, then the college may refuse the request provided that it is acting proportionately , so for example a request for leave in the first week of the academic year may be denied, particularly if it is departmental policy that no leave is granted in September.

Timing of guided learning hours

97

Teaching staff and students alike may find it difficult to attend lectures that are held at a time of religious significance. This may be because of a particular festival, or because of a weekly religious commitment. This has particular significance on Fridays which is a holy day both for Muslims and Jews. For Muslims this can generally be met by holding Friday prayers within the college, for example at the lunch hour. For orthodox Jews, however, there is a requirement not to travel after dusk. This means that some Jews will not be able to attend lectures late on Friday afternoons in the winter. Friday is also the Sabbath for Seventh Day Adventists. Many lecturers are happy to ensure that students keep up with the work by letting them know what areas they will be covering. See Annex G for a sample of guidance in this area.

Key questions on religious customs

- Does the current model of a multi-faith quiet area reflect the current needs and membership of the college?
- To what extent does the college ensure that issues of dress, diet, leave and timings of events are appropriate for all learners?
- How involved is the chaplaincy in promoting such issues?

Building a Multi-faith Team

98
However the chaplaincy starts, whether with an individual chaplain, or an initiative from Churches Together in a particular area, it is important that, as soon as possible, the chaplaincy team reflects the make-up of the area the college serves; and develops links that reflect the religious diversity in England.

99
In appointing chaplains, colleges need to go through a selection process for themselves. There needs to be a three-fold approach:

- selection process on behalf of the college
- accreditation by faith community
- Criminal Records Bureau check and references.

Selection process

100
This is done either by the chaplaincy co-ordinator or team leader and/or the college manager with responsibility for chaplaincy. It is an opportunity both for the college to outline what chaplaincy is and assess the applicant, but also for the applicant to see whether he or she would enjoy working at the college and, particularly, whether they are happy with the practice and ethos of the chaplaincy.

The College of North East London, where the half-time chaplain is a joint appointment with the Anglican diocese, the area bishop was part of the appointment process, together with representatives of the college.

Accreditation

101
One of the essential parts of chaplaincy is that each member of a chaplaincy team is in good standing with his or her faith community and able to represent the community at the college. It is therefore imperative for the applicant's faith community to indicate this in writing. Ideally this would be from the local faith community; though, in certain cases, it may be more appropriate for the accreditation to come from an umbrella organisation, such as Churches Together, Hindu Forum of Britain or the local inter-faith group.

Criminal Records Bureau check

102
As in any application process, it is also appropriate for the applicant to undergo Criminal Records Bureau (CRB) clearance and to provide references.

103
It is desirable for this process to be followed whether the applicant is a volunteer or not. Naturally, this does not preclude the chaplaincy team inviting visitors such as guest speakers. However it does mean that anyone who has not been CRB checked by the institution should not be allowed on their own in a room with students.

Key questions on building a multi-faith team

- Is there a clear application procedure for membership of the chaplaincy team?
- Are there clear lines of accountability within the chaplaincy team and between the chaplaincy and the college?
- Is the chaplaincy team appropriately resourced, for example with a budget, office area and access to telephone and computer?

Student Groups

104
Chaplains have contact with different types of student group, for instance, curriculum or tutorial groups, the Student Union or Student Association, and clubs and societies. However there may be occasions when it is appropriate for the chaplaincy to support student groups more actively. Often such groups are faith-based: Christian Union, Islamic Society and so on, though there are other groups that may have a broader appeal such as Amnesty International or a debating society, and more ad hoc groups that come together for a particular purpose such as Traidcraft or raising money for *Children in Need*.

At Totton College, the chaplaincy ran a debating group called Room 101 *at lunchtime with sandwiches provided by the college. Various topics were covered, from the contemporary to the controversial. One example was a debate between the chaplain and the philosophy lecturer on Dawkins' humanism. There was also a wide variety of visiting speakers from the local bishop to the local environmental group. Such discussions have now been incorporated into the tutorial programme.*

105

Whatever groups there are, team members need to bear the following principles in mind.

- The role of the chaplaincy team is to **facilitate** rather than dictate what is happening within the groups (other than exceptional circumstances when the group is going against college policy or agreed norms of the group).
- The group is **invitational** and learners should not be dragooned or feel obliged to come.
- The group should seek to make a **positive contribution** towards the life of the college.

106

In setting up such groups, chaplaincy teams also need to ensure that no one particular faith or belief is favoured over another. Thus it would not be appropriate to establish a Christian Union unless interest was also explored among other faith groups.

Key questions on student groups

- Does the chaplaincy have an appropriate range of student groups without favouring a particular faith or belief?
- Do the groups make a positive impact on the life of the college?
- Are the groups well advertised within the college?
- Could these groups help to attract potential students to the college?

4: Chaplaincy Benchmarking

107

Previous chapters have looked at what models and practice of multi-faith chaplaincy have come about in recent years in FE. There has also been some discussion of the policy and legislative framework within which chaplaincy needs to work so that it remains relevant to the sector. However, there has been little mention thus far of the need to ensure that chaplaincy provision is of high quality.

108

For chaplaincy, a key development will be the chaplaincy training materials which are currently being developed, and are likely to be published in spring 2008. They will be of assistance particularly to new members of chaplaincy teams.

109

The LSC Framework for Excellence is a new strategy, which will be implemented from 2008-09. It tries to:

- make colleges' learning provision more responsive and demand-led
- increase the proportion of good and outstanding provision
- reduce bureaucracy.

110

The strategy is based on several key performance indicators covering responsiveness, effectiveness and finance.

Responsiveness
- responsiveness to learners
- responsiveness to employers

Effectiveness
- quality of outcomes
- quality of performance

Finances
- financial health
- financial control
- use of resources

111

While the assessment is based on the college as a whole, naturally the chaplaincy service has a contribution to make by indicating its responsiveness to learners (for example, is the chaplaincy service provided relevant to learners' needs and development?), the quality of outcomes (that is, whether students who have received support have remained on the course and achieved), the quality of provision (how good is the chaplaincy service provided?) and whether the chaplaincy provides value for money. It is therefore going to be increasingly important to determine what 'outstanding' or 'good' chaplaincy might look like.

112

The benchmarks in Table 1 have been developed from the seven areas of chaplaincy activity highlighted in section 2. They are broadly based on the structure and grades used by Ofsted but should not be regarded as definitive. Institutions will want to select those criteria that are most suitable to the role of their particular chaplaincy.

Table 1: Suggested benchmarks for chaplaincy.

Area	Outstanding	Good	Satisfactory	Inadequate
Faith, belief and values within the college	The enjoyment and achievement of learners is greatly enhanced because of chaplaincy input on faith, belief and values across the college. Members of the chaplaincy team make a significant contribution to the development of policy and practice within the college.	In addition to a wide-ranging programme of events from various belief traditions, the chaplaincy team also ensures that the institution has policies and procedures in place to ensure that people of all beliefs are treated equally.	There is some evidence of the chaplaincy team encouraging learners or the institution to think about issues of values, beliefs and faith outside the curriculum and tutorial provision, for example at religious festivals, fundraising events and so on.	Little evidence of the chaplaincy team encouraging learners or the institution to think about issues of values, beliefs and faith outside the curriculum or tutorial provision.
Teaching and learning	The chaplaincy is seen as a valuable resource within the college for teaching and learning, particularly in the development of SMSC provision (both for the curriculum and the tutorial programme). There is clear evidence of the positive impact it has for learners' enjoyment and achievement in many areas of the college.	The chaplaincy is seen as a valuable resource within the college for teaching and learning, particularly in the development of SMSC provision (both for the curriculum and the tutorial programme). There is evidence of a positive impact on teaching and learning in some areas of the college.	There is some evidence of the chaplaincy team being involved in teaching or resourcing teachers in a way that engages learners in tutorials or with SMSC relevant to the subject(s) being studied.	Teaching is offered but there is little take-up, or where it is offered it is not relevant to the curriculum or fails to engage learners.
Pastoral care and spiritual support	Excellent one-to-one pastoral and spiritual care is exercised in a wide range of situations and is known about through the whole college and taken up by a large number of learners and staff with a clear impact on retention and the quality of teaching and learning within the college.	Good pastoral and spiritual care is offered in a range of situations and taken up by a good number of learners and staff with some evidence of impact on retention and the quality of teaching and learning.	The chaplaincy team offers appropriate pastoral and spiritual care which is taken up in a number of different situations.	There is little or no evidence of pastoral or spiritual care being exercised within the college by the chaplaincy team or little take-up of what care is offered.
Community cohesion and partnerships	There are several innovative examples of partnerships between the chaplaincy and faith communities and voluntary groups which promote social cohesion.	There is some evidence of chaplaincy playing a role in widening participation from within faith or community groups.	Chaplaincy is seen as a bridge into the local community, particularly faith groups.	There is little evidence of chaplaincy involvement in the community.

Table 1: Suggested benchmarks for chaplaincy. (continued)

Area	\Outstanding	Good	Satisfactory	Inadequate
Building a multi-faith team	The multi-faith chaplaincy team has a clear system of co-ordination, with chaplaincy making a clear impact on the retention and achievement of learners. There are innovative examples of partnership between the college and the faith communities.	The chaplaincy is involved with a number of local faith communities. There is evidence of good leadership and management within the chaplaincy team. A forum for reviewing chaplaincy with representatives from the college, local faith communities and learners meets regularly.	There is an emerging relationship between the college and the local faith communities through the chaplaincy. There is a clear understanding of where chaplaincy fits within the college management structure.	There is little or no evidence of attempts to build relationships with faith communities represented locally.
Religious customs	The prayer room(s) offer a place of quiet contemplation and/or prayer. 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.	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 within college. Thought has been given to ensure that the prayer room(s) accommodates people of all beliefs.	A room is set aside for quiet contemplation and/or prayer. The needs of different faith traditions are recognised.	No accommodation has been set aside for quiet contemplation and/or prayer. Little thought is given to the religious customs of staff and students.
Student groups	Student groups are innovative in their practice, make a clear contribution to the life of the college, assist in the retention and recruitment of students and help students to enjoy and achieve during their time in college.	Student groups explore issues of values, belief and faith and are well-resourced and supported by the chaplaincy team. Such groups enable learners to make a positive contribution to the life of the college and the wider community.	There is an appropriate level of response to requests for rooms, support, and so on from student groups who 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.	There is little encouragement for students to form groups to discuss issues of values belief and faith, or the interests of one particular faith tradition is allowed to dominate the interests of others.

Annex A: Funding Bids

1

Colleges are increasingly encouraged to find alternative sources of income alongside income from the Learning and Skills Council (LSC). Partnerships with faith communities may, on occasion, unlock areas of funding that a college could not previously access. In recent years colleges have successfully set up projects with faith communities and established good practice along the way.

Step 1: Research and Preparation

2

The first step is to clarify what the project aims are. Who are the target groups, for example students, faith communities and so on? What do you hope to achieve?

3

Establish the need for the project by including findings from recent research. For example, *Making Space for Faith* (NEAFE and FIFEF, 2007) gives quantitative evidence for the importance that young people give to values, belief and faith.

The Salford Faith in Further Education project highlighted research from two previous studies. The North West Development Agency's Faith in England's North West (FENW) body showed that faith communities have an impact on social regeneration and reach areas of our society considered 'hard to reach' by other agencies (FENW, 2003). A NEAFE study (Turner and Beales, 2003) showed that college-faith community partnerships improve student retention and encourage recruitment from hard-to-reach groups. These two studies highlighted the opportunities that existed in Greater Manchester to deliver an initiative that promotes multi-faith community partnerships focused on support, retention and recruitment from hard-to-reach groups.

4

Reference should also be made to similar projects within (and indeed outside) the sector and evidence from consultation exercises held with the target group(s). If you are applying for funding from the LSC or similar organisations, it is also worth researching what the current priorities of these organisations are.

5

Potential partners should also be established and could include other local colleges, faith communities and umbrella organisations such as the local Churches Together or inter-faith group. It may be that different partners have slightly different aims. However they may find that they have sufficiently similar aims in mind to agree a common set of objectives.

In the Salford project, three colleges, Churches Together in Salford and the regional LSC agreed to fund the project jointly. The colleges wanted to identify and recommend models of multi-faith chaplaincy. Churches Together was concerned for the spiritual welfare of young people and wanted to see what links could emerge with local colleges to support learning for local congregations. The LSC wanted preliminary information on partnerships, particularly in relation to recruitment and retention. These goals had sufficient in common to form a common set of objectives for the project.

Step 2: Establishing the Project

6

The project needs to have SMART objectives, that is, objectives that are specific, measurable, achievable, realistic and timely. The intended impact of the project needs to be clearly identified. There needs to be a description of how the project will be carried out, who will manage the project day to day, and who will deliver the project. There also needs to be clarification of the length of the project. The timeframe needs to be realistic and to show sustainability, particularly if it is a pilot project.

7

Developing a realistic budget is vital. Asking for less often does not help and going back for more can affect credibility. Match funding is a generally accepted principle, but usefully it can include payment in kind such as office space, time, recruitment and advertising, project officer time, management and administrative support, travel and subsistence and training and materials.

Step 3: Funding Sources

8

Once the project criteria have been agreed, the search for funding can begin. Some key stakeholders may have emerged during the research stage. Others are worth contacting once the project has been agreed. Attracting funding from more than one body is often worthwhile as it adds credibility to the project. Table A1 shows various funding sources that could be approached.

Table A1: Funding sources.

Funding Source?	Details?	Contact?
Learning and Skills Council	The LSC does not fund chaplaincy per se. However it has been willing to fund area or regional projects to enable LSC priorities to be met through partnerships with faith communities.	LSC regional offices represent nine regions of England. See www.lsc.gov.uk for details of your region.
Connecting Communities Plus	This fund, administered on behalf of the Home Office, is part of the Government's strategy to improve race equality and community cohesion. It is only available to groups with no more than one full-time employee and a turnover of less than £50,000.	See www.a4e.co.uk/home.aspx for more details.
Centre for Excellence in Leadership (CEL)	CEL makes grants of between £5,000 and £10,000 for research projects lasting six months on a wide variety of topics.	See www.centreforexcellence.org.uk for more details.
European Social Fund (ESF)	Depending on where your institution is based, there are up to three ESF objectives that may attract funding.	Details are available from the Government Office for your region.
Diocese	Anglican dioceses sometimes fund projects with a community or outreach bias. Consultation would need to be with the relevant diocese.	Contact alan.murray@c-of-e.org.uk for further contact details of individual dioceses.
Private charities	There is still a surprising number of different charities, many of which are local. It is worth using local contacts to see whether any of them might be worth approaching	Grantfinder (www.grantfinder.co.uk) is a subscription service that many colleges use to access grants. Many private charities can be found on this.

Key questions for funding bids

- Have you established your key partners and your set of SMART objectives?
- Have you agreed how the project will be delivered and monitored, and how the impact will be assessed?
- Do your aims coincide with those of your partner organisations?

Annex B: Creating a Reflective Chaplaincy

The Reflective Cycle

1

An important element of effective chaplaincy is to build in sufficient time to reflect on the experience of chaplaincy within the college. This means that the chaplaincy co-ordinator or team leader needs to work with the college manager who has oversight of chaplaincy to ensure that the chaplaincy:

- reflects on lessons learned from the practice of chaplaincy, for example, what has been effective, what needs to be improved, what hasn't worked
- listens to views expressed by stakeholders such as learners, staff, college management, employers, faith communities and so on
- responds to changes within the college, for example college provision, the student body or issues highlighted in Ofsted's annual assessment visit or inspection, and the development plan
- adapts to national initiatives including the five Every Child Matters outcomes and the seven Framework for Excellence key performance indicators.

2

Once reflection and research are completed, key areas can be established that can then form the focus of work for the period until the next review. This process may be the focus of chaplaincy reports and potentially feed into college procedures such as the self-assessment report (SAR), development plan, performance management and so on.

Every Child Matters

3

Every Child Matters (DfES, 2003) has had a major impact on the life of the FE sector, particularly by ensuring that learners' broader needs (as well as academic achievement) are provided for. Several chaplaincies now express their work in terms of the five outcomes, contributing to the college's obligations under this initiative. While this will be different in every college, the following gives an example of what connections can be made.

Be healthy

- Chaplaincy is a pastoral resource for members of the college who are grateful for a listening ear at a time of crisis, during a period of difficulty or simply for ongoing support and friendship.
- One-to-one conversations take place with individuals who seek to develop their spiritual well-being in the context of personal beliefs.
- There are opportunities for worship within an individual's faith tradition, for example an annual carol service, Friday prayers or Diwali celebration.
- The needs of people of all faiths and none are met through establishing contacts with different churches and other faith communities.

Stay safe

- The quiet Room is a place of safety for all members of college in need of a safe haven as well as a place to explore their spirituality.
- College facilities are 'safe' within the context of a learner's faith tradition for example through the provision of food, washing facilities and so on.
- Where necessary, students and staff are accompanied to agencies that can respond more appropriately to their need, for example to a local housing office, for legal advice or to hospital when appropriate, particularly when they lack confidence or feel unsafe.

Enjoy and achieve

- The chaplaincy is a curriculum resource for learners and lecturers to draw on. This may take place in generic sessions exploring listening skills, cultural diversity, and so on, sessions that look at moral and ethical issues based on the particular curriculum programme such as business ethics, sport ethics, ethical business manager and so on, and specific sessions taught as part of curriculum programmes such as sociology of religion, English literature and so on.
- The chaplaincy supports student-led groups such as Christian Union, inter-faith groups and other groups that encourage exploration of values, belief and faith, such as Amnesty International or Greenpeace.
- The chaplaincy contributes to the pastoral care of staff, thus ensuring they are able to work to the best of their ability, and help learners to achieve.

Make a positive contribution

- Encourage individuals and the institution to regard the college as a community.
- Enable learners to make a positive contribution towards wider society through campaigns and fundraising, such as being involved in Holocaust Memorial Day, Children in Need, Fair-trade Fortnight and so on.
- Enable learners through their curriculum to make a positive contribution to the life of the college, for example graphics students could commemorate Remembrance Day.

Achieve economic well-being

- Assist students who are experiencing financial hardship with basic budgeting.
- Enable students to gain financial experience by planning fundraising initiatives.
- Assist appropriate students to find finance for their course through learning support funds and local charities.

Annex C:
Letter of Invitation for Applicants to the Post of Chaplain

The following is the letter sent out by Cambridge Regional College inviting applications from members of faith communities to become chaplains at the college.

Dear Friend,

Appointment of College Associate Chaplains

Cambridge Regional College is strengthening its provision for the spiritual and moral development of its diverse student and staff community. The College is committed to developing and modelling the very best practice in this area.

To that end, I am writing to you as the newly appointed Multi-Faith Chaplain, to ask you if you would be willing to serve the College as an accredited Associate Chaplain for your faith tradition. In return for regular visits to the College and your involvement and participation in a newly created multi-faith Chaplaincy team, I am also pleased that the College would be willing to offer a token sum of £200 per year to your faith community.

The College is intending to accredited 10 Associate Chaplains. Five of these will be from within the Christian tradition. A further five will be from other non-Christian faith groups. It is even hoped that we may be able to appoint a Humanist Chaplain as well. It is our intention to find ways to honour, support and affirm the diversity of student and staff belief at the College whilst providing opportunities for different faiths to learn from each other.

Should you wish to be accredited as an Associate Chaplain, please complete the form below. It is important to stress that your accreditation will be dependent on:

- compliance with College policy and procedures regarding equality and diversity
- production of a current CRB check.

I do hope that you will able to accept this offer of accreditation, and I look forward to working with you soon.

Yours sincerely,

Reverend Christopher Wilson, MA

Multi-Faith Chaplain (CQL)

Cambridge Regional College.

Annex D: Death of a Student Policy

This policy has been drawn up by New College, Swindon.

Confidential

Deceased College Student Procedures: Pro Forma

Main objective

To provide personal tutors and other college staff with guidance on actions to be taken or considered in the case of a death of a student.

The Director of Customer Services and Quality should be informed of the death of any student in the College, and will ensure that key contacts are informed and a checklist of actions is monitored and signed off.

In the absence of the Director, the Student Services Manager will perform this role.

Name of student: _____

ID no: _____

Date of birth: _____

Personal tutor/course tutor: _____

Checklist		Responsibility	Timescale	Signed off	Date
1	Confirm student's next of kin and contact details: Name: _____ Relationship: _____ Telephone No: _____	Director of Customer Services and Quality	Immediate		
2	Inform key personnel: ● Principal ● Curriculum Manager ● Student Services Manager ● College Information System ● Students' Union ● Personal tutor ● Other teachers of student ● Exams Officer ● Librarian ● Finance Officer ● Reception ● Press officer / marketing.	Director of Customer Services and Quality	Immediate		
3	In consultation as appropriate between Student Services Manager/College Counsellor/Chaplain, put in place arrangements for informing affected students/staff (eg all-staff email (probably not an all-student email).	Student Services Manager	Immediate		
4	Identify within College the most appropriate person to liaise with the bereaved family: Name: _____ Contact details: _____ This may be a member of staff or an appropriate member of the Chaplaincy team.	Student Services Manager	Immediate		

Checklist		Responsibility	Timescale	Signed off	Date
5	Establish: ● whether or not family need support from College and make arrangements accordingly ● what the funeral arrangements are and whether they include the Chaplaincy: ——————————————— ——————————————— ● identify who will represent the College (including student attendance): ——————————————— ——————————————— ● arrange transport if necessary (eg bus/car sharing) for staff/students ● are flowers appropriate, or a donation to a specific charity? make arrangements accordingly: ——————————————— ● consider the need for a service/ceremony of thanksgiving/remembrance within the College.	Tutor/Chaplaincy Tutor/Chaplaincy Tutor/Chaplaincy Student Services Manager Student Services Assistant Student Services Assistant Student Services Manager/Counsellor/Chaplaincy	As appropriate after notification of death To coincide with funeral		
6	Arrange to return any possessions to student's family. Check with SS if student had a locker.	Personal tutor/ Curriculum Manager	Timing on advice from Student Services Manager		
7	Prepare press release or response to media.	Marketing	As required		
8	Draft letter of condolence from Principal. Note: This should be the only official letter from the College. All others should be of a personal nature.	Principal	Immediate once all facts are known		

Checklist		Responsibility	Timescale	Signed off	Date
9	• Admin checklist – confirmation to be given once action has been carried out. • Immediately flag CIS that no further correspondence should be sent without prior reference to the Student Services Manager. • Process withdrawal on CIS. • Inform Finance team and request confirmation that no further invoices will be sent. • Process student details on any other College databases, eg student support (LSF), library, marketing. • Inform any placement/clinical work-experience areas/sponsors/employers (phone and then follow up by letter). • Inform Library. • Inform local authority/Connexions/EMA/LSC or any other student funding body. • Inform any student registration body, eg BTEC, OCR etc.	Director of Customer Services and Quality CIS CIS Personal tutor/course tutor SSM EMA Officer Student Services Exams Officer	Immediate		
10	Liaise with Student Support/Human Resources on appropriate bereavement counselling for students and/or staff including the possibility of referral to the likes of Cruse.	Counsellor/Chaplain	Immediate or as appropriate		
11	Establish whether ongoing support of College is needed by bereaved family, students, or staff.	Student Services Manager/Counsellor/Chaplain	After funeral has taken place		

Signed: _____

Date: _____

Annex E: Quiet Space Requirements

1

Whatever form the quiet space takes (see paragraphs 86-92 in the main body of this guide), the space needs to be appropriate for the particular faith community that is using it at any time. Sensitivity is needed in ensuring that any objects placed permanently in the room are acceptable to all belief traditions and that objects that come from a particular faith community are returned to a cupboard after use.

2

The importance of consultation with local faith communities cannot be stressed sufficiently as there will be marked differences within faith traditions.

Christians

3

There are no fixed requirements. Traditionally, candles have often been used for worship and there is often a table in a dominant position which can potentially be used for a service of Communion or on which to place a Bible.

Hindus

4

Different local groups may have different requirements so consultation is always advisable. However an Om (Hindu holy symbol) together with a copy of the Bhagvat Gita, incense and a deepam (a container in which to light a naked flame) with ghee (clarified butter) and cotton to light it should be considered. A designated shoe storage area as near to the entrance to the room would also be appreciated.

Jews

5

For communal prayer, some Jews may wish men and women to be separated. For regular prayers, prayer books and a Hebrew Bible should be available (these may be provided by the local community), and the direction of Jerusalem (or a general eastward direction) should be made known. Jews will want to light a minimum of two candles just before sunset on Fridays and on festival days. Traditions do vary, particularly among Reform and Liberal groups.

Muslims

6

Prayer mats, caps, hijabs and copies of the Qu'ran should be made available in the prayer room. It is not necessary that the Qu'ran is kept in a cupboard but it is important that copies of the Qu'ran are kept in a high place as a mark of respect. The direction of Mecca should be made clearly visible at all times in the prayer room. Ideally, the prayer room should also be close to single-sex wash basins large enough to allow hands and feet to be washed. There should also be appropriate provision made for segregated male and female worship, for example by use of a curtain or temporary partition.

Sikhs

7

There should be a shelf on which gutkas (books with passages from the Guru Granth and other relevant texts) can be kept. Nitnem (daily prayers), Asa Ki Var and Sukhmani are the most commonly used and should be kept wrapped in ramal (nice cloth). Sikhs sit on the floor, and use white sheets (chaddar) to sit on and ramál (cloth) to cover the heads of those who do not wear turbans. A shoe rack near the entrance is required. Sikhs like to wash their hands before handling any sacred texts so proximity to washing facilities is appreciated.

Table E1: Quiet space checklist.

1	Layout	Check
a	Are there sacred texts available from all religious traditions? Are they stored appropriately, for example in a high position?	
b	Are there appropriate artefacts in the quiet area? Is there somewhere for them to be stored securely out of sight?	
c	Is there a facility for storing shoes?	
d	Does the room have appropriate signage for Jerusalem and Mecca?	
e	Can a naked flame burn in the room (without setting off smoke alarms)?	
f	Is there the possibility of the room being partitioned?	
g	Can the room be easily returned to a neutral state ready to meet the requirements of the next person(s) using the room?	
h	Does the room have a list of contacts and service times for faith communities locally?	
2	**Positioning**	**Check**
	Is the quiet space close to suitable washing facilities?	
3	**Consultation**	**Check**
	Have appropriate faith groups been consulted locally to assist in the development of the quiet space?	

Annex F: Ethical Framework for Chaplaincy

A key underlying issue for any chaplaincy is its ethos. The following statement is the *Ethical Framework for Chaplaincy* which forms part of the statement of service for the chaplaincy at Manchester College of Arts and Technology (MANCAT).

Context

MANCAT's Mission Statement places the individual at the heart of the community. It emphasises that we all play a part in our communities, society and the wider world. This world is made up of individuals, communities and traditions built on cultural symbols, stories, ethics, beliefs and various worldviews including, but not limited to, the secular worldview.

"Learners need to be able to make sense of their lives and to make connections between their values, their education and training, their work, their communities and their leisure."

Turner and Beales, 2003: 2

This critical dialogue between our context, learning and self-understanding lies at the heart of chaplaincy. A concern to develop the whole person within the community lies at the centre of many faith and philosophical traditions. Allowing space for the inner reflections of spirituality and the exploration of the philosophical and religious questions of life is thus an essential element of education. Therefore, this locates the work of the chaplaincy as a central feature of the college's work.

Principles

1. A strong commitment to the whole person and belief that every member of the community is of equal worth, having something to offer to the college.
2. Valuing the human capacity for transcendence, seeking to explore the spiritual, religious and philosophical dimensions of life, within individuals and the institution, engaging with learning as well as pastoral care.
3. Promotion of integration, understanding and mutual respect, within the college and the wider community, of different faiths and cultures, as well as those with no religious affiliation.
4. Respect and consideration amongst all people, recognising dignity, individuality, rights and responsibilities.
5. Advocacy for the individual, especially when their voice may not be heard.

6. Promotion of equality of opportunity for all regardless of race, gender, religion, disability, age, social background or sexual orientation; commitment to the removal of the barriers to self-fulfilment, which result from stereotyping, prejudice and discrimination, and sensitivity to language and cultural issues.
7. To endeavour, in partnership with local faith and community groups, to meet the spiritual needs of people from different religions and traditions.
8. The acknowledgement of the importance of rituals marking beginnings and endings, celebrating success, mourning in times of tragedy and the facilitation of such rituals and opportunities for worship, prayer and meditation.
9. Reflection on the relevance of religious faiths, practices and beliefs, to educational and college experience.
10. Concern for social and racial justice, conflict resolution and engagement in community affairs, both locally and globally.
11. Honesty about beliefs and religious allegiance, accountability to the community and institutions the chaplaincy serves and appropriate response to relevant legislation and codes of practice.
12. Taking into account the views of those using the chaplaincy as part of developing the service.
13. Ethical and theological reflection on the life of the institution and representing the college in faith communities and wider civic life.
14. Recognition of the importance of networks within both the college and the local community.

Key Outcomes

1. Maintaining an effective multi-faith chaplaincy
2. Realising potential for both students and staff
3. Increasing self-esteem, empowerment and confidence where it is needed
4. Encouraging inter-faith dialogue
5. Facilitating community involvement
6. Working with staff and students in the college to support critical self-assessment and reflection
7. Being a resource for staff and students wishing to explore their own faith and spirituality
8. Disseminating a concise version of the Chaplaincy Statement of Service across the college to promote the use of the chaplaincy and making the full version available on request to key stakeholders.

Annex G: Arrangements for Religious Observance

Leicester College has developed a ground-breaking policy on how staff and students can be supported in maintaining both their college commitment and their religious observance.

Religious Observance During Working Hours

Leicester College recognises that members of staff may wish to take time off during the working day to complete prayer or religious obligations and will wish to accommodate this need. Staff are advised, if possible, to utilise or adjust break times to do this or ensure that colleagues and managers are aware of the absence.

Leicester College has provided prayer/reflection rooms on each campus and would encourage staff to utilise this facility.

It is advised that timing of key meetings and staff development activities should take account the religious needs of staff, e.g. meetings or events organised on a Friday afternoon may indirectly disadvantage Jewish and Muslim members of staff. A flexible approach should be adopted in consultation with staff members.

As part of religious observance, members of staff may undertake periods of fasts, which may affect their work performance. This should be brought to the attention of managers, who will discuss with the individual appropriate measures to maintain the level of work whilst enabling the individual to continue with their religious observance.

Religious Observance During Academic Study Days

In cases where students are fasting or performing a religious obligation and they feel that this may affect their academic performance, they should bring this to the attention of their tutor. Staff will discuss and agree appropriate measures to maintain the level of performance whilst enabling the student to continue with their religious observance.

If students require to take a short leave of absence for worship or prayer during a lesson period, they are encouraged to discuss and request this from their tutor in advance. Staff are expected to take reasonable steps and provide the students with support to take on the responsibility of catching up on work which may have been missed.

General guidance

Tutors, senior managers and team leaders are advised that during this period the Islamic students and staff observing Ramadhan may wish to conduct noon (Zuhr) and afternoon (Asar) prayers. Please look at the chart below, which indicates the prayer times. It is suggested that for classes with a number of Islamic students that breaks for the whole class are scheduled around prayer time to avoid a notion of separate provision. Please remember that the fast means an avoidance of food and water from sunrise (that is, between 4.30 and 5.30 in the morning) and therefore in order to support our students' and colleagues' concentration, as well as meeting the needs of faith observance, a positive response to any student requests for a break will help build relationships and aid positive outputs and co-operation.

When a majority of the fast-breaking times are after 6.00pm, so they should have little impact on daytime programmes. Tutors conducting evening sessions must be mindful of the fact that students observing the fast may be late to lessons or may require a longer break near the fast-breaking time. Senior managers and team leaders are advised to consult with their Islamic members of staff for their requirements and make reasonable adjustments to meet these needs.

Annex H: Bibliography

General

For general advice about chaplaincy, the following may prove a useful introduction.

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