FE Multi-faith
Chaplaincy
Training

Sustaining Chaplaincy

A training resource for multi-faith chaplaincy teams in Further Education Colleges

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Contents

Introduction:

In 2004 the then Labour government argued that a multi-faith chaplaincy should be established in every Further Education (FE) college in England. As partners in this initiative, the Archbishops Council published a paper in 2005 entitled 'Pushing Further'. This document set out the church's strategic mission in this context and the expectations of the role to be played by dioceses in supporting its implementation.

The first need was to establish chaplaincy in FE on as widely as possible and to provide guidance regarding the practicalities of doing this. A response to these needs was the publication of **'Faiths in Further Education; a Handbook'** NEAFE/LSE(2005).

The second, longer-term need was to produce a suite of training resources to help to equip those working in FE chaplaincy roles; hence the production by FBFE/LSE of a training manual, **'Welcome to Chaplaincy'** in 2007. This proved to be an enormously demanding, time-consuming task. Chaplaincies were expanding rapidly in number, their roles breaking new ground.

It was inevitable that whilst most of these materials would stand the test of time, some would go out of date quite quickly and other new materials would be required that reflected the changing circumstances and the learning that had accrued since 2005. By 2010, over 50% of colleges had established chaplaincies many of which served cosmopolitan, multi-faith communities. The membership of such teams was drawn increasingly from a diversity of faith communities.

By 2014 good progress has been made but chaplaincy in FE remains relatively vulnerable. The reasons for this vulnerability include:

* Ambiguity of political support at national level

* Substantial funding reductions in the public sector

* Alterations in Ofsted criteria reflecting changing political imperatives

* At the national level, Inadequately funded systems of support by public bodies

* Declining numbers of ordained clergy amongst Christian denominations who might contribute to chaplaincy – pressures of parish ministry.

* Failure of the Church to focus sufficiently on the FE sector and follow through on 'Pushing Further' by developing a follow-on vision and five year plan

* The failure of colleges to demonstrate that they value chaplaincy and take it seriously – by directing significant of their own resources to the work.

* Staff turnover amongst chaplaincy teams

* Failure of succession planning at local level

* Lack of qualification and accredited training pathways that enable members of faith communities to explore the possibility of serving in chaplaincy roles in FE

Despite the list above, there is strong optimism amongst those working in chaplaincy; concerned not simply with helping chaplaincies to survive, but to help FE chaplaincy to **THRIVE** amidst such challenging circumstances.

Across the sector there are important things to be done if such aspiration is to be realised:

- Encouragement is needed for the development of chaplaincies where no provision exists as yet.

- Where chaplaincy exists but where expansion is needed, further support to build capacity and improve capability is required.

- Creation of infrastructure at all levels to ensure the long-term sustainability of the initiative.

'Sustaining Chaplaincy' (2014) is offered as a contribution to aid those seeking to address these issues.

Although 'Sustaining Chaplaincy' contains a lot of information, the conveyance of facts is not its primary purpose:

> *''Knowing 'what' is not as important as knowing 'where', 'how' and 'why''.*
>
> [Handy, C. (1997)]

To engage with these last three aspects of learning draws extensively on our 'soft' skills, the interpersonal, the intrapersonal, and on our emotional intelligence. It is these personal attributes that this material invites you to explore and consciously develop as you engage with it.

Like all pieces of work of this type, the shortcomings, omissions and missed opportunities will quickly become apparent. It will be interesting to see the direction in which that knowledge will take the work which follows on behind.

In the meanwhile, it is hoped that this work may be found to be of use to those who work in the valuable, demanding and exciting field of multi-faith chaplaincy in the Further Education sector and especially those 'ordinary' folk who might want to explore their talents in this field. Even if only a handful of such people were to be inspired to take up such all of the effort that has gone into producing this resource would have been worthwhile.

Why FE Chaplaincy?

Why me?

Thinking about FE chaplaincy?

This training material will have several audiences. There will be some who will want to learn about what chaplains do in FE colleges simply to satisfy their curiosity. Others might be wondering whether a role as an FE chaplain might be right for them. Others will already be serving in a chaplaincy role in a college and may use these materials selectively as a means of developing their professional expertise further.

If you are embarking on a journey to discover whether serving as a chaplain in a Further Education college is something you might want to do you may already work in a college in another capacity, in which case you will have already discovered what FE colleges are, what they do and the ways in which they differ from other educational settings. On the other hand you may have very little knowledge of such an environment, in which case, finding out as much as you can about them including their values, organisation, ways of working, the challenges they face, the sorts of people who work in them and the sense of fulfilment and excitement that working in such an environment can bring. FE colleges are very different things from schools, and universities or other Higher Education institutions. You may think that because you may have studied at an HEI a Further Education College will be very similar – be prepared to look to be surprised!

Discovering what you need to know about FE colleges is quite a task and to do it well will take some time. Each college has its own unique character and 'feel' even though the activities each may undertake may appear to be very similar. You will have at least two layers to your enquiries: what do colleges share in common and, how are they different? One of the best ways to find out about them is to contact a couple of colleges and tell them what you are trying to do; ask them to let you visit, not simply to meet the serving chaplain, if there is one, but to meet informally with students and staff; you might even embark on some course of study. This would give you another perspective. It is very useful to have prepared for your visit and to arm yourself with questions that will help you to find out what you need to know.

There are two documents that will help you with this task. They have been designed as training materials for people just like you and for those who've decided that they want to pursue matters to the next stage and systematically prepare for the task of working in chaplaincy in a college, both are available from www.fbfe.org.uk and may be downloaded free of charge. They are entitled:

- o **'Faiths in Further Education – a Handbook'**
- o **'Welcome to Chaplaincy'**

For the moment, these two documents will serve to get you started, particularly when it comes to the task of trying to work out what FE colleges are, what they do, how they work and the role that chaplaincy might play in such contexts. Once you've made a start you're going to try to explore:

- Why, at this early stage in the process, you believe you might want to become an FE chaplain?

- What it is about you **NOW** that leads you to believe that you would both enjoy the work and do it well?

As you work your way through the course materials, hopefully increasing your awareness of both you and the role, these questions will keep cropping up so that, by the time you've completed the programme you will have a very clear idea about the nature of the job, an

accurate awareness of your personal aptitudes and abilities plus a highly developed notion of what you might be embarking on!

Why FE?

So far, by working your way through **Sections 1 and 2 of 'The Handbook'** and **Modules 1 and 2 of 'Welcome to Chaplaincy'** and drawing on your experience of visiting or working in a college, you should have arrived at a reasonable level of understanding of FE in general and the organisation and working of at least one college in particular.

o *From what you've learnt so far, what are the things that appeal to you about working in an FE setting in general?*

o *What particular challenges might the taking on a role or changing a role in an FE college raise for you? How might you set about dealing with those challenges?*

o *If you have been able to see a chaplaincy at work in a college briefly describe the circumstances of your visit and what you saw going on.*

o *What particularly appealed to you about what you saw?*

o *What sorts of things do you think college chaplains do in the course of their work?*

o *From what you have learnt about chaplaincy so far, describe those bits of the work that, at the moment, you think you might find particularly challenging.*

o *Reflect on those challenging aspects. To what degree do the challenges you've identified tell you things about your perceptions of your personality, personal strengths and weaknesses?*

Why FE chaplaincy?

For some the answer to this question may be that you feel that God wants you here; it is to be your ministry. You may not be sure that you feel up to the job, or confident that you understand fully what you might be getting into, but you trust that God will not give you more than you can handle and you are prepared to respond positively to His call.

For others, it may be that an earlier, formative experience has led you to chaplaincy as a ministry and that the FE setting is one you feel you understand well enough to believe that you have something to offer and through which you might make a positive contribution.

Whatever it is that is leading you in this direction, it is worth trying to understand what is going on and trying to articulate it:

o *Why chaplaincy?*

o *Why chaplaincy in an FE college?*

- *Why me?*
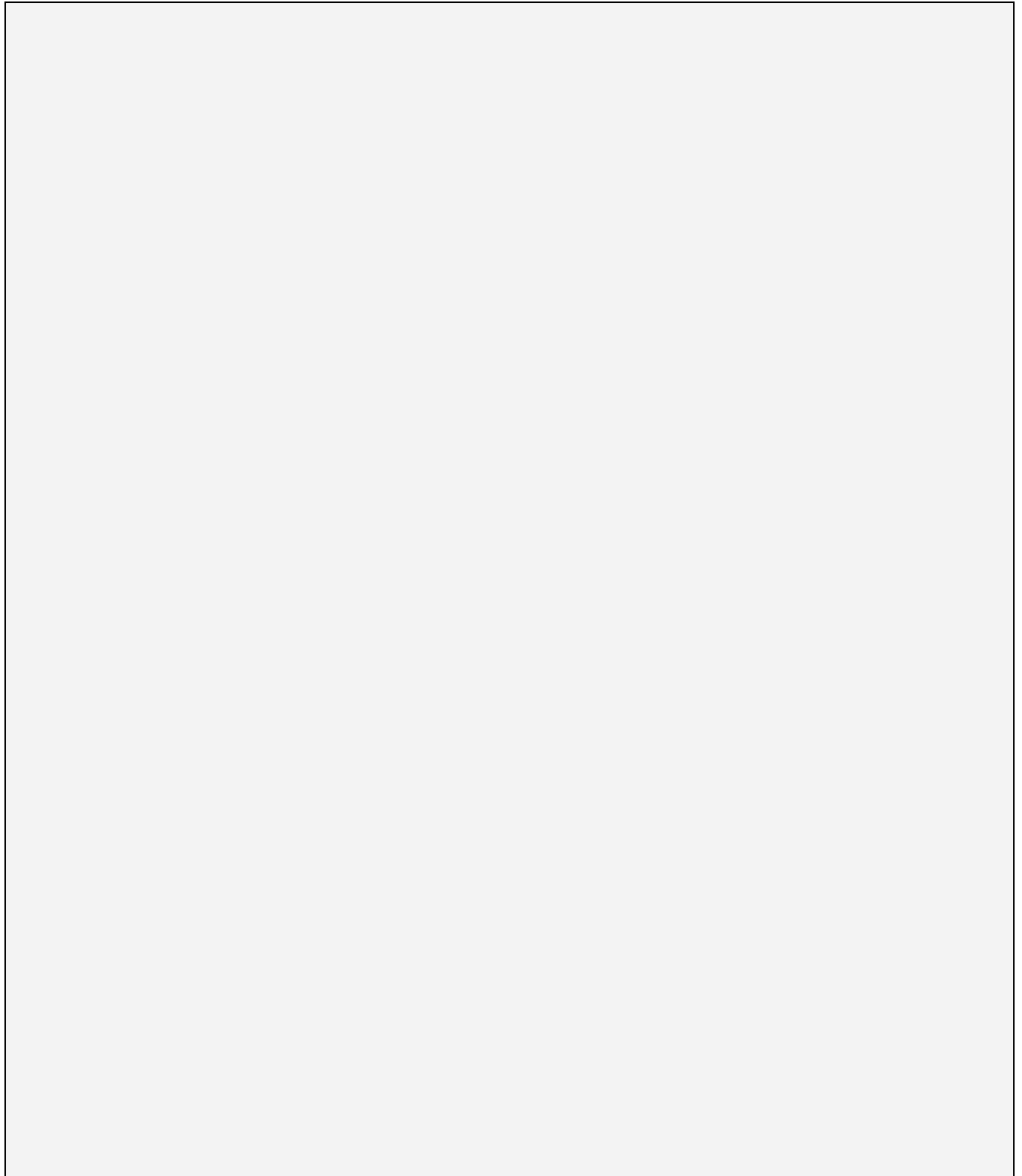
From survival to 'thrival' – building capacity in FE chaplaincy:

In his book, 'Ideas for the New Millennium', Peter Ellyard argues that, in a world of rapid change it is insufficient to seek to 'survive'. He argues that the need to survive addresses present needs, not necessarily those of the future. Instead he urges that rather than aspiring to survive, we should aspire to thrive in the future and talks of 'thrival' rather than survival:

'Cultures and mindsets can be changed, but one needs to recognise first that self-transformation must be the initial component of any transformation process. The process of development is not primarily about developing things, whether it be infrastructure, establishing new enterprises or anything else. Development is about developing people who then develop things. Transformed and growing individuals and communities can position themselves for success in a world of rapid change…The key to success is, therefore, learning'

(Ellyard, P. **'Ideas for the New Millennium'** (1998) P72 Melbourne University Press)

So what do we need for chaplaincy in FE to thrive?

1. **People:** individuals, groups, networks – need more of them, better equipped

2. **Cultural change** in chaplaincy:

3. **A clear vision and mission**

4. **Understanding of how well we are doing**

5. **Resources** to support professional learning and development

6. **A 'Can do' culture** – determination to thrive despite………….

7. **Resilience**

Developing a thriving, sustainable culture of multi-faith chaplaincy in FE colleges:

Ellyard (1998) argues that **the future is ours to create** and talks of probable, prospective, preferred and possible futures:

Probable future: Current trends rolled forward – tends to be driven by fear – tends to be the view of a manager.

Prospective future: Much like the probable future but dispassionately recognises that alternative courses of actions exist - casts the planner as impotent to shape the future.

Preferred future: Envisages the world as it could/should be if drive by the values espoused – driven by hope – tends to be the view of a leader.

Possible future: Where you will travel towards when you embark on your journey towards the preferred future and are acted on by external forces along the way.

o *Describe your vision of the 'probable future' of your chaplaincy.*

o *Describe your vision of your 'preferred future' of your chaplaincy*

o *Describe the changes you could make in order to arrive at your preferred future rather than the probable future*

o *Describe the types of support you will need in order to achieve your preferred future, their sources and how you will mobilise them*

Type of support needed	Potential source of that support	How will you mobilise the support

People - building capacity:

We need more of them working in colleges as associate chaplaincy workers and chaplains.

- o *Where do we look? How do we make contact? How do we interest them in the possibility?*

Where do we look?	How do we make contact?	How do we interest them?

Changing the culture of chaplaincy:

Most chaplaincies have yet to make the move from chaplaincy as a broadly ecumenical Christian pursuit to one that is multi-faith, both in the make-up of the team and in supporting the delivery of multi-faith aspects of SMSC? – and from a vulnerable, optional adjunct to an indispensible college asset?

- o *How would you make the changes to cultures above?*

Mono-culture to multi-culture	Optional adjunct to indispensible asset

Vision and mission:

NB To be read in conjunction with 'Welcome to Chaplaincy' Module 3

Imagine 100 athletes of all track disciplines lined up on the track for a massed start to a race:

. 'Take your marks'

'BANG'!

Chaos ensues - some move, some stay still, most look on in confusion!

OK – it's never going to happen and it may be a stupid example but……..the race fails because of a lack of vision and mission.

Vision: the 'big picture 'of the longer-term preferred future – encapsulates values and relationships as well as intended outcomes. Whilst normally written, a vision statement can sometimes best be expressed by creating a drawing of what the future will look like

Mission: states succinctly the objectives to be fulfilled en route to fulfilling the vision

In the case above, if the vision might be 'winning a race', the mission would describe the intended outcome - running faster over 200m than any other athlete in the race by…..

Vision and mission are inter-dependent – you cannot achieve the one without the other.

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o   ***Draw a picture/diagram that makes clear your vision for preferred future of the work of your chaplaincy team.***

Support systems:

There are already a variety of forms of support available to those seeking to build capacity in FE chaplaincy, including:

Promotional resources:

* **'Spirit Level; an exploration of multi-faith chaplaincy in Further Education':** a DVD produced by chaplains in the South West of England in 2012 –available to be viewed or downloaded at www.multifaithchaplaincy.com

   The DVD is a very good aid to opening discussion with groups that may be unfamiliar with both FE and/or chaplaincy

Training materials:

* 'Faiths and Further Education; a handbook' [NEAFE/LSC (2005)]

* 'Welcome to Chaplaincy; a training programme for Multi-Faith Chaplaincy in the Further Education Sector' [FBFE/LSC (2007)]
   Both of the above are available at www.fbfe.org.uk

* 'Sustaining Chaplaincy' [Bristol Diocese (2014)]
   Available at www.fect.org

Accredited training courses:

* Several universities offer post-graduate courses (Certificates, Diplomas and Degrees) and short courses in 'Chaplaincy'

National support systems:

* Face book Group: FE Chaplaincy Forum (By invitation. Please contact FBFE for details)

* Church of England National FE Adviser (Part-time)

* Church of England: Area FE Officers' Meetings (For Diocesan FE Advisers)

* FBFE research reports – available at www,fbfe.org.co.uk

* FBFE 'FiFE News' – By subscription – electronic newsletter

* FBFE/Churches' National FE Conference and FBFE/CofE Residential Induction course for FE chaplains – now merged into Annual residential conference (July)

* FBFE Part-time Field Officer

* FBFE/AFAN (All Faiths And None): AFAN website, teaching materials (by download) and training available – initially free of charge. www.afan.org.uk

Regional support systems:

* FBFE (SW) Regional Forum: meets 2-3 times/year at a variety of regional locations – currently at no charge to attendees

* Collaboration between Diocesan FE Advisers

* Regional events e.g. SW Regional Chaplaincy Conference

* Diocese of Bath & Wells (B&W) annual chaplaincy day: for chaplains from all settings in B&W but available to FE chaplains in regional dioceses
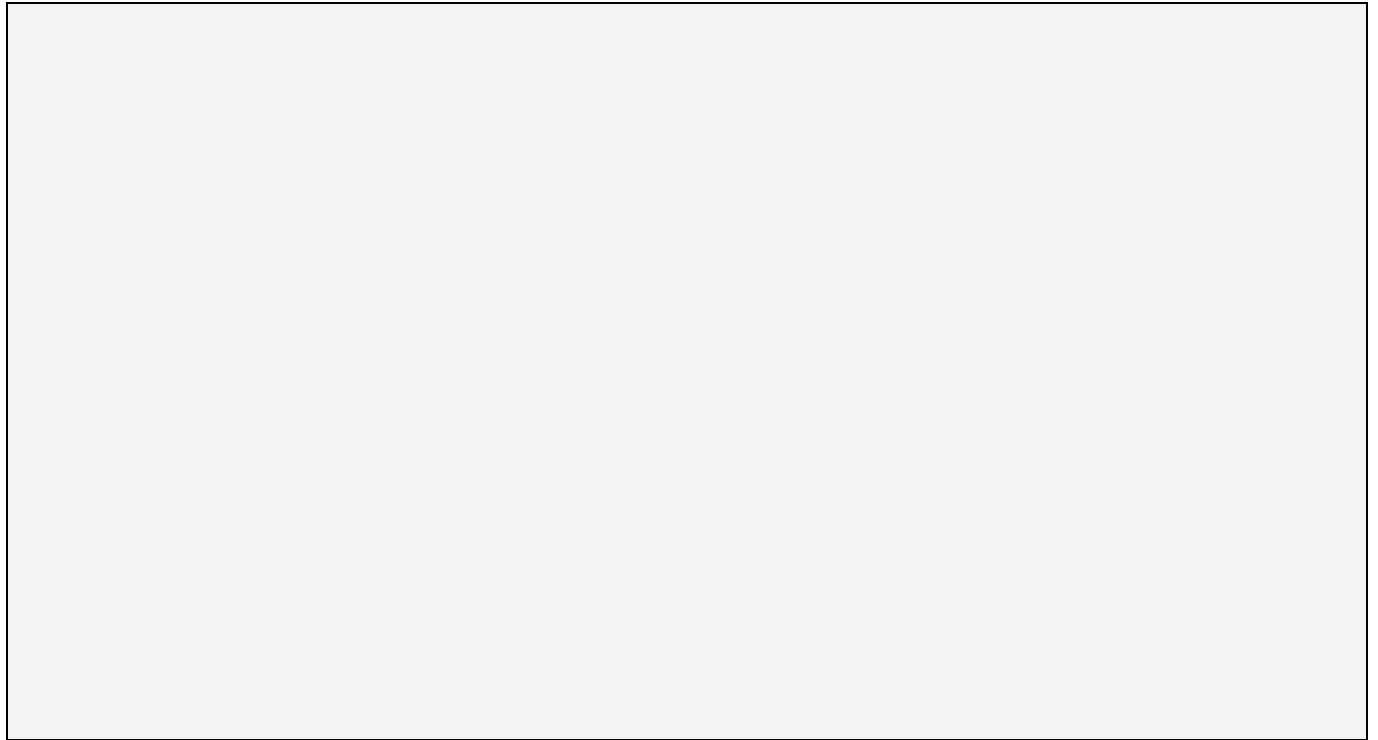
Local support systems:

* Diocesan FE Adviser (p/t) support to individual chaplaincies

* Bristol Diocese FE Chaplaincy Support Group

* Local project work in support of FE chaplaincy

* FE represented on Bristol Diocese Board of Education

* St Matthias Trust: core purpose includes the provision of financial support for initiatives to further Christian education - in Further Education – application required – open to individuals or organisations.

o *What forms of support might you or your team provide to another local FE chaplaincy?*

Creating a 'Can do' culture:

o *What are the characteristics that you associate with an organisation that has a 'Can do' culture?*

o *How do you believe such a culture might come about?*

Resilience:

o *What is meant by the term resilience when applied to:*
  - *a person*
  - *a chaplaincy team*

o *Describe how a chaplaincy team might set about making itself resilient and sustainable*

Models of future professional development:

In the foreseeable future, it is unlikely that increased funding will emanate from any of these national level sources; it is quite possible that funding will decline further. Therein lies both challenge and opportunity! It is likely that colleges will look increasingly to their own local, potential resources and those available in the region, including the support of local charitable Trusts.

It is also becoming apparent that, because of funding pressure and the need to drive up standards of teaching and learning, colleges will become even more concerned to avoid activity that disrupts learning (by taking students out of lessons) or which requires members of the teaching staff, including those who are chaplains, to remain on site rather than venture out to work with others elsewhere. The implication is that to continue to operate as in the past will not serve the present or future needs of chaplains or colleges. We need to invent new ways of addressing the professional development of chaplains **before** the need arises. If we leave it too late support for traditional approaches to training will dwindle away like sand through a sieve

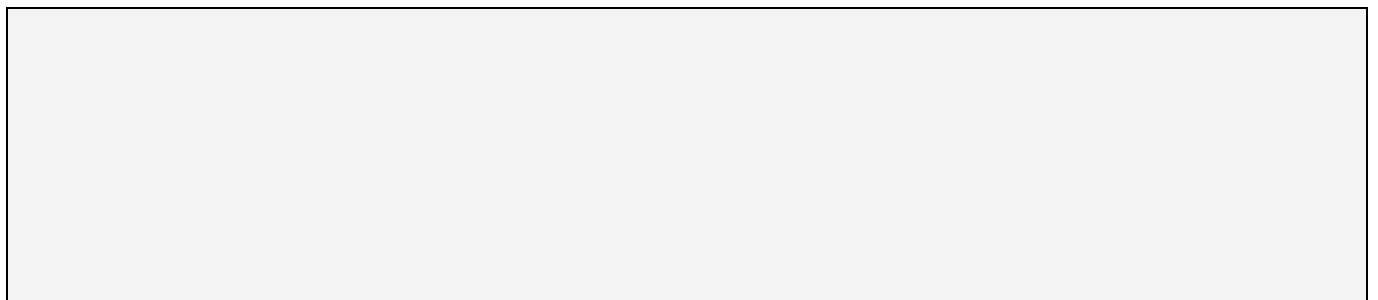On-line collaboration via social media might have a role to play, as might video conferencing via Skype or some other newly emerging platform. ICT supported self-study programmes have great potential but in order to develop, practice and refine the personal skills required; group work is still likely to be a preferred option. One might argue that this is another case for the expansion of the team; rather than going elsewhere there is the potential to bring together on site sufficient people to make such exercises viable. However, this option deprives participants of the cross-fertilisation of ideas to be gained from working with others from different colleges.

Towards a new model of professional development

From	**To**
∗ Passive	∗ Active
∗ Work + bolt on training	∗ Professional learning community
∗ Off-site courses	∗ On site collaborative learning
∗ Training and development	∗ Integrated enterprise learning
∗ Training the trainer	∗ Learning skills
∗ Training for the job	∗ Professionalising all employees
∗ Lectures and taking notes	∗ ICT supported self-study + practical group work
∗ Paper qualifications	∗ Performance qualification
∗ Hierarchy of authority	∗ Authority of knowledge
∗ Hierarchical development	∗ Shared development
∗ Sectors, silos and differentiation	∗ Single status learning

Accredited training programmes for FE chaplains:

As stated earlier, there are courses in theology that might include some work on chaplaincy. Such courses are at degree or post-graduate level (4-7) in the main and tend to be either taught or completed by research. Some may make possible a period of work placement that could be in an FE chaplaincy setting. Admission to such courses presumes prior achievement of L3 qualifications.

Similar possibilities exist regarding local Ordinand training courses though the link with FE has yet to be established in this context.

The vision implicit in the production of these materials is that of making it possible to overcome the following problems:

* **Licensing in decline – loss of quality assurance:**
  Bishops are increasingly reluctant to Licence FE chaplains. Licensing is a process that recognises commissions the recipient to undertake a particular role with the authority of the church. It is a quality assurance mark that enables a potential employer to feel able to place a substantial degree of confidence in the holder.

  The holding of a nationally accredited qualification at a suitable level, especially one that requires satisfactory completion of a reasonable length period of supervised, structured work experience may offer an alternative to licensing and would have the advantage that it would be credible anywhere in the country.

* **Increasing the size of pool of potential chaplains:**
  Most chaplains are ordained members of Christian churches and the number of clergy is falling. Those in parish ministry often have to be responsible for substantial numbers of churches and parish ministry remains the top priority.

  Those clergy in post, in the main, have little awareness of what goes on in FE colleges. Their personal educational experience tends to have been through school, university, maybe a period in 'work', theological training and into ministry.

  So there are two inter-related problems here: there is a growing shortage of available ordained clerics and those that may be available have little knowledge of either (multi-faith) chaplaincy or Further Education colleges. In short, there is little to motivate their greater engagement.

  If the clergy can't do it, let's mobilise the laity! This is not as easy as it might at first appear. Most chaplaincy posts are unfunded – the work relies on volunteers. At present, nobody is likely to come into the role if they have a mortgage and family to support. However, we are all healthier, living longer and there are at present in church congregations such people who have possibly taken early retirement who might be interested in exploring how they might use their time in this field, to mutual benefit.

Early discussions identified a need for an 'Approach' qualification; the satisfactory completion of which would provide the holder and the potential employer with some assurance of the person's potential suitability to the FE chaplaincy role. The qualification could be validated by a public exam awarding body at Level 2 or 3 – or through some other form of national endorsement.

The **ASDAN Award** appears to have great potential here. **The ASDAN Certificate in Community Volunteering** is already in place and assignments could be adapted to serve the needs of voluntary chaplains working in FE. Alternatively, a Level 3 qualification specific to chaplaincy could be written. This would contain options adaptable to a variety of chaplaincy settings, including FE. Level 3 ASDAN Awards carry UCAS university admission points.

Alternatively, some sort of endorsement of satisfactory completion of training undertaken (possibly based on 'Welcome to Chaplaincy' and 'Sustaining Chaplaincy' might be felt by those in the field to be appropriate.

We are confident that, taken together, **'The Handbook', 'Welcome to Chaplaincy'** and **'Sustaining Chaplaincy'**, provide a strong basis for the development of such L2/3 accredited qualifications. This could provide chaplains with a potential, professional development pathway extending from Level 2-7'

Bibliography:

Ellyard, P.   **'Ideas of the new millennium'**   (1998)   Melbourne University Press

Stoll, L.
Seashore Louis, K. **'Professional Learning Communities'** (2007) McGraw Hill

Exploring the Ethos of Chaplaincy

The ethos of chaplaincy:

Ethos:
The characteristic spirit of a culture, era, or community as manifested in its attitudes and aspirations

College ethos:
Each college has its own values, culture, relationships and traditions that, taken together, make it 'feel' distinctive. Often, the choice of which college a student chooses to attend is not based simply on hard statistics such as college exam results, but on how confident the student feels that this particular college is 'right' for them; it is a qualitative decision based as much on an anticipated sense of likely physical, emotional, social and spiritual well-being.

o ***What are the attitudes and aspirations that underpin your college (or one known to you)?***

Attitudes	Aspirations

Each college is located in a variety of national and local contexts. These contexts have changed rapidly in recent years:

National contexts	**Local contexts**
∗ Aging population	∗ Demography – immigration, population expansion or decline
∗ Austerity	∗ Economic expansion or decline
∗ Rebalancing the economy	∗ Changing pattern of local employment, new jobs – new skills, loss of old jobs
∗ Education policy	∗ New roles for colleges: 'Tertiary' Colleges, wider age-range, more academic, HE in FE
∗ Funding policy	∗ Decline in part-time adult, education courses - funding withdrawn
∗ ICT policy – superfast broadband and mobile phone related technologies	∗ Educational, social and economic changes in colleges, homes, workplaces and relationship driven by emerging ICT

As these contexts have evolved, colleges have changed in order to adapt to the new circumstances e.g. the trend has been:

From	To
Mission: Delivery mainly of: ∗ Practical, craft qualifications serving Craft and Technical apprenticeship ∗ Adult education general interest evening classes and heavy craft skills ∗ 'Second chance' L2 re-sits ∗ No SMSC curricula **Demography** ∗ Mainly aged 16+ ∗ Monoculture – limited diversity **Pedagogy** ∗ Limited range of (traditional) teaching and learning styles	**Mission:** Delivery mainly of: ∗ General academic courses L2 GCSEs, L3 'A'-levels ∗ Courses related to Modern Apprenticeships ∗ HE in FE – franchised Foundation Degrees and Ordinary/Honours degrees ∗ SMSC for students up to 18 **Demography** ∗ Mainly aged 14+ (must stay in education or training until 18) ∗ Multi-culture – extended diversity **Pedagogy** ∗ Wide variety to teaching and learning styles utilising emerging technologies – new learning culture

As the mission of colleges has changed, so has their culture. Nothing demonstrates the cultural change in colleges more than the new, emerging learning culture based on the following eight elements:

∗ Life-long learning
∗ Learner-driven learning
∗ Just-in-time learning
∗ Customised learning
∗ Transformative learning
∗ Collaborative learning
∗ Contextual learning
∗ Learning to learn

<table>
<tr><td colspan="2"><i>Look at the list above. Give examples of the way in which each of these elements relates to the day-to-day activities undertaken by/with FE chaplains?</i></td></tr>
<tr><td>Element</td><td>Chaplaincy activity</td></tr>
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* **Life-long learning**

* **Learner-driven learning**

* **Just-in-time learning**

* **Customised/tailored learning**

* **Transformative learning**

* **Collaborative learning**

* **Contextual learning**

* **Learning to learn**

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In many ways the culture of colleges is becoming more like that of schools. The trend towards the creation of Academies is leading towards the delivery of a diversify educational provision under the control of the overarching umbrella of the 'Academy', based either in purpose-built provision or within the geographically spread locations of the educational organisations that merged to make up 'The Academy'; possibly bringing together provision spanning ages 3 to 18+ - infant to HE.

As such organisations develop; blurring the boundaries between 'school', 'college' and 'HEI', the notion of 'college ethos' may become more complex and less unique in character. On the other hand, the need to present a strong organisational 'brand' for such an Academy may in some ways lead to simplification of ethos, based on values common to all phases that make up the organisation.

o *State the values that you believe are shared by FE colleges, schools and HEIs*

o *What values, if any, do you believe are unique to an FE college, relative to other educational organisations? Cite your evidence.*

College ethos and the ethos of chaplaincy – an inter-play:

Ethos is about values, attitudes and traditions.

> o *Describe the ethos of a college chaplaincy that is familiar to you*
> o *In what ways, if any, does the ethos of the chaplaincy differ from that of the college?*

FE colleges have a strongly secular tradition and it is only relatively recently that they have engaged with spiritual aspects of the general curriculum and have also started to develop chaplaincies. However, once a chaplaincy has started to develop it has often started to establish new traditions that have impacted on the college ethos – see below:

In response to emerging national policy, the college appointed an existing member of staff, an ordained Christian, to establish a chaplaincy in the college. The part-time post was funded by the college.

The chaplain, in addition to being readily available to provide spiritual support to students and staff, established a calendar of events. These included:

- *Visits to 'Sacred Places'*
- *Celebration of world faith festivals*
- *Contributing activities to 'Diversity Week'*
- *Supporting student activities relating to faith*

The chaplain gained the support of the Principal for a 'service' to be held to commemorate Armistice Day. This was held in the Sports Hall; a large capacity building. Students and staff were invited to attend, if they wished. The service incorporated contributions from the wider local community including the military and members of local faith communities.

The assembled body was addressed by the college Principal and prayers and readings contributed by members of various faith groups. After the event, the Principal hosted a reception for the representatives from the wider community and college senior staff members.

The service was attended by over 500 students and staff, despite there being no compulsion. From discussion with students afterwards, it was clear that, for many, this was the first time they had participated in a 'religious' event – an event which they had felt to be very significant.

In each subsequent year a similar service has been held with similar success and even higher levels of participation. The event has become part of the college tradition – a distinct part of college life.

The college has a long tradition of providing formal teaching regarding, social, moral and cultural education through Tutorial and Enrichment activities. The chaplaincy has provided training for members of staff to use the web-based resources that the chaplaincy has introduced to the college to aid delivery of this work, particularly regarding the spiritual aspects of the SMSC curriculum.

Visitors to the college would note the comfortable, respectful, supportive relationships that exist between members of the chaplaincy, students and members of staff during the daily life of the institution.

A feature of the chaplaincy has been the speedy replacement of volunteer chaplains from various faiths who have moved on, for whatever reason. Local faith communities have strong, purposeful relationships with the team and have shown a willingness to respond positively to such needs..

o *From the example in the table above reflect upon the impact that the chaplaincy ethos appears to be having, particularly on the ethos of the college.*

o *What are the key things that have allowed these changes to happen?*

Two of the key roles that FE chaplains play are:

- To provide spiritual support for students, members of staff and the wider college community.
- To aid the design and delivery of the Spiritual, Moral, Social and Cultural (SMSC) curriculum

Each of these will be explored here:

What is spirituality?

NB: To be read in conjunction with **Module 9 i**n **'Welcome to Chaplaincy'**

Spirituality:
The quality or state of being concerned with religion or religious matters: the quality or state of being spiritual

(Merriam-Webster Dictionary)

What do we mean by 'spiritual needs'?
All persons have spiritual needs. Some have religious needs

(University of Maryland Medical Centre, 2014)

Spiritual needs and concerns usually relate to 'the big issues' in life. These can include:

- *Why is this happening?*
- *What does it all mean?*
- *How do I make sense of everything?*
- *How do I feel about changes in my life?*
- *What gives me comfort or hope?*
- *What do I call 'good' in my life? What do I call 'bad'?*
- *What am I grateful for?*
- *What do I trust? Who do I trust?*
- *What or who is beyond my self?*

What is spiritual support?

Spiritual:
Relating to or affecting the human spirit or soul as opposed to material or physical things

Relating to religion or belief

(Oxford Dictionary)

Spiritual support:
Spiritual support helps people to:

- *Explore how they might understand, make sense of or find meaning in what is happening to them*
- *Identify sources of strength they can draw on, and*
- *Decide whether those sources are helpful during this period of their lives.*

[www.nice.org.uk (2011)]

Delivering spiritual support:
'This group aimed to satisfy …… spiritual needs through incorporating the spiritual component into the dynamics of a group setting, using supportive, cognitive behavioural and existential techniques. The intention was that members of the group would be able to develop and strengthen their own inner resources to help them develop coping skills to live more hopefully and purposefully'.

Exemplar discussion themes:
* *The meaning of life*
* *From despair to hope*
* *Worth and self-esteem*
* *Anger and reconciliation*
* *Guilt and forgiveness*
* *Rejection, loss and acceptance*
* *Spiritual experiences*

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o *Choose two issues from the list above. For each one draw up an outline plan for a discussion to explore the issue. In your description explain the subject material and supporting resources you might use and how you would go about structuring the discussion; try not to use the same approach in the second case as in the first.*

o *By what success indicators would you assess the effectiveness of these discussions?*

For many people, spirituality is a source of comfort, security, meaning, sense of belonging, purpose and strength. Religious practices and beliefs may promote a positive and optimistic worldwide view which enhances hope and motivation. The Spiritual Support Group touches people in their humanity; self-worth is affirmed and supported by the sharing of experiences, insights and mutual support.

['The Spiritual Support Group, Medway Maritime Hospital Experience', Salem, O.M. (2007)]

What do we mean by 'spiritual resources'?
Spiritual resources are practices, beliefs, objects and/or relationships that people often turn to in time of crisis or concern.

Some spiritual resources include:
* *Music*
* *Prayer*
* *Meditation*
* *Family & friends*
* *Religious leaders: Priest, Rabbi, Imam*
* *Supportive communities*
* *Church, Synagogue and other support groups*
* *Holy writings*
* *Inspirational writings*
* *Religion specific items*
* *Sacramental practices*

(University of Maryland Medical Centre, 2014)

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o ***Describe two situations in which you have provided spiritual support to an individual or group – include details of: how the need to provide support arose, the spiritual support resources you deployed.***

o ***On reflection, how might it have been done better?***

The Spiritual Moral Social Cultural (SMSC) curriculum:

NB: This section should be read in conjunction with the **'SMSC Report' FBFE/LSIS (2011).**

History:

It is important to understand the issues that drove the educational vision of post-1997 Labour administration. It believed that:

* THE national priority: 'Education, education, education!'

* The notion of, 'Equality of opportunity' lay at the heart of education

* (Formal) learning is a life-long process

* The quality of a person's education determines, to a large degree, their life-chances

* The educational system was failing and needed to be transformed:
  The then current system was characterised by:

  – Educational standards were low relative to the achievements of the SE Asian countries in particular and declining rapidly.

  – Lack of a qualifications framework that would allow progression to Higher Education via academic and vocational qualification routes or by a pathway drawing on both

  – Failure to equip the future workforce to compete in the 'knowledge economy' of a post-industrial world.

  – The stalling of the post-war increase in social mobility

  – Failure of the system to make the most of the talent and abilities of the population

* High quality educational provision is about more than the gaining of formal qualifications
  – All students through to age 18 needed opportunities in the curriculum to engage with the 'Every Child Matters'(ECM) agenda, the five outcomes of which were:

    * Enjoy and Achieve
    * Stay safe
    * Be healthy
    * Make a positive contribution
    * Achieve economic well-being

* Competition between educational institutions would lead to the raising of standards

* Institutions should be held to account rigorously for student outcomes

* Disruption to learning as a consequence of geographical mobility should be minimised

* Colleges should be independent of local authority control

* Funding levels for courses should be the same, regardless of where they are pursued

* Funding travels with the student

* A national qualifications framework was needed

* Vocational qualifications needed to be credible in terms of standards and currency relative to existing qualifications

* The processes of education and gaining qualification should not be disrupted as a consequence of geographical mobility

Under this long serving Labour administration the learning and skills sector changed significantly as changes to address the concerns listed above were introduced. Colleges generally became larger as they changed from being mainly providers of traditional craft and technological qualifications designed to meet the needs of local businesses to become, in effect, 'tertiary' colleges, meeting community needs by providing at one end of the spectrum, general educational qualifications in competition with schools and franchised HE courses at the other.

Numbers of 16-19 year-olds in colleges grew rapidly and colleges had to make provision to deliver the five outcomes of the 'Every Child Matters' agenda. Until this time, the curriculum existed largely in the form of a collection of syllabi, each specific to a particular examination course. Few studied full-time, most vocational courses being a mix of learning in college and learning in the workplace. It was with the expansion of mass general educational qualifications at Levels 2 & 3 that the numbers of full-time students in colleges increased to present levels. In secondary schools at this time, 6th Forms started to find themselves involved in a competition with colleges for post-16 students. This was particularly so in urban areas where plenty of choice was available to students within easy travelling distance.

Students aged 15 had the possibility of following the same examination courses located either in a school 6th Form or in a college. Assuming the quality of teaching was similar in each institution, the choice lay with the preference of the particular expectations and ethos of each:

School 6th Form	FE College
- Mainly require full-time on-site attendance - Daily act of collective worship required of the school - RE – statutory requirement - May require wearing of uniform - Pupil 'School' environment - Often responsibilities towards other younger pupils - Possibly daily 'Tutorial' time - PSHEE curriculum – not statutory requirement but usually continues	- Attendance required for timetabled activities - No requirement for collective worship - No RE requirement - Usually no uniform - Student 'Adult' environment - No responsibility required to younger 'students' - Unlikely daily 'Tutorial' time - SMSC – expected but not statutory requirement

The statutory requirements on schools to provide a daily collective act of worship 'of a broadly Christian nature' (parent may request withdrawal) and to deliver Religious Education to students aged 3-18 do not apply to colleges. Colleges are under no statutory requirement to provide these.

However, it has long been argued by those in the FE sector that this lack of provision seemed at variance with the notion that a student aged 14-19 should be entitled to experience curricula that exposed them to issues posed by faith, belief and religion. The outcome was the issuing of non-statutory guidance; **'The SMSC Report'** FBFE/LSIS (2010).

Tutorial and Enrichment programmes:

For a number of years the move towards delivery of 'SMSC' had been growing. By 2003, in response to the recruitment of substantial numbers, first of 16-19 year olds and, more recently, 14-19 year olds, most colleges included in the curricula of full-time students pursuing L2-3 qualifications, time for 'Tutorial' and/or 'Enrichment' activities. Funding was provided to the college for this purpose (132 hrs/year equivalent).

Such 'Enrichment' programmes were written by individual colleges and drew on the experience of 'General Studies' courses and school PHSE courses. The models of timetabling and delivery varied considerably and few colleges delivered such programmes through members of staff whose principal teaching expertise lay in these aspects. Many of the topics addressed were of a sensitive nature and although many of these might have had a potential to connect with matters of faith and belief, the prevailing secular ethos of college and the lack of staff expertise and confidence meant that such matters often remained unexplored.

The SMSC Report (2010):

Research and development work on this report started under the Labour administration. At that time, political support for the chaplaincy initiative, together with national concerns regarding social cohesion, the perceived need to prevent radicalisation that might inspire terrorism as well as the facts on the ground of the evolving nature of the FE sector drove growing support amongst those in the sector for SMSC to become a legally required part of the college curriculum. However, the government felt unwilling to legislate but was willing to see the publication of non-statutory guidance for colleges regarding the SMSC curriculum.

The SMSC Report, issued to all colleges, addresses the following:

1. **Introduction** (Contexts)
2. **What is SMSC development?**
3. **Putting SMSC provision into practice**
4. **Approaches to delivery and case-studies**
5. **Key lessons (Annexes)**

Changes since 2010:

The change of government has wrought several changes that have impacted adversely on the momentum behind this work. These changes include:

- Abolition of the Learning and Skills Improvement Service (LSIS)
- Substantial annual reductions to the budgets of FBFE and AFAN
- Reductions made to college budgets – tutorial funding cut by 75%
- Removal of 'social cohesion' as a limiting grade factor in Ofsted inspection.

The principal impact of these changes has been to lower the perceived importance to the government of the role SMSC has to play in colleges and to make the implementation of 'The Report' slower and its uptake more 'patchy'.

Can less mean more?

It is accepted that the SMSC curriculum has a place in the life of college students aged 14-19. However, the means of its delivery are having be adapted to accommodate the new financial realities e.g. one or more of:

* SMSC is seen as being so important that the college finds another way of funding the maintenance of provision
* Greater use of ICT
* Teaching proceeding outside the normal timetable - lunchtimes
* Use of non-teaching staff supervision of visiting speakers
* Less frequent but longer teaching sessions
* Teaching of materials by a team of SMSC specialists
* Delivering SMSC across the curriculum – within existing timetable allocations – and mapping provision to ensure adequate coverage

The latter approach is really interesting, even if to do it properly presents significant challenges.

SMSC across the curriculum:

The presumption here is that all curriculum areas do much more than they might believe at first instance e.g.

'A'-level Chemistry: Detergents:
In addition to the organic, inorganic and physical chemistry components of the work, raises SMSC issues: extraction and use of raw materials – oil, gas etc, pollution risks, health concerns, big business interests v…?, morality?

'A' –Level English Literature:
Morality of characters, ethics of actions, bases of beliefs

Traditionally, preoccupied by the need to deliver specified specialist knowledge in preparation for assessment despite such matters being discussed during the course of 'normal' work it may not occur to staff or to students that such matters are issues of SMSC although many curricula now make clear the expectation that such matters will be addressed as a requirement of the assessed course. In effect a single piece of learning can address the needs of several curriculum areas and colleges are now attempting to audit such cross curricular aspects and map SMSC across the curriculum.

So, SMSC does go on across the curriculum – we may just not have looked at it that way! The components of the SMSC agenda help build the knowledge, skills and attitudes to address the big issues in life and to help one make sense of the world and one's place in it.

Such a cross-curricular approach is complex to map but delivery, in the context of learning 'a subject' brings both relevance and immediacy to the subject and promotes a view of SMSC issues being important because they are all pervasive – they matter in real life.

Whilst parts of these SMSC curricula may be addressed in many subjects, subject choice means that not all students will benefit from a broad 'entitlement' experience. If this is the case then the question arises, 'Which bits of SMSC curricula might need to be done formally in other settings?

It is likely that the answer to this might include:

* Personal relationships
* Financial education
* Health education
* Careers advice and guidance
* Employability preparation
* Managing conflict
* Building personal resilience
* Understanding politics

In each case we might ask, 'What have faiths and beliefs got to say about this'?

There is another layer to this and that is that there is in every college an informal but not unintended curriculum being experienced throughout the day-to-day life of the college.

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o ***List aspects of the informal SMSC issues experienced in a college known to you.***
o ***Give an example of evidence you of your claim***

SMSC learning, informally experienced	Example
• Making a moral judgement • Benefits of cooperation	• Deciding whether to jump the lunch queue • Chemistry - group work project

> o **The SMSC curriculum is part of the college's formal curriculum. Students also learn about SMSC issues through the informal processes of everyday in college.**
>
> **Such learning may provide the student with valuable spiritual support. Describe a typical example from each context – state the way in which each may provide spiritual support to the student.**

* **Formal curriculum:**

* **Informal curriculum:**

SMSC and chaplaincy – some challenges:

Colleges may seek to enlist your help in designing and delivering SMSC materials. It is important that you know the limitations of your capabilities; it may be that, through your networks, you will be able to enlist the support of others who are both able and willing to assist in your stead.

Chaplaincy in different settings:
Chaplaincy operates in many settings including:
* The military
* Police
* Workplaces
* Hospital
* Schools
* Universities

Whilst the need to provide spiritual support is common to all and aspects of values, attitudes and methodology are held in common, each setting presents its own set of challenges.

The work of Further Education colleges now embraces students who work part-time in college and the remainder elsewhere e.g. in schools, universities or places of work. Such people might engage with chaplaincy in more than one setting, therefore it is important for the FE chaplain to think carefully about the ways in which this possibility might impact on their work.

Describe the similarities and differences between the ethos and activities undertaken in each of the pairs of chaplaincies below. You may need to do some research here!

	FE College & School Chaplaincies	FE College & University Chaplaincies	FE College & Workplace Chaplaincies
Similarities			
Differences			

Working with those of other faiths and with those of none:
Many chaplaincies draw on the services of 'chaplains' from a variety of world faiths. Historically, chaplaincy is a Christian concept. For this reason, in the interests of finding ground that might be shared more equally, the term 'chaplaincy', in the context of a FE college multi-faith team, is tending to be replaced by that of **'multi-faith support team'** although in many colleges the terms 'chaplain' and 'chaplaincy' remain.

To work effectively as a member of a multi-faith team, a chaplain must:
* Understand their own faith or belief and, in appropriate circumstances, be prepared to help others to find out more about it
* Value and respect the faiths and beliefs of others
* Be committed to open dialogue, building on things shared in common
* Recognise that proselytising has no part to play in the role of the chaplain
* Make it possible for students and staff to explore and develop their own faiths and beliefs by 'signposting' to faith specific organisations
* Operate working practices that are sensitive to the needs of those of other faiths and beliefs
* Share in the celebration of the diversity of faith and belief

The duty chaplain may be a Christian, the client seeking spiritual support a member of another faith.

Addressed to a chaplain of whatever faith, this sort of statement is not uncommon:

'I don't understand how you as a committed (Christian etc.) can address the spiritual needs of those of other faiths!'

- o *Describe*
  1. *Regardless of the nature of their personal faith or belief, how a chaplain can a chaplain set about fulfilling this role?*

  2. *What are the boundaries within which the chaplain must be careful to keep when doing this?*

Teamwork and networks

A team:
Come together as a team to achieve a common objective

(Oxford Dictionary)

Teamwork:
The combined action of a group, especially when effective and efficient

(Oxford Dictionary)

NB: See also Module 3 in 'Welcome to Chaplaincy'

Characteristics of a good team member:
Definitions of what makes a good team member vary. Below are a couple of examples:

Riggio, R.E. (2013)

* *Honest and straightforward*
* *Shares the load*
* *Reliable*
* *Fair*
* *Complements others' skills*
* *Good communication skills*
* *Positive attitude*
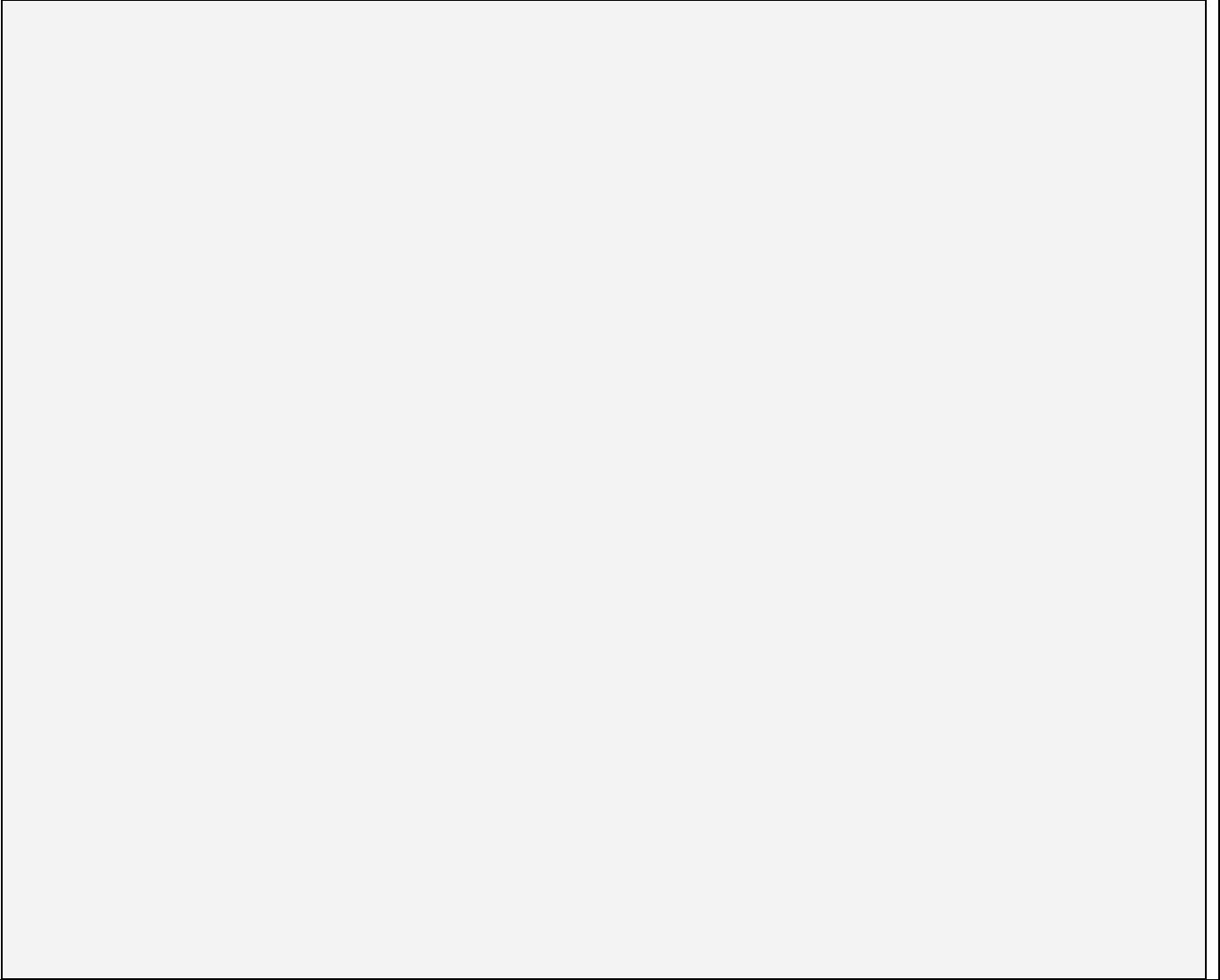
['Cutting Edge Leadership', reported at www.psychologytoday.com]

Brownstein, M. (2013)

* *Demonstrates reliability*
* *Communicates constructively*
* *Listens actively*
* *Functions as an active participant*
* *Shares openly and willingly*
* *Cooperates and pitches in to help*
* *Exhibits flexibility*
* *Shows commitment to the team*
* *Works as a problem-solver*
* *Treats others in a respectful and supportive manner*

['Managing Teams for Dummies', Brownstein, M. (2002)**]**

You will already be an experienced team worker as a consequence of your experience with such things as your family, social organisations, sports clubs and work places. The chances are that you will have been a part of some teams which have been highly effective and others that have been less so.

- o *What do you believe are the characteristics that would enable a multi-faith chaplaincy team to be highly effective?*

- o *What is your preferred role in a team?*

- o *Which of your personal attributes do you believe suit you to this role?*

Network:

A group or system of interconnected people or things

(Oxford Dictionary)

Being connected into a variety of networks is an essential part of the life of an FE chaplain. Some of these networks will be formal and internal to the chaplaincy and to the college. There may be links into other formal networks that link the college to the wider community. Yet more networks will be of an informal nature; they may be internal of link to the world outside college; they may be used to acquire assets for furthering the capacity of the team to achieve its goal or to provide support to individuals, sub-groups or the whole chaplaincy team.

o *List the networks that you need to engage with in order to be effective in your role as an FE chaplain. In each case state the common interests at the heart of the network and whether the network is formal or informal.*

Network	Common interests/purposes	Formal or Informal
∗ **Student Services Faculty** ∗ **Equalities and Diversity Team** ∗ **Churches Together**	∗ Student welfare/support ∗ Promote social cohesion ∗ SMSC development	∗ Formal ∗ Formal

Networking:

A supportive system of sharing information and services among individuals and groups having a common interest

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o *List the resources and personal attributes that an FE chaplain would need to possess in order to ensure highly effective networking in the interests of the chaplaincy.*

Resources	Personal attributes

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o *For many, networking is not something that they find easy; list the reasons why this may be so.*

o *Describe the things that you have done successfully to try to make yourself more effective at networking.*

Leadership and Management in Further Education chaplaincy teams

Leadership and Management in Further Education chaplaincy teams

NB: This unit should be read in conjunction with in **'Faiths and FE; a Handbook' (Section 4)** and **'Welcome to Chaplaincy' (Module 3)**

Introduction:

* The purpose of this document is to assist chaplaincy teams as they grapple with the issues of leadership and management in complex organisations with a strong managerial culture. It is also aimed at those considering working in chaplaincy in Further Education as well as those curious to know what is going on.

* The intention was to produce something short and simple mindful that:
    – at present, most 'teams' are quite small relative to college curriculum and guidance teams
    – many who work in a chaplaincy context come from contexts and cultures that work in ways where the language and perceived values of 'management' provoke an inherently suspicious response

* For those seeking to equip themselves to work in the field, this document, together with earlier documents produced by the LSE, will help you to undertake the task.

* However, the aspiration is that chaplaincy teams will increase in size and complexity of membership as they successfully respond to the needs and challenges of a multi-cultural, multi-faith society.

* Larger teams need effective leadership and management. This relies upon the possession of emotional intelligence, highly effective inter and intra-personal skills – so called 'soft' skills. These were under-emphasised in 'The Handbook' and 'Welcome to chaplaincy' – we seek to strengthen those aspects here.

* In addition, experience gained from the emergent, larger, multi-faith teams amidst a stronger national accountability expectation has created the need to provide deeper guidance on the culture of accountability frameworks and institutional self-evaluation amidst which chaplaincy is currently located..

* We are aware that a document such as this has the power to scare or to deter some from considering taking on the role. That is not the intention. To them we would say, see this document as something to dip into – don't try to do it all at once. It is intended to offer a mirror to your existing experience regardless of where that is drawn from. Although styled for aspiring and serving chaplains and team leaders most of what is here has generic value.

* Whilst designed to stand as a resource for supported self-study, it is hoped that the contents will provoke discussion – it is through such collaborative work that the deepest learning will be gained.

* Inevitably, there will be more that could or should have been written. This is a work in progress which has the potential to evolve over time, should people feel so minded.

Leading a chaplaincy team

Is the notion of 'Chaplaincy Team Leader' a non-starter?

- Chaplaincies are enormously varied in size, composition and roles. The large size of most colleges means that there has been a move towards the development of chaplaincy teams, often representing a variety of faiths. However, even one part-time chaplain usually operates under a Line Manager and, to that degree, is part of a team.

- Colleges are highly formalised, hierarchical, complex organisations, steeped in cultures of secularism, 'management' and utilitarianism. Most of the work of colleges is devolved to various teams of which there is a strong institutional team expectations and culture regarding purposes and modus operandi.

- In the interests of institutional cohesion, strong pressures exist that tend to lead to the development within the institution of a broad monoculture of ethos and team culture; college teams will tend to espouse common values and aims and share similar structures, policies, procedures and institutional language. What about the chaplaincy team?

- On the one hand, the team has to be in and of the world. Its work has to be understood by others in the college and has to be seen to be serving the college's purposes. The nature of its work has to be negotiated with and adopted by the institution and it has to operate in liaison with other parts of the organisation effectively and efficiently.

- There are faith communities that operate in ways which are minimally hierarchical. Within their own terms they serve their purposes well – but their purposes and methods may appear to differ considerably from those of the provision of mass-market education. To what degree does the Chaplaincy Team have to look and operate like other curricular or support providing teams in college? Should it try to look/operate the same – or could/should it be something different?

- There is a question here about the nature of the relationship between 'the college' and 'the chaplaincy'. The 'contract' between the two is not necessarily constructed in circumstances where it is 'a contract between equals'. Whether paid by the college or not chaplains are employed by the college and have to comply with its requirements around which there may be some scope for negotiation of detail. The nature of the relationship requires compliance with institutional requirements.

- Most chaplaincy teams will have developed gradually, usually from the starting point of the employment of a single, unpaid, part-time chaplain. Over time, if all has gone well, confidence between the institution and the chaplaincy will have grown, the work done will have become highly valued and the college become amenable to arguments advanced for the development of a (multi-faith) chaplaincy team. How should this expansion be developed?

- There are several possibilities - you may be able to imagine more:

    1. The appointed chaplain is asked to go ahead and develop a team of volunteer associate chaplains to increase provision. The ball is placed firmly in the chaplain's court and they are left, with minimum guidance or supervision to get on with it. The title of 'Team Leader' is bestowed upon the original chaplain.

Glad of the services of various volunteers known to the team leader, each is recruited by the Team Leader Each will offer only an hour or so per week so will they really be subject to the college's expensive vetting and barring procedure?.

The Team Leader garners good ideas from team colleagues and, together, they decide on a programme of activities, few of which have anything to do directly with the delivery of the existing SMSC curriculum.

At the end of the year, the Team Leader will be asked to submit a brief report to the Line Manager. Informally the work undertaken is valued by students and staff who see the team as readily accessible, good listeners, promoting various different and interesting things around college.

2. The college decides that it suits its institutional purposes to develop a multi-faith chaplaincy team. It appoints a Senior Manager to lead the project, sets clear expectations and commits resources to the task. The college has clear ideas of the role of Team Leader and how the team will operate.

   In conjunction with other parties such as faith communities the college draws up a strategic vision, job description, person description, selection criteria, Selection Group and appointment procedure/timetable. The post is advertised widely, selection procedures followed and an appointment made. It is made clear to candidates that CPD will be offered and that they will be expected both to participate in and contribute to this important work. Similar procedures are followed for the recruitment of the remainder of the team.

   The Team Leader is required to follow the College's standard procedures regarding planning of activities including ways in which the team will support the development and delivery of the SMSC curriculum. The team is to be held to account collectively through formal reporting systems and systems of monitoring and review. At an individual level, team members take part in the college's system of appraisal and annual review.

3. The college operates broadly as 2.above. However, it chooses not to advertise for a Team Leader. Instead, it advertises for part-time, volunteer chaplains from various faiths. It sets out in the advert a clear vision of the nature of the work entailed. It makes plane to prospective appointees that as long as the team fulfils its broad targets, the college is amenable to the group managing itself, under the supervision of a Line Manager. There is no requirement to have a Team Leader, but if the group chooses differently it may – no additional finance will be made to fund the leadership role. The team will be expected to work effectively and efficiently within the college's existing management processes.

   The college successfully recruits six part-time volunteers from a variety of faith communities.

- The first model may reflect a situation where the college has a chaplain of long-standing. Few remember how or why the chaplain was appointed, least of all the SMT. However, the chaplain is a volunteer, costs the college nothing and is perceived to be a good person doing good things. Nobody interferes with him. Nobody really understands what the chaplain does.

- The second model is how most complex organisations operate most of the time. It is highly formalised. A significant part of the Team Leader's part-time role is taken up by 'management' tasks – many of which involve meetings with individuals or sub-groups of the team.

- The third model devolves a degree of autonomy of choice to the team regarding how they will choose to organise themselves.

- o *Think about the various models above. In each case, discuss the various merits and disadvantages from a theological viewpoint, as well as simply that of a person designing organisational systems.*

- o *Where amongst these three models would your preference lie? Why?*

Scenario: *The chaplain has a Line Manager (Director of Student Services), but various reorganisations in the past four years have seen such people come and go; as far as most have been concerned, the work is low on their list of priorities – no harm is being done and the chaplain can be safely left his own devices. That the chaplain has suggested that more (of the same?) could be done with more volunteers is welcomed – especially as it looks like no additional costs will be involved. Furthermore, the chaplain knows who to get hold of, so no costs are incurred advertising or in relation to complex selection processes.*

- o *What are the unspoken messages here?*

- o *Where does the power lie in this organisation?*
- o *How has this come about?*

o *You ARE the brand new Line Manager of the chaplaincy. What are your concerns regarding the scenario described above?*

o *What would you do avoid impending difficulties here and to bring about a satisfactory conclusion?*

- *'All men are equal in the sight of God'*
- *God will not require of us more than we can cope with'*
- *'We are the body of Christ'*
- *'Hand it over to God'*

At some time members of a chaplaincy team will have espoused or come across those who claim these beliefs.

Think carefully about these statements, individually or severally, in the context of the role of a Team Leader.

What thoughts does the juxtaposition of each comment with the role of Team Leader provoke for you?

For you what, if any, are/would be the role conflicts inherent in being a team leader and a person of faith? How do you reconcile these issues?

Role conflict:

The role of chaplain or team leader is complex. People do not come to the role with solely that role attached to them. This can cause the roles to come into conflict e.g. chaplain v parish priest, chaplain v mother etc

o *Think of the range of roles that you carry in addition to your role as team leader or chaplain. Choose two or three that, in your judgement, have the scope for role conflict. Describe the issues and how you try to manage them.*

o *How might you manage them more effectively?*

So you think you understand what is going on?

There are certain sayings that spring to mind as people try to explain their perceptions e.g.:

'Seeing is believing'

'I saw it with my own eyes'

'The camera never lies'

'What he really meant was….'

But are they true?

We spend our lives locked in a world created in our brain. This creation is known as our perception and results from the interaction of inputs to the cellular electro-chemistry of our complex nervous system and brain. These interactions rise to the things we think we see, hear, taste, smell and touch. The brain stores these bits of data and, as it creates new pathways, creating the means by which we store and recall memories and learn. This system might be generally termed our cognitive system. This is the 'higher', rational part of the brain.

There is another, smaller part that derives from our evolutionary past that is concerned with our most basic reflexive emotions. It is this part that, in an emergency, kicks in and readies us for action – our 'flight or fight' mechanism. In emergency, when we perceive ourselves to be under threat, this part of the brain tends to over-ride our other cognitive processes.

The brain also operates in part 'on auto-pilot'; complex feedback systems maintain the processes by which we breathe, our heart keeps beating etc. all without a requirement for conscious control on our part. The part of the nervous system responsible for these processes is known broadly as the autonomic system and operates largely without us being aware of it as it adapts to the various demands we place on it.

We trust our perception. For the most part, we are confident in the common-sense view of the world that our perception provides. However, we do not live in isolation. Our life is spent interacting with others who also hold perceptions. Our perception, which appears rational to us is plastic in that our perceptions change as a consequence of interaction with others. As a result, the complex organisation of our brain is constantly changing and along with it, our construction of our surroundings.

The range of our sensory inputs is so vast that our brain has adapted to ignore most of them. This allows us to focus on things that are important at the time. It also brings with it the unsettling realisation that most of the time our perceived world is based on assumptions – the assumptions made to relegate 'unimportant' perceptions away from our conscious thought processes. There are numerous illusions that demonstrate how easy it is for our assumptions to mislead us into inaccurate perception.

Listening and hearing….seeing and perceiving..

Accepting that most of the time our brain filters out our awareness of what is going on around us may be hard to accept. There is a fine line between filtering out excess sensory stimulus in order to focus intently on an issue and slipping into making assumptions that are inherently inaccurate but which form the basis of subsequent action.

Personal interaction lies at the heart of the chaplaincy and team leadership roles. In recent years the realisation has grown that more than ninety percent of human interaction is communicated non-verbally.

Listening effectively is a high order skill. It presumes that we are able to:

- Be aware of and receptive to non-verbal cues.
- Interpret these non-verbal cues accurately
- Hear clearly – hear deeply
- See clearly
- Listen empathetically and actively – winning and building the confidence of the speaker.
- Reconcile the congruence of verbal and non-verbal communication
- Build a clear understanding of what the speaker really means
- Do all of this in circumstances that might be fleeting or impaired.

There is much that we can do to improve these skills and abilities skills. At a very simple level, our effectiveness may be impaired by physical difficulties regarding our sight or hearing. These may be improved by relatively simple physical interventions e.g. spectacles and hearing aids.

Understanding non-verbal cues:

For the sighted, seeing is a crucial part of perceiving the spoken word. Most people learn to interpret non-verbal communication unconsciously as they grow up and become unconsciously skilled in this respect. This means that most people have a reasonable ability in this field but, because their learning is unconscious, they may find it difficult to improve their performance because they have not necessarily developed conscious strategies to improve.

A generic term used to describe such non-verbal communication is 'body language'. Throughout the process of spoken interaction, the brain is continually cross-referencing body language against the received speech, looking for congruence or discordance. Bringing an awareness of body language to our work may be helpful. However, one should tread carefully. There is a spectrum of belief regarding the accuracy of interpreting non-verbal cues. At one end of this spectrum is a school of thought says that body language is enacted sub-consciously and reflects the true, deep, inner thinking of the person. Others cast doubt on the infallibility of this, citing that it is possible to learn to manage one's body language in order to avoid discordance that might give away the truth.

Knowing something about the practicalities of body language is of interest to both chaplains and team leaders. To this end, **'The Definitive Book of Body Language',** Allan and Barbara Pease, Orion (2004) is well worth dipping in to – it is an easy read with many helpful diagrams – once you have done so you will never see people the same way again!

I'm blind does that mean I can't do these jobs?

For the sighted, visual non-verbal cues play a huge role. However, for all of us, sighted or otherwise there is more to hearing than simply recognising the meanings of spoken words, and phrases. It is not simply **what** is said but **HOW** it is said and that 'how' can vary from the flamboyant and dramatic to the very subtle variations of timbre, pace, hesitancy and volume. Interpretation of such variation is learnt unconsciously over time.

- *What implications does the 'fallibility of perception' have for the chaplain?*

- *How would your deeper understanding of this influence you in your role as Team Leader?*

Seeing and hearing - beyond the assumptions:

Whether we like it or not, we all tend to make assumptions. We will also have a range of prejudices peculiar to our values and history and we bring these with us, wherever we go. If this is so, how do we ensure that we see and hear 'the truth' when interacting with others?

It takes a degree of personal bravery and determination to recognise that these assumptions and prejudices are often rooted in our incomplete understanding of circumstances; to understand and acknowledge these deep seated parts of ourselves and to ensure that we set them aside in the course of our daily dealings with people.

- *Reflect on the prejudices you may tend to hold. How do you prevent these from colouring your world view and your interactions with others?*

Active and empathetic listening:

If we are to listen in such a way as to promote the fullest understanding and deepest learning on our part (and possibly on the part of the speaker) we need to think about:

* Environment – creating opportunity for dialogue
* Minimising real or perceived threat – creating a sense of security
* Using open-ended questions that provide both support and challenge
* Applying expertise regarding non-verbal and verbal communication
* Maintaining focus – deploying skills of analysis
* Providing encouragement and feedback – using recapitulation, summarisation, and checking regularly our developing understanding.

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o *You are a Team Leader charged with undertaking an informal review meeting with a long-standing colleague about whose performance you have some concerns - this is not a disciplinary meeting! How would you set about this interview?*

o *When planning the meeting, knowing yourself well, what particular reminders would you set yourself in order to get the best outcomes?*

Thinking about skills:

A skill is an ability which is learnt and which may be improved over time. We are aware that there are things that we are good at and others we find more difficult. Chaplains and Team Leaders will use a wide range of skills in the course of their work, these may be characterised broadly as:

* **Organisational skills** e.g. Planning, prioritising, project management etc
* **Interpersonal skills** e.g. Delegation, motivation of others, communication, inspiring, etc
* **Intrapersonal skills** e.g. Accepting assistance, accepting criticism, evaluation etc
* **Thinking skills** e.g. Analysis, synthesis, creativity, anticipation, problem solving etc

o *What particular skills will you need as a chaplain or as a Team Leader?*
o *How well developed are your skills at present?*

Skill	Rating – on a scale of 1-5 (1 = Excellent, 5 = Weak)

Levels of skill:

There is nothing better than watching someone who is really skilled. They make everything look so easy; it just seems to happen! However, we know from our own experience that it is not quite like that. Some people do seem to have a 'gift' for certain things; they seem to build skills quickly, with relatively little practice or structured learning. For many of us, it's not that easy but we can improve our skills through self-analysis, practice/repetition, being coached or mentored, In the process seeking to become consciously skilled:

Skill level	Examples	Looks/feels like	Observations
Unconsciously skilled (US)	• Top flight sportsman, musician, learner, leader etc.	• Really good! • It comes naturally • Easy • Don't need to think about it • Can't see how to improve	• No problem most of the time. • Easy to slip into assumptions – lose 'touch' • When things go wrong, may not have the ability to rationalise the cause and rectify it. • Needs help – coaching
Consciously skilled (CS)	• Top flight sportsman, musician, learner, leader etc.	• Confident in understanding personal strengths and weaknesses • Knows what needs to be done in order to improve • Applies skills and strategies consciously • Able to adapt to changing circumstances	• Understands self-how one learns • Monitors own performance accurately • Seeks advice • Strives to improve through planned activity • Uses coaches and mentors • Confident in personal ability to succeed.
Consciously unskilled (CU)	• Term 1 Y12 – following result of first assessment – Grade 'E' rather than the 'A' you'd expected! • Newly appointed person – a few weeks into the job	• Sudden realisation! • Panic! • Now start to know what you don't know • Lose confidence	• The world suddenly seems to fall to bits. • Self-confidence plummets • Depression/sense of loneliness may set in • Can't see what to do – afraid to find out.
Unconsciously unskilled (UU)	• Term 1 Y12 – before the first assessment results are handed back • A newly appointed person	• Feels OK • I think I'm doing OK • Can't see what all the fuss is about. • It seems easy • I'm really happy – euphoric?	• At this stage there may be minimal competence but blissful ignorance of this fact.

Emotional intelligence (EI) (EQ):

'*Emotional intelligence is the ability to identify, assess and control the emotions of oneself, of others and of groups*'

[Wikipedia]

Controversy surrounds EI /EQ regarding whether or not it is a distinctive form of intelligence. Goleman (1998) argues that, within each of the constructs that define EI are a number of emotional competencies that are not innate, they can be learnt.

The literature pertaining to EI is extensive and its claimed abilities are powerful e.g. from sports science – example of races between matched ocean going yachts – identical boats, crews selected at random to be as matched in abilities as possible. In a series of races the skipper showing the most highly developed Emotional Intelligence led his boat to victory consistently.

The work of Daniel Goleman (1995, 1998) is particularly relevant to this paper. He identified **five** main **constructs of EI:**

* **Self-awareness:** the ability to know one's emotions**,** strengths, weaknesses, drives, values and goals and recognise their impact on others while using gut feelings to make decisions

* **Self-regulation:** involves controlling or redirecting one's disruptive emotions and impulses and adapting to changing impulses

* **Social skill:** managing relationships to move people in a desired direction

* **Empathy:** considering other people's feelings especially when making decisions

* **Motivation:** being driven to achieve for the sake of achievement

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o ***Think about an activity that you have led. Using Goleman's Five Constructs describe how you used your emotional intelligence in exercising a leadership role.***

o ***Which of the constructs do you believe to be particularly strong/weak in yourself?***

o ***What could you do to improve your emotional intelligence?***

Leadership and followership

'The successful organisation has one major attribute that sets it apart from unsuccessful organisations; dynamic and effective leadership'

(Hersey & Blanchard, 1977)

'Leaders are the basic and scarcest resource of any enterprise'

(Drucker, P. 1964)

- Much has been written about 'leadership' but little about 'followership'. The presumption is that the onus is on the leader to lead effectively and that followers are merely things (albeit complex things!) to be managed.

- In the context of college chaplaincy teams, this section will explore briefly:

  * Perception and deep understanding
  * Formal v informal leadership
  * Authority v Power
  * Leadership v management
  * Styles of leadership
  * Skills and abilities of effective followers and leaders

The intention is to start you thinking and to encourage you to go to other sources in order to deepen your understanding. It is not the intention to write a book on leadership and management!

Thinking about being a good follower:

We take on a variety of roles when playing our part as a member of a team. The more aware we are and the wider the range of skills we possess the more diverse will be the range of roles we may play effectively. Well motivated, skilful followers enable leaders to lead effectively. On the other hand, followers who are highly skilled but poorly motivated can undermine leader.

In complex organisations we may find ourselves in different roles at different times. We may be an appointed leader in one circumstance, an informal leader in another and a follower in a variety of others.

o *Describe the attributes that you believe make a good follower.*

Working with other college professionals and community leaders:

College life involves an endless round of interaction with others in order to fulfil one's personal role. Gaining insight into the deep seated personal drivers that make these people 'tick' is potentially helpful if one is to do this, especially when many of the formal negotiations with college staff will be with those who occupy or aspire to leadership positions.

Leman (1985) found that first-borns or first in gender children tended to be significantly over-represented in the professions and in roles that placed high premium on the characteristics attributed to first-borns and only children. Research by Leman, K. (1985) and Andeweg, R.B. and Van den Berg, S.B. (2003) found that first in gender children have, in the main, similar characteristics to those of only children, tending to be conservative, disinclined to take risk, anxious to please, self-reliant, intrinsically motivated, shy, self-sufficient, ambitious, reliable, critical, well organised, scholarly, self-sacrificing, achieving, legalistic, perfectionists that tend towards introversion, have become used to taking responsibility from an early age and are able to exercise a high degree of self-interest.

First in gender children were found to have similar characteristics to those of first-borns. The main difference between only children and first-borns or those born first in gender is that, whilst they have the same general characteristics, they tend to demonstrate them to a much higher, "super" degree. Leman et al claim that first in gender children and only children learn leadership skills and attributes from an early age.

"Intermediate" children in families are not precluded from developing the attributes of the first-born (Andeweg & Van den Berg). However, they do not benefit from the direct effects that primacy provides first-borns; often they are more highly socially skilled than their first-born sib but they do not have placed on them, to the same high degree, the aspirations and expectations of adults, nor are they required to take responsibility to the same degree within the family. They have to learn the first-born leadership skills consciously in later life. "Last-born" children were found to have many of the characteristics of the "intermediate" child, in that they tend to be highly socially skilled, unless there is a large gap in time between the last-born and the preceding child, in which case, the last-born is found to have many attributes of an only child.

It appears that first-borns have to lead; they lead themselves if nobody else. Intermediate children would appear not to be placed under circumstances requiring the same degree of leadership of them at such an early stage. It appears that they can afford to let their elder relatives take responsibility.

It might be argued that the learning of leadership skills and qualities by first-born children is something that proceeds subliminally and intuitively. It occurs habitually and results in the laying down in the brain of schema which strongly influences behaviour later. In other words, from the outset only children/first born/first in gender children learn to act like leaders.

So, why should this be of interest to FE chaplains?

Managing others who are either formal leaders or are vested with strong leadership characteristics as a consequence of position in their family, can be tricky, especially in circumstances where success depends on them setting aside some of their strongest traits in order to fulfil other roles in order to help the team to be successful. Bringing such people together to work collaboratively can be a potential source of conflict.

It is likely that the chaplain will encounter many such people in the course of their everyday business in college, many more than in a typical random population. Knowing this allows the chaplain to understand the things that will be driving the attitudes and actions of those around them and to adapt their personal behaviour to facilitate behavioural change in others in order to best achieve their personal goals e.g. when negotiating with college leaders for additional resources.

Leadership:

'Leadership is the activity of influencing people to strive willingly for group objectives'.
[Terry. G.]

'Leadership is interpersonal influence exercised in a situation and directed through the communication process, toward the attainment of a specialised goal or goals'
[Tannenbaum, R. Weschler, I. and Massarik, F.]

'Leadership is influencing people to follow in the achievement of a common goal'.
[Koontz, H. & O'Donnell, C]

*'There are six, non-hierarchical areas that taken together represent the (leader) role***:**
* * *Shaping the future*
* * *Leading, learning and teaching*
* * *Developing self and working with others*
* * *Managing the organisation*
* * *Securing accountability*
* * *Strengthening community*

In order to achieve these things the (leader) will:
* * *Possess and acquire knowledge*
* * *Display professional qualities that include skills, dispositions and personal capabilities*
* * *Take actions to achieve core purposes*
* * *Attach relative importance to actions, add others as they define the strategic and operational priorities of their own diverse contexts*
* * *Be responsive to the context of the (organisation/group) and maintain an overview that integrates work into a coherent whole.*
[NCSL, 2004]

In the context of leadership, authority, responsibility and power are terms that sometimes are mistakenly used as though they are the same as one another:

Authority:
>*'The power or right to give orders, make decisions and enforce obedience'*
[Oxford dictionary]

Responsibility:
>*'The state of having a duty to deal with something or having control over someone'*

>*'The state or fact of being accountable or to blame for something'*
[Oxford dictionary]

Power:
>*'The ability or capacity to do something or act in a particular way'*

>*'The capacity or ability to direct or influence the behaviour of others or the course of events'*
[Oxford dictionary]

Informal leadership:
The appointed leader may not be the most effective leader in the organisation; others may be more talented and collect unintentionally, their own band of followers. Informal leaders have no authority or responsibility but may exercise enormous power. Provided that such informal

leaders are highly motivated to serve the organisations purposes, the appointed leader may see them as a resource to be nurtured in fulfilling organisational goals. On the other hand, if they are not minded to support the aims of the organisation they can be subversive in the extreme and very difficult to manage. As an effective appointed leader it is important to understand who the powerful, informal leaders may be and to devise strategies to get the best out of them.

Formal leadership:
Most organisations have structures and systems that are designed to help leaders to be effective. The expectations of appointed leaders are clear and leaders are vested with authority and responsibility to undertake the role required of them. They often have the power to officially reward desired follower behaviour or to take sanction in the event of unsatisfactory performance. All these things are designed to strengthen leadership effectiveness but may also serve to prop up leaders who lack individual aptitude to exercise effectively the power necessary to achieve the role.

The larger the team that we lead, the more complex the range of interactions we have to deal with. Somehow, as the formal leader we have to find a way of working in a way that enables the team to be most effective.

Hersey and Blanchard (1947) explored this interplay of leader and follower abilities. The diagram below offers some insights into why organisations vary in their effectiveness and why leaders, successful in one context may fail in another:

Hersey and Blanchard's proposition was that collectively or individually, followers have skills that place their ability to follow effectively on a spectrum from Lo to Hi. Similarly, leaders tend to operate on a spectrum of leadership style; at one extreme tending towards highly autocratic styles of leadership, at the other extreme taking a much less directive approach to the task.

The diagram results in the creation of four quadrants (A-D). The outcome of each may be characterised at the extremes thus:

Follower ability

Hi

A **'Rebellious conflict'** **Autocratic** **Leader style**	**B** **'Professional learning Community'** **Laissez-faire** **Leader style**
C **'Benign dictatorship'**	**D** **'Rudderless anarchy'**

Follower ability

Lo
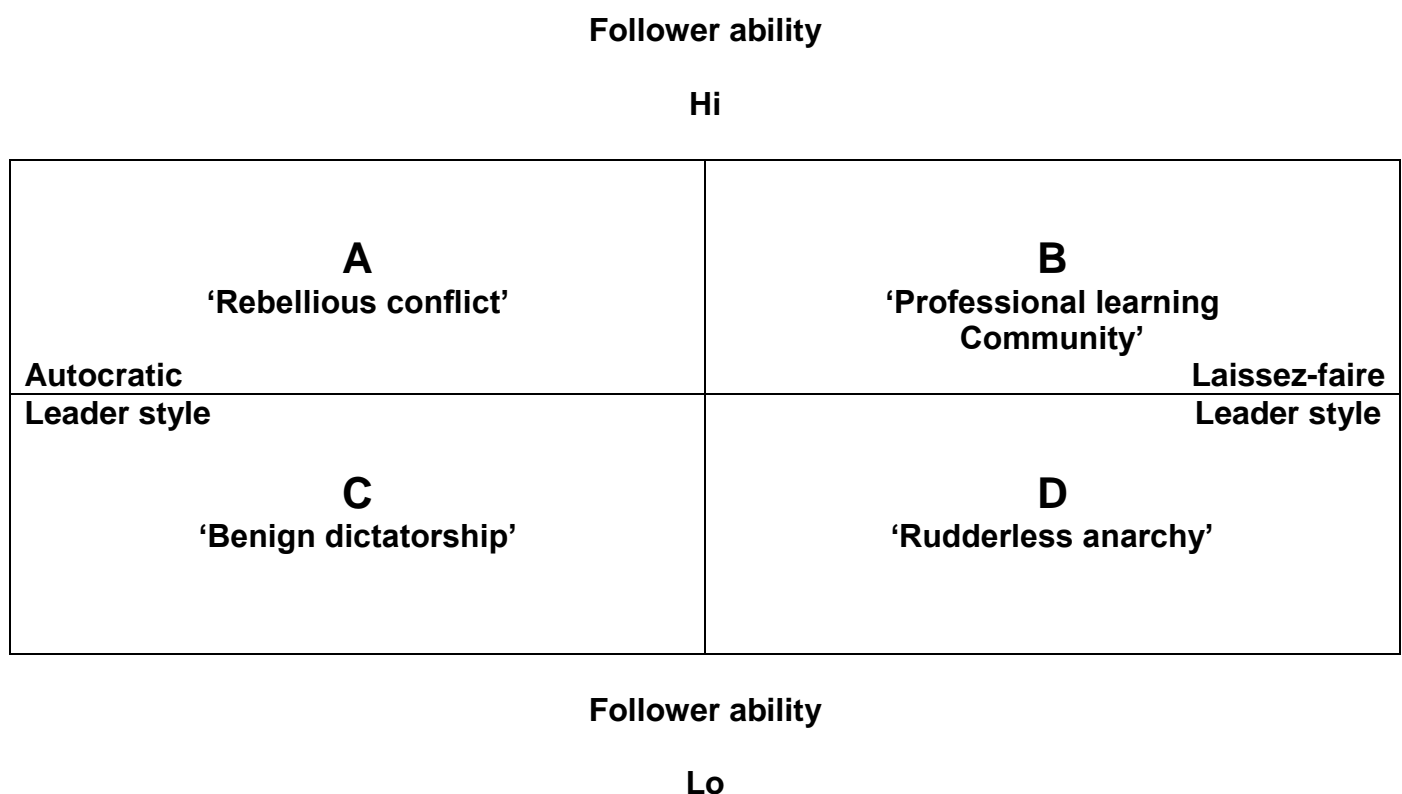
Quadrant 'A': Hi Follower Ability/Autocratic leadership style:
The followers are very capable people. They understand their jobs well and are skilled at doing them. The leader is highly autocratic – believes that there is only a limited number of ways of doing things and that he knows them – indulges in highly directive behaviour – wants things done his way, even if things are going fine at present.

Likely outcomes: Low morale, conflict, high staff turnover, rebellion. Leader views the group as uncooperative and lacking capability, may be high incidence of staff disciplinary proceedings.

Quadrant 'C': Lo Follower Ability/Autocratic leadership style:
The leader hands down tablets of stone – makes all the decisions, sets very clear expectations regarding tasks to be done and accountability. Followers welcome this as 'strong' leadership, they know where they stand and have confidence in the leader

Likely outcomes: High morale, popular leader, things get done **until** the leader gets it wrong or is off on long-term sick leave – then everything falls quickly. The organisation moves forward but the potential of the group remains under developed and under used.

Quadrant 'D': Lo Follower Ability/Laissez-faire leadership style:
The leader believes that all of the group are highly capable and able to work with minimal supervision or guidance. In reality the group is not like this; they have low levels of skill and lack the ability to work effectively without guidance and supervision. The leader's style is seen by them as lazy and betrays to them the idea that the leader is not up to the job. Lacking a sense of security the prevailing culture is one of uncertainty and fear. The group feels rudderless and the organisation becomes increasingly ineffective. The leader sees this as the group's fault – they are viewed as lazy and unprofessional. The leader is aware of his lack of effectiveness and the group see the place falling round their ears.

Quadrant 'B': Hi Follower Ability/Laissez-faire leadership style:
The followers match the leader's expectations – they are highly capable individuals able to do a very good job with minimum guidance. The leader takes on the role of collaborating with the group to develop a shared vision and to plan its realisation. The organisation is characterised by high levels of professional development activity, undertaken in such a way as not to interfere with the group's primary function. The organisation is happy, highly successful now and into the future. Staff turnover is low, the organisation has a good reputation 'in the trade' and people are keen to work there.

The models in quadrants 'A' and 'D' do not work well, in their various ways both are doomed to fail. Quadrant 'C' has the potential to appear to work in the short-term but there is scope for things to go badly wrong. The quadrant 'C' model works but is vulnerable in the long-term unless the organisation checks regularly to see that it is at it believes itself to be. Successful organisations attract those who wish to succeed. Sometimes they are able to fool the selection process into believing them to be more capable than they are in reality. Once appointed, it is easy for these less capable people to revert to their basal levels of capability. The organisation may survive one 'poor' appointment (provided that it is not the leader) but should a critical mass of poor appointments be made the collective follower capability may critically alter the nature of organisational culture.

Styles of leadership

There are many different styles of leadership that a formal leader may choose to explore in the course of developing a leadership style which is situational appropriate; details of these may be gleaned from the literature. The following are a few examples:

Chameleon leadership:
To a degree any group of followers will be a mixed ability group whose balance of abilities will vary over time. The task of the leader is to be aware of this and to adapt their style of leadership accordingly. As the models above show, being an autocratic leader may not be a bad thing – in certain circumstances. A leader moving into a low skilled follower group may need to provide the security of strong leadership initially, whilst seeking to improve the levels of follower skills. As these levels rise, the wise leader gradually shifts to a more laissez-faire style. Like a chameleon, leaders need to change to suit!

Community leadership:
'*The concept of community leadership links together concepts of leadership and capacity building in order to create the resources to be deployed to serve the purposes of a community'*
[Harris, A. (2003)]
Hopkins and Jenkins (2003) argue that **leadership capacity** is:
'*….the route to generating the moral purpose, shared values, social cohesion and trust to make the creation of a learning community happen and to create impetus and alignment'*

Conventional leadership:
Characterised by:
* *Conferred office, status or position*
* *The leader is always the leader*
* *The person at the top makes the decision and delegates who will make it happen*
* *Orders come downwards*
* *Subordinates need to be told what to do*
* *Feelings are irrelevant to the task*

[Barrett, J. (1998)]

Distributed (dispersed) leadership:
'*(Leadership)…resides in the potential available to be released within an organisation, residing (sometimes dormant or unexpressed) within its members…. The role of the leader is to harness, focus, liberate, empower and align that leadership towards common purposes and, by so doing, build and release capacity'*.
[Hopkins, D. 2003]

The **Quadrant 'B' model** may be one to which many leaders and followers will aspire. Working in such a culture can be professionally very fulfilling. A common feature of such a model is that the followers have considerable leadership capacity and the **appointed leader distributes leadership roles to the followers.** Such a move takes full advantage of the pool of leadership capacity across the organisation. At the same time, the experience gained through such distribution builds leadership capacity even further, resulting in leadership strength in depth. This model of leadership is common amongst the professions.

Instructional leadership:
'*…is actively and visibly involved in the planning and implementation of change, but encourages collaboration and working in teams'*.
[Hopkins, D. (1994)].

The leadership process is seen as developmental for all concerned. The process involves collaboration to develop deep learning that informs action.

Moral leadership:
'…is a particular kind of transformational leadership, one that involves creating a sense of moral purpose and is about creating powerful learning communities which integrate the intellectual, emotional and spiritual'.

<div align="right">[Harris, A. (2003)]</div>

Harris argues that moral leaders recognise the importance of core values and that organisational performance is largely dependent on the beliefs people hold and how they work together.

Total leadership:
Characterised by:
* *The leader depends upon the task – the leader should be the person best suited to leading task accomplishment in this particular situation.*
* ***Everybody*** *a leader*
* *Everybody makes the decision and the person who cares most makes it happen*
* *Everyone agrees from the bottom up.*
* *Subordinates know their job best*
* *Feelings determine how well the task is accomplished.*

<div align="right">[Barrett, J. (1998)]</div>

There is a significant difference in the skills required in total leadership compared to those in the conventional leadership model, which tends to down play the importance of the emotions in the achievement of tasks and of emotional intelligence as a necessary dimension of all who exercise leadership. In total leadership, the exercise of initiative at all levels is an essential requirement. For this to happen staff must be confident not only in the full range of knowledge, skills and attitudes required and in the scope for freedom of action that they are expected to exercise but also in their repertoire of skills to deploy in the emotional domain.

Such leadership is designed to raise issues of conflict in order to allow them to be resolved properly, unlike in conventional models of leadership where conflict may be resolved by the intervention of the appointed leader exercising sanctions and power vested in the role. To resolve conflict effectively in a total leadership environment requires high order skills, including those relating to emotional intelligence at the lowest levels of the organisation

Transactional leadership:
Harris et al (2003) define transactional leadership in terms of:

 '….a leader-follower dichotomy in which leaders are superior to followers and followers depend on leaders…..leadership consists of doing something for, to and on behalf of others….an exchange of services for various kinds of reward that the leader controls'.
<div align="right">[Harris, A. (2003) quoted in O'Connell (2005) P4]</div>

Transformational leadership:
'…is concerned with engaging the hearts and minds of others. It works to help all parties achieve greater motivation, satisfaction and a greater sense of achievement. It requires trust, concern and facilitation rather than direct control. The skills required are concerned with establishing a long-term vision, empowering people to control themselves, coaching and developing others and challenging the culture of change. In transformational leadership, the power of the leader comes from creating understanding and trust.
<div align="right">[O'Connell, 2005]</div>

The Hero leader:

The politicians' favourite; the leader who takes control, directs the organisation and transforms its performance. When the organisation succeeds accolades are heaped on the leader, to whom all of the success is attributed. However, if they fail, they are quickly discarded. Football managers spring to mind, or bosses of major retail chains.

Successful leaders of this type are often sought to transform other very different types of organisation. However, experience shows that few 'Hero' leaders make such moves well. Despite this, the myth of the 'Hero' leader still appeals strongly to those seeking 'a quick fix'.

The Servant leader:

The Servant leader is servant **first**….then conscious choice leads the person to become a leader …as a means of serving….focuses primarily on the growth and wellbeing of people.

The Ten Principles of Servant Leadership:

1. *Listening*
2. *Empathy*
3. *Healing*
4. *Awareness*
5. *Persuasion*
6. *Conceptualisation*
7. *Foresight*
8. *Stewardship*
9. *Commitment to the growth and development of people*
10. *Building community*

[Greenleaf, R. (1970)]

- ○ ***Think about situations in which you act as a leader – not necessarily in a chaplaincy role. From what you have learnt about leadership styles so far, what do you believe is your preferred style of leadership? When is it most effective? When do you struggle?***

Management:

'The process of controlling or dealing with things or people'
(Oxford Dictionary)

'….the process of attaining organisational goals by working with and through people'.
www.managementinnovations.wordpress.com

Management characteristics:
1. *It is a process or series of continuing and related activities*
2. *It involves and concentrates on reaching organizational goals.*
3. *It reaches these goals by working with and through people and other organisational resources.*

Basic management functions:
* *Planning*
* *Organising*
* *Budgeting*
* *Controlling*

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o *Consider the basic management functions. Which of these are you really good at? Which particular aspects of each do you need to do to improve?*

o

Planning	
Organising	
Budgeting	
Controlling	

The terms **'leadership'** and **'management'** are often used as though they were one and the same thing. They are not.

At its simplest, management is a 'technical' process rooted deeply in systems and structures; it aspires to achieve efficiency and effectiveness of outcome. Few would die to serve a manager but leaders have inspired people to do and achieve things they may never have thought possible of themselves.

Sometimes there is a tendency to see leadership as a more worthy pursuit than management, but that is not necessarily so e.g. James Jones, leader of a religious cult inspiring his followers to commit mass suicide, or Hitler, leading the Third Reich to commit genocide – not all leaders are good, nor are the outcomes of highly effective leadership!

Similarly, in order to get things done, effective management makes things easier by systematising things, creating focus, avoiding wasted effort, making best use of scarce resources etc. Good management can still lead to highly effective but morally bad outcomes. Successful groups/organisations thrive because they have both highly effective leadership AND management.

The strength of an effective team:
The beauty of a successful team is that, whilst no one person may have all of the attributes necessary to achieve the intended outcome, collectively, a suitably motivated, diversely skilled group may.

The trouble is that group membership may change and people develop at different rates, so the attributes of a team are always in a state of flux. If the group is to remain effective it has to understand the nature of these changes and the impact they have on the work of the group. The process of continual self-evaluation lies at the heart of the work of an effective team, together with continuous professional development in order to strengthen the diverse and complimentary nature of attributes available to the group.

The role of coaching:
How do you help people to improve their performance in the role? For both unconsciously skilled consciously unskilled practitioners leadership development is probably best addressed through coaching. Through this process the coach overcomes the issues of lack of awareness of skills deficits by helping to identify areas of skill that need development and supporting the learning required by engaging the subject in strategies and activities that consciously lead to the development of the enhanced skills.

The success of such a process is however conditional on the willingness of the subject to accept the "criticism" involved and to cooperate positively in the change process.

Talent-spotting:
Chaplaincy teams always have a need to build capacity through the recruitment of volunteers. Many of those who have become chaplains in colleges have started out as members of the college staff in other roles. Over time, as a Team Leader gets to know the staff well you will begin to form a picture of those who might have the interest and abilities to contribute to the chaplaincy role and things have developed from there. Similarly, senior members of external faith communities may be able to help to spot talent for your chaplaincy amongst the members of their communities.

Talent spotting may be in part a 'gut reaction' but it is also a process that draws on a wide range of skills if it is to result in the recruitment of a new person to work in the team. Beware, colleges have fair recruitment policies – you should never simply offer someone the role by your own authority. Care needs to be taken to ensure that you operate within the college's plans and recruitment policies.

Motivation: *a reason or reasons for acting in a particular way*

<table>
<tr><td colspan="3" align="center">**Abraham Maslow's Hierarchy of Human Needs (1943)**</td></tr>
<tr><td></td><td align="center">**Need**</td><td align="center">**Example**</td></tr>
<tr><td align="center">**5**</td><td align="center">**Self-actualisation**</td><td align="center">Morality, creativity, spontaneity, problem-solving, lack of prejudice, acceptance of facts</td></tr>
<tr><td align="center">**4**</td><td align="center">**Esteem**</td><td align="center">Self-esteem, confidence, achievement, respect of others, respect by others</td></tr>
<tr><td align="center">**3**</td><td align="center">**Affiliation/belonging**</td><td align="center">Friendship, family, sexual intimacy</td></tr>
<tr><td align="center">**2**</td><td align="center">**Security**</td><td align="center">Security of body, employment, resources, morality, family, health, property</td></tr>
<tr><td align="center">**1**</td><td align="center">**Physiological**</td><td align="center">Breathing, feeding, water, sleep, excretion, sex/reproduction, homeostasis</td></tr>
</table>

The hierarchy is cumulative from bottom to top. Maslow's premise is that we are most strongly motivated by those things at the bottom of the table – the things which, in the main, keep us alive.

Once these aspects are settled, other motivators can be addressed, such as security needs and so on. As one progresses up the table the attainment of each need becomes more complex. e.g.

* A starving man may be motivated to do something by the offer of food rather than your statement that if he completes the task, you will regard him as a good man.

Maslow views motivation as a process by which a person is enabled to willingly undertake a task in order to satisfy the most immediate, unfulfilled needs. His view is that people strive to achieve positive outcomes to fulfil their personal needs. In this model fear or punishment are not viewed as motivators.

o *Take stock of all that has gone before regarding leadership and management. Use the intellectual models to identify how you operate as leader and manager. What are your strengths, weaknesses and areas for improvement?*

o *Discuss your self-perceptions with a team member whom you trust – ask them, as a 'critical friend' to share with you their views of you as a leader.*

The role of the Line Manager:

∗ Most Chaplains work under a Line Manager – a member of the middle or senior tiers of college management. The relationship that exists between this person and the members of the chaplaincy team determines significantly the success of the team's work.

o *List the things you could reasonably expect a Line Manager to do in order to supervise the work of the Chaplaincy Team and promote its development.*

- o *The Line Manager is your supervising member of staff – you want their support for the team's work. Describe what you might do to promote a positive working relationship between you in order to secure this goal.*

- o *What potential difficulties might you need to overcome? How might you do this?*

In addition to 'managing upwards' i.e. managing your supervisor, there are several aspects to consider regarding team management and the management of others around you:

* **Making the case for chaplaincy** – getting things going
* **Planning** – strategic and operational plans
* **Building capacity** – creating and developing the team
* **Making the plan happen** – realising the plan
* **Checking how well we're doing** – monitoring and evaluation
* **What about when things go wrong**? Discipline and control
* **Evolution** – creating sustainable provision

As has been said before, regarding the matters above, much guidance already exists in Section 4 in **'Faiths and Further Education: A Handbook (LSE)** and Module 3 in **'Welcome to Chaplaincy' (LSE).** These documents should be your first points of reference and read in conjunction with this particular document. Whilst not claiming to be a comprehensive guide to leadership and management in general or to L&M in the context of FE in particular, this document seeks to augment what has gone before in the two important documents cited above, both of which are available on the FBFE website: www.fbfe.org.uk.

In the sections which follow you will find that some are 'thin'. This is because the topic is covered in greater depth either in **'The Handbook'** or in **'Welcome to Chaplaincy'**.

Making the case for chaplaincy:

It is now almost ten years since the government and major faith communities started to work towards the aspiration of establishing a (multi-faith) chaplaincy in every Further Education college. Over 50% of colleges have achieved that goal but much remains to be done if universal provision is to be achieved. In many localities and colleges the case for chaplaincy in FE colleges still has to be won.

The Association of Colleges (AoC) and NUS have been very supportive of the initiative, so who needs to be convinced of the need if things are to be taken forward? The relevant parties include:
* College governors
* Principals
* FE Staff Associations
* Key players at all levels in national and local faith communities

With these groups, in local situations where no chaplaincy exists, much remains to be done to win the argument for chaplaincy.

Who might help to get things going? In 2005 there was strong support for the FE chaplaincy initiative from central government, concerned about issues of social cohesion and the need to counter violent extremism. Government concerns about the latter are still strong but the emphasis on the college's role in promoting social cohesion in the wider context has now been downplayed. Furthermore, the need for austerity measures taken following the financial crash of 2007/8 have caused government financial support for the initiative to be reduced drastically, together with key aspects of government funding for Tutorial/Enrichment activities in colleges; work in which chaplains have an important role to play. Despite these relatively negative changes the number of chaplaincies continues to increase, albeit not at the same rate as during 2006-10.

None the less, there continue to be strong legal and quasi-legal pressures on colleges to consider how they address issues of faith and belief in the workplace and the roles that might be played by chaplaincy – these have been explored earlier in this document. Furthermore, since the issue in 2010 of non-statutory guidance regarding delivery of the Social, Moral, Spiritual and Cultural curriculum expectations have been created regarding the need to address issues of faith and belief within both the formal and informal curricula of colleges. In these contexts, where chaplaincies already exist, the roles of chaplains in the design and delivery of such curricula have grown rapidly.

Who else might help make the argument?

* Principals of colleges in which successful chaplaincy exists
* Chaplaincy team leaders in colleges where successful chaplaincy is established
* National and local leaders of faith communities – including outreach workers/advisers
* National support organisations – e.g. FBFE, AFAN
* Local and national politicians – aware of the benefits the work has had in their communities.

However, whether a college chooses to embark upon chaplaincy is determined by a number of things:

* Attitudes and beliefs of key influencers, particularly Principals
* College vision and mission

- Understanding or lack of understanding of the potential contributions of chaplaincy to college life.
- Fear of religion – fear of proselytising.
- Fear of inability to control outsiders working on behalf of the college.
- Misperceptions of 'equalities' issues in relation to matters of faith and belief
- Organisational readiness to take on 'more change'
- Exclusive focus on issues/criteria perceived to be important to college success – as perceived via external assessors – notably, Ofsted Inspection.

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o *You are the sole, part-time, unpaid chaplain and you believe that there should be wider, multi-faith chaplaincy provision – serving all campuses.*
  - *Who do you need to convince?*
  - *Describe how you will achieve your goal.*

Ultimately, if successful chaplaincy/multi-faith student support is to be established in a college it has to be able to demonstrate from the outset tangible value to all parties. An example of such mutual benefit is the way in which the work of chaplaincy might meet a wide range of Ofsted Inspection criteria:

Multi-faith chaplaincy and the Common Inspection Framework 2012

Introduction:

- This document is a work in progress. It is not intended to be definitive – it is a start which others might wish to amend radically. If it has value now, it will need revision in the future when the Ofsted Framework is updated.

- Chaplains undertake a diversity of valuable work in colleges, much of which could be included by college leaders in their regular self-evaluation processes, as well as in preparation undertaken for Ofsted inspection. The purpose of this document is to help college leaders and chaplaincy teams to relate their work to the current (2012) Common Inspection Framework.

- It could allow the college to explore how it might demonstrate ways in which the work of the Chaplaincy Team contributes to the achievement of some of the college's broader

educational aims and objectives, particularly in the field of Social, Moral, Spiritual and Cultural (SMSC) development of students.

- The consequences of incorporating such work into the college's self-evaluation documentation could include:

  – As in any area of the college's work, opening up the work of the Team to inspection to cross-check the claims made.

  – The making a public statement regarding the importance the college attaches to chaplaincy work.

  – Generation of a data-base that would allow the work to be evaluated in support of the making of the case to maintain or increase resources for the work.

- In this document:

  – Black typeface is used to identify the inspection criteria as set out in the Framework. Items in blue type are suggestions of possible sources of evidence from their work which chaplains might wish to draw upon in order to set out their self-evaluation of the Team's work, in relation to the issues of interest to inspectors.

  – Where italics have been used this is at the instigation of the author of this document, they are not included in the original Framework document.

  – The Framework consists of Criteria followed by accompanying Guidance Notes. This document follows the same principle and may appear repetitious because of close similarities of the wording used in describing these two, closely related items.

Ofsted Criteria

In judging outcomes for learners, inspectors must evaluate the extent to which:

- **All learners achieve and make progress relative to their starting points and learning goals**
- **Achievement gaps are narrowing between different groups of learners**
- **Learners develop personal, social and employability skills:**

  e.g. Evidence that students demonstrate:

  * Organisation, planning and delivery skills re group activities

  * Leadership e.g. of group activities

  * Collaboration skills – e.g. inter-faith activities etc.

  * Generation of new learning, academic and social

  * Emotional intelligence

  * Tolerance, mutual respect

149. To make this judgement, inspectors will consider the extent to which:

- **Learners attain their learning goals, *including qualifications, and achieve challenging targets***

    * e,g. Learning goals relating to relevant aspects of SMSC curricula

- **Learners' work meets or exceeds the requirements of the qualifications, learning goals or employment**

- **Learners *enjoy learning* and *make progress* relative to their prior attainment and potential**

    * e.g. Students demonstrate enjoyment and progressively stronger curiosity, tolerance and understanding when working on SMSC curricula

- **Learners make progress in learning sessions and/or in the work place, and improve the quality of their work**

    * e.g. Students demonstrate enjoyment, exercise informed judgement and progressively stronger curiosity, tolerance and understanding when working on SMSC curricula

- **Learners attend, participate in, arrive on time and develop the right attitudes to learning.**

    * e.g. During relevant tutorial, enrichment, SMSC activity which the (Multi-faith) Chaplaincy Team has helped to plan or to deliver

150. Where relevant, inspectors should take into account:

- **Important learning objectives that are additional to learners' qualification aims**

    * e.g. Learning in the context of SMSC curricula delivered during Tutorial/Extension sessions

- **The quality of learners' work and their ability to demonstrate knowledge, skills and understanding, with particular attention to the level of skills reached by different groups of learners.**

    * e.g. Student organisation, planning and delivery of group activities
    * Leadership of group activities
    * Collaborative ventures – inter-faith activities etc.
    * Generation of new learning, academic and social
    * Demonstration of emotional intelligence
    * Demonstration of tolerance, mutual respect etc.

o **Achievement data in different settings**

   ∗ e.g. Levels of students' individual and collective attainment, knowledge, understanding, learning and inter-personal skills demonstrated during relevant sections of the SMSC curriculum (addressing issues related to faith and belief) are broadly similar to those demonstrated across the whole range of students' programmes of study

Learners develop personal, social and employability skills

153. To make this judgement, inspectors will consider:

o **The development of English, mathematics and functional skills required to complete learners' programmes and progress**

   e.g. Provision of evidence that:

   ∗ In components of the SMSC curriculum (i.e. those relating to issues of faiths and beliefs) the standard of written and spoken English is of at least as high a standard as is demonstrated across the wider range of students' programmes of study.

   ∗ In the SMSC curriculum (i.e. that relating to issues of faiths and beliefs) students demonstrate learning and other functional skills of a broadly similar standard to those demonstrated across the broad range of their programmes of study e.g. social skills of debate, active listening, group work, empathy, tolerance etc.

o **Broader skills relevant to learners' progression and career aims, such as communication, teamwork, leadership, taking responsibility, reflective thinking, problem solving, independent enquiry and employability – including skills gained in the workplace.**

   e.g. Provision of evidence re:

   ∗ Student organisation, planning and delivery of group activities

   ∗ Leadership of group activities

   ∗ Collaborative venture – inter-faith activities etc.

   ∗ Generation of new learning, academic and social

   ∗ Demonstration of emotional intelligence

   ∗ Demonstration of tolerance, mutual respect

   These might be drawn from aspects such as:

   ∗ Celebration of religious festivals /Inter-faith celebrations
   ∗ Equality & Diversity activities
   ∗ Visits to sacred places
   ∗ Engagement with SMSC curricula pertaining to understanding faiths and beliefs etc.

154. **Where relevant, inspectors should take into account:**

- **Learners' spiritual, moral, social and cultural development**

  - See all criteria in 153 above

- **Learners' effectiveness in the workplace, including their knowledge and understanding gained through training**

e.g. From work-based training contexts students may be able to provide evidence of:

  - Understanding of how issues of faith and belief impact upon the workplace.

  - Appreciation of how such matters are managed

  - Appreciation of ways in which workplace organisations address issues of equality and diversity

- **Learners' understanding of their rights and responsibilities at the provider and at work, and as citizens and consumers in the community**

e.g. Learners are able to produce evidence from work placements of how relevant issues raised in the SMSC curriculum:

  - Impact upon the working environment

  - Are addressed through everyday working processes and practices.

- **Learners' development of skills in, and knowledge and understanding of sustainable development**.

e.g. Learners are able to produce evidence of the ways in which relevant issues raised in the SMSC curriculum, pertaining to sustainable development:

- Impact upon the working environment

- Are addressed through everyday working processes and practice

If you are a serving chaplain or Team Leader look at the Ofsted criteria above in relation to the activity that is undertaken by your work. Draft a paper to go to your Line Manager setting out evidence of the impact the work you have done during the last eighteen months and how this fulfils relevant criteria.

Management tools to aid planning and team self-evaluation:

Collated by the Teacher Development Agency in 2002, the following are techniques you might want to learn more about in order to incorporate them into the work of your team, in particular to aid planning and self-evaluation:

1. **Brainstorming:**
   - Collects wide range of ideas
   - Non-judgemental
   - Quick

2. **SWOT analysis:**
   - Identifies strengths, weaknesses, opportunities and threats
   - Simple form of cost-benefit analysis

3. **Brown paper exercises:**
   - Highly visual and kinaesthetic
   - Non-permanent – highly flexible – Outcome: some form of flow-chart or 'swim-lane'
   - Able to consider several inter-related issues simultaneously

4. **Fishbone analysis:**
   - Visual
   - Lists all possible causes of problem

5. **5 'Why's: (5WH)**
   - Good for identifying the **real** problem – rather than the symptoms
   - Quick

6. **Force-field analysis (Lewin, K.):**
   - Develops an understanding the things and people that will help or hinder progress
   - Starts you thinking of where to focus your energy

7. **Prioritisation matrix:**
   - Balances potential impact against feasibility
   - Can help you to understand complexity of relationships and to indentify where you need to put your effort – allows comparison of courses of potential action
   - Spot 'quick wins

8. **Problem-solving team building:**
   - Works in team situation
   - Must address a real problem, resolution of which is within the control of the team
   - Requires a facilitator
   - Collectively solves problem
   - Quickly creates action plan
   - 7 timed steps – Could be 30 minutes start to finish!

9. *Six Thinking Hats (de Bono) – **view the problem from the view point of the:***
White hat:	Information, data
Red hat:	Emotions, feelings, intuition
Purple hat:	Caution, rational, judgement
Yellow hat:	Constructive, positivity, optimism
Green hat:	Creative, provocative, dynamic
Blue hat:	Overview, process control

10. **Stake-holder mapping:**
    - Visual – graph axes + scaled bubbles!
    - Maps stakeholder attitude (e.g. for/against change) v Involvement
    - Identifies key relationships and influence of individual/groups

- Allows you to understand those who need to be engaged with – and possible outcome consequences.

11. **Future-basing:**
   - An action planning aid/process
   - Visualise & describe the preferred future 5-10 yrs ahead
   - Work back from then: What did we do in the year before to get there?
   - Repeat until back in the present.

Looking at the 'tools' in a bit more detail:

None of the techniques featured here is new; they are well documented. Many colleagues may have used them in other contexts, possibly a single tool used in isolation e.g. generating a quick list of ideas by 'brainstorming' or using a 'Force-field analysis' to help work out which people might be helpful or otherwise to the implementation of intended plans.

What might be 'new' is the suggestion to make use of more than one such technique e.g. to explore a problem in greater depth and to create some sort of plan in order to address it.

The first thing is to understand:
* The potential of each 'tool' and
* How it is made to work.

If there is a **'Don't'** to establish from the outset it is,

<p style="color:blue; text-align:center;">**Don't plan to start at the top of this list of tools and work your way through each one in turn!**</p>

How might we use the tools?

Before starting:

The facilitator/leader needs to give careful thought to the following:

- What is hoped to be achieved? What is the intended outcome?
- Who are the people that need to be engaged in the process?
- When does the work need to be done by?
- Which tools might best be used?
- In which order will they be used?
- What equipment will be required?
- Where will each exercise be done?
- What needs to be done to ensure that the working environment is conducive to the tasks?
- What are the time constraints?
- How will outcomes be recorded?
- How will the intended processes and outcomes be shared with participants?
- What are the ground rules that need to be set, generally and in relation to each exercise?
- With whom will the outcomes of the processes be shared? etc.

Brainstorming:

Useful for: Building up a collection of all issues that might have a bearing on a problem you are seeking to address e.g.

- o Which organisations could help us to do….?
- o What might happen if we make this particular set of changes?
- o What do we need to consider in order to improve our ways of working with 'organisation X'? etc.

Equipment required:
- o A1 Flip-chart paper/white-board + pens or large wall + 'Post-Its' + pens

Method:
- o The facilitator/leader poses the problem and invites responses.
- o Every response is logged.
- o No judgemental comments made about any contribution.
- o Care is taken NOT to write down the responses in a list as this may suggest the facilitator, is creating unintentionally a list that is in some sort of priority order.

Things to consider:
- o The initial outcome should be an unordered collection of suggestions/responses.
- o The next step might be to cluster the suggestions – some may have said very similar things in slightly different ways.
- o You may wish to rank the clusters – e.g. in response to the question, 'Which of these do we think we could address most easily?' At this point, some suggestions may offer the obvious chance of one or more 'quick wins'. Similarly, those suggestions most difficult to achieve may be set to one side – for now?
- o Writing the initial suggestions on post-its allows them to be 'clustered' easily but tends to slow down the quick flow of spontaneously arising contributions

SWOT analysis:

Useful for: Identifying the strengths, weaknesses, opportunities and threats to/in an organisation or to a proposed course of action.

Equipment required: as in 1 above.

Method:
- o The facilitator invites participants to brainstorm and subsequently, prioritise:
  - a) the strengths
  - b) the weaknesses
  - c) the opportunities
  - d) the threats

e.g. ***It is proposed that the line management of the chaplaincy team should pass from the Manager responsible for Student Services to the Manager responsibility for Equality and Diversity. The idea might be explored by asking questions such as:***

Strengths:
- What are the present strengths of the current way the team is organised?
- What are the strengths of the team's work as presently managed?

Weaknesses:
- What weaknesses do we have working in the present regime? Inside college? Re external partners?
- What weaknesses might be reasonably foreseeable working in the new setting? Inside college? Re external partners?
- What are the opportunity costs of the change?

Opportunities:
- What opportunities/benefits might arise in terms of the work done in the college?
- What opportunities/benefits might arise regarding work with external partners?
- What opportunities might arise to do the work in new, better ways?

Threats:
- What threats if any might impede the proposed change?
- What threats, if any, might arise from working in the new setting?
- Are there any show stopping 'blockers' to this proposal?

o It may be that simply working through the outcomes of this process might throw up useful issues for further thought and action, possibly exploring these using one or more of the other tools, before moving deeper into planning the implementation of the intended initiative.

Brown paper exercises:

In its most complex form, variations of this exercise might be termed, 'critical path analysis'.

Useful for: examining the implications of trying to manage a fairly complex, multi-variate process over a period of time.

Equipment required:
o Roll of brown paper/plain wallpaper,
o Wall or large table top
o Post-its – various sizes and colours
o Board-writer pens – various colours
o Fine marker pens – various colours

The process requires facilitation/leadership

Method:

o A useful starting point might be to brainstorm first a response to the question, 'What factors will we need to consider if we are to achieve the intended outcome?'
o Once the ideas have been noted and simplified by 'grouping' the result will be a list of factors which will need to be accommodated at some point in the process in order to achieve the intended outcome.

- o Each of these factors is noted at the left-hand end of a 'swim-lane' – the swim lanes form a horizontal component to a diagram consisting of a stack of such swim-lanes.
- o Time is plotted as the horizontal axis – from the start of the process to the end.

e.g.

Problem: The chaplaincy team needs a quiet space in college for prayer and reflection, ideally by the start of the new academic year.

To address this issue we might need to use a variety of tools including a Brown Paper exercise i.e.

Phase 1: Brainstorm the problem. The results from the exercise might be something like this:

What sort of facility?
Why? What advantages would it give?
Which college targets might it serve?
What if we don't do it?
We need permission. Who do we need to consult?
Who from?
We need money
Where from?
We need a room – where could we use?
Who will organise it? How?
Help from inside college?
Help from outside college?
What would it be used for? Single purpose? Multi-purpose?

From the first brainstorm a few key issues might arise:
e.g.
- o Need to be clear about what is needed, why it is needed, how it will be managed and when it is needed by – Resources will be needed – new/adapted space, funding – ideally agreed by SLT – in short **we need to sell a business plan/proposal to SLT**

- o This is a multi-faith initiative – what help might we obtain from outside the college?

Phase 2: SWOT analysis:

A SWOT analysis of the current situation may provide evidence to strengthen/inform the intended business proposal e.g.
Strengths:
- ∗ The team works with all faiths and none
- ∗ The team has a strong Christian, multi-denominational composition
- ∗ Christian Union is strong
- ∗ Members of staff use the team's services
- ∗ Good links to 'Churches Together'
- ∗ The Principal has supported strongly the work of the Chaplaincy, as has the team's Line Manager (Director of Student Services)
- ∗ The town is growing in population.

Weaknesses:
* No staff from other world faiths
* No links with the local Mosque or Hindu Temple
* During the past year more than 100 muslim students have enrolled and have asked for prayer space
* Growth in student numbers is not matching the growth rate of he town – students are going elsewhere.
* Chaplains only work part-time – none on Fridays
* No money for new build
* No obvious available room
* etc.

Opportunities:
* A 'Prayer Room' + better outreach to local Muslims could attract more students from Muslim families – including girls
* The room would be used by those of all faiths and none in the college
* The room could be used out of hours by community groups – could strengthen links to other faiths
* Could change Line Management – to come under 'Equality & Diversity'
* etc.

Threats:
* If successful – could attract many more Muslim students – impact on ethos?
* Allocation of use of room would need careful management
* Could be socially divisive if not managed properly
* etc.

Phase 3: Force-field analysis:

A Force-field Analysis will help to identify key people and processes which may be of assistance to your cause + those people and processes which might tend to block your initiative.

Forces in support	Forces against
Christian Union wants a base →	Increase in internal tensions from rapid influx of students from 'X' ←
Students Union supportive of the idea – to support SMSC guidance →	VP outspoken about religiously motivated violence between students ←
SCR Comm. Supportive of creation of quiet space for personal use →	Some on CU leadership seeking this space as theirs ←
Head of E&D has always felt Chaplaincy located in wrong team →	Director of Student Services does not want to lose control of chaplaincy ←
SLT keen to attract additional students →	
Local supermarket wants to fund workplace chaplaincy in college →	

The larger each force, the larger and bolder the arrow used in the diagram. This gives a crude, visual quantification of the power of each force.

Knowing these things you might start thinking about:

* Who/what are the key 'potential blockers'?
* What might need to be done to win them over?
* Who/what are likely to be the biggest sources of support?
* How might the support of these positive forces be maximised?

Phase 4: Brown paper exercise:

In this case, the brown paper exercise is to work out the sequencing of the steps that need to be taken e.g.

Issue	Jan	Feb	March
Construct business plan	**1st** Team Leader reviews current college priorities vis a vie current Chaplaincy Development Plan **7th** Discuss thoughts with Line Manager – seek advice during regular meeting **14th** Start work on outline proposal during team meeting **21st** Continue draft outline development during team meeting **28th** Discuss 1st draft outline with Line Manager seek support **31st** Line Manager takes draft outline to SLT –seeks OK	**14th** Presentation to SLT **15th** SLT identifies space **16th** SLT confirms project man.	Etc
Gaining external support	**1st** Team Leader seeks advice from Diocesan FE Adviser re colleges with good prayer facilities **28th** FE Adviser joins mtg. with Team Leader + Line Manager	**18th** Ext. partners invited	etc
Training the team to use the facility	**10th** Team members visit FEC'A' and FEC 'B' to look at Prayer Room		etc

* Ideally, each statement is written on a Post-it – each swim lane is given a colour, which the Post-its match.

* The use of post-its in this way allows them to be repositioned as necessary.

* Looking down the chart allows potential 'choke points' to be identified, allowing ways to be found to avoid these.

* The process gives a timed, detailed action plan. If necessary, responsibility for the management of individual 'swim-lanes' might be delegated to team members et al.

Fishbone analysis:

This is a simple way of visually representing the component issues which comprise a problem – in many ways, it is an alternative form of Brainstorming:

* The backbone represents the problem and is labelled as such
* Each of the bones attached to the backbone is labelled with an issue, relevant to the solution.

Five 'Why?'s

Useful for:
- ∗ Understanding the key factor underlying a problem.
- ∗ Organisational self-evaluation.

Equipment required:
- o Pencil and paper
- o White-board and marker pens
- o Post-its

Method:

- o The underlying principle is that, in order to get to the bottom of any problem, it is necessary only to go through the process of asking the question 'Why?' a maximum of five times.

e.g. ***Members of the chaplaincy team are not being successful in their work with students during Tutorial Time – students are not engaging***.

What?	Why? 1	Why? 2	Why?3	Why? 4	Why? 5
Students are poorly motivated in SMSC formal teaching sessions led by chaplain.	→ The work does not count towards a qualification – students see no point without qualification	→ There isn't a qualification available → The qualification available too broad			
	→ The sessions go on last thing in the day	→ Timetabling choice – easy to do			
	→ Chaplains are untrained	→ Chaplains are not Routinely offered training regarding teaching → Chaplains seen as outsiders	→ Not in job description.	→ Current terms of employment need updating → Not included at Staff Meetings or in many routine communications	→ Administrative oversight
	→ Teachers are not present	→Too expensive – no funding → Too expensive – no funding			
	→ The classes are too large etc.	etc			

This form of analysis is sometimes known as 5WH – 5 Why?s + How?
Looking at the example above there are some immediate questions which, if addressed might help:

- – How could we incorporate Tutorial activity into an accredited programme?
- – How might we alter the job description to include some sort of CPD provision for chaplains?
- – What sorts of training would they need?
- – How might this be resourced and delivered?

Force-field analysis (Lewin, K.)

Useful for:
* Identifying key people and processes which may be of assistance to your cause + those people and processes which might tend to block your initiative.
* Assessing the relative impacts of these forces.
* Leading on to thought being given as to how the impact of the positive forces might be exploited and the impact of the negative forces diminished.
* Organisational self-evaluation.

Equipment required:
* Flip-chart + pens
or
* Pen and paper
or
* Post-its + pens + large blank area

Method:
* Identify a problem, the solution of which is feasible – control lies within the span of control.
* Consider which people, institutions or courses of action will be able to act as a force driving the problem's solution.
* Write each down in the form of a random list
* By the side of each draw an arrow pointing left to right. Make the size and boldness of the arrow represent your perception of how strong a driver each force is.
* Do the same regarding forces which might impede solution of the problem.
* In this case draw the arrows right to left.

e.g.

Problem: The chaplaincy team needs a quiet space in college for prayer and reflection, ideally by the start of the new academic year.

Forces in support	Forces against
Christian Union wants a base →	← Increase in internal tensions from rapid influx of students from 'X'
Students Union supportive of the idea – to support SMSC guidance →	VP outspoken about religiously motivated violence between students ←
SCR Comm. Supportive of creation of quiet space for personal use →	Some on CU leadership seeking this space as theirs ←
Head of E&D has always felt Chaplaincy located in wrong team →	Director of Student Services does not want to lose control of chaplaincy ←
SLT keen to attract additional students →	
Local supermarket wants to fund workplace chaplaincy in college →	
etc	etc

Knowing these things you might start thinking about:

* Who/what are the key 'potential blockers'?
* What might need to be done to win them over?
* Who/what are likely to be the biggest sources of support?
* How might the support of these positive forces be maximised?

Prioritisation matrix:

Useful for:

* Considering the feasibility of various possible courses of action.
* Identifying 'quick wins'.
* Deciding the order of a sequence of possible courses of action.
* Deciding where to allocate scarce resources e.g. finance, time etc.
* Organisational self-evaluation.

Equipment required:
* Flip-chart + pens
* 'Post-its'

Method:
* Draw the axes for a graph
* Vertical axes = Hi Priority to Lo Priority
* Horizontal axes = Hi feasibility to Lo feasibility
* Have an agreed list of possible courses of action
* On a 'Post-it' write a brief description of one possible course of action (Repeat for each other possible course of action
* Consider each 'Post-it' in turn and place into the matrix

e.g.

Possible courses of action arrived at by 'brainstorming' what needs to be done to secure a quiet space for next year:

A. Recruit additional part-time Muslim chaplain – to work on Friday, especially for congregational prayers.
B. Move from Student Services oversight to E&D oversight
C. Recruit chaplain of any faith to work on Friday
D. Convert large storage area near toilets on Floor 3 to Prayer Space
E. Build new prayer room
F. Draw up chaplaincy development Plan
G. Make a presentation to SLT – demonstrating current work + vision which includes Prayer Room
H. Find a vacant teaching room for Friday prayers at lunchtime
I. Students go to mosque for Friday prayers

etc.

The next step is to consider whereabouts each of these would sit on the prioritisation matrix and to record them (See below)

Hi Priority

Lo Feasibility			Hi Feasibility
E A	D	C H G F	
		I	
	B		

Lo Priority

95
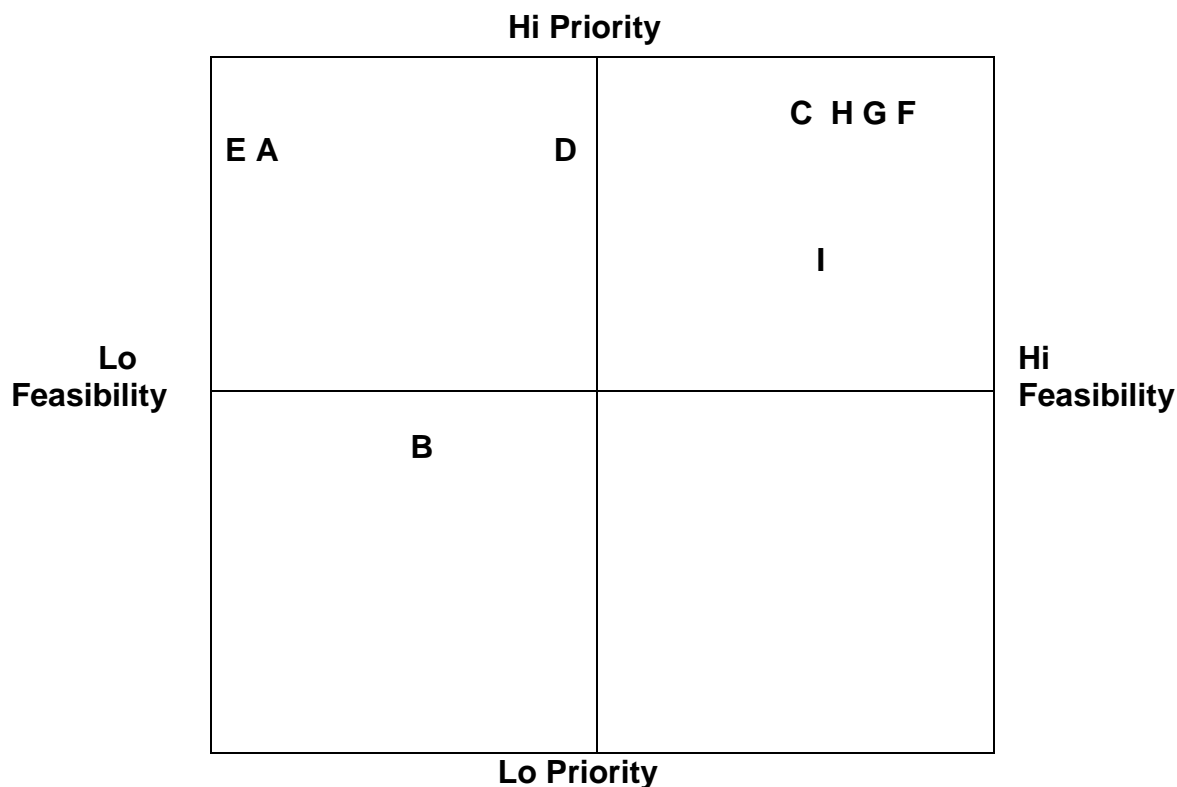
Generally, the easiest things to achieve are found located in the top right-hand corner of the matrix.

In this case, the matrix highlights that:

* 'F', 'G' and 'H' appear to offer 'quick wins' – they are perceived as highly important and highly feasible

On the other hand:

* 'E', 'A' and 'B' –appear likely to be difficult to achieve, for various reasons, some of which could be overcome in the medium term.

Problem – solving team building (PSTB):

Useful for:
* Developing team identity through collective problem-solving
* Addressing complex problems in a short space of time.
* Creating quickly an action-plan to address the problem.
* Developing a variety of team and leadership skills.

This process requires a skilful facilitator.

Equipment required:
* Comfortable surroundings
* Access to a second space – a corridor will do.
* A flip-chart + pens +'Blu-tac'
* 'Hot seat'
* Chairs around a large table.
* A! Flip-chart template for a plan

Method:
* This is an intense exercise. It requires strict time-keeping.
* It only works in a team-setting – bur remember, more than 1 = team!
* It requires a problem which is amenable to solution within the Team's span of control – i.e. the Team cannot solve problems such as an external policy, which determines overall control! **The problem must be real, complex and soluble.**
* The process works through seven discreet, timed stages – overall, it should take no more than 30 minutes to the point of writing the action plan

Stages:

1 State the problem (2 minutes):

o The problem holder (usually the team leader) is invited to sit in the hot seat and state the problem as they see it.
o The facilitator records this on a flip chart
o The completed paperwork is displayed in a convenient position so all can see.
o **No questions are asked by the Team**

2 State the background (3 minutes):

- The Team Leader, remaining in the hot seat, is invited to describe the background to the problem.
- The facilitator records each point in bullet-point notation
- Once the Team Leader has finished, the Facilitator invites questions/statements from the Team – the intention being to ensure that as much relevant information is collected as possible.
- This work too is noted by the Facilitator and the notes displayed, as above.

3 Ideas generation (3 minutes):

- The person in the 'hot set' leaves the room.
- The Facilitator invites the Team members to suggest ideas as to how the problem might be addressed – this is done by 'Brainstorming' and 'Grouping' the outcomes. Strict brainstorming rules are applied in order to avoid digression.
- The Facilitator does all the flip-chart scribing and collation.

4 Ideas selection (2 Minutes):

- The Facilitator invites the Team Leader to rejoin the group and consider the suggestions made and to add any further if necessary.
- The Team Leader is then invited to select one or two of the ideas to develop further.

5 Analyse benefits/concerns (5 minutes):

- The facilitator takes the/each idea and leads everyone in a 'brainstorm' to identify the benefits of the idea.
- This work is recorded and displayed.
- The Facilitator then invites everyone to participate in a 'brainstorm' of the 'Concerns' surrounding the proposal.
- The work is recorded and displayed.

6 Work through critical concerns (Are there any 'show stoppers'?) (7 minutes):

- The facilitator invites everyone to focus now on the 'Concerns'
- The question is asked, 'Is any of these concerns a 'show stopper'? In other words, is it reason for not progressing?
- The major or 'critical;' concerns are each worked through in turn – possibly using other 'tools' e.g. Force-field analysis, 'Prioritisation Matrix' and/or de Bono's 'Thinking Hats'
- The facilitator records all work and displays it as above

7 Write action plan outline (5 minutes):

- The Team now Knows:
  – The idea/s it wants to develop into a plan to address the problem.
  – That the problem is soluble – there are no show stoppers

- The benefits that will flow from successfully solving the problem
- The chief concerns to address + ideas how to do this, who needs to be involved etc.

All this material is displayed before them.

o The Facilitator supports the Team Leader in working with the Team to identify :
- Intended outcomes
- Actions to be taken
- Names of activity leaders
- Intended rough dates for completion of components of the draft plan
- It is agreed the time by when the Team Leader will produce the refined plan.

The Team Leader takes away all of the flip-chart material and uses it to create a workable action plan.

Using de Bono's Six 'Thinking Hats':

Useful for:

∗ Obtaining a deeper understanding of a particular course of action by viewing the intended action from different viewpoints.
∗ Organisational self-evaluation

Equipment required:

∗ Flip chart + paper + pens

Method:

∗ De Bono's premise is that if one explores a subject from a particular standpoint one will collect a particular data set, the nature of which depends on the type of question required by that particular standpoint. He identified six such standpoints that tend to impinge on most problems. He likened the selection of a particular standpoint to the selection of a hat of a particular colour i.e.

White hat:	Information, data
Red hat:	Emotions, feelings, intuition
Purple hat:	Caution, rational, judgement
Yellow hat:	Constructive, positivity, optimism
Green hat:	Creative, provocative, dynamic
Blue hat:	Overview, process control

* When considering a particular course of action, we might choose to interrogate it from the viewpoint of one or more of the hats.

e.g. *Referring back to the earlier deliberations regarding the Prayer Room – see below:*

Colour of Hat	Types of question that might be asked
White **(Information/data)**	How many students currently engage with the chaplaincy? What are the numbers of each faith/denomination? How many members of staff involved? How many from each faith/denomination? What numbers of students would use a Prayer Room How would the numbers distribute over the working week? How might this proposal impact on future recruitment numbers of students of other faiths?
Red **(Emotion, feeling, intuition)**	How do the Chaplains feel about the idea of the Prayer Room? How do they feel about the expansion of the Team? How do they feel about the possibility of working with chaplains from other faiths? If we get the space, how do chaplains feel about being held in some way accountable for 'social cohesion' in the college? .
Purple **(Caution, rational, judgement)**	What would happen to the future of the chaplaincy if groups of students disagree over use of the room? How can we expect to achieve this, given the lack of money? Would the current chaplains accept the possibility of working alongside chaplains of other faiths? How would a Muslim chaplain meet the spiritual needs of students of other faiths?

Colour of Hat	Types of question that might be asked
Yellow **(Constructive, positivity, judgement)**	What links do we need to establish with other faiths? How might we improve our relationships with local faith communities? Who do we contact to discuss local Deanery staffing plans? How can we publicise our work better in college? How might we work more closely with the SCR Committee? How might this idea help the college to hit its targets more effectively? How might it help us to deliver SMSC more effectively?
Green **(Creative, Provocative, dynamic)**	If we collaborate with the college down the road might we both benefit from access to a larger number of chaplains from a variety of faiths? If we were located in E&D couldn't we bring a higher profile to E&D work? Why don't we develop plans to be a centre of excellence n meeting the needs of multi-ethnic, multi-faith groups? Couldn't we use the prayer room as a CPD base for SMSC?
Blue **(Overview, process control)**	Who do we need to convince about this idea? By when do we need to have the 'vision' sorted? When could we get time on the agendas of: Line Management, Senior Management? Who do we need to involve from outside? How do we incorporate them into internal decision making processes? When do we want this idea on-line?

Stakeholder mapping:

    Useful for:
* Identifying the likely degree of support for an initiative from key stakeholders (groups and/or individuals)
* Organisational self-evaluation

    Equipment required:
* Flip-chart paper + pens
* 'Post-its' + pens
* 'Blu-Tac'

    Method:

* Regarding a particular issue, (e.g. the Prayer Room case used in the foregoing examples), the facilitator invites the team to 'brainstorm' the identities of key stakeholders in the initiative.
* On a flip-chart, the Facilitator draws a horizontal axis. This could be used to plot one of a number of possible variables e.g.
    – Degree of influence to drive the project
    – The degree to which the stakeholder is supportive of the concept
    – The degree to which the stakeholder stands to gain from the project
* The Facilitator records the name of each stakeholder on a 'Post-it' and invites the Team to tell him where about along the axis it should be placed. Alternatively, the name can be written directly on the chart and enclosed in a bubble scaled to show importance etc.
* This process is repeated for each stakeholder in turn.
* When all the 'Post-its' have been position, the Facilitator checks with the team to see whether any adjustments are required.

e.g.

    Stakeholders:

A Principal,
B Dir. Student Services,
C Christian Union,
D Staff group,
E Current Chaplains,
F Dir. Of E&D
G Muslim Students,
H Churches Together,
I Local Church,
J Dir. Of Finance,
K Diocese,
 L FBFE et al.

Stakeholder Map

```
     D                                              F B J
           L              K

                                                        G
                                    H I
                                                A
                        C                   E
Lo Influence
_____
                                                    Hi influence
```
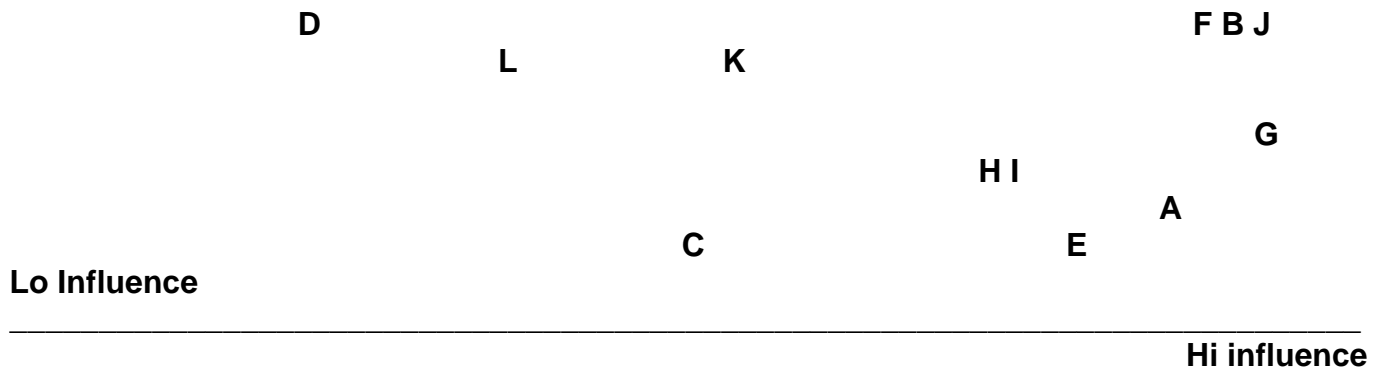
Such Knowledge allows you to identify those most able to be positive influencers – worth investing your time in.

Future-basing:

Useful for:
* Helping to identify a 'preferred future'.
* Developing a vision to drive a **long-term, strategic** plan.
* Converting a strategic vision into a detailed, operational plan.

Background:
* It could be argued that, how boldly one envisages the future determines, to a large degree, the amount of change/improvement that future will secure. Futurist Peter Ellyard remarks that, **'Most managers are simply determined to try to create a less horrible version of the present – rather than create a future which the values they hold require'**
* This 'tool' is a values-driven way of identifying such a preferred future and the means by which it will be achieved.
* Future-basing is but one component in this process which will draw upon many of the tools that have been described above.

Method:
* The process is complex and requires skilful facilitation.
* The process is lengthy; more than one working session will be required.
* The group needs to include key players from all relevant levels of the organisation, each able to contribute to the work with confidence – it is no good coming up with a 'plan' which is, in reality, no more than a 'wish list' because the plan would have to be handed on to an individual or group that could veto its proposals. The composition of the working group needs to be as constant as possible.
* The process will generate large amounts of outcomes collected on flip-chart paper. The Group will need to be able to look back at these throughout the process. Before starting, the Facilitator will need to give careful thought as to how this will be done.

* **Phase 1:** Brainstorm the values which underpin the work of the group. These will be the yard-stick against which you measure proposals for future action. The results are recorded and displayed.

∗ **Phase 2:** The facilitator now states the date that the group is working in – say 5 years in the future e.g. 'It is now 2018' – and invites the group to describe/brainstorm this 'preferred future:

  – The circumstances which prevail.
  – What is happening in terms of, the work, physical resources, outcomes, relationships etc.

The Facilitator stresses that his vision is not simply 'the present rolled forward with a few tweaks' – it is an invitation to think positively, imaginatively, creatively'.

The work is recorded. This can be done in various ways e.g. as notes from a brainstorming session or, sometimes more helpfully as a picture or diagram which captures the ideas – literally, what the preferred future will look like.

Colleagues are invited to discuss the emerging picture – 'Are there things we've missed?', 'Is this vision consistent with our values?' etc.

This is an iterative process which continues with various degrees of reworking until the vision for 2018 is agreed. The results are recorded and displayed.

∗ **Phase 3:** The Facilitator asks the group to:

  – Brainstorm the key things that will need to be done to achieve the vision. The results are recorded and displayed.

  – Identify any bits of the vision that are absolutely impossible to achieve.

  – After discussion, if it is agreed that an item is impossible to achieve it is removed from the displayed list.

∗ **Phase 4:** This is the lengthiest part of the process. Groups tend to find the first part of the process, in this case it would be the 2017-18 deliberations, most difficult – after that, it tends to get easier!

The Facilitator asks the group:

'You will be pleased to know that this vision of 2018 has been achieved – what were the things we had to do in the year 2017-18 in order to achieve this?'

The group is invited to think through, in pairs, what was done in that particular year. The results of their conversations are brainstormed and grouped. The results are recorded.

The group is then asked:

  – In what sort of order were these things done?

- Who were the key people involved?
- Which sorts of meetings/management groups were involved in making this work?
- Which things were easiest to achieve? Why?
- Which things were most difficult to achieve? Why?

Management tools such as Force-field analysis, Prioritisation Matrices, Thinking Hats etc. may be used to work these issues through.

In each case the results are recorded and displayed.

The Facilitator asks the group to look back at their original values. Are the intended outcomes and processes consistent with these?

The Facilitator repeats the process for each of the years 2016-17, 2015-16, 2014-15, and 2013-14.

The main issues for each year can be set out briefly to produce an outline strategic plan.
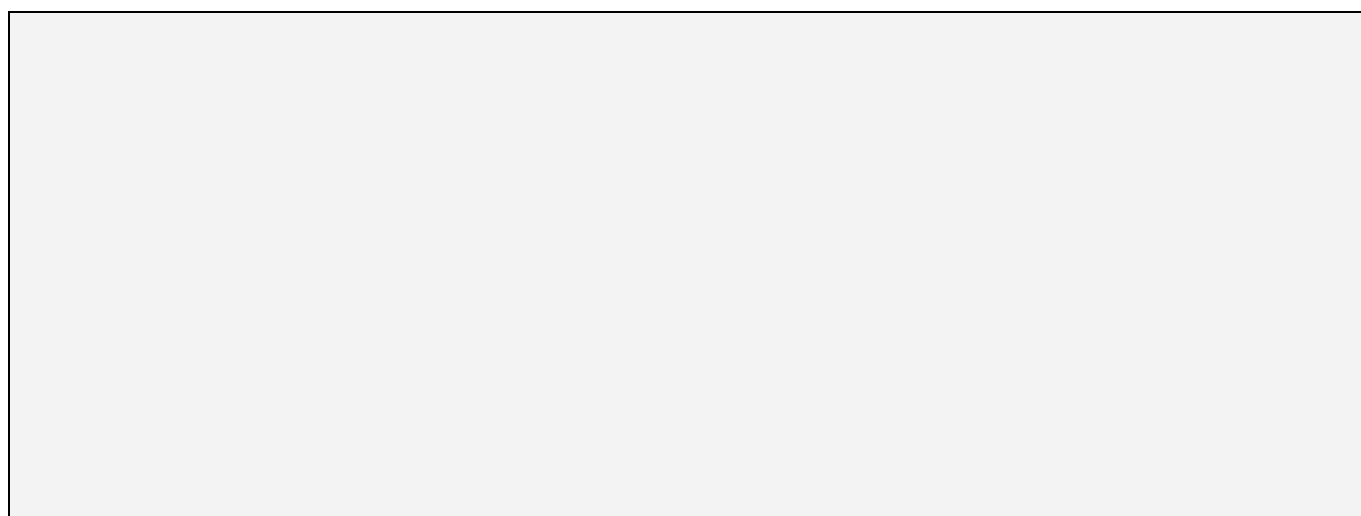
∗ **Phase 5:**
The data can be set out in annual planning templates to give an operational plan spanning 2013-18, showing in detail how the vision will be achieved.

Think of a situation in which you are a member of a group – it may or may not refer directly to a chaplaincy role. State a change (s) you would like to bring about.

Consider the 'tools' above. Choose two or three and try to apply them to your problem. How did it go?

Which tools did you find particularly helpful? Why?

To what degree do you think this approach was better or worse than applying 'common sense' and/or 'gut instinct'?

Writing a Chaplaincy Development Plan

Introduction:

∗ In most working contexts, chaplains have little time in which to do their work. Many chaplains work on a part-time basis and contact with a Line Manager may be fleeting and infrequent. Some chaplains, particularly sole chaplains, may feel that they are 'outsiders' working inside a vast, impersonal organisation – they provide the best service they can and are kept very busy in so doing.

∗ In such circumstances it may be difficult to see a way to take the time to stand back and ask in a carefully considered way questions such as:

 o What scale of chaplaincy services ought to be provided by the College?
  o How could we do more?
  o How could we do better?
  o Who else might help?
  o How would we enlist such help?
  o What should the chaplaincy look like in five years time?
  o What needs to be done to make the chaplaincy sustainable?

∗ The College will have its own internal system of self-evaluation and planning; it is essential that the chaplaincy be accommodated within this and that chaplains play their part in a continuous programme of institutional self-improvement. Some working in chaplaincy may consider such an argument to be inappropriate to their work – such a managerialist approach not sitting easily with their faith, which might say, 'God will provide.'

∗ However, whether voluntary or paid, chaplains work in colleges which manage their resources and operations in particular ways – chaplains have to work within these. Using the language and processes of the college as they go about their work is a key part of the role. Planning is endemic in colleges. For their survival it is important that they think into a long-term future.

∗ In order to secure the resources needed for chaplaincy development it is therefore helpful if a chaplaincy team has a similar, long-term view of its own work, on which to argue with those both inside and outside the college, its case for resources in a highly competitive environment.

∗ Planning is a collaborative exercise which should involve team members, including the Line Manager.

Making a plan:

* Planning is based on a cyclic process of:

**PLAN
(Dec-Feb)**

**DO
(Sept-Aug)**
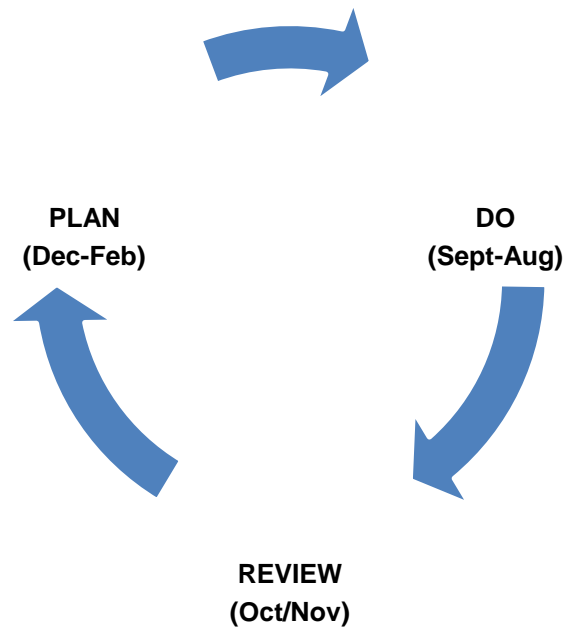
**REVIEW
(Oct/Nov)**

* The dates suggested might not coincide with your college's **Planning Cycle** and may need to be adjusted accordingly.

Review:

* In the Toolkit you will find various aids to self-review e.g. the Audit, some of the Management Tools etc. In addition other materials may be to hand e.g.
    – Responses to questionnaires put out by the chaplaincy.
    – Reports back from special events.
    – Press clippings
    – Reports to managers – e.g. annual report?
    – Diaries/calendar
    – Visitor logs
    – Client logs
    – Photos, videos etc.

    From these sources of data/evidence it is possible to create a picture of **what** has been done and **how effectively** things have been done. It may also bring to awareness issues arising from the work that will need to be addressed.

* This process of review is carried out annually

Plan:

* It is easy to become preoccupied by thinking in the short-term.
* Once in a while it is worth undertaking a **strategic review**

i.e. to:
- – Consider where one is with the work at present,
- – Re-examine the values that will underpin future work
- – Set out a vision for the next 3-5 years
- – Create an outline strategic plan.

- ∗ This strategic plan guides the general direction of work but does not address the detail.
- ∗ For each year a simple operational plan needs to be set down.
- ∗ Included in the plan will be **'Intended Outcomes'**. Ideally these will link into the intended outcomes of wider college plans. (See **Planning Template**)

Do:

- ∗ This is the phase where the plan is put into action.
- ∗ This action phase can be rapidly paced.
- ∗ Often aspects of the plan are achieved more quickly than anticipated.
- ∗ Consequently, 'review' becomes part of a continuing process; monitoring, evaluation and review proceeding concurrently within the 'action' phase.

Review:

- ∗ An operational plan contains two sections in particular, one focused on **Intended Outcomes** the other focused on **Monitoring and Evaluation** i.e. the plan will state what each activity is intended to achieve and how/Who will monitor and evaluate it.
- ∗ It is a good idea to annotate these sections with brief notes/comments during the 'action' phase, to remind you later of key things that were done/achieved in order to aid the eventual process of annual review.
- ∗ Annual review is a collaborative, team process of evaluating the foregoing year's work.
- ∗ The Annual Review outcomes might go forward to Line Managers as an Annual Report. There are many different forms such a report might take. It is an opportunity to celebrate what has been achieved.
- ∗ Completion of the Annual Review paves the way for setting out the next year's Annual Plan – the Planning Cycle starts again.

Chaplaincy Plan – draft template

Issue – intended outcome	Action to be taken	By whom	By when	Resources required	Monitoring and evaluation? How? By Whom? When?	Notes

- *Devise a plan for your chaplaincy for the coming three years.*
- *When you've completed it, discuss it with a colleague. What amendments would you make in the light of your conversation?*

Draft Occupational Standards for FE Chaplaincy:

Introduction:

- ∗ In some other forms of chaplaincy, most notably that in hospitals, a set of Occupational Standards pertaining to the work has been long established.
- ∗ No such standards exist for chaplains working in FE colleges.
- ∗ In 2009 – 10 a group of chaplains and FE Advisers, convening as the SW Regional FBFE FE Forum, produced a draft set of Occupational Standards.
- ∗ These have been offered to diocesan chaplaincy advisers to inform work in colleges – see below:

Standard Statement	Rationale	Criteria
Identify, assess & develop chaplaincy provision	Effective chaplaincy provision is based on identifying the needs for chaplaincy provision, developing a strategy for implementation and monitoring and reviewing this strategy. The resources required to meet the strategy agreed need to be available	The faith & belief needs of the College are assessed in consultation with staff, students and faith communities. A strategy for chaplaincy provision is defined and agreed. This should include: • identification of human, physical and financial resources • identification of roles within the team • protocol for the inclusion of local faith communities Written information explains the chaplaincy service, examples of how the chaplaincy service might be used and how to contact the service. Where the chaplaincy includes volunteers these are selected, screened and trained appropriately.

Standard Statement	Rationale	Criteria
Recognise and support the spiritual, moral, emotional, social and cultural needs of learners and staff	Chaplains have an expertise in spiritual and religious needs and, using the security of their own belief system, can support those of others. Spiritual need is not necessarily religious but may involve the shared beliefs, values, practices and lifestyle of a particular faith community. The recognition of a chaplain's personal faith and the development of a spiritual discipline appropriate to one's own tradition is essential in equipping a chaplain to 'journey with people of different religious traditions and those who hold another life stance. (Chaplin & Mitchell, 2005) Providing spiritual care requires a collaborative approach involving other chaplains, care professionals and representatives of faith groups and communities.	The chaplaincy provides a professional and pastoral ministry to individuals, which is open to all. Spiritual needs are assessed and addressed and may include: • Providing support during times of crisis and chronic distress • Exploring attitudes, beliefs, ideas and values around life issues such as sexuality, relationships, gender, death etc. • Ensuring appropriate provision for personal worship and prayer. This should include a protocol for using space(s) designated for worship and prayer with consideration given to the storage of artifacts, symbols and religious texts as appropriate. • Advising on practical implications of religious and life stance choices (e.g. dietary considerations, use of beauty products, fasting)

Standard Statement	Rationale	Criteria
Contribute to teaching, learning and the formation of policy in college, especially in relation to spiritual, moral, social and cultural matters	Chaplaincy services have an important role to play in the wider life of the College. 'In a pluralistic community (like a college), the complexity (of an all-faiths and none perspective) can challenge not only the spirituality of the individual, but also of the institution.' (Rossdale, 2005)	Ethical, theological and pedagogical issues are identified and discussed within the college setting The chaplaincy contributes to College policies and procedure. This might include: • Equality & diversity • Community cohesion • Child protection • Disciplinary procedure • Every Child Matters The chaplaincy responds to incidents and events that need communal recognition or action. This might include: • Death of a student or member of staff • National disasters / world events • Remembrance / anniversaries The chaplaincy contributes to discussions relating to managing change, reflecting on the impact of decisions on the life of the whole College. The chaplaincy participates in and contributes to training and development within the College. This might include: • Being part of the College appraisal system • Being a resource for curriculum areas

Standard Statement	Rationale	Criteria
Commitment to the professional development of all chaplains through monitoring, review and access to appropriate training.	Professional development enables chaplains to develop their competence and capability in their role. Effective and meaningful professional development should develop the individual's ability to adapt and apply knowledge and skills to new situations, learning from experience and contributing to the development of the chaplaincy service.	The chaplaincy monitors its work, producing an annual report based on the agreed strategy for chaplaincy provision. Individual learning needs of the chaplaincy team are identified and appropriate training accessed. This might include: • In-house training • The Welcome to Chaplaincy training programme • Conferences • Higher education courses such as the Certificate in Muslim Chaplaincy, Markfield Institute of Higher Education The chaplaincy contributes to staff induction of both new chaplains and other College staff. The chaplaincy contributes to the professional development of College staff where appropriate in areas such as: • The role of a Chaplain • Multi-faith • Equality & Diversity • Bereavement The chaplaincy initiates, supports and contributes to research within the FE context particularly in areas concerned with SMSC. The chaplaincy service is aware of current research & best practice in FE chaplaincy considering and implementing findings as appropriate.

McConaughie, S. et al (2009)

- *Mindful of all that has been written before in this section on leadership and management, particularly things like the draft Occupational Standards write an advert to attract a part-time, volunteer chaplain (2 hrs/week minimum) to serve in your multi-sited college - to work alongside one other part-time chaplain (who you know to be ill).*

- *Where would you place the advert? Why?*

Benchmarking provision

∗ The document set out below is **not** part of the official Ofsted Inspection Framework.

∗ Work on the document started roughly at the time of the formation of the National Council of Faiths and Beliefs in Further Education (FBFE). The need was felt amongst FE chaplains for some benchmarks to be developed which would inform the development of multi-faith chaplaincies in Further Education Colleges. This work was undertaken by a group of Diocesan FE Advisers, working under the leadership of the then National FE Adviser for the Church of England.

∗ This document is offered as guidance, intended to aid colleges to consider the things they might want to address in order to improve the quality and effectiveness of chaplaincy provision. **The document is intended to help** – not to demoralise or to lead to the making of unhelpfully critical judgements about the work being undertaken currently. It is likely to be of most help in addressing questions such as:

- *How comprehensive and appropriate is our present provision?*
- *What might we need to do to improve provision in the short, medium or long-term?*

∗ The original document has been reviewed periodically .In its latest iteration, the document uses for headings the categorisation of 'judgements' set out in the 2012 Inspection Framework.

Area	Outstanding	Good	Further improvement required	Inadequate
Faith, belief and values within the college	o Significant numbers of students of all faiths and none attribute the enhancement of their enjoyment, achievement and personal well-being to the work of the chaplaincy team. o The chaplaincy team contributes to creation of the college's values, policies and practices and to realisation of its working ethos. o High quality Social, Moral, Spiritual and Cultural (SMSC), enrichment and tutorial programmes provide high levels of challenge and support to students concerning issues of values, belief and faith(VBF). o The chaplaincy team contributes extensively to the design, delivery and review of such programmes and to related INSET programmes.	o Students benefit from a wide-ranging programme of events celebrating various faith traditions. o Through its policies and procedures, including the work of the chaplaincy, the college ensures that people of all faiths are treated equally. o As a consequence of the work of the chaplaincy, students feel more confident to explore personal issues associated with VBF	o Students are aware of the chaplaincy and are able to describe in outline its contribution to the development of students' values, beliefs and faith. o Outside the curriculum and tutorial provision there is some evidence that the chaplaincy encourages learners and the institution to think about issues of values, belief and faith. E.g. religious festivals, fundraising events etc. o Chaplaincy addresses in a limited way the needs of a majority of faith communities represented in the college.	o Students have little awareness of the existence or purposes of the chaplaincy. o There is little evidence of the activity of the chaplaincy resulting in learners or the institution being encouraged to think about issues of values, belief and faith outside formal provision made through the curriculum or tutorial programme

Area	Outstanding	Good	Further Improvement required	Inadequate
Building a multi-faith team	o A multi-faith chaplaincy team operates o The chaplaincy team has a clear vision of its mission and operates within a clear system of coordination. o Links between the chaplaincy and faith groups within college and the wider community are strong. o There are clear plans to secure succession planning, team building and sustainability of the multi-faith chaplaincy o Students are able to access the services of the chaplaincy at all sites on multi-sited campuses	o The chaplaincy is involved with a number of local faith communities o A forum for reviewing chaplaincy with representatives from the college, local faith communities and learners meets regularly – outcomes inform action and policy making. o There is a staff development programme that addresses the needs of individual chaplains and of the team – which supports development of multi-faith chaplaincy. o There is a development plan that supports the development of multi-faith chaplaincy in college	o There is an emerging relationship between the college and local faith communities through the chaplaincy o There is clear understanding of where chaplaincy fits within the management structure o There is a **team** that delivers chaplaincy support. o The team draws on ecumenical resources. o There is a commitment to develop multi-faith work within the team. o There are sufficiently strong links with local faith communities to enable the chaplaincy to gain support from these when necessary or by which students may be referred on as appropriate	o There is little or no evidence of attempts to build relationships with faith communities represented locally. o Chaplaincy is operated from a single non-ecumenical or multi-faith base – revolving around a single person o There are no plans to develop and sustain a team approach that will engage other denominations and faiths

Area	Outstanding	Good	Further Improvement required	Inadequate
Leadership and management	o At all levels of leadership and governance the contribution of chaplaincy in fulfilling the college's mission is recognised. o Developed with local ecumenical and other faith groups, the chaplaincy plan is embedded in the College Improvement Plan. o College leadership ensures effective succession planning and sustainability of chaplaincy. o Students are confident that their values, beliefs and faiths will be respected. o College ethos encourages the exploration and celebration of issues of spirituality, values, belief and faith. o The chaplaincy team is highly valued by significant numbers of students and the community the college serves. o On a multi-sited campus, students enjoy equality of access to chaplaincy services.	o At the senior levels of leadership there is strong support for the chaplaincy o The ecumenical/multi-faith chaplaincy team is led effectively. o Chaplaincy draws on resources from ecumenical/multi-faith communities within and beyond the college o College staff have clear understanding of the roles of the chaplaincy and its relationship to other support services. o Members of the chaplaincy benefit from annual review and entitlement to continuing professional development (CPD). o The 'Chaplaincy Plan' is developed mindful of wider contexts. o The chaplaincy team is engaged routinely in providing INSET regarding curricula. o Students understand the purposes of the chaplaincy team. o Significant numbers of students participate in activities to which the chaplaincy team contributes.	o There is evidence that college leadership supports the work of the chaplaincy team. o Chaplaincy is formally located within college L&M structures. o There is clarity regarding roles and responsibilities of the Chaplaincy. o Activity of the chaplaincy is carefully planned over the short and medium terms o The chaplaincy team functions effectively. o The work of the chaplaincy is advertised appropriately. o The activity of the chaplaincy is monitored and evaluated as a matter of routine. o Accountability routes are clear and operate effectively o Resources committed by the college are adequate. o Chaplaincy services exists on all sites of multi-sited campuses	o There is little awareness amongst middle and senior college leaders of the work of the chaplaincy team. o The chaplaincy sits outside any formal management structures. o There is a lack of clarity regarding purposes, responsibilities and accountability of chaplaincy. o Inadequate resource is committed to ensure that the chaplaincy team functions effectively o Students have little awareness of the chaplaincy or how to access it. o In multi-sited colleges, access to chaplaincy is inequitably limited or unavailable to many students and staff and no commitment exists to improve this situation.

Area	Outstanding	Good	Further Improvement required	Inadequate
Teaching and learning	o The chaplaincy contributes significantly to the development and delivery of teaching regarding SMSC within the formal curriculum, the tutorial and enrichment programmes. o The chaplaincy team contributes significantly to design and delivery of CPD programmes to support delivery of such teaching. o Students make outstanding progress in learning that derives from the work of the chaplaincy team. o There is strong evidence that T&L involving the chaplaincy contributes to the raising of standards, delivery of college values and the enhancement of student well-being. o The chaplaincy's teaching challenges students to engage with a range of multicultural and multi-faith issues regardless of the ethnic composition of the college community.	o The chaplaincy provides a valuable resource to teaching and learning, particularly regarding SMSC, tutorial and extension programmes. o Curricular and tutorial programmes regarding SMSC re Values, Belief and Faith (VBF) are of good quality; students explore issues from a variety of faith perspectives o Teaching undertaken or supported by members of the chaplaincy is good. o Students engaged by these activities and make good progress in their learning. o In and around college students show evidence of application of learning derived from the teaching of the chaplaincy team	o Students benefit from contributions made by members of the chaplaincy team to delivery of the SMSC curriculum – either by acting in support of teachers or by teaching in their own right. o Teaching undertaken by members of the chaplaincy team is of a satisfactory standard. o In lessons led or supported by members of the chaplaincy team students make satisfactory progress in their learning.	o Little or no teaching is offered by the chaplaincy team. o Where teaching is offered there is little take-up, or the teaching is not relevant to the curriculum. o Such teaching fails to match the needs of learners – in terms of content and/or teaching and learning styles (TLS) o In such sessions, levels of learner engagement are low. o Overall, in these sessions students make poor progress in their learning.

Area	Outstanding	Good	Further Improvement required	Inadequate
Pastoral care and spiritual support	o Pastoral care and spiritual support is tailored to individual needs. o Provision is of excellent quality in a wide range of situations, including one-to-one support. o Access to such support is expressed and realised as a matter of entitlement o The support provided is valued throughout the college community. o Students are clear about the means by which such support is accessed o Provision of care offered by the chaplaincy is of outstanding quality throughout the college. o Significant numbers of students and staff benefit from the provision that is made by the Chaplaincy.	o Good pastoral and spiritual care is provided in a range of situations. o The provision is valued and accessed by significant numbers of students and other members of the college. o Students and other members of the college community believe support provided by the Chaplaincy contributes to a sense of enhanced personal and collective well-being, and motivation. o There is evidence that such pastoral support from the chaplaincy results in raised levels of recruitment, retention and attainment amongst staff and students. o A good standard of pastoral care is provided by the chaplaincy on all sites of multi-sited campuses. o Equality of access to such provision is viewed as an issue of equality and diversity.	o Students and other members of the college community understand the nature of pastoral/spiritual support available through the chaplaincy team and how to access it. o A number of students avail themselves of this provision. o A satisfactory level of provision is made across each site of multi-sited campuses – steps are taken to address issues pertaining to equality of access.	o There is little or no evidence of pastoral or spiritual care being exercised within the college by the chaplaincy team. o Such care as the team may offer is poorly taken up by students. o Students are unaware of the chaplaincy team's role in providing pastoral or spiritual care. o As a consequence of lack of pastoral care or spiritual support from the chaplaincy students are reluctant to engage in discussion or activity that raises issues of VBF. o On multi-sited campuses, whilst provision on one site may be of a satisfactory standard this standard is not attained on all sites.

Area	Outstanding	Good	Further Improvement required	Inadequate
Community cohesion and partnerships	o There are several innovative examples of partnerships between the chaplaincy, faith communities and voluntary groups which promote and secure high standards of social cohesion within the college and beyond o The chaplaincy is viewed by the college and by local faith communities as contributing to the creation and maintenance of social cohesion within the college and the wider community. o Students view the chaplaincy as an agency that plays a key role in promoting greater understanding and tolerance amongst groups of differing values, beliefs and faiths o Through such work the chaplaincy contributes to students feelings of well-being, to their ability to aspire and achieve and to the value that they place on being part of the college community. o Members of local faith communities feel confident to enrol in courses at the college.	o There is some evidence of the role of chaplaincy in securing widening participation from within faith or community groups o The chaplaincy plan addresses the need to promote social cohesion both within the college and in the wider community o Members of the chaplaincy team benefit from regular training to help them in the task of promoting social cohesion. o The chaplaincy celebrates the values, beliefs and faiths of its student and local community o The chaplaincy contributes to teaching programmes on issues pertaining to the development of social cohesion in college and the wider community o Students view the chaplaincy as a natural place to turn to in order to express concerns about issues relating to social cohesion. o The college takes seriously the challenges that might be presented by violent extremism. Clear policies and guidance on such matters is provided throughout all aspects of the college's work – including that of the Chaplaincy team.	o Students attribute the satisfactory nature of social cohesion within the college and in the wider community in part to the work of the chaplaincy team. o Chaplaincy is seen as a bridge into the local community o Purposeful links exist between the chaplaincy and local faith groups. These links contribute to developing a satisfactory standard of social cohesion in college and the wider community. o There is evidence that the activities of the chaplaincy are designed to promote the development of social cohesion in the college. o There are effective links between the chaplaincy, faith and community groups in the wider community, through which the chaplaincy plays a role in promoting social cohesion. o Students feel at ease in college; that their values, beliefs and faiths are respected and valued and that the chaplaincy plays a positive role in creating such a climate. o The Chaplaincy has clear policies and procedures to address the threat of violent extremism.	o There is little evidence of the chaplaincy engaging with or having impact upon issues of social cohesion within the college or in the wider community. o Students and college authorities believe that the chaplaincy does little that contributes to the promotion and further development of social cohesion in college. o The chaplaincy contributes little to students developing a sense of identity with the college. o Within college, groups of differing values, belief and faith feel insufficiently understood and/or threatened – the chaplaincy is seen as unable or unwilling to address such issues. o The Chaplaincy has no clear guidance regarding the needs to address the threat of violent extremism.

Area	Outstanding	Good	Further Improvement required	Inadequate
Religious customs	o The quiet room(s) is appropriately resourced to meet the needs of different faiths, offering a place for quiet contemplation and/or prayer o Such provision equitably and adequately meets the needs of students and staff on multi-sited campuses o 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.	o A room is set aside for quiet contemplation and/or prayer – it is regularly used by learners o There are clear guidelines on how the needs of various faith communities are accepted and met within college. o Thought has been given to ensure that the quiet room(s) accommodates people of all beliefs	o A room is set aside for quiet contemplation and/or prayer. o The needs of different faith traditions are recognised and there is evidence that these are addressed	o No accommodation has been set aside for quiet contemplation and/or prayer. o Little thought has been given to the religious customs of students and staff
Student groups	o Supported by the chaplaincy, student groups are innovative in their practice, make a clear contribution and to the VBF dimension of the life of the college o Such groups assist in recruitment and retention of learners o They help students to enjoy and achieve during their time in college	o Student groups explore issues of values, belief and faith and are well resourced and supported by the chaplaincy o Such groups enable learners to make a positive contribution to the life of the college and the wider community	o There is an appropriate level of response to requests for rooms, support and so on from student groups that wish to discuss issues of values, belief and faith. o This may include groups from one particular faith tradition, an inter-faith group or more broadly based group e.g. Amnesty International etc	o There is little encouragement for students to form groups to discuss issues of values, beliefs and faith. o Where such provision is made the interests of one particular faith tradition is allowed to dominate the interests of others.

Auditing provision

Audit Tools:

The purposes of this audit are to:
- Assist colleges in the self-evaluation of current chaplaincy provision
- Inform the creation of a college 'Chaplaincy Plan'
- Assist others in the sharing and development of good practice

College:

Name of Person completing this audit:

Role of person completing the audit:

Date completed:

Date of next review:

Item	Response	Notes
o Number of campuses comprising this college? o Number of students? o Number of members of staff?		
o At which campuses is chaplaincy support available to students and staff?		
o Within which part of the college organisation is chaplaincy located? (E.g. Student Services etc.)		
o To which line manager is the Chaplaincy accountable?		
o Is there one Chaplain only?		
o Is Chaplaincy provided on a full time basis?		
o If on a part-time basis only: - How many hours/week? - At which locations?		

Item	Response	Notes
o If more than one Chaplain operates in the College, is there a 'Chaplaincy team?		
o If there is such a Team, is there an identified 'Team Leader'?		
o If there is a team leader, regarding this person, please give details of: - Name - Religion/denomination - Number of hours/week of chaplaincy provided		
o Is the Team Leader employed (paid) by the College?		
o If not paid by the College directly, from what source is this work supported?		
o Are the other members of the Chaplaincy Team employed (paid) by the College? If so, how many and for how long each week are they paid?		
o For each member of the team, please give the following details: - Name: - Religion/denomination - Number of hours/week of chaplaincy provided - Employed by college? - Resourced by other means e.g. agreement with local church, volunteer etc		

	Please indicate as appropriate	**Any supporting comments would be welcomed**

o Please indicate which of the following apply to Chaplains/Chaplaincy in the College:
 	
   – Each person has a written job description
 	
   – Each person has clear accountability routes, set out in writing,
 	
   – The effectiveness of each Chaplain is subject to regular (annual) review?
 	
   – The college involves others e.g. diocese, chaplaincy teams from other colleges in the review
 	
   – Chaplains are provided with regular CPD to support them in developing their Chaplaincy work?
 	
   – There is a budget that Chaplains may use to develop provision in Chaplaincy in College?
 	
   – There is access to a dedicated, appropriate, quiet space (e.g. 'Prayer 'Room) for reflection, religious observation and to support the work of Chaplaincy, There is provision that supports various faiths in their religious observance? Please describe:
 	
   – Chaplains contribute to the development and delivery of materials and teaching that supports and develops the spiritual, cultural and social cohesion dimensions of the curriculum (SMSC)?		

– The further development of Chaplaincy provision forms part of the College's current strategic and operational plans? – The chaplaincy has space on the college web-site?			
o To what degree does the College have plans for moving from 'Chaplaincy' to the development of Multi-faith Student Support?			
o Does the college subscribe to FBFE (i.e.) receive regular copies of 'FiFE News'?			
o Please supply details to allow others to contact the Chaplaincy team in your college	**Named contact:** **Title:** **Phone:** **e-mail:**		

Auditing Spiritual Moral Social and Cultural provision across the curriculum; a template

Curriculum Area:

Curriculum Area Coordinator:

Please indicate how the provision made in each course promotes SMSC development

Course	Spiritual	Moral	Social	Cultural

- ○ *If you are a serving chaplain or team leader, try using the various quality assessment tools to evaluate the effectiveness of your current provision. What are its strengths and which areas require development.*

- ○ *Mindful of this, what would your priorities be for future action?*

Appraisal and Annual Review

∗ Formal Appraisal schemes operate in colleges. They are annual processes that apply to members of the college staff.

∗ The Appraisal process usually collects evidence from both appraiser and appraisee. This evidence allows judgement to be made about the effectiveness of work done during the appraisal period.

∗ At the end of the process, targets for the appraisee are negotiated against which performance during the coming period will be reviewed. Professional development needs will be discussed, plans made and a date set for review.

∗ This formal appraisal process often has links to systems of remuneration and, where appropriate, may link also to staff disciplinary processes.

∗ Chaplains are subject to such formal appraisal if they are employed as members of the teaching staff, holding a contract to deliver a particular course.

∗ Annual review is a less formal process than (statutory) appraisal. It is not generally linked formally to pay or disciplinary matters.

∗ None the less, annual review is an important means of both taking stock and informing future action.

Looking to the future:

∗ It is right that chaplains should be held to account for the work they do on behalf of the college. It is therefore important for there to be transparency about the nature of the work to be done so that both chaplains and their managers are clear about expectations.

∗ The habit of formal evaluation of chaplaincy work (including self-evaluation) is growing.

∗ In some colleges, chaplains are becoming used to providing Annual Reports to their Line Managers and for these, together with future intentions to be discussed. Some Team Leaders seek to engage the diocesan FE Adviser as an external 'critical friend' in various forms of informal review process

∗ In some colleges there has been a move to adopt a more formal process. In these colleges an Annual Review meeting that takes into consideration current outcomes/progress and future plans are strengthening links between managers and chaplains and resulting in strengthened support for the work.

∗ There has been no move reported yet to link performance appraisal to remuneration in cases where the chaplain is paid by the college.

∗ During appraisal meetings, performance during the review period and future possible activities are discussed. Formal targets are agreed for the coming year. These are **S**pecific, **M**easurable, **A**chievable, **R**ealistic and **T**ime-constrained. Usually, three is considered to be a reasonable number of such targets; the appraiser and appraisee may each contribute to defining these.

* In order to secure the best outcomes, it is important to consider planning, organisational review and development and personal appraisal processes as being strongly inter-related, continuous processes, rather than ones which are strongly compartmentalised, disjointed and intermittent.

* As chaplaincies develop further and chaplains become more embroiled in the design and teaching of SMSC curricula, it is likely that the process of review/appraisal pertaining to chaplains will become more formal and appraisal more common.

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o *Think of a role which you have held for some time in which you lead and manage. Mindful of what has been discussed throughout this document, draft your own self-evaluation/review statement.*

o *If you were your own appraiser, what targets would you set for the future?*

The evolving legal framework

The Equality act 2010

Abstract:

The Equality Act 2010 (hereafter referred to as 'the Act') is wide-ranging and touches on many aspects of college life. Colleges, including chaplains working on the institution's behalf, have a duty to comply with the Act's requirements.

Key points regarding the Act:

- The Equality Act 2010 legally protects people in the workplace and in the wider society.

- It replaces previous anti-discrimination laws with a single Act.

- The Act sets out the different ways in which it is unlawful to treat someone e.g.

  * **Direct discrimination:** treating someone with a protected characteristic less favourably than others.

  * **Indirect discrimination:** putting rules or arrangements in place that apply to everyone, but that put someone with a protected characteristic at an unfair disadvantage.

  * **Harassment:** unwanted behaviour linked to a protected characteristic that violates someone's dignity or creates an offensive environment for them.

  * **Victimisation:** treating someone unfairly because they have complained about discrimination or harassment.

- **The Act recognises that it can be lawful to have specific rules or arrangements in place, as long as they have been justified.**

Types of discrimination:
- It is against the law to discriminate against anyone because of:
  * Age
  * Being or becoming a transsexual person
  * Being pregnant or having a child
  * Disability
  * Race, including colour, nationality, ethnic or national origin
  * Religion, belief or lack of religion/belief
  * Sex
  * Sexual orientation

  A person is protected against discrimination:
  * At work
  * In education
  * As a consumer
  * When using public services
  * When buying or renting property
  * As a member or guest of a private club or association

A person is also protected against discrimination if:

* They are associated with someone who has a protected characteristic, e.g. family member or friend
* They have complained about discrimination or supported someone else's claim

FE Chaplaincy – ensuring compliance with the Act:

- In response to the Act, the college will have established policies and procedures.

- College leaders have a duty to ensure that:

  * Such policies and procedures are brought to the attention of all who work on the college's behalf

  * Appropriate training is provided

- Whether paid or unpaid, chaplains are employed by the college to act on its behalf.

- Chaplains have a duty to work within the college's policy framework e.g. there should be:

- A clear framework of college policy and appropriate guidance to chaplains regarding its implementation:
  * Clear, written, terms and conditions of employment, including a job description which is reviewed regularly.
  * Suitable systems to ensure appropriate supervision and accountability regarding a chaplain's work.
  * Provision of regular and appropriate training in such matters as to allow chaplains to function effectively within the policy framework.

- The Act is wide-ranging and has implications throughout the variety of activity in which chaplains may be involved.

- Care needs to be taken by all concerned to prevent unintended/negligent breaches of the Act.

- Processes of planning and review offer opportunity for such unintended breaches to be anticipated and action taken in order to ensure future compliance.

- The creation of an annual Chaplaincy Plan and the conducting of risk assessment during the planning of student/staff/community activities each provide opportunities to ensure compliance.

- Should an absence of relevant college policy be identified, this should be brought to the attention of the Line Manager, in writing, so that the matter might be addressed appropriately.

- Should there be any doubt regarding the appropriateness of an intended course of action in relation to the Act, a chaplain should discuss the matter with the Line Manager, securing formal approval before proceeding.

o *Who is/are the Line Manager(s) to whom you are directly accountable?*

Name/role	Area of responsibility	Contact details

o *What are the equalities issues you need to consider regarding use of the multi-faith Prayer Room?*

o *How/where would you find out more about the college policy and practices regarding equalities issues?*

- *Your college has more than one site.*
  - *What equalities issues does this pose for chaplaincy?*
  - *How will you address these?*

Further guidance regarding the Equality Act (2010):

- Guidance on the Act and its implementation **in general** may be found at

  http://www.equality-act-2010-guidance

- Specific advice pertaining to the FE and HE sectors is available at the following websites:

  http://fenews.co.uk/fe-legal-the-equality-act-2010

  http://thewebarchive.nationalarchives.gov.uk/2013080

Religious observance in schools, colleges and workplaces

The legal background:

- Colleges and other places of work are governed by legislation covering the wide spectrum of college activity. Among these are:

  ∗ Duties placed on employers regarding 'equality' issues i.e. those set out in the Equality Act, 2010, part of which addresses matters relating to religion, faith and belief.

  ∗ A duty to ensure the health and safety of those in the workplace.

- The legal framework, whilst explicit in many respects and wide-ranging, also places a requirement on those seeking to regulate the activity of others that such restrictions should be reasonable and justifiable.

- The UK government has not legislated specifically regarding the wearing in the workplace of dress or symbols associated with religious affiliation. Rather, it has taken a more libertarian approach; placing on employers a duty to act **reasonably** regarding such matters as religious observance.

- Where conflict has arisen in the workplace regarding such matters, landmark cases have been appealed through to the European Court of Human Rights, where verdicts have tended to uphold the key principles set out in the original state legislation.

  The key outcome has often involved weighing the right of the individual to freedom of religious expression against the duties of the employer to maintain a safe working environment and to have acted reasonably.

Dress codes:

- In schools and colleges, the government has made it clear that such matters regarding dress and religious observance are to be managed locally through policies developed at the institutional level.

- Government guidance (to schools) states that dress code requirements should not require the expenditure of unreasonably large sums of money and that wherever possible, care should be taken to allow students' dress to reflect the requirements of their faith or belief.

- Mindful of this, the legal framework allows organisations to institute policies that restrict the use of types of clothing, jewellery etc. on the grounds of:

  ∗ **Health and safety** – e.g. must be able to prove that the wearing of the particular item constitutes a real risk to H&S in the particular working context.

  ∗ **Organisational public image** – e.g. may require the wearing of a uniform. NB reasonable consideration has to be given regarding ways in which the uniform may be styled or prescribed in order to accede to those aspects of dress essential to religious observance. (See ECHR documents cited below).

* **Organisational efficiency** e.g. if non-verbal transaction lies at the heart of interaction required for the institution to operate efficiently, it may be necessary to ensure that there is clarity of face-to-face interaction for all parties.

However, the Equality Act (2010) requires that such policies must be operated in ways which are fair and must apply to all if the risk of allegation of discrimination is to be avoided.

ACAS guidance (see below) suggests that, when formulating such policy, care should be taken to involve all relevant parties in order to gain consensus for the policy.

- In the absence of a formal college policy that addresses the issues above, restriction applied to the style of dress, or sanction taken against a person working in the college risks action under the Equality Act (2010).

Advice to chaplains:

- The college may seek to enlist the aid of chaplains regarding the creation or updating of policies pertaining to matters of religious observance.

- In such circumstances, before offering such advice, chaplains are advised to ensure that they are fully informed regarding the matters referred to above.

- Ultimately, the responsibility for the formulation and adoption of such policy rests with the college Principal and college Governors, who have a duty to ensure the legal compliance of such policies as they choose to make.

- When working in college, a chaplain has a duty to be fully aware of relevant college policy and to comply with it.

- The ACAS document below provides very helpful guidance, relevant to colleges developing their policies regarding religious observance.

- The European Court of Human Rights documents listed below, cite cases from across the EU, only a few being cases arising from the English Courts. However, the precedent established in each case is of relevant to circumstances pertaining in the UK.

o *A female Muslim student comes to you stating that, whilst crossing the college car park on her way to a lecture, a member of staff had stopped her and instructed her to remove her full-face veil immediately.*

o *She wants to complain to the Principal and wants your support. The college has banned the wearing of the veil in class on grounds of organisational efficiency.*

What will you do?

Facilitating other aspects of religious observance:

- Whilst there are no legal requirements set out in relation to matters such as:
    - Time off for religious observance
    - Scheduling of assessments at times of religious observance
    - Provision of special facilities to support religious observance in college

It may well be that these are matters which the college, in the formulation of its overarching Equality Policy, will need to address.
In so doing care must be taken to ensure that the policy does not disadvantage unintentionally one group relative to another.

- In relation to schools, applications to Head teachers must mark as 'Authorised' absence from school granted on the grounds of religious observance. The guidance is clear regarding the expectation that the young person will be involved throughout the day in question in activity associated with the required religious observance.
  (see: www.usethekey.org.uk/.../authorised-absence-for-religious-observance).
  Although not set in a college context, the reference cited is useful because it gives rationale/criteria for deciding how to respond to requests for leave of absence for religious observance.

- The BBC offers a very good calendar that sets out the days of observance of twelve world religions. It is available from:
  www.bbc.co.uk/religion/tools/calendar

- The calendar may also be useful to colleges when planning the dates of internal assessments or key activity. Careful consideration of scheduling may minimise allegations that a group of a particular faith (staff or students) may feel that they are being placed at a disadvantage relative to other faith communities.

Sacred spaces – Prayer Rooms:
- Colleges must comply with a wide variety of legislation relating to their many roles e.g. as:
  a) Employer
  b) Landlord
  c) Provider of education to a variety of people including children and young persons

- At one level, the nature of the relationship of a college with its students, employees and others with whom it engages is a product of the inter-play of such legal obligations and the ways in which such legal duties are put into effect through its chosen procedures for policy implementation.

- In addition there will be action that is taken by choice, not because it is required by law, but because it is chosen as being appropriate to the ethos the college seeks to develop and to the particular needs of the communities it seeks to serve.

- The provision of a space for prayer is **not** a legal obligation on employers. Where such provision is offered, an employer cannot be **required** to incur excessive costs in its implementation.

- Whilst not a legal requirement, there may be many good reasons why such good quality provision is appropriate in an FE college, including:

  * Addressing the needs of vulnerable groups (Vulnerable Groups Act (2006)

  * Enhancing senses of cultural identity.

  * Providing an environment in which students feel confident insofar as their spiritual needs are recognised and supported.

  * Providing a resource of strong educational potential value, especially regarding the delivery of the SMSC curriculum.

∗ Recognising the needs of the college's wider community.

∗ Creating an institution that local faith communities wish to identify with and at which they will support their students' attendance etc.

- The document**, 'Religion or belief in the Workplace'** ACAS (2010) provides good guidance to employers considering the creation of a 'Prayer Space', (see below).

- Such a space is provided to meet the needs of a wide variety of faith groups. To achieve this, careful consideration must be given to how its use will be managed. Care must be taken to ensure that this is done **fairly** and that usage policy is arrived at in such a way as to engage the various parties concerned. The test of the policy and procedures will be:

  ∗ Are they reasonable?
  ∗ Are they fair?

The Prayer Space Management Policy must be consistent with the college 'Equalities' Policy and fulfil the obligations of the Equality Act, 2010.

- **Décor:** Plain colours on walls, geometric patterns, no human representation

- **Storage and handling of Holy texts/artefacts:** Thought needs to be given to the storage and display of such items so as to avoid accidentally causing offence.

- **Washing facilities:** Highly desirable, existing provision may be suitable (see ACAS guidance).

Further guidance:

∗ **'AoC guidance on college dress'** AoC
www.aoc.uk/en/.../A78210B8-7F3A-417B-B80D752A97A9178C

∗ **'Religion or belief in the Workplace'** ACAS (Oct 2010):
www.acas.org.uk/ChttpHandler.ashx?id=107

∗ **'Religious Symbols and Clothing'** ECHR Factsheet (Nov 2013)
www.echr.coe.int/Documents/FS_Religious_

∗ **'Dress codes'** ECHR Advice (Feb. 2010)
www.equalityhumanrights.com/advice

∗ **'Dress Guidelines for Learners'** Central Sussex College (June 2010)
www.centralsussexcollege.ac.uk/Dress-Guidelines-for-Learners-Backgr...

∗ **'Discrimination on the grounds of Religion or Belief** – UCU
www.ucu.org.uk/media/pdf/2/5/religion_1.pdf

∗ **'NATFE and its Muslim members'** NATFE
www.ucu.org.uk/media/docs/q/2/muslimmemb_1doc

∗ **'Religious observance in higher education; institutional timetabling'**
www.ecu.ac.uk

∗ **'School attendance'** – Department for Education
www.education.gov.uk/.../Advice%20on%20School%20Attendance

The safeguarding of children, young people and vulnerable adults in FE

The Safeguarding Vulnerable Groups Act (2006)

- Colleges are complex organisations, often serving large numbers of students spanning a wide range of ages and circumstances.

- Recent changes in the rules regarding student recruitment have increased the scope for significant numbers of students to be drawn from ages that classify them as children or young people.

- College intakes have a duty to recruit students mindful of the need to promote equality of access; consequently, they have a duty to ensure that the needs of vulnerable groups are met. They have a duty to ensure the safeguarding of children and vulnerable groups.

- Safeguarding is a multi-professional undertaking.

- Whilst guidance specific to education/FE settings is provided, guidance to other professionals is of relevance.

Definitions:

- **Child:** A person under 18 years of age

- **Vulnerable adult:** Someone aged 18 years or over who is or may be in need of community care services by reason of mental or other disability, age or illness **AND** is or may be unable to take care of him or herself, or unable to protect him or herself against significant harm or exploitation

- **Vulnerable group:** People can be vulnerable by virtue of the group to which they belong (or to which others may consider they belong), especially if that group is stigmatised or marginalised e.g. religious or ethnic minorities, asylum seekers etc.

- **Abuse:** Violation of an individual's human or civil rights by any person or persons

The legal framework:

- Over time, there has been a succession of pieces of law enacted governing the safeguarding of children and vulnerable groups.

- At the time of writing, the principle relevant legislation includes:

  * The Children Act (1989), (2002), (2004)
  * The Safeguarding of Vulnerable Groups Act (2006)

- To assist Responsible Bodies in their duty of care, statutory guidance has been produced at regular intervals.

- Colleges have a duty to ensure that::

  – College policies and practices are put in place to ensure that children and vulnerable groups are safeguarded.

- Safe Recruitment practices are followed, including specified vetting procedures to ensure that applicants:
  ∗ Fully disclose relevant criminal history.
  ∗ Have not been named on lists that bar them from working with children or vulnerable groups as a consequence of earlier actions (i.e. they are not named on the Children's List or the Vulnerable Adults List).

- All members of staff receive appropriate training at regular intervals in order to ensure that safeguarding is carried out effectively.

- Appropriate records are maintained.

- Information is shared openly and effectively with other agencies.

- In the event of disclosure of alleged abuse, whether this abuse is alleged to have occurred in the college context or elsewhere, action is taken promptly and in accordance with locally agreed procedures, to ensure the victim's safety and that initial investigation does not compromise any potential criminal investigation into the allegation.

System oversight:

- Within a geographical area, oversight of safeguarding is the responsibility of a multi-agency body known as the Local Independent Safeguarding Board.

Guidance for chaplains:

The advice which follows is generic. Chaplains must ensure that they are fully aware of the college expectations and practices regarding Safeguarding, referring to the College Safeguarding Policy and Procedures.

If uncertainty remains, concerns should be discussed with the college Line Manager and/or college Safeguarding Officer

- Whether paid or unpaid, chaplains are employed by the college.

- During appointment, in accordance with the college Safeguarding Policy, chaplains will be required to comply with the recruitment procedures, (hereafter known as 'the Policy')

- Upon appointment, chaplains will be required to comply with the Policy and its associated procedures.

- All members of staff, including chaplains, have a responsibility to be alert to the possibility of others being subject to abuse, as defined in relevant legislation. They must be alert to possible symptoms of abuse.

Types of abuse:

There are several forms of abuse i.e.
- Physical
- Emotional
- Sexual
- Neglect

Symptoms of abuse:

The symptoms may not be specific to one form of abuse – symptoms may over-lap. The following lists are illustrative, not definitive:

- **Physical:**
    - Bruising: to head, limbs, pinch marks etc.
    - Burns: in unlikely places, circular cigarette burns lacking reasonable explanation.
    - Broken bones: without reasonable explanation. Frequency?
    - Cuts to arms etc – Self-harm? – Reason?
    - Reluctance to undress in front of others (e.g. for sports/gym etc)

- **Emotional:**
    - Change in mood/behaviour
    - Withdrawn
    - Fearful
    - Acting out – attention seeking
    - Eating disorder
    - Weight loss/gain etc.

- **Sexual:**
    - Bruising to inside of thighs etc.
    - Incontinence – frequent need to urinate, bowel incontinence
    - Inappropriate, over sexualised behaviour
    - Erratic attendance
    - Family circumstances etc.

- **Neglect:**
    - Failure to thrive
    - Underweight
    - Overweight
    - Smelly
    - Poorly clothed etc.

Whilst some symptoms may present immediate, one-off concerns, frequency of symptom or the accumulation of what may present as a number of sequential or simultaneous symptoms may trigger alarm.

What to do if abuse is suspected:

- Circumstances may be observed which could be interpreted possibly as symptoms of abuse. On the other hand there may be a perfectly benign reason underlying the circumstances witnessed.

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- On such occasions chaplains must act in accordance with college Safeguarding Policy and procedures.

- Advice in such circumstances might include:

    * Keeping appropriate written records.
    * At an early stage, alerting the Safeguarding Officer to your concerns and seeking their guidance regarding future action.

What to do in the event of receiving a disclosure of alleged abuse:

- Victims most often disclose alleged abuse to people that they feel they can trust; not necessarily the college Safeguarding Officer. In the event of a direct disclosure being made to you alleging that abuse has occurred, **you must act in accordance with the college policy and practices.** These may include instructions regarding:

    – Ensuring the victim's immediate safety and providing reassurance.

    – Listening carefully to the alleged victim, believing what is said.

    – Making clear to the alleged victim that College Policy requires that such information as may be disclosed may need to be shared with other agencies – **confidentiality cannot be offered.**

    – The need to avoid asking questions which may compromise any subsequent Police investigation.

    – Informing the college Safeguarding Officer of what has emerged

    – The making and sharing of appropriate written records.

- Disclosure may happen at times when the recipient may be unprepared e.g. late on a Friday afternoon, before a weekend or a vacation. In such circumstances, it is important for the recipient of a serious allegation to know what to do – in particular to know to whom to refer such matters. Usually, this will be the college Safeguarding Officer. Should they be unavailable the matter should be reported to a member of the Senior Leadership Team. This must be done immediately.

- Should no senior staff member be available and it is considered dangerous for the alleged victim to return home that night, the matter should be referred directly to the local Social Services team.

o *Who is/are the Designated Safeguarding Officer (s) in your college?*

o *What are their contact details?*

o *Where might you access a copy of the college Safeguarding Policy and Procedures?*

o *Keep a record here of the Safeguarding training you receive:*

Date	Details of training

o   *Consider each of the following examples. In each case:*
   –   *State the nature of your concerns*
   –   *Describe what you would do, if anything*

o   **A male student presents at a CU meeting with a bruised right eye.**

o   **Over a period of weeks a female student appears to have lost a significant amount of weight. She has taken to wearing long-sleeved tee-shirts. She seems withdrawn.**

o   **A female student, aged 15, stays behind after an SMSC session. Colleagues have said that she is 'needy' and 'attention-seeking. She says she will talk only to you – alone. She says that bad things have been happening to a friend. She states that her concerns are very sensitive – she does not want anyone else brought in.**

o *A 15 year old female student comes to your office asking to see you about an urgent matter. Once in your room she breaks down in tears saying that she is frightened and does not know what to do. She states that cannot go back home. Her parents are tenants of a pub. Two nights ago she went to a party, taking with her bottles of spirits stolen from the bar. She also claims to have stolen money from the till. She has done this before. Recently, her father sacked the barman because he thought he had stolen the money from the till. Two nights ago she became very drunk at the party. She woke up finding her clothes partially removed. She thought she had been involved in some sort of sexual activity but could not remember much about it. She wants to know what to do, but she does not want anyone else told.*

Further information:

A wide range of information concerning Safeguarding is available, including:

Safeguarding Vulnerable Groups Act 2006:
http://www.legislation.gov.uk/ukpga/2006/47/c

Working together to safeguard children (2013):
http://www.education.gov.uk/aboutfe/statutory/g00213160/working-together-safe...

Safeguarding children and safer recruitment:
http://www.education.gov.uk/aboutfe/statutory/g00213145/safeguarding-children-saf...

What is the difference between Safeguarding and Child Protection?
http://www.education.gov.uk/popularquestions/a0064461/safeguarding-and-child-prot...

Safeguarding Adults:
https://www.gov.uk/.../Adult_Safeguarding-Statement_EasyRead.pdf

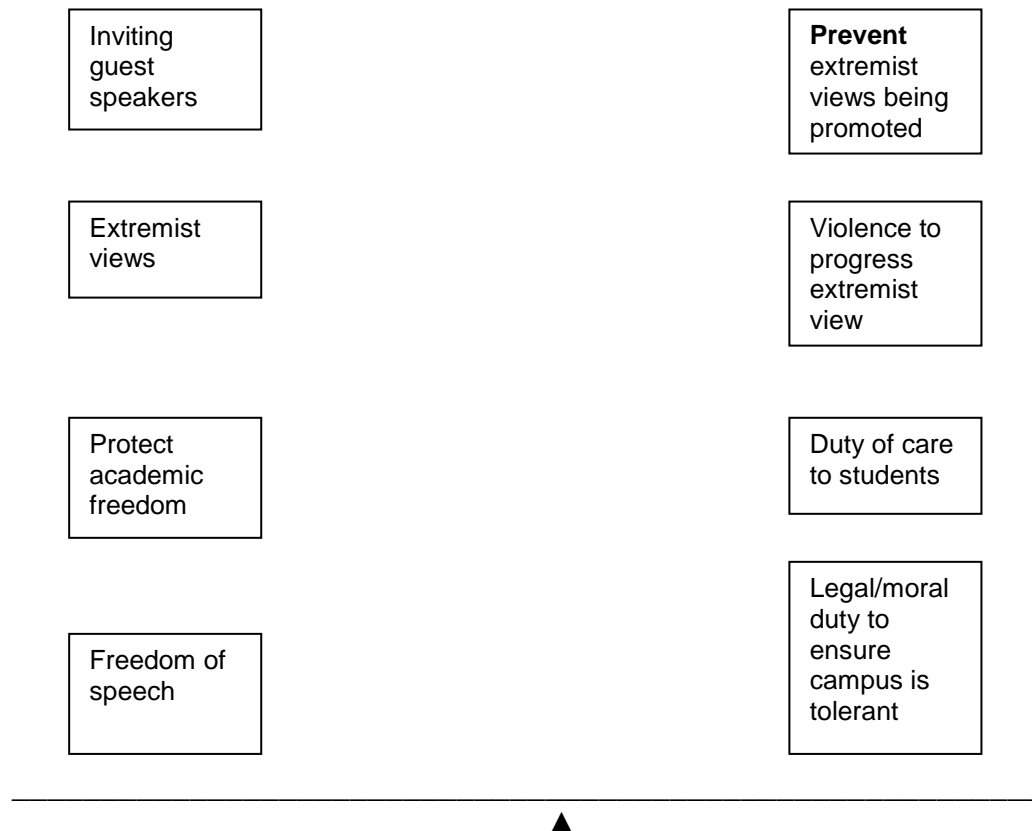# The 'Prevent' agenda and Further Education Colleges

Background:

- The focus on **'Prevent'** (Preventing violent extremism) is not new. The initiative started following the realisation that the London bombings of 07/07 were carried out by home-grown terrorists.

- 'Prevent' was launched across all educational sectors; schools, FE and HE. A number of recent terrorists/intended terrorists have come through the FE sector. As a consequence the focus on FE is being re-visited, hence today's presentation.

- Across the country, ten Regional Leads have been appointed to support the initiative. Their work is wide-ranging and includes: making presentations to Senior Leaders in schools, FE colleges and HEIs, working with community groups, training staff and students – in particular, regarding the task of recognising those potentially susceptible to radicalisation.

- At present, the government believes that the biggest threat i.e. potentially the most damaging acts of terrorism are associated with Al Qa'ida.

- Neither Islam in particular nor religion in general should be seen as being the sole links to terrorism. Terrorist activity is usually instigated by those who have become radicalised in some way and there are many potential issues about which such radicalisation might occur, e.g. animal rights, extreme racism etc.

'Prevent':

- 'Prevent' is only one part of the national, Counter Terrorism Strategy (**CONTEST**). – see www.gov.uk/government/uploads/...data/.../contest-summary.pdf

- The four components of **CONTEST** are:

    – **Pursue:** to stop terrorist attacks
    – **Prevent:** to stop people becoming terrorists or supporting terrorism
    – **Protect:** to strengthen protection against terrorist attack
    – **Prepare:** to mitigate the impact of a terrorist attack

- Terrorism may be likened to an iceberg; the tip that shows above the water = the terrorist act and the submerged bulk representing the substantial, possibly lengthy process of radicalisation that has led up to it.

- The aim of radicalisation is to exploit vulnerable individuals.

- In a college context, understanding radicalisation as an issue pertaining to vulnerable individuals is potentially very helpful because colleges already have a duty of care to safeguard the vulnerable. In this context the imperative to engage with 'Prevent' is of the same order as that to protect children & vulnerable adults.

- **'Prevent' is a safeguarding issue** and, to address it properly, it needs to become embedded in organisational safeguarding policies and procedures.

- At present, there is a need to strengthen awareness of the 'Prevent' agenda in colleges; high levels of awareness and activity in the sector is patchy. Regional leads are trying to engage with college SLTs to improve the situation.

- To persuade HEIs and FECs to engage fully has not been easy. One of the main concerns has been in respect to matters of freedom of speech and academic freedom.

- Colleges must strike a balance between **freedom** and **responsibility:**

Inviting guest speakers		**Prevent** extremist views being promoted
Extremist views		Violence to progress extremist view
Protect academic freedom		Duty of care to students
Freedom of speech		Legal/moral duty to ensure campus is tolerant

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- Attitudes towards the implementation of 'Prevent' tend to reflect the attitudes and concerns of individuals and/or institutions. We all have to deal with our own internal thoughts, whether we are ordinary citizens going about our daily business or individuals committed to an extremist path.

o **Consider the following statements:**

> **Fear of terrorism is a means of controlling individuals – a subtle threat to all our freedoms**

> **I can't help prevent the bombing of gay bars because.......**

> **Those who do nothing are complicit.... so it's OK to kill them.......**

○ *What sorts of responses/issues do the statements above raise for you personally?*

- A group at an FBFE Regional Forum meeting offered the following responses:

  – It is difficult to maintain the correct balance between security needs and 'freedom'

  – Controlling terrorism requires confidence in government – important government does nothing to erode that confidence

  – A person's prejudices/peculiar world view lie at the heart of terrorist activity

  – Feeling surrounded by a group that you believe shares your (extremist) view gives a sense of legitimacy to your intentions/actions – however extreme they may be.

  – Extremists tend to take out of context bits from legitimate and noble beliefs/ideologies to create a corrupted view to promote to others.

  – 'If you are not for us, you are against us' – coercion of vulnerable individuals who want desperately to feel that they belong.

What is terrorism?

- Terrorism is a particular type of criminal act.

- It involves some sort of strike on a target e.g. bombing, cyber attack etc.

- The intention is that by causing harm to others it will become possible to achieve a particular set of objectives.

- Terrorism is motivated by idealism. It may be prepared to take a long-term view in order to achieve its ends.

- There is no such thing as a typical terrorist – 'lone wolf' terrorists are uncommon.

- More typically, terrorists tend to be members of some group or other – may be part of a virtual community.

- Terrorism is a social activity (– therefore need to communicate).

- Ideation – terrorists characterise themselves as 'good' – acting on behalf of a cause. (One man's terrorist = another man's freedom fighter – e.g. Nelson Mandela).

- Joseph Goebbels: The purpose of propaganda is 'to make a worm feel like a dragon.'

- Terrorism needs leadership – need to create a group – a vanguard.

- It should be remembered that within the intended terrorist there is still an inner self to appeal to.

What is Al-Qaeda?

The name has several spellings and means, 'The Base'. It is a global, militant, Islamist organisation. Its origins trace back to the Soviet war in Afghanistan (1988/9). It operates as a network comprising both a global, multi-national army and a radical Sunni Muslim movement calling for global jihad and a strict interpretation of sharia law. It has been designated a terrorist organisation by the UN Security Council.

(Source: Wikipedia 2014)

Al-Qaeda supporters:

- Draw on a wide range of sources.

- Share a version of history.

- Create a sense of belonging to a large, unstoppable movement

- Ideology: a set of views that encourage participation – involves exploitation of vulnerability, manipulation etc.

- Aspire to be something unique – not really, simply a distortion of religion and history.

- Target vulnerable groups – characterised by:
    – Deficit of knowledge
    – Responsive to visceral, accusatory appeal
    – Susceptibilities: anger, bravado, a cause, sense of identity

    Those targeting new recruits:
    – Weave these prejudices into global narrative
    – Create sense of belonging

- Persons with a clear, strong understanding of themselves and their religion, who are well supported by family and community, are unlikely to find the cause appealing.

Reasons for feeling a grievance

Personal	External
• Lack of theological resilience • Loss/bereavement • Sense of lack of worth • Sense of failure – influenced by others • Can't fulfil personal aspirations • Links to criminality • Isolation • Substance abuse	• External material • Foreign policy • Issue of concern e.g. animal rights • Unemployment • Media bias • Islamaphobia • Ideology • Peer pressure

- The personal and external reasons may link interactively.

- There is no single profile of grievance that creates a terrorist!

A case study:

Circumstances:

* Bright boy

* Non-UK parents

* Drug user by age 13 – heroin by 16

* Converted to Islam

* Radicalised via the internet

* Downloaded various bits:

  – Violent propaganda
  – Instructions to make explosives
  – Advocacy that 9/11 OK

* At college, asked Chemistry teacher how to make anthrax

* Un-housed – lived in hostel

* Sought help at clinic

* **Outcome: Local Muslim community alerted the police**

o *In an FE context, how might a chaplain recognise those vulnerable to radicalisation?*

Those vulnerable to radicalisation may:

∗ Be separate from peers
∗ Dress differently.
∗ Fall behind in course work – but not necessarily – may be very bright!
∗ Be outspoken about their views
∗ Be assertive/aggressive

CHANGE in a person may be an indicator.

Who might recognise these circumstances/changes?

∗ Friends
∗ Tutor
∗ Counsellor
∗ Lecturer
∗ Chaplains
∗ Parents
∗ Non-teaching staff
∗ Safeguarding Officer
∗ etc

Why might people not report their concerns?

Personal:
∗ Fear of consequences
∗ Don't want to 'label' somebody
∗ Don't want to upset relationship with students
∗ Reputational risk

Organisational:
∗ Don't know who to talk to
∗ Lack confidence that they will be supported by Manager
∗ No structure/systems for sharing concerns
∗ Confidentiality concerns
∗ Organisational reputational risk.

o ***If you had concerns about the radicalisation of a student or member of staff, what would you do?***

o ***Mindful of some of the issues raised in the notes above, how would you go about this task?***

'A space is needed in which views and opinions can be discussed and challenged'

o *Where/in what contexts in college might such discussion take place?*

o *What might be the sensitivities involved in such discussion work? Mindful of such issues, how would you ensure success if you were leading such an activity?*

∗ Opportunity is afforded within 'Tutorial' or 'Enrichment' activities. It is here that colleges currently deliver much of their SMSC to 14-19 year olds and it is here that chaplains have tended to become engaged in planning and delivering curricula, particularly regarding issues associated with matters of faith and belief.

∗ Funding for Tutorial/'Enrichment' time has been reduced substantially – from 132 hours/year to 32 hours/year.

∗ If the government is serious about educating young people (14-19 year olds in particular) so that they might not be attracted towards involvement in violent extremism:

– The agenda needs to be addressed as part of the college's formal SMSC curriculum

– Sufficient time needs to be funded to allow SMSC to be delivered in a way which ensures coverage is broad, deep and incremental.

– The work should be subject to Ofsted inspection.

The key thing is that 'Prevent' is a safeguarding issue.

o ***What are your duties regarding 'safeguarding'?***

(NB If you are unclear about your responsibilities you should consult your Line Manager and/or look up the college policies and guidance referring to 'safeguarding').

In relation to safeguarding in general and 'Prevent' in particular:

* **ALL** members of teaching and non-teaching staff must be trained appropriately.

* **ALL** members of staff must know to whom they must report their concerns policies and protocols need to be formulated and acted upon.

What if I have urgent concerns brought to my attention about the radicalisation of a student and my circumstances at the time mean that I cannot refer to my Safeguarding Officer or Line Manager?

* If people have concerns about a person apparently at risk of radicalisation they can report their concerns through the **CHANNEL** process e.g.

  ChannelSW@avonandsomerset.pnn.police.uk (Each region will have its own Channel e-mail address – the one shown is for the South West of England)

  Or via the Regional Prevent Lead,

  Or via local police (Dial 101)

Regional 'Prevent' Leads are very willing to come into college to:

* Help Senior Leaders to gain a clear understanding about the 'Prevent' agenda and the role that colleges have to play in its delivery.

* Provide training for members of staff.

* Undertake work with students.

Personal Skills for FE Chaplaincy

Personal skills for chaplaincy:

Introduction:

NB To be read in conjunction with: **'The Handbook' (Sections 3 & 4)** and
'Welcome to Chaplaincy' (Modules 3, 4 & 5).

The intention here is to augment what has gone before; to provoke thought about the skills you possess already and how one might develop that skill repertoire further. It is not intended to go into the same level of detail as might be gained from the reading of a few good, specialised text books. Nonetheless, it might provoke you into doing some of that reading.

In this section we shall ask you to reflect in more detail on your personal skills and abilities regarding **some** aspects of the following:

- **Inter-personal skills:** *Delegation, motivation of others*, *communication*, *inspiring*, *challenging, empowering, influencing, listening, debating, project leadership, sensitivity, tact*, *political awareness*, *social awareness, team leadership, team membership*, *modelling behaviour*, *persuading, sustaining others.*

- **Intrapersonal skills:** *Accepting assistance*, *accepting criticism, evaluation of self, curiosity, insight, outward looking, reflective, motivation and leadership of self.*

- **Emotional intelligence:** *What is it?* *How might we develop it further?*

- **Intellectual skills:** *Analysis, synthesis, creativity, anticipation*, *professional judgement*, *numeracy, problem-solving, decision making, accessing information in a variety of forms, research skills, memorisation*

- **Organisational skills:** *Planning, prioritising, project-management, systems, organisation and development*, *working and thriving in a media rich society*

- **Creativity:** *creating the future, helping others to grow*, *making an impact*

In each of the categories above, the aspects which will be addressed in this document are emboldened. They have been chosen either because they are particularly relevant or because they are not covered in either 'The Handbook' or 'Welcome to Chaplaincy'.

Interpersonal skills:

Interpersonal skills can be defined broadly as: '*those skills that one needs in order to communicate effectively with another person or group*

[Rungapadiachy, (1999) quoted in: **Listening and Interpersonal Skills Review'** - PhD thesis**: Shepherd, T. et al (2010)**]

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o *Some folks are described as being, 'really good with people'. What do you think people mean when they say that?*

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o *Describe the circumstances when such a thing might have been said about you.*

o *What do you think it was about you i.e. your personal attributes and abilities that enabled them to feel that way?*

'He's a nice man'.

'She's a good listener'

'He never 'puts you down'

'She has a super sense of humour'

'He always seems interested in my ideas'

'After you've had a chat with her you're always left feeling good'

'Nothing ever seems to get him down – his optimism is infectious'

'You never feel she's judging you'

'Even when he's telling you off, he leaves you feeing good about it!'

'She's charming'

'He seems to relate to you'

'She's really helpful'

'He gives you good advice and doesn't make you feel stupid'

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o *Choose three of the statements above which tally with your experience of people you know. In each case explore what they did and how they did it that led you to say such a thing about them.*

Statement 1 …………………………………………………………………………………………

Personal attributes displayed:

Statement 2 …………………………………………………………………………………………

Personal attributes displayed:

Statement 3 …………………………………………………………………………………………

Personal attributes displayed:

You may have come up with things like:

What they did	How they did/showed it
Made me feel welcome	- Polite – smile – eye contact – appropriate demeanour – humour - reflection - Hospitable – refreshments? Seating? - Broke the ice in an appropriate way - If formal meeting – checked and agreed purposes/intended outcomes
Took care to manage the environment	- Non-confrontational seating arrangement – not directly opposite - Quiet, appropriate and private surroundings
Provided encouragement	- Showed understanding of and enthusiasm for my ideas - Positive affirmatory statements made - Demonstrated curiosity to learn more
Maintained a positive attitude – made it possible to receive criticism – avoided making 'put downs'	- Stated the high value they placed on my ideas - Used 'praise sandwiches' – praising statement – issue of contention – praising statement
Really understood what I was talking about	- Accepted information - Provided affirmation of this - Demonstrated own technical knowledge when supporting my idea - Sought my suggestions - Provided praise – positively related my contribution regarding future activity
Kept the conversation flowing	- Used subtle ice-breakers - Asked open-ended questions 80% questions 20% input - If they kept notes – did so with permission and in low key way
Didn't finish the conversation in a rush	- Managed time effectively and unobtrusively - Made time to recap, check understanding and agree next steps - Brought conversation to a positive conclusion – thanks – good eye contact – appropriately polite

The **HOWs** above are achieved through the possession and deployment of appropriate knowledge, skills and attitudes.

Acquisition of knowledge and skills:

The knowledge we deploy in conversations tends to be either:

* **Knowledge about** e.g. knowledge about local, national and global trends, strategic planning processes, new technologies, their use and impact, models of learning and teaching, models of behaviour management, the significance of interpersonal relationships, adult learning and models of CPD, models of organisations and principles of organisational development, self-evaluation, legal issues

Or

* **Knowledge 'How to'** e.g. "Knowledge how to do" such things as build, communicate and implement a shared vision, monitor and evaluate performance, build and sustain a learning community, create policy through consultation and review, use a range of evidence, including performance data; to support, monitor, evaluate and improve aspects of school life, including challenging poor performance

"Knowledge about" is described by West –Burnham (2005) as, "shallow" learning. Whilst such knowledge is informative, and contributes to the personal intellectual growth of the leader, "Knowledge" that is simply learnt as "knowledge about" is of limited value, being only one level up from the level of data. It is information that derives from the localised interpretation of data. At its simplest it is about memorisation and recall. Simple "knowledge about" is a necessary but insufficient requirement for personal effectiveness.

"Knowledge" becomes more useful as it is transformed first into deeper understanding and then into wisdom. "Understanding" is knowledge that has been processed by experience allowing an individual piece of knowledge to be understood in the context of others, becoming part of an internalised web of concepts; it is knowledge that is understood in its immediate context. Such understanding is of practical use in informing action; it is "knowledge how to do", which West-Burnham (2005) describes as "deep" learning. "Understanding" to which judgement based on wide-ranging experience has been brought to bear is transformed into "Wisdom".

Wisdom draws on the experience of hindsight and the critical judgements of insight to create foresight that might be applied to new contexts that may shape the future. West-Burnham describes this level of learning as "profound" learning; understanding not only not only what something is or how it works but why it works and how to engage constructively with the significance of that understanding in order to create new knowledge.

'Knowledge how to do' has inherent utility and practical application. It operationalises 'Knowledge about'; in so doing developing its own brand of deeper learning and practical wisdom.

The development of such forms of knowledge, to a greater or lesser degree, is within our choice and control. Our knowledge is something we can improve through learning. That learning may be pursued formally or informally. From an early age, we will have learnt much in our life informally and unconsciously e.g. to talk, to walk, to interact, to acquire spoken language, acquire awareness of and develop compliance with cultural norms. Informal learning often leads to a state of becoming unconsciously skilled – we just do it.

On the other hand, formally learning involves formalised, structured learning, usually aided by some form of teaching or coaching. Such learning operates at a conscious level, leading to the outcome of becoming initially consciously skilled until such time as the learning becomes embedded at an unconscious level.

Attitudes:

'*A settled way of thinking or feeling about something*'

(Oxford Dictionary)

Our attitudes are developed over time and underlie our actions. They are the product of the interplay of our **values** ['…*principles or standards of behaviour; one's judgement of what is important in life'.* (Oxford dictionary)], and what has been learnt, consciously or unconsciously. We may be unaware of this formative process or of the attitudes that we unconsciously assimilate into our frame of reference.

o *Give examples of the* **values** *which you believe should underpin the work of a chaplain?*

o *What* **attitudes** *would you expect a chaplain to demonstrate in their work?*

○ *Mindful of your responses to the previous question, if you were spending some time visiting a chaplaincy what sorts of evidence would you expect to find that would demonstrate the attitudes held by the chaplain there?*

Attitude	Evidence

Understanding body language:

'Being 'perceptive' means being able to spot the contradictions between someone's words and their body language'

[Pease, A. (2004)]

In their books, **'The Definitive Guide to Body Language'** (2002) and **'Body Language'** (1984), Allan and Barbara Pease discuss at length issues pertaining to body language including:

* Territories and zones
* Palm gestures
* Hand and arm gestures
* Hand to face gestures
* Intentional gestures
* Unintentional gestures and gesture clusters
* Arm barriers
* Leg barriers
* Eye signals
* Mirror imaging
* Body lowering and status

* The concepts of congruence and dissonance; the match between words and gestures
* Territorial and ownership gestures
* Desks, tables and Seating Arrangements

At the heart of the authors' proposal lie the notions that:

* Unspoken communication via gesture is learnt from earliest ages through social interaction.

* The learnt behaviour operates unconsciously, most of the time.

* This unintended behaviour reflects our real thoughts and attitudes.

* We subliminally measure the degree of congruence or dissonance between what is said and the gestures that accompany the words, in order to ascertain whether the speaker is likely to be telling the truth.

In simple terms, physically 'open' gestures, eye contact and genuine smiles tend to suggest honesty, openness and an affirmative, supportive response. Crossed legs and/or folded arms suggest the putting up of a defensive barrier. Shielding the mouth, even fleetingly whist talking may suggest deceit. When we agree with someone or want to impress them, we tend to strike poses that mirror theirs.

The authors caution that, through intensive practice, it is possible to consciously override macro-gestures that are normally generated unconsciously; forcing the appearance, to the relatively inexperienced observer, of acceptable levels of congruence between words and body language. In other words, it is possible to persuade your unconscious actions to collude in the delivery of a lie. However, they argue that, at the micro level, it is extremely difficult to control reflexive responses such as sweating and pupil dilation. The moral is – watch really carefully when you are listening!

To portray the contents of these books so fleetingly here does not do them justice, they warrant further reading and are written in a form that is easy to read, full of useful explanatory diagrams and humorous. Once you have read a book like this it is difficult to enter naively into interactions with others ever again – it brings a whole new meaning to the statement, *'I see what you mean'*.

Pease argues that we can all improve the effectiveness of our personal interactions by understanding the key components of body language and raising to our conscious state our awareness and understanding of the messages conveyed by the gestures as well as the words sent to us by others.

'Conscious observation of your own actions and those of others is the best way for each person to gain a better understanding of the communication methods of the Earth's most complex and interesting beast – man himself'.

[Pease, A. (2002)]

Delegation:

'…the assignment of authority and responsibility to another person to carry out specific activities. However, the person who has delegated the task remains accountable for the outcome of the delegated work'

(Wikipedia)

The scope of the potential tasks of a chaplain in an FE setting is too large for them to be able to do everything themselves; they will need to delegate many things to others.

o *What sorts of things might a chaplain delegate to others?*

o *To whom might the task be delegated?*

Things one might choose to delegate	Person or group to whom delegated

o *What skills would the chaplain need to deploy in order to ensure effective delegation?*

o *What evidence of the deployment of each skill might you expect to see?*

Delegator skill	Evidence

o   ***Describe a situation in which you successfully delegated a task to somebody.***

o   ***Describe what it was that enabled that delegation to be successful.***

Motivating and inspiring others:

Motivation: *'desire or willingness to do something; enthusiasm'*

(Oxford Dictionary)

Inspire: *'….fill (someone) with the urge or ability to do or feel something, especially to do something creative'*

(Oxford Dictionary)

What follows should be read in conjunction with the Leadership and Management section of this document and Module…. in 'Welcome to Chaplaincy'.

Ultimately, inspiration is about generating hope of and belief in a better future; it is inherently optimistic. Hope and belief are powerful motivators. To that degree, chaplains are optimists seeking through their work to help others, in both spiritual and practical contexts, to make sense of the past and the present en route to a preferred future rooted in hope Such optimism is not naïve; aware of the realities of the past and present, inspired by a vision of and belief in what can/will be.

Motivating and inspiring others forms a significant part of the life of an FE chaplain e.g. in relation to organising staff/student activities, making the case for expanded for provision to senior college leaders, gaining support from external faith communities and inspiring trust amongst the college community in the work of the chaplaincy. For persons of faith whose

optimism for the future is grounded in their religious beliefs, working in FE chaplaincy, this may present challenges, particularly regarding the strictly, non-proselytising nature of the role. At the heart of the role lies the trust that is placed in the chaplain; a precious and privileged thing, not to be abused.

---

o **Describe briefly a situation in which you have successfully inspired or motivated someone.**

o **What was it in the process that helped inspire/motivate?**

o **What did you _do_ in this process?**

Aid to motivation (E.g. effective communication, generation of trust etc.	What I actually did
* **Effective communication**	
* **Generation of trust**	

Political awareness:

FE colleges are highly dynamic places, characterised by short-termism and frequent change to systems and structures. Serving national and local needs, it is important that chaplains are able to see 'the big picture' at all levels; they need to be aware not only of the present and the past, but it helps to be able to understand the drivers that are creating the future.

Awareness:
'Having knowledge of….'
'Recognition of…..'

Awareness has many potential contexts e.g. awareness **of:** *self, others, potential, opportunities, the past, present, future, limitations etc.*

Ellyard, P. (1998) identifies three other components that together contribute to awareness:

∗ **Hindsight:**
   The ability to learn from the significance of the past

∗ **Insight:**
   The ability to analyse and construct deep learning from past and present experience and to apply this learning in the present

∗ **Foresight:**
   The ability to combine hindsight and insight in order to create a realistic view of future possibilities

Political awareness could be defined as awareness of the business of politics – in a party political context. Certainly, if chaplains be able to see the national 'big picture' then such awareness is necessary. However, one may also think of 'political awareness' in the context of understanding relationships in a wider, non-party political sense; between individuals and groups. Such awareness is an essential part of the day to day effectiveness of a chaplain who will bring that awareness to bear in the transactions they make with those they deal with – understanding 'the big picture' of the implications of the plethora of relationships that comprise college life.

o **Describe a situation in which you have applied your political awareness. What skills did you draw on?**

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Modelling behaviour:

There are various aspects of behaviour that FE chaplains will model, intentionally or unintentionally during the course of their work e.g. problem-solving, negotiating etc.

'Modelling' implies action for a purpose; doing something because you are trying to develop/encourage a form of behaviour in another and/or because - you believe it is the morally correct thing to do – it is consistent with values espoused by the institution (or which you believe should be espoused by the institution).

> o *Make a list of the sorts of behaviour that FE chaplains do in the course of their work and of the context in each case where it would have been displayed.*
>
> | Behaviour | Context |
> | --- | --- |
> | ∗ **Problem-solving** | Working out how to accommodate spiritual, moral, social, cultural (SMSC) aspects across the formal curriculum. |
> | ∗ **Negotiating** | Agreeing with the Line Manager arrangements for training. |

Prophetic ministry:

Prophetic ministry is defined as 'futuristic ministry'. In the context of FE chaplaincy, it involves:

∗ Speaking out
∗ Holding up a mirror to the outcomes of intended action
∗ Advocacy of an alternative to that planned
∗ Holding a personal or professional set of values and beliefs that underpin the alternative view

Such a role is likely to place the advocate at variance with those vested in authority, whose judgement it calls into question. It may be seen as an unwarranted, insubordinate, professionally inappropriate challenge; a breach of professional conduct, to be dismissed out of hand. It may end the relationship – even if the advocate is correct in what they say. As a consequence, it is not something to be undertaken lightly.

If prophetic ministry is to be given the chance to be heard, there must be **deep trust** between the parties. Speaking out on the matter for the first time in a public setting is unlikely to end well, regardless of who may be right. For such advocacy to succeed, careful thought is needed not only regarding the nature of the message to be conveyed but also of to whom, when, how and in what circumstances it is to be expressed.

Intrapersonal skills

Accepting:

> '…*consent to accept or receive or undertake (something offered)*'

> '…*believe, or come to accept (a proposition) as valid or correct*'

(Oxford Dictionary)

The definitions highlight:
* The need to accept or consent
* A willingness to agree and accept that a previously held view or position was wrong
* The recognition that acceptance may only come about after new learning has been accepted and that this may take time.

Accepting assistance:

> o **List the reasons why it may be difficult to for a chaplain to accept assistance.**

> o **Describe the skills one needs to deploy in order to accept assistance**
> o **In each case, describe the motivation for the deployment of the particular skill.**

Skill	Circumstance
∗ **Effective listening**	Hearing clearly what is on offer
∗ **Analysis**	Arrive at judgement regarding utility, feasibility, cost/benefit
∗	

Self – management:

NB: Please refer to Module 3 in 'Welcome to Chaplaincy'

Time management:

There is a tendency to let others control our management of time. These pressures have become heightened as a consequence of the emergence of diverse electronic media which have tended to convey a need for immediate response, regardless of the relative importance of the material content. The consequence is often a poor prioritisation of effort; addressing the most immediate/urgent at the expense of the most important.

Emotional intelligence (EQ):

See also the section in this document regarding 'Leadership and Management' – remember, even if you are a sole, part-time chaplain you are in a leadership role, therefore it is worth thinking about the degree to which you see yourself as measuring up to the Leadership Competencies set out by Goleman in his discourse on the importance of high emotional intelligence to high leader effectiveness

Emotional intelligence competencies:

Goleman (2002): high emotional intelligence in leaders is characterised by:

Self-Awareness:
   ∗ *Emotional self-awareness: attuned to guiding values, recognise impact of feelings on self and others, candid, authentic, speak openly about emotions and guiding vision*

   ∗ *Accurate self-assessment: know own strengths and weaknesses, able to exhibit sense of humour about self, gracefulness in learning, welcome constructive criticism, knows when to ask for help, knows where to focus to improve leadership capacity.*

* **Self-confidence:** *welcome difficult tasks, know personal strengths and play to them, often possess sense of presence and assurance that makes them stand out from group.*

Self-Management:
* **Self-control:** *find ways to manage their disturbing emotions and impulses even channel them in useful ways, stay calm and clear-headed under high stress or crisis,*

* **Transparency:** *live by values, authentic openness to others' feelings, beliefs and actions – allows integrity. Openly admit faults or mistakes, confronts unethical behaviour in others*

* **Adaptability:** *juggle multiple demands without losing focus or energy, comfortable amidst ambiguities of organisational life, flexible in adopting new challenges, nimble in adjusting to change, new data or realities*

* **Achievement:** *high personal standards, strive for continuous improvement in themselves and others. Pragmatic, set measurable, challenging goals, able to calculate risk – continually learning and teaching – how to do better*

* **Initiative:** *Sense of efficacy, believe they have the attributes to succeed, seize opportunities, or create them – rather than simply waiting. Cuts through red tape, bends rules when necessary to create better future*

* **Optimism***: Sees an opportunity rather than a threat. Sees others positively, expecting the best from the, expects that changes in the future will be for the better*

Social Awareness:
* **Empathy:** *Attune to wide range of emotional signals. Sense felt but unspoken emotions. Listen attentively, grasp perspective of others quickly. Get along well with diversity of people.*

* **Organizational awareness:** *Politically astute, able to detect crucial social networks and read key power relationships. Understand political forces at work in organisation, as well as guiding values and unspoken rules that operate between people*
* **Service:** *Monitor client satisfaction carefully to ensure they are getting what they need. Also make self available to others as needed.*

Relationship management:
* **Inspiration:** *Create resonance, move people on with compelling vision or shared mission. Embody what they ask of others, able to articulate vision enabling others to come aboard – create sense of common purpose beyond day-to-day tasks – makes work exciting*

* **Influence:** *Finds the right appeal for given listener, knows how to build buy-in from key people and a network of support for an initiative. Persuasive and engaging when addressing a group*

* **Developing others:** *Show genuine interest in others, understand their goals, strengths and weaknesses, give timely, constructive feedback and are natural mentors or coaches.*

* *Change catalyst: Recognise the need for change, challenge the status quo, champion the new order, Strong advocates for change even in face of opposition, make the argument for it compellingly, finds practical ways to overcome barriers*

* *Conflict management: Draw out all parties, understand differing perspectives, find common ideal for all to endorse.*

* *Teamwork and collaboration: Generate atmosphere of friendly collegiality, are models of respect, helpfulness and cooperation. Draw others into active, enthusiastic commitment to collective effort – build spirit and identity.*

'The New Leaders' Goleman, D. (2002) Time Warner Books

Despite being cast in the wider world rather than a clear educational setting, Goleman's book is well worth reading. He argues that:
* Emotional Intelligence stands as part of the Multiple Intelligences first identified by Gardener.
* The competencies of emotional intelligence can be learnt.
* High emotional intelligence lies at the heart of any organisation and its possession is essential if a leader is to be highly effective.

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o ***Look at each of the 18 competency components described above. Consider yourself when you have acted in a leadership role. Rate yourself in relation to these on a scale of 1-5. (1=Hi 5=Lo)***

Emotional awareness competency Component	Personal assessment (Scale 1-5)
Self- awareness	
* Emotional self-awareness	
* Accurate self-assessment	
* Self-confidence	
Self-management	
* Self-control	
* Transparency	
* Adaptability	
* Achievement	
* Initiative	
* Optimism	
Social awareness	
* Empathy	
* Organisational awareness	
* Service	

Relationship management	
∗ Inspiration	
∗ Influence	
∗ Developing others	
∗ Change catalyst	
∗ Conflict management	
∗ Teamwork and collaboration	

Intellectual skills:

Exercising professional judgement:

'***Professional judgement*** *is the process used to make a well reasoned conclusion that is based on the relevant facts and circumstances available at the time of the conclusion. A fundamental part of the process is the involvement of individuals with sufficient knowledge and experience. Professional judgement involves the identification, without bias, of reasonable alternatives; therefore careful and objective consideration of information that may seem contradictory to a conclusion is key to its application. In addition, both professional scepticism and objectivity are essential to the process and to reaching an appropriate conclusion'.*

['**Using Professional Judgement'**, Moore, G. Reported in 'The Auditor's Report' Vol.33 No1, Fall 2009 (*USA*)]

Profession: *a paid occupation, especially one that involves professional training and a formal qualification.*

(Oxford Dictionary)

The concept of professional judgement in the context of the work of an FE chaplain in a multi-faith team may appear problematic. Firstly, most chaplains are unpaid by the employing college. Secondly, if they hold a professional qualification it will not be one exclusive to the role although many will hold qualifications related to Theology. Thirdly, training specific to the role is once in post is very limited. Fourthly, the range of work undertaken is diverse and may include:

* Providing 'spiritual support' to those of all faiths and none
* Designing curricula for the delivery of SMSC programmes
* Teaching
* Counselling students or staff at times of crisis
* Helping to manage buildings developments
* Making oneself available to the needs of others
* Promoting the wider interests of the chaplaincy both inside college and outside
* Acquiring additional resources
* Offering leadership to others
* Managing the day-to-day work of the chaplaincy
* Advising others in a wide variety of contexts
* Creating displays
* Using knowledge and expertise peculiar to a particular faith community
* Helping to resolve conflict

Most of these situations offer the opportunity for the chaplain to make/offer judgement; the question is to what degree would it be 'professional' judgement, i.e. judgement that draws upon the knowledge, skills and attitudes peculiar to one particular professional group? Such is the complexity of possibilities arising from the list above that much of the work will involve making judgements about matters outside the chaplain's immediate comfort zone unless they have a very rich background or expertise on which to draw. In such a context, a chief requirement is to know one's limits and to be able to enlist the aid of others better qualified to provide the professional judgement required.

Nonetheless, chaplains in the course of their work will make 'professional judgements'!

- ○ ***Mindful of the list above, list the sorts of things about which you would feel confident to exercise your 'professional judgement' if working as a chaplain in an FE college.***

Organisational skills:

Living in a 24/7, ICT rich world:

It is hard to imagine now a world without personal computers, personal mobile phones and access to e-mail, 'Face book. and Twitter et al. Yet it is only:

- ∗ 40 years ago that the first 4-function, hand-held electronic calculator went on sale in the UK (costing £73 – or £58 if you purchased it as a kit and made it yourself!).

- ∗ Thirty years ago that the first few stand-alone desk-top computers we becoming fairly common in schools (for administration).

- ∗ Twenty years ago that small, but still expensive computer networks were starting to be used in schools

- ∗ Ten years ago that the first tablet computers were coming to market.

Now computers are very small, relatively very cheap, and ubiquitous and doubling in capability every 18 months – so there is no going back! The trend towards more, cheaper, faster, more powerful and smaller devices seems set to continue and the diversity of communications media likely to grow exponentially. However, despite all the benefits and problems such capabilities bring, such machines are still ours to manage; a necessary personal skill.

Managing my ICT systems:

For many people, ICT systems have a sense of imperative; they ring urgently, people complain because we have not responded to the e-mail or text message they sent to us five minutes ago, we feel compelled to keep in touch with our social media whenever we might have a spare moment. Without doubt, all these systems have the potential to be of assistance to us yet, if we are not careful, they also open us up to: the risks of identity theft, theft of money, exposure of our personal life to others (sometimes with grave consequences) criticism and abuse from all and sundry. These systems monitor where we go, keep meticulous records of what we do in our virtual/electronic encounters; they appear seductively easy to use – but need careful management on two counts:

1. To safeguard us – our identity and possessions

2. To prevent them from reducing our personal effectiveness

In the exercise which follows it is this latter issue that is to be addressed.

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o *Describe the strategies you adopt to manage various forms of ICT in order to retain/enhance your ability to manage your working life effectively and efficiently.*

ICT	Strategies to manage my ICT
∗ **Mobile phone calls**	
∗ **Text messages**	
∗ **E-mail**	
∗ **Personal media e.g. 'Face book'**	

As said before, ICT systems have the potential to help us in our work in the field of FE chaplaincy:

o *What use might you make of Information and Communications Technology (ICT) in your role as an FE chaplain*

ICT item	Hardware or software?	Application to chaplaincy setting?
∗ Desk-top computer		
∗ Lap-top computer		
∗ Tablet computer		
∗ Smart phone		
∗ Digital camera		
∗ Scanner/copier		
∗ E-mail		
∗		
∗		
∗		
Microsoft 'Office'		
∗ 'Word' or equivalent		
∗ 'Excel' or equivalent		
∗ 'PowerPoint' or equivalent		
∗ Photo editing suite		
∗ 'Outlook' or equivalent		
∗		
∗		
∗		

Ensuring effective meetings:
Working in any sort of educational institution means that we are likely to be involved in meetings, some of which we may lead. Most of us will have clear memories of having spent ages in meetings which achieve very little, resulting in frustration, cynicism and a reduced level of commitment to any such meeting in the future.

The reasons why meetings fail are mostly summed up by the old military adage:

'Fail to prepare – prepare to fail'

Failure to prepare adequately for a meeting is not simply something to be levelled at the meeting's convenor or Chair; although these people may have particular roles and responsibilities. Everyone in attendance needs to prepare properly if they are to contribute to the meeting being successful in the eyes of the participants.

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o **Why do meetings fail? Write a list of the things that contribute to the failure of meetings.**

There are plenty of reasons why meetings fail, including:

* Incorrect notification regarding time, date and location
* Late notification of meeting arrangements
* Not inviting the correct people - able to serve the meeting's purposes
* Inadequate agenda
* Inadequate pre-meeting instructions regarding expected preparation
* Poor selection of venue
* Inadequate resources available to support the meeting
* Inadequate 'reading in' by participants
* Lack of clarity regarding intended outcomes of the meeting
* Poor personal discipline on the part of participants
* Deliberately disruptive behaviour by participants - subversion
* Inadequate leadership by the Chairperson
* Poor time management

Many of these issues are very easy for the individuals or groups concerned to rectify, given willingness and effort.

Agenda management is a crucial issue:

Most agenda are designed to make it virtually certain that the meeting will fail
e.g.

Agenda
To be held on Monday 1500 - 1600 in Room E65

1. Apologies for absence

2. Minutes of last meeting

3. Matters arising

4. Report back from E&D meeting

5. South West Regional Forum

6. Multi-faith celebrations

7. Diversity Week

8. Use of the Prayer Room

9. Expansion of the Chaplaincy Team

10. Next year's Chaplaincy calendar

11. Injury to student in Prayer Room

12. Any other business

13. Next meeting

The good news is that there is an agenda and it has been circulated in advance **BUT** for items 3-13 there is a disastrous lack of clarity regarding:

∗   The purpose of putting the item on the agenda

∗   The intended outcomes from each item e.g. 'For information', or, 'Decision required about….'

∗   The positioning of items in the agenda – are the most important and time demanding located towards the top of the agenda?

∗   Are there things here that don't even need to be discussed but could be done in another way

∗   Item 9: If additional resources are being sought will appropriate personnel be present?

∗   How long will each item be allowed?

∗   Are there simply too many items on the agenda?

Designing and operating an effective agenda:

The template used for the agenda can help to overcome some of the potential problems alluded to above:

Agenda for a meeting of Multi-faith Chaplaincy Team

To be held on: Monday 3rd March 2014.   **Starting:** 1500   **Finishing:** 1600

Venue: Room E5

Convenor/Chair:…………………………

Note taker:……………………………..

Required attendance: PS, TH, JN, GR, MP, SE (Dir. Student Services)

Papers circulated in advance (Please read):

Item 3: Summary of Accident Report 26/02/14
       : Statement of PETT requirements re Prayer Room

Item 5: Summary of feedback from Diversity Week 2013

Item 6: Results of audit of Prayer Room use

Item 7: Draft timetable of events

No other business has been notify

Agenda

Item	Issue	Intended outcome	Time allotted
1. Apologies for absence		Minute	1 min
2. Matters arising	PS's leaving do	Clarify arrangements: What? Where/ When? Who?	3 min
3. Injury of student in Prayer Room	Student suffered electric shock from faulty computer	Team to be reminded of arrangements for reporting faulty equipment. Prayer Room closed tomorrow for checks to elec. circuitry – agree alternative arrangements	6 Min
4. Chaplaincy team	Need to recruit Muslim and Hindu p/t volunteers	Agree who contacts the faith communities – how? Identify any possible difficulties - time-scales HR team issues identified and resolved	20 min
5. Diversity Week	Some of last year's activities did not go very well	Agree activities, locations, resources, who organises and deadlines	10 min
6. Prayer Room use	Demand seems to exceed availability	Agree prioritisation of usage	8 min
7. Lent and Easter celebration	Need to be clear about final arrangements	List of activities, times, locations, staffing agreed	8 min
8. Date of next meeting	As per calendar	Reminder	1 min

∗ The meeting is scheduled to be completed within the allotted time. All other items from the earlier list would be dealt with either via paperwork or executive action by leader.

∗ Everybody should have arrived having read the relevant documents and should be clear about exactly what each item is trying to achieve

Creativity:

> *'The use of imagination or original ideas to create something; inventiveness'*
>
> (Oxford Dictionary)

> *'Creativity is about liberating human energy'*   (Gardner, H.)

The definition of creativity varies, depending on the academic milieu in which the concept is promulgated. The definition has broadened in recent years to incorporate ideas about imagination and inventiveness. Once mainly associated with the arts, science, technologies and the social sciences, creativity is now readily associated with a range of everyday tasks and activities; it is no longer thought of as a special attribute possessed by special people.

The roles of 'divergent' and 'lateral' thinking are now recognised as important components in creative thinking; hence the relevance of 'brainstorming' and other non-linear process that help in the formulation of new ideas by placing into the processing arena ideas that may be inter-connected in complex but hitherto unrecognised ways.

Recent developments in neurosciences have enabled psychologists to understand in more depth the ways in which the brain functions. Essentially, the two sides of the brain process and analyse information differently. The right side is visual and processes information in an intuitive and simultaneous way, looking first at the 'big picture' then the details the left side is verbal and processes information in an analytical and sequential way – looking first at the pieces, then putting them together. These different processes have been called 'soft thinking' and 'hard thinking' respectively. Von Oech 1990) argues that creativity is a process that draws upon both soft and hard thinking; applying both generative and evaluative processes.

De Bono (1982) argues that **creativity is a skill that can be learnt** and that the forming of collaborative, creative groups helps to foster it by:
   * Overcoming the perception that, 'I am not creative'
   * Expecting the unexpected
   * Having fun playing with ideas
   * Practising not knowing or tolerating ambiguity
   * Being curious
   * Facing your fears
   * Routinely talking to people about ideas
   * Being proactive – going for it!

Morgan, L. (1930) talks about planting ideas and leaving them to germinate; make haste, slowly. This allows quick assimilative processing of inputs followed by the formation of new neural connections which develop over the longer term. Some people recognise this process going on in themselves and keep a note-pad by their bed to write down new ideas as they arise, even in the middle of the night.

In the accompanying unit on Leadership and Management you will explore management tools that exploit the use of both sides of the brain to help solve problems. The problem is that, in our day-to-day work we may not resort to such 'tools' habitually, trying to solve problems intuitively, rather than by consciously applying problem-solving strategies.

Making an impact:

> **'***To have a strong effect on something or someone***'** (Oxford Dictionary)

The National College for School Leadership (NCSL) recognises 'making an impact' as a specific skill required of senior leaders. Being a skill, the implication is that it can be learnt. One has to bear in mind that 'impact' may be beneficial or harmful. One presumes that, in the chaplaincy role one is seeking to achieve the former!

In FE chaplaincy there are many contexts in which such impact might be made, including:

* Spiritual
* Religious
* Emotional
* Psychological
* Physical
* Technological
* Social
* Moral
* Cultural
* Community

- *Choose four of the types of impact listed above.*
- *State which type you have chosen*
- *Briefly describe in each case what the impact was and the nature of your actions and the circumstances that secured the outcome.*

What the impact was	Actions and circumstances

- *List the personal attributes that enable you to 'make an impact''*

- *In each case, describe briefly ways in which you might set about developing or improving your capability*

Personal attribute that would help you to 'make an impact'	How you might set about improving or developing each attribute?

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Appendix:

Suggested group activities

∗ **Future basing** – achievement of a collective vision and action plan for the chaplaincy

∗ **Goldfish bowl role playing exercises**: - e.g. Role play interview with student regarding one of the 'big issues' – those outside the bowl watch and provide feedback later.

∗ **War-gaming role plays:** e.g. the Facilitator describes the scenario and the purpose/nature of the group. He assigns roles to each described on a card for each participant. The roles are realistic and require the participants to think/act in the way they feel right for that role. The purpose of the meeting might be to arrive at a particularly difficult decision that will not be easy for all to compromise upon.

The facilitator has various cards prepared before hand, each of which provides information regarding a change(s) that he may bring into play as he sees fit – altering the particular interest or desired outcome of individual participants.

The idea is to work through the scenario and arrive at a satisfactory outcome.

If numbers allow, this may be run as a goldfish bowl with some colleagues acting as observers – later to provide feedback on what they saw going on – e.g. could focus on aspects of communication skills.

∗ **Debate:** formally structured discussion of opposing viewpoints on an issue.

∗ **Paired work:** e.g., discussion, problem solving

∗ **Table groups:** e.g. each asked to focus on a particular aspect of interest during a discussion

∗ **Brown paper exercise** e.g. mapping roles of the team during the year re commitments to Student Services activities, E&D Faculty activities, community religious festivals etc

∗ **PSTB exercise – real problem required**

∗ **SWOT analysis of a situation** e.g. Proposal to expand chaplaincy to another site

∗ **Force-field analysis of a situation** e.g. Proposal to move from Christian to multi-faith provision

∗ **Group analysis of case study materials**

∗ **'Share a problem – in confidence' sessions:** bring collective input from a trusted, supportive, experienced and skilled group to advise the owner of the problem – **needs clear ground rules!**

Such activities can incorporate a great diversity of situations – drawing on the content of 'The Handbook, 'Welcome to Chaplaincy' and this document.