"We now live in a radically different, more pluralistic and inclusive society from the one that influenced the formulation of the 1944 Act. The United Kingdom is a multicultural and multi-faith society, and for many of today's citizens the issue of faith (and related spiritual, moral and ethical considerations) plays an important part in personal and professional life and in the communities in which we live and work."

(LSC & Neafe, 2005: 7)
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Executive Summary

This report presents findings from an action-based investigation into faith support and chaplaincy in further education (FE) colleges and schools. The research findings are presented using three case studies.

The first case study examines the first six months of setting up a faith support team at Oxford and Cherwell Valley College (OCVC). There are useful lessons to learn and practical suggestions for other FE colleges embarking on setting up a multi-faith team.

The second case study demonstrates the importance of leadership in a faith school; how the strength of leadership permeates throughout the school and through its pupils; the impact of leadership on chaplaincy arrangements and outcomes.

The third case study demonstrates arrangements for faith support in a college in the North West, a college in some ways similar to OCVC.

Again the commitment of senior leadership is paramount to the success of the work around values, beliefs and faiths. Integrated into the research findings are leader, pupil, student and chaplain voices including a wider range of schools and colleges. A concern is highlighted for school leavers and how they could find a vacuum around faith support in some FE colleges. The report concludes by summarising the positive impact faith support can have in a college. A set of recommendations is provided for colleges about to embark on setting up a multi-faith support team at the end of the report.
Introduction

During 2007 at Oxford and Cherwell Valley College (OCVC) we made the decision to take a team approach to chaplaincy arrangements. By September 2007 a faith support team of 14 volunteers was established. By January 2008 the team was in full operation. There are two key aims of this research project. One is to record and examine lessons learnt from the first six months of a newly established faith support team in the college. The second is to explore leadership approaches to faith and beliefs issues in other organisations. Representatives from schools and colleges with established chaplaincy arrangements informed the research project.

OCVC is a large further education (FE) college operating from four sites and in community venues and workplaces across Oxfordshire. The College was formed from the merger of three colleges in 2003 and now has two main campuses in Oxford and Banbury. Construction and motor vehicle, some English for Speakers of other Languages (ESOL) and also the Autistic Unit are located in a third campus in Blackbird Leys, Oxford. The Performance Engineering Centre, which specialises in motor sport, is located in Bicester. 11% of students are of ethnic minority.

We visited two FE colleges with established chaplaincy arrangements. College A is a large FE college in the North West of England. The area is dominated by the tourist industry, which is suffering decline due to changing tastes and uncompetitive local businesses. It includes prosperous areas in the south and rural towns in the east and north. It also includes areas of extreme deprivation. The district contains a much lower proportion of minority ethnic residents than in England as a whole. 11% of students are of ethnic minority.

College B is a large FE college in the east of England. It operates from two main campuses. One caters for 80% of the learners and is on the northern outskirts of the city, and the other is close to the town centre and the river. Courses are also provided at 25 village centres and community colleges, on employers’ premises and through open and distance learning.

We visited one school with established chaplaincy arrangements. School A is a smaller-than-average school which serves an area of high social and economic deprivation. It is a Church of England school and it is situated in south London. A high proportion of students are from Black and Minority Ethnic (BME) backgrounds, with the largest groups being of Caribbean and African heritages. Many students speak English as an additional language, although few are at an early stage. A high proportion of students have learning difficulties or disabilities. The school is a specialist technology college and recently acquired two additional specialisms in sports and raising achievement through learning. There is a relatively new sixth form that operates in collaboration with two partner schools. The school reserves 60% of places for children who attend church.
We interviewed representatives from a broader range of organisations including a college in Northern Ireland, a land-based college, and two additional faith schools. The primary research questions were:

1. What is the impact and what are the outcomes of the process in setting up a faith support team?

2. What are the leadership strategies to support moral and spiritual welfare in a diverse secondary school?

3. What are the leadership strategies to support moral and spiritual welfare in FE colleges?

4. What are the key lessons to learn from established chaplaincies in other FE colleges?

5. What ways can we positively influence the behaviours of our students and staff and their respect for each other, through the presence of a faith support team in an FE college?

In a relatively short time it was planned to record as much as possible about the leadership issues in the initial setting up of a chaplaincy team in our own college. It was also planned to explore a range of established chaplaincy practices, not only to influence and enhance the foundation year of our faith support team arrangements, but also to inform other colleagues in the sector through this research report.
Research Framework

Getting Started: Setting up a faith support team in an FE college

The handbook on “Faiths and Further Education” (LSC & NEAFE, 2005) was really instrumental in the development of a faith support team at OCVC, and in starting this research project. OCVC had one chaplain based at one of our four campuses. We needed a fresh approach and this handbook provided us with a toolkit. It was time to review our provision for spiritual and moral development in our college.

The handbook highlights a legal anomaly. Whilst 11-19 year old school students in sixth forms and sixth form colleges are legally entitled to spiritual, moral, social and cultural (SMSC) development, 16-19 year old students in GFE colleges are not legally entitled to SMSC development and in 2005, this was mostly not on offer to these students. This prompted me to extend my research to some schools to find out what they are doing about spiritual and moral development.

Values, Beliefs and Faiths

In 2007, after I had planned my research project, the Centre for Excellence in Leadership (CEL) and the National Ecumenical Agency in Further Education (NEAFE) published a new document: “Making Space for Faith: Values, Beliefs and Faiths (VBF) in the Learning and Skills Sector” (see also Coleby et al, 2007). This report resulted from a national enquiry into VBF in FE. The new language of VBF was used as it was judged to be inclusive, easily understood, and accessible. The term SMSC was also encountered during the enquiry, mainly with references to the 1944 Education Act where it first appeared. I continued with my focus on spiritual and moral welfare, while simultaneously facilitating conversations using the words, values, beliefs and faiths as I too value the accessibility of these words, and the importance of language in communication.

“Making Space for Faith” made the following key points:

- People are more likely to feel part of a college that actively encourages dialogue and activities between people from diverse belief and faith backgrounds.

- Faith issues should have a higher profile within leadership dialogue in the 21st century.

- The FE system has a valuable role to play in encouraging community cohesion and providing opportunities for all.

- Faith issues play an important part in the debate on how we create educational institutions based on respect, tolerance and understanding of each other’s views.
In the report, students voice their desire for a higher profile of VBF dialogue in colleges; it is encouraging to read about the impact this work has on improving the experience of students and their outcomes.

One surprising fact which emerged from the report was that 80% of colleges surveyed have existing provision for VBF. In my small initial sample of six FE colleges, only one had formalised provision for VBF and one had very limited activity.

**Equality and Diversity in FE Leadership**

Lumby et al (2007: 4) sum up for me the reason why I wanted to embark on this research project, as follows: “The impact of disability, sexual orientation, faith and socio-economic class on current or potential leaders is a blind spot in research terms.” Drawing on Maznvski’s (1994) review, Lumby et al (2007: 5) recognise “Integration... of equality and diversity... involves establishing inclusive group interaction processes including critically, good communication, and agreed rules for working, where difference can be cherished.” This has resonated with me, in the faith support team pilot. It has been a challenge to lead and to foster leadership in a team of 14 very able volunteers, who work in the college once a month, at different times.

Lumby et al (2007) recommend encouraging explicit discussion of diversity issues in a no blame environment. At OCVC we have facilitated staff and student roundtables where up to 16 people are invited to talk about these issues informally and in a relatively safe environment with the principal and me. The roundtables have provided an opportunity to promote the faith team in a face-to-face way. People do worry they are going to say the wrong thing. The informality of the roundtables helps to break down those barriers. “Diversity and equality is a scary sort of area to work in and... people... are not comfortable even in this day and age and even in further education which has been a beacon in equality and diversity... I think... diversity and equality.... can be an inhibitor, people feeling they can say something which is terribly wrong” (Lumby et al, 2007: 9).

Wright (2000: xi) states that “Leadership is a relationship between a leader and a follower – ideally a relationship of shared vision, shared responsibility and shared leadership.” He focuses on the character of the leader, which in his view, contributes significantly to the shaping of the organisational culture. Wright believes that who you are matters, and that what you believe impacts on your leadership of people, the organisation’s mission, and the daily experience of those you work with. He writes in praise of Max DePree at Hermon Miller, in his view one of the most respected workplaces in America. Max DePree is known as an outstanding relational servant leader. In leading the development of the faith support team, the role of leader as servant, in trying to improve our service to our students and staff, has been paramount for me.
Research Methods

I have taken a two-strand approach to this research project. The first strand is based on a model of action research, centred on the recording of findings from the process of setting-up a faith support team at OCVC. The findings have informed the development of faith support at the college during this six month research project. As a Vice Principal at the college, I have close proximity to the findings, as I am an ‘insider’. To inform my research at the college, I interviewed four faith volunteers and two students who have participated in faith-sharing events. I have also recorded early activities in setting up the faith team, which could be of value to readers about to set up a faith support team.

The second strand could also be called a model of action research, as the findings have again informed the development of faith support at OCVC. Here, I have acted as an ‘outsider’ in the sense that I have conducted research interviews with a range of leaders, faith support facilitators, pupils, students and staff in other organisations. My original intention was to visit:

- An English FE college with an established faith support system;
- A college in Northern Ireland to identify any differences in faith support;
- A secondary school with a diverse pupil population.

I also shared my research with a director from a training college for Christian ministers, to seek his views. My reason for using this method of visiting organisations and holding face-to-face interviews was to meet with leaders responsible for strategy in their organisations; to meet with faith support facilitators or chaplains; to meet with students, pupils and staff as users of the service; to observe the settings where faith support practice takes place.

The first activity was a meeting with six Vice Principals from a sample of four English FE colleges and two Northern Irish FE colleges. My intention was to identify where faith support practice was established enough to make a visit to the college worthwhile for the purpose of this research project. Out of the five colleges, only one English college had fully established chaplaincy practice. This indicated that it is early days for faith support in FE colleges and that interviewing and writing case studies was likely to be the best approach to take at the current time. I gained information and ideas from the other five colleges in the sample of six. I chose a second FE college to visit by referring to the publication “Multi-faith Chaplaincy: A Guide for Colleges on Developing Multi-faith Student Support” (LSC, 2007).
I selected a south London faith school with firmly established chaplaincy arrangements and recognition by the Statutory Inspection for Anglican Schools. The findings from my visit and the very active work going on in that school, prompted me to carry out further research in schools; I began to have a growing concern that students entering FE could find a vacuum in relation to the faith support they have been receiving in school. I tried to visit two non-faith schools in Oxford. However, Ofsted inspections, pressure of work, and other research activities at the schools meant I could not visit before the end of the research project deadline. So I chose to interview two school chaplains by telephone. The two available school chaplains were both from Roman Catholic secondary schools. Therefore, the research into faith support in schools is limited in terms of scope to faith schools only, though in terms of findings, there are worthwhile lessons to learn.

In total, 17 individual interviews and two group interviews were carried out:

- Five interviews with senior leaders in FE;
- One interview with the headmistress of a school;
- Seven interviews with chaplains or members of faith support teams;
- A group interview with a chaplain and two FE staff;
- Two interviews with FE students;
- A group interview with ten pupils.

Notes from 12 of the interviews can be found in the appendices section. The findings of the research activities are mainly written in the format of three case studies:

- Oxford and Cherwell Valley College
- School A
- College A

Salient points and lessons learned from the other organisations are also included in the research findings.
Case Study 1 - Oxford and Cherwell Valley College: Faith support team pilot

Two key issues emerged from the initial setting up of the faith support team at OCVC: the first was what we actually called the team; the second was how we promote the team. In the inaugural meeting of the college representatives and the chaplain volunteers there was much debate about the term chaplaincy. The chaplain volunteers represented three denominations of the Christian faith; the Jewish faith; and the Muslim faith.

“For most of the world’s population, faith is an important source of identity. Of the 6.2 billion people in the world, 2 billion are identified with Christianity, 1.25 billion with Islam, 836 million with Hinduism, 367 million with Buddhism and 15 million with Judaism” (Collinson and Collinson, 2007: 2). We are currently working in partnership with a local college to recruit a Hindu faith volunteer. It was felt by a number of chaplain volunteers that, while the meaning of chaplaincy was understood by some, the general understanding was that the term chaplaincy had Christian connotations. If we truly wanted to reach our students and staff of all faiths and none, then we needed a more inclusive name. After some discussion it was agreed to call our team “The faith support team for all faiths and none”.

The second issue of how to promote and establish the faith team was the main topic of discussion in our first two meetings. In our first meeting we identified a co-ordinator for the faith volunteers. The co-ordinator took responsibility for setting up an intranet site to promote the faith team activities. One of the difficulties we have faced is ensuring the regular commitment of 14 volunteers who have busy professional lives. It has taken longer than we had planned to establish a lunchtime cover rota for three of our campuses, and for one of our campuses in particular. We have only one Jewish representative and he has had a work commitment outside the UK. During the course of the first term we made a decision to extend the team of faith volunteers, and to include more lay people. This proved successful in establishing a regular lunchtime cover for our second campus.
"I thought there would be a lot more lay involvement in the team. I am a lay person and I am surprised there are two ordained clergy on our team, given their work commitments."

"Today is the third lunchtime I have been in to the college. I set myself a different agenda each time. My method is to ‘loiter’ in the refectory. The first week I asked the students what they thought a faith team could offer. The second time I was circulating, asking students what would be their Christmas wish or Christmas prayer. I took in gift tags so students could write their wish or prayer and tie it to their Christmas tree, or mine. I choose something tangible to do each time."

Lay person and faith volunteer, Banbury campus, OCVC

The most successful campus in terms of having a co-ordinated team of volunteers has been at our Blackbird Leys campus. This has been due mainly to the faith volunteers already being a well-formed team before volunteering to work with the college. However this team represents only the Christian faith, which raises the question: Does the team work well together because they represent one faith?

A Muslim volunteer is conscious of the challenge cultural difference can present.

"In my role I have tried to co-ordinate the team’s achievement. This has been challenging as many of the volunteers are busy professionals. My approach could be challenging because of the strategic business style I took, plus a possible cultural difference in terms of work style. I am also quite a bit younger and from a different background."

BME project manager and faith volunteer, OCVC

A further positive factor relating to the work of the Blackbird Leys team is they offer out-of-college activities to support the spiritual and moral welfare of our students and staff, as well as their support in college.

"We work together because we share a Christian mission in Blackbird Leys. That makes the work with the college easy. There are no other faith communities formally represented in Blackbird Leys. If there were we would be working with those communities."

Faith support co-ordinator, Blackbird Leys campus, OCVC
At our second faith team meeting we identified a number of ways to improve the way we promote and establish our faith support team for all faiths and none. These are:

- to hold regular face-to-face communication with the Students’ Union;
- to promote the faith team with names and photographs on our electronic display screen in reception areas;
- to facilitate faith-specific activities during the college’s annual diversity week including students and staff, at each campus;
- to provide a faith support site on our intranet;
- to enter faith team details in student college diaries at the beginning of each academic year;
- to include faith support as part of all student inductions;
- a centralised email communication to help develop a collective identity for the faith team.

The third meeting of the faith team was a half day training event using the draft “A Training Programme for Multi-Faith in the Further Education Sector” (Denby, 2008) to be published later in 2008. The materials provide an excellent range of practical exercises to train and develop faith support team members, for example, there is a template listing the five aims of the government initiative ‘Every Child Matters with questions on how faith support work can be applied to the five aims’.

The Diocesan Advisor played an important role in recruiting Christian volunteers. He clearly recognises the importance of senior leadership commitment.

“I was very much involved in the planning stage, including the recruitment of some of the volunteers, particularly the Blackbird Leys campus (BBL). I worked with the Anglican Church and bringing them on board in Banbury. This was really in my role as Diocesan Advisor on FE. There has been real partnership with the college, and I have acted as a bridge between the college and Christian faith communities. This collaboration has been particularly fruitful, as a result of the strong working relationship between me and the Vice Principal.”

“The Vice Principal is mapping the coverage, from a strategic overview, identifying the groups. This has never happened before in my experience. This is a forward looking development.”

“The number of volunteers is very significant to the impact of the way the faith team has been set up initially…”
“What I see, that perhaps the Vice Principal does not see, is how much faster, and more focused the activity has been at Oxford and Cherwell Valley College (OCVC) compared to other colleges. This cannot be overestimated. The Vice Principal frequently pre-empts what I was planning to put in place...”

Diocesan Advisor, faith volunteer, OCVC

The Faith Support Co-ordinator at BBL emphasised how quickly the team was set up. The college holds an annual diversity week. This year it was organised by the Students’ Union and student liaison officer. Two faith-sharing events took place, one at the Banbury campus and one at the Oxford campus. There were ten attendees at the Oxford faith-sharing event: two Muslims and eight Christians; four students and six staff; four females and six males; four under 20 years, one in the 20s and five over 40 years. There were two short presentations, one by a Christian student, and one by a Muslim faith volunteer. Another faith volunteer chaired the event. Questions were wide-ranging, covering different patterns of prayer, Sharia law and the theological differences between Islam and Christianity. The Muslim presenter recognised that Muslims do not accept the Christian account of the identity of Jesus.

One striking feature was the Muslims’ lack of interest in the adoption of any aspects of Sharia law in the United Kingdom, and the call to prayer in Cowley, Oxford. The Muslim speaker is keen to have another session soon, and others agreed. The event certainly opened the eyes of the chair of the event, a Christian, to the potential of the Muslim faith volunteer, for fostering moderate Islam both at the college and more widely.

“People across the further education sector, and beyond, are calling for an Islamic theology for being both Muslim and British; here’s a spokesperson who has certainly got it.”

Christian Chair of faith-sharing event

At the Banbury faith-sharing event there was a worthwhile debate about how to put on events of this kind in the future. The overall conclusion was that the events must be student-led. We also need to consider our use of language and what we call events. The turn-out in Banbury was low.

“What we call the sessions makes a difference to who we attract, for example, if we use the word religion at university this would attract either people of faith or people who hold strict atheist beliefs. At university we called a session ‘Anything Relevant Today’ in order to attract a wider group. We may need to think about the language we use and how it fits with... our students and... our 14 volunteers.”

BME project manager and faith volunteer, Banbury campus, OCVC
The Student Union (SU) president is very keen to promote awareness of diverse faiths within the college. She has suggested holding meetings in the students’ centre on a monthly basis, with a purpose to provide a relatively private meeting where open questions can be asked. She is in the process of scheduling the meetings for the next term. The SU president strongly supports the promotion of spiritual and moral welfare in the college. She believes all students should appreciate each others’ differences and cultures, because each individual student’s family and background is different. Other members of the SU executive are supportive of her plans.

**Leadership strategies to support spiritual and moral welfare in schools**

**Case Study 2 - School A**

*“The distinctiveness and effectiveness of School A as a Church of England School are outstanding. Teachers benefit from a rich experience of worship and diversity. The strong ethos of care and respect is based on Christian values and a commitment to inclusiveness.”*

Statutory Inspection of Anglican Schools

The Headteacher at School A makes the principles and values of the school very clear. The whole ethos of the school is based on Christian principles. 40% of places are open to pupils of no faith or other faiths. The school is popular with Muslim, Hindu and Sikh families. There is a statutory act of worship each day through form assemblies and whole school assemblies on Fridays. Worship is Christian-based, demonstrating how pupils can live better lives through Christian principles. Pupils of other faiths attend. They do not participate in hymns and prayers, and they can absent themselves from church services.

Ofsted has graded the school outstanding in the area of spiritual and moral welfare, mainly because the strategy is based on ‘a whole ethos approach’ – not compartmentalising spiritual welfare, and having a focus on the quality of relationships. Christian principles permeate the whole school, teachers’ expectations of pupils, and the building of self-esteem. There is an inclusive model of chaplaincy. The Chaplain teaches half-time, and has a focus on chaplaincy work half-time.

The school is situated in an area where there is a gang culture. The Headteacher is clear this does not exist in the school. However, some gang vocabulary and gang values are shared by some pupils. The in-take of pupils is mainly from large housing estates which the Headteacher described as ‘spiritual deserts’. The Chaplain’s approach is to embrace a better way of living with these pupils. The strategy is to overtly challenge gang culture.
I recently called a meeting with the parents, to have a conscious discussion about the battles of the shootings. Over 300 parents attended the meeting. The Chaplain gave an address and advice, and the parents raised questions with me and the Chaplain.

Headteacher, School A

The Headteacher is very clear about the boundaries of what is right and what is wrong; about the boundaries of adulthood and childhood. She talked of how the moral and spiritual support is essential to her pupils’ achievements and how results at the school have rocketed with the pupils’ sense of belief and sense of purpose.

The Muslim pupils add something special to the school. Their families choose the ‘all girl’ provision, and head scarves are allowed. The Hindu families tend to be more open about attending non-denominational and mixed gender schools. Pupils of other faiths have quiet times to dedicate to their faith. The Headteacher questions whether the school always meets the spiritual needs of pupils of other faiths. Pupils of other faiths are not obliged to participate in Christian events. The Headteacher is very clear with prospective parents about the Christian ethos of the school before they make the decision to send their children to the school.

Two 6th formers I interviewed joined the school in the 6th form. One feels more comfortable in a Christian school. She goes to church in Brixton. She feels her spiritual needs are met at the school and she appreciates times for prayer. The second 6th form does not attend church. She appreciates the atmosphere of the school and feels she can ‘get around more’ in this school. She spoke of Hindu and Muslim 6th formers participating with Christian pupils in some form assemblies. The Chaplain spends some time in the 6th form common room and has informal conversations with the 6th formers. Year 9 pupils talked about the Christian Union and how it is well attended by between 30 and 40 pupils, of Christian and other faiths. It is for pupils to discuss topics such as parents, evolution and aspects of the Christian faith some pupils do not understand.

Support is provided in a number of formal and informal ways, by a team of staff including heads of year, Special Education Needs staff and careers advisors. The Chaplain provides Preparation for Working Life sessions which cover budgeting, writing of curricula vitae and interview techniques for older pupils. There are social activities to get to know the pupils better, such as a football club, table tennis, basketball and debating. Events such as ‘Black history and the abolition of slavery’ are organised. There are weekly staff prayer meetings and open prayer requests.

The 6th form is mixed and about 20 boys are taken into the 6th form. The Chaplain works with them on issues such as social responsibility, drugs awareness, bullying and sexual health. 80% of the 6th form pupils had had their mobile telephones stolen. The Chaplain is working with those pupils on their feelings of wanting to retaliate. His approach is to “get along with” the young people, giving them space to be free and ask questions.
He believes the daily assemblies are very important. They set the tone of the day, and they must be relevant. The aim is to make the issues as close to home as possible. The Chaplain believes the person carrying out this role really needs to be 'settled in yourself'. His particular background before teaching was in youth work, and how to positively affect youth. He has faced issues many of the pupils are facing, and his experience helps him in this role.

Chaplaincy at Schools B and C

At School B, there was commitment from the Headteacher to chaplaincy arrangements and the chaplains were also governor appointments. A typical day would involve chatting in the 6th form common room, meeting pupils and staff on corridors and working with referrals. They held big celebrations and retreat days. The work was fully integrated into school life.

“We had a time when Ouiji boards were rife. Pupils were really concerned about their friends. I let them talk. They realised it was wrong. They wanted to find ways to get their friends to realise it was wrong. I held regular meetings with pupils who were concerned and listened to them. We needed more expertise and we involved a priest. We prayed as well. Over a two month period we found successful solutions together.”

Nun and former chaplain, School B

The chaplain from School B was trained as a primary school teacher. She describes herself as having her feet on the ground and a lot of common sense. The chaplain in School C was also a primary teacher, has training in theology and ministry and is an experienced manager, with “maturity, experience and a sense of humour”.

Leadership strategies and key lessons from other FE colleges

Case Study 3 - College A

At College A the Principal and Vice Principal felt it was important to create a space for students and staff, to meet their spiritual needs. They created a multi-faith room, and they have a part-time lay chaplain. The Principal and Vice Principal feel that values are very important. They did some very thorough work, through consultation groups, to establish what the values were. The values statement is the clearest, ethical statement they have. These values give meaning to what the college does. They are very clear about how those values can be demonstrated through staff behaviour. The chaplaincy and the multi-faith room came together at the same time. This service to students and staff is the tangible part of the college’s commitment to creating a space for the development and expression of spirituality.
"When I came to the college there was a fractional chaplaincy post in place. I had previously worked in Oldham where there was a strong Muslim minority. There had been street riots. There was an almost complete apartheid at school level. The Muslim population in my college had very visible and energetic ways of celebrating their festivals. They demanded a prayer room."

"There followed a strong reaction from other students and staff. They wanted similar facilities and special services. We had a lot of conversations with other faith representatives, which led to a multi-faith service. I believe organised religion is separate from being spiritual, which for me is about something additional to us than being a collection of cells, and this links to moral welfare."

Vice Principal: Curriculum and Standards, College A

The multi-faith room at College A has a serene and peaceful atmosphere. It is promoted through the student TV. There are a number of screens around the college, displaying current news and events, such as World Peace Day.

The chaplain is a lay person and has a range of qualifications.

"I am a qualified counsellor, and a qualified drug worker. I feel it is very important in my role as lay chaplain that I communicate well. I have also completed a short neuro-linguistic programming course. This helped me to refine my use of language to avoid pressure words, and to respect others through my use of language."

Lay person and chaplain, College A

Staff at College A are beginning to play a part in chaplaincy:

"One member of staff came a number of times to use the service. She was bereaved. She had quite a few sessions and these helped her to cope at work. Otherwise she may have needed to take time off work."

Curriculum Manager, Learning Support, College A
College B has established multi-faith chaplaincy arrangements. A former principal led the development of the multi-faith chaplaincy. The team meets three times a year, and organises two events each term to promote community cohesion. All associate chaplains have accredited status from the college.

“We seek to model community, and to be signposts to various faith/belief traditions. We seek to make space for expression of faith, recognising that colleges should be modelling the respect of difference that we all seek in wider communities, and recognising that college should reflect the diversity of the communities it serves. The team has organised activities for Diwali, Christmas, Eid, Darwin Day, Lenten Reflection, Easter and Holocaust Memorial Day amongst others.”

Chaplain and co-ordinator, College B

The associate chaplains do talks on their faiths and beliefs through group tutorials, which are well received by minority students.
Conclusions

Practical Arrangements

At OCVC there have been highlights and challenges in our faith support team pilot. The highlights have been:

- the opportunity to engage differently and work closely with our local communities;
- the flexible contribution from lay faith volunteers;
- the diversity of debate with our volunteers of different faiths and our students;
- the commitment from our Diocesan Advisor for FE and three staff members of the equality and diversity committee in recruiting faith volunteers;
- the positive impact of strong commitment and involvement of senior leadership in the college.

The two main challenges we face are:

- promoting and establishing a large team of volunteers across four campuses, who are in college on a monthly basis.
- building the faith volunteers as a team, when they meet as a team, termly, and they are from different cultures and backgrounds.

Leadership Commitment

It is evident from chaplaincy we have investigated in schools, where there is clear commitment from senior leaders and from governors too, the faith support work is successful. At OCVC, the chair of governors was instrumental in providing links with one particular faith community. The three faith schools celebrate their faith with real clarity of their beliefs. The principles of their faith are central to the school values. There is also respect for other faiths, though the Headteacher of School A questioned whether the school always meets the spiritual needs of other faiths.

FE colleges are required to provide a multi-faith service for those of all faiths and none. We must not proselytise. While the faith schools informing this research project are very clear about their particular faith, they also respect others of all faiths and none.
In the three faith schools, all chaplains were paid and employed as staff of the school. In colleges whether the faith support roles were voluntary or paid varied. In College A the faith agenda was central to the values, made very clear by the Principal and Vice Principal. In College B the former Principal herself had established the multi-faith chaplaincy arrangements. There is continuity through the same chaplain co-ordinator with a different Principal.

The chaplains and faith support team members we interviewed had a range of training and experience. The core skills required are strong interpersonal and communication skills, particularly active listening skills. A sense of humour also helps. This is supported by Lumby et al (2007:5), who argue,

“Integration involves establishing inclusive group interaction processes including critically, good communication, and agreed rules for working, where difference can be cherished.”

Community Cohesion

Community engagement has helped to provide the agenda for the kind of chaplaincy and faith support required, for example, the gang culture of South London, and the Ouiji boards at School B. In “Making Space for Faith” (CEL & NEAFE, 2007) the case is made for community cohesion in terms of responding to student needs on issues and VBF, and the recognition required by senior managers, because of the benefits to local communities as well as to the achievement of excellence.

The school chaplains are fully integrated into school life; the families of the pupils; and what is happening in the community. The social relationship, “having fun and football”, is recognised, followed by moral guidance and spiritual support. In College A a lecturer joining the chaplaincy team also talked about the importance of building a social relationship.

Impact and the Positive Influence of Faith Support Work

The LSC report, “Multi-faith Chaplaincy: A Guide for Colleges on Developing Multi-faith Student Support” (2007) includes a section on benchmarking. The benchmarks are broadly based on the structure and grades used by Ofsted. It is important to note institutions are advised to select criteria that fit best with their particular type of chaplaincy. While the benchmarks are a useful assessment framework, it could be difficult to measure the impact of chaplaincy on learner retention and achievement, as some chaplaincy work is confidential between chaplain and student. However, the benchmarks provide criteria to which all colleges can aspire, and it will be of interest to watch how and when these benchmarks will be integrated into more formal inspection arrangements.
It is evident from this research project that established chaplaincy arrangements and faith support work can benefit the organisation and its people. College B’s list of successes summarise the kind of impact multi-faith work can have in a college:

- models community around the college;
- encourages expression of identity by students;
- promotes equality and diversity;
- encourages understanding;
- breaks down barriers and undermines prejudice;
- provides consistent ‘good news’ stories for the college;
- brings in more community involvement in college life;
- enables fun, with many visual activities, linked to the government initiative *Every Child Matters*;
- is based on a clear understanding of the difference between ‘secular’ governance and the fact that the college as a whole comprises students of all faiths as well as those of none;
- makes space for faith and belief; the role of Humanist involvement is important here;
- encourages students to reflect upon and to develop their own sense of ‘moral compass’.
- brings recognition as a model of good practice by NEAFE and other national organisations.
Recommendations

Based on the foregoing research findings, the key recommendations for FE colleges setting up a faith support team are as follows:

- secure commitment from senior leaders and governors of the college;
- engage with the community and follow through to sustain strong partnerships;
- go out to faith communities in their local settings;
- recruit volunteers from a range of faiths from local communities;
- recruit some lay people;
- agree ways of working with volunteers from the outset;
- use *A Training Programme for Multi-Faith Chaplaincy in the Further Education Sector* (Denby, 2008) with the team;
- promote the faith team in student diaries, inductions and ‘freshers’ fairs’;
- work in partnership with the regional Diocesan advisor for FE;
- use technology and team meetings to build a diverse faith team;
- respect each faith for what it is; do not dilute a faith when respecting other faiths;
- build relationships with students and staff through social opportunities and enrichment activities;
- use published benchmarks to self-assess faith support work;
- when designing new buildings consider ways in which the VBF needs of students and staff can be best accommodated.

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References


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Appendices

Appendix 1: Interview with the Headteacher, School A

1. What arrangements does your school have to support the spiritual and moral welfare of your pupils and staff?

The principles and values of the school are made very clear. The whole ethos of the school is based on Christian principles. 40% of places are open to pupils of no faith or other faiths. The school is most popular with Muslim, Hindu and Sikh families. There is a statutory act of worship each day through form assemblies and whole school assemblies on Fridays. Worship is Christian based, demonstrating how pupils can live better lives through Christian principles. Pupils of other faiths attend. They do not participate in hymns and prayers, and they can absent themselves from church services.

2. What impact do these arrangements have on your pupils and staff?

Ofsted has graded the school outstanding in this area, mainly because the strategy is based on ‘a whole ethos approach’ – not compartmentalising spiritual welfare, and having a focus on the quality of relationships. Christian principles permeate the whole school, teachers’ expectations of pupils, and the building of self-esteem. There is an inclusive model of chaplaincy. The Chaplain teaches half-time, and has a focus on chaplaincy work for half of his time. This is a new post since September 2007.

3. What plans do you have in place to improve the spiritual and moral welfare of your pupils and staff?

The school is situated in an area where there is a gang culture. The Headteacher is clear this does not exist in the school. However, some gang vocabulary and gang values are shared by some pupils. The in-take of pupils is mainly from large housing estates which the Headteacher described as ‘spiritual deserts’. The Chaplain’s approach is to embrace a better way of living with these pupils. The Headteacher believes new technologies, and the mobile telephone can be a real vehicle of evil which the pupils find very challenging. The strategy is to overtly challenge gang culture. The Headteacher recently called a meeting with the parents, to have a conscious discussion about the battles of the shootings. Over 300 parents attended the meeting. The Chaplain gave an address and advice, and the parents raised questions with the Headteacher and the Chaplain.
Questions raised were:

- How do we stop the use of chatlines?
- How do we get our children off mobile phones?

The Headteacher is very clear about the boundaries of what is right and what is wrong; about the boundaries of adulthood and childhood. The school has a responsibility for “they are still our children” and talked of the issues the Chaplain faces with some of the 6th formers. They think they are adults, and some of the boys are struggling with their identities.

The Headteacher talked of how the moral and spiritual support is essential to her pupils’ achievements and how results at the school have rocketed with the pupils’ sense of belief and sense of purpose. Working with the pupils and their life plans is a whole approach the school takes. She talked of the difference between the Christian ethos of the school and going to a place of worship.

The Muslim pupils add something special to the school. Their families choose the ‘all girl’ provision, and head scarves are allowed. The Hindu families tend to be more open about attending no-denominational and mixed gender schools. Pupils of other faiths have quiet times to dedicate to their faith. The Headteacher questions whether the school always meets the spiritual needs of pupils of other faiths.

4. What else do you have to add?

The school was founded by St Martin in the Fields Church in Trafalgar Square. Each year there is a Founders Day and the Vice Chair of Governors, the vicar of St Martin in the Fields Church conducts the service. On St Martin’s day there is a morning communion service. The 6th formers carry out an annual Christmas appeal.

Pupils of other faiths are not obliged to participate in these Christian events. The Headteacher is very clear with prospective parents about the Christian ethos of the school before they make the decision to send their children to St Martin’s.
Appendix 2: Interviews with Pupils: Two 6th formers and six year 9 pupils, School A

1. How is your spiritual and moral welfare supported in school?

The two 6th formers have joined the school in the 6th form. One feels more comfortable in a Christian school. She goes to church in Brixton. She feels her spiritual needs are met at the school and she appreciates times for prayer.

The second 6th former does not attend church. She does appreciate the atmosphere of the school and feels she can ‘get around more’ in this school. She spoke of Hindu and Muslim 6th formers participating with Christian pupils in some form assemblies. The Chaplain spends some time in the 6th form common room and has informal conversations with the 6th formers.

The year 9 pupils talked about the Christian Union and how it is well attended by between 30 and 40 pupils, of Christian and other faiths. It is for pupils to discuss topics such as parents, evolution and aspects of the Christian faith some pupils do not understand. There are also choir concerts which the pupils enjoy. The senior choir performs for the other pupils in the school.

The form assemblies focus on Christian principles, values, working hard, and they are appropriate to Hindu and Muslim pupils except for the quotes from the Bible. The Hindu and Muslim pupils have a chance to tell other pupils about their faiths. Pupils of all faiths are welcome to give their opinions and ask questions.

As our meeting finished the year 9 pupils were going to practice a play of the angel Gabriel visiting Mary, to be performed for other pupils in the school. The 6th formers were singing as the choir. The Chair of Governors was also due to attend this Christmas school performance.

Appendix 3: Interview with Chaplain, School A

1. What arrangements do you have to support the spiritual and moral welfare of your pupils and staff?

The Chaplain has half of his timetable to focus on the spiritual and moral welfare of pupils primarily and also staff in the school. The other half of his time is spent teaching Religious Education and Information and Communication Technology. Support is provided in a number of formal and informal ways, by a team of staff including heads of year, Special Education Needs staff and careers advisors. The Chaplain provides Preparation for Working Life sessions which cover budgeting, writing of curricula vitae and interview techniques for older pupils. There are social activities to get to know the pupils better, such as a football club, table tennis, basketball, debating. Events such as ‘Black history and the abolition of slavery’ are organised. There are weekly staff prayer meetings and open prayer requests.
2. What impact do these arrangements have on your pupils and staff?

The 6th form is mixed and about 20 boys are taken into the 6th form. The Chaplain works with them on issues such as social responsibility, drugs awareness, bullying and sexual health. 80% of the 6th form pupils have had their mobile telephones stolen. The Chaplain is working with those pupils on their feelings of wanting to retaliate. His approach is to “get along with” by the young people, giving them space to be free and ask questions. He feels a lot of young people want someone to talk to who is not going to take sides. He believes the social activities build the pupils’ confidence in him, and because these activities are available in school, this helps to promote the ethos within the school, and the school values of love, charity, giving, generosity of spirit, community and forgiveness.

He believes the daily assemblies are very important. They set the tone of the day, and they must be relevant. There is usually a prayer and a provocative story to stimulate thoughts and discussion. The aim is to make the issues as close to home as possible. Examples of assemblies material is provided on the intranet for staff.

3. What plans do you have in place to improve support for the spiritual and moral welfare of your pupils and staff?

It is early days. This is the first year of having a half-post chaplain in the school, and a time for monitoring and evaluating how this work has added value to the lives of pupils and staff.

4. What else do you have to add?

The Chaplain believes the person carrying out this role really needs to be ‘settled in yourself’. His particular background before teaching was in youth work, and how to positively effect youth. He talked of how different styles of church and understanding can capture young people’s hearts and spiritual seeking. He is a youth pastor in Brixton Hill, and 300 young people attend every Sunday. He believes his role is one of service based on ethics. He has faced issues many of the pupils are facing, and his experience helps him in this role.

“This is a very timely role for the school and we are beating the path to develop this work.”

Appendix 4: Interview with Diocesan Advisor, and Faith Support Team Member at OCVC, Oxford Campus

1. What have you done to support the faith support team arrangements at OCVC to date?

I was very much involved in the planning stage, including the recruitment of some of the volunteers, particularly the Blackbird Leys campus (BBL). I worked with the Anglican Church and bringing them on board in Banbury. This was really in my role as Diocesan Advisor on FE. There has been real partnership with the college, and I have acted as a bridge between the college and Christian faith communities. This collaboration has been particularly fruitful, as a result of the strong working relationship between me and the Vice Principal.
Oxford campus has had fewer volunteers for lunchtime cover. The Vice Principal informed me and asked what we could do. I had approached local Anglican, Methodist and Salvation Army representatives. We have also considered approaching lay people, as professionals already have busy working lives and can find it difficult to commit to a regular arrangement. The Vice Principal has contacted the Baptist Church in Oxford and will be meeting the new minister next week. Therefore I have volunteered to cover on a temporary basis in the interim until we find more volunteers for Oxford. The Vice Principal is mapping the coverage, from a strategic overview, identifying the groups. This has never happened before in my experience. This is a forward looking development.

2. **What impact has there been so far?**

It is too early to see the real impact of the arrangements. We are planning to record numbers of staff and students who seek our support. We have begun to plan a faith support team event for Diversity Week. This will be provided across three of our four campuses of the college. The number of volunteers is very significant to the impact of the way the faith support team has been set up initially.

3. **What are the lessons learnt so far?**

The next challenge is to promote the faith support team across the college. K105, the Oxford faith support team base room, is a real opportunity for a visual promotion. A banner on the external window will advertise the service we are able to provide. At the December meeting of the faith support team the College Counsellor talked of the incredible opportunity at induction September 2008, with the faith support team present, to promote the service they can provide, and also the importance of entries in the college student diaries 2008-09.

4. **What else do you have to add?**

I had a conversation with one of the college managers who is a Christian, and we have agreed a plan to set up a staff Christian group. What I see, that perhaps the Vice Principal does not see, is how much faster, and more focused the activity has been at Oxford and Cherwell Valley College (OCVC) compared to other colleges. This cannot be overestimated. The Vice Principal frequently pre-empts what I was planning to put in place.

Things are happening in other colleges, but I have been keeping alive flickering flames. Here at OCVC the momentum impacts on the economy of scale, and this is the significant aspect of success at OCVC.
Appendix 5: Interview with Faith Support Team Member at OCVC, Co-ordinator at Blackbird Leys Campus (BBL)

1. What have you done to support the faith support team arrangements at OCVC to date?

We at BBL meet regularly as a team, in a shared way working together on a shared patch of the community. The structure for team working is already in place. Within the team there is already a wealth of chaplaincy experience. We work together because we share a Christian mission in Blackbird Leys. That makes the work with the college easy. There are no other faith communities formally represented in Blackbird Leys. If there were we would be working with those communities.

We find ways of marking Christmas, Easter and Pentecost together. We do a bit of community work together, however, the community we are in, is not one of multi-faith in the sense of the organised basis of religion. There are over 50 nationalities in BBL representing a range of faiths. However their places of worship are not in BBL. They are down the Cowley Road.

2. What impact has there been so far?

I have been instrumental in setting up the rota and arrangements which really set the ball rolling. We organised an end of term promotion event with faith volunteers, by providing mince pies one lunch time, just before Christmas. This was received very well. I am not aware of any significant impact yet. Currently we are talking mainly to staff and snatching conversations in the refectory. We are establishing a presence and making the connections.

3. What plans do you have in place for the BBL campus?

We meet on a monthly basis, and at the end of January, we will be planning our next steps.

4. What else do you have to add?

From the organisational sense the setting up of the faith support team has happened very quickly and that is a real delight. It will take time to see the impact. Some of it will be serendipity and an event in that community, in that place, will happen.

Appendix 6: Interview with Black Minority Ethnic Project Manager (SHIFA TRUST) and Faith Support Team Member at OCVC, Banbury campus

1. What have you done to support the arrangements of the faith support team at OCVC to date?

I have attended faith support team meetings; Zahid or Khadija have covered Tuesday lunchtimes; we walk around the college talking to students; sitting in the students’ common rooms; refectory. In my role I have tried to co-ordinate the team’s achievement. This has been challenging as many of the volunteers are busy professionals. Also my approach could be challenging because of the strategic
business style I took, plus a possible cultural difference in terms of work style. I am also quite a bit younger and from a different background.

2. **What impact do you think there has been so far?**

The students at Banbury are certainly seeing faith representatives, and wearing of hijab or the vicar’s collar as symbolising the person’s values and beliefs.

3. **What plans do you have in place for the Banbury campus?**

Khadija and I are planning to hold discussion sessions regarding religious Muslim issues. This is so we provide something tangible that we can invite the students and staff to meet and discuss with us. We plan to make posters to publicise this. We can also explore working with the Christian volunteers to do joint sessions. The Youth Offending Team in Banbury asked us to deliver staff training and this could be extended to the college. What we call the sessions makes a difference to who we attract e.g. if we use the word religion at university this would attract either people of faith or people who hold strict atheist beliefs. At university we called a session ‘Anything Relevant To-day’ in order to attract a wider group. We are talking about a big conference here.

4. **What else do you have to add?**

For the next faith support team meeting it would be a good idea to have a session that would include:

- a statement of purpose
- key strategic objectives
- operational plan for 2008-09

We may need to think about the language we use and how it fits with our 14 volunteers. To facilitate this activity it would be good to come up with a few sessions, which could help build the group, and to ask the group how the statement of purpose would guide their planning and decision-making. The nature of the group is that we are from different faiths and this activity would give the members opportunities to express themselves more.

What would work really well would be if the co-ordination role could team up with another volunteer with time to commit to the overall development of this work e.g. Reverend Andrew Coleby. The group has been able to communicate and be with each other in a positive manner. For example, when we see each other at the Banbury campus we sit and find out how we are getting on. There is an open feeling between the group members.
Appendix 7: Interview with Lay Person and Faith Support Team Member at OCVC, Banbury campus

1. What have you done to support the faith support team arrangements at OCVC to date?

I thought there would be a lot more lay involvement in the team. I am a lay person and I am surprised there are two ordained clergy on our team, given their work commitments. Today is the third lunchtime I have been in to the college. I set myself a different agenda each time. My method is to ‘loiter’ in the refectory. The first week I asked the students what they thought a faith support team could offer. The second time I was circulating, asking students what would be their Christmas wish or Christmas prayer. I took in gift tags so students could write their wish or prayer and tie it to their Christmas tree, or mine. I choose something tangible to do each time. Today I talked about New Year resolutions and I had a conversation with three girls about giving up smoking.

2. What impact has there been so far?

I am beginning to be recognised. An hour and a half each week is fairly low exposure. I was pleased students recognised me today. I guess this will take a good few weeks.

3. What plans do you have in place for the Banbury campus?

I would like to be confident there is a regular presence from our team. I have committed to go in as many times as possible on a Monday. I am unsure we are seen as a team, and I would like to know there is a more regular presence of our team. The students don’t appear to know others in the team. This could be a geography thing and other members of the faith support team could be engaging with students in other areas of the college, e.g. nearby reception or in the e-learning centre.

4. What else do you have to add?

My motivation for being a member of the team is that I am at a pre-career change. I am exploring counselling as a future career. I have taught secondary pupils, have experience of working on youth projects and I have just enrolled on a counselling course at the college. Some counselling and listening experience could evolve from this voluntary work. Others may have different interests, therefore, as a team we can provide complementary support. My focus has been mainly on students. I would be interested in being involved in a staff Christian group, and another member of the Banbury team could be interested in this as he is particularly comfortable with adults. It would be good for me to meet up regularly with other members of the faith support team. This is a new experience for me and I’d like to know how the others are getting on, and what they are doing.
Appendix 8: Interview with a Nun and former Chaplain at School B, a Roman Catholic comprehensive school

School B is an average sized Catholic comprehensive school. It is an inner city school, in an area of disadvantage. At the time when the Chaplain was a chaplain at the school, unemployment in the area was high, as the local dockyard had closed. Preference was given to children from Roman Catholic backgrounds. Some Muslim girls attended the school because of its good pastoral reputation. Although most students are White British an increasing number come from Eastern Europe. There are a significant number of students who have English as an additional language. An average proportion of students come from minority ethnic groups. An average proportion of students are eligible for free school meals. A small number of students have statements of special educational need but one third have learning difficulties or disabilities. The school receives students from a wide area and from a large number of primary schools. The sixth form is located on a different site and is part of a consortium with other local secondary schools.

1. What arrangements did the school have to support the spiritual and moral welfare of the students and staff?

There was equivalent to one full-time post for chaplaincy, held by two part-timers. We were part of a team including priests, and each one of us had responsibility for a year group. There was commitment from the Headteacher and the chaplains were governor appointments. To begin with we raised the profile of chaplaincy by meeting people. We also worked with the Religious Education department. We began to have referrals and counselling became quite a big part of the job. We also facilitated group meetings such as a Justice and Peace group, a prayer group and a Catholic Fund for Overseas Development (CAFOD) group.

We held big celebrations e.g. for Ash Wednesday. There were also retreat days, which were optional residential for years 10-11. These grew to three per year with 120 pupils per group. They were always oversubscribed. Pupils in years 12-13 had the opportunity to visit Lourdes. Every three years there was World Youth Day, a big Catholic jamboree in Paris. A typical day would involve chatting in the 6th form common room, meeting pupils and staff on corridors and working with referrals.

2. What impact did these arrangements have on pupils and staff?

We had a time when Ouiji boards were rife. Pupils were really concerned about their friends. I let them talk. They realised it was wrong. They wanted to find ways to get their friends to realise it was wrong. I held regular meetings with pupils who were concerned and listened to them. We needed more expertise and we involved a priest. We prayed as well. Over a two month period we found successful solutions together. Another example is when a teacher in the school died of cancer. He and his wife both taught in the school. There was a massive impact on the staff. Two years later, another teacher died. Old wounds appeared. We were a big support for the staff and the pupils.
I had taught in one of the feeder primary schools. A 12 year old died of a tumour and I had taught the sister. It happens in schools. I attended to the sick and the dying. The school bought into a Rainbow Programme provided by the diocese. This was a training programme for staff and pupils. We met once a week for 12 weeks. It helped provide bereavement support, and support for children with parents who were separating.

3. What else do you have to add?

I was trained as a primary school teacher. My feet are on the ground and I have common sense. I have done a Level 1 Counselling qualification. The church offers training in spiritual accompaniment – listening to where people are with God. I also follow St. Ignatius Loyola – based on listening and moving forward in prayer life. I moved away from the area some years ago and I still have contact with some of the pupils through emails and Christmas cards, and invitations to face books. Young people are stunning. This is a privileged place to be. They need people with time to listen; time for them.

Appendix 9: Interview with former Primary School Assistant Head and current Chaplain at School C, a Roman Catholic Secondary School in Oxford

School C is a medium-sized Catholic secondary school in its third year, having been established in 2003 following the re-organisation of Oxford schools from a three tier to a two tier system. Students come from a wide range of primary schools across the city. A high proportion of students come from some of the most socially deprived areas in the city. The proportion of students entitled to free school meals is higher than average. The proportion of students from minority ethnic groups and those with English as an additional language is higher than average. The school moved into a new building on one site in autumn 2006.

1. What arrangements do you have to support the spiritual and moral welfare of your pupils and staff?

I am a lay person and I work three days a week, and a priest does one day a week. I have training in theology and ministry and am also an experienced teacher and manager. We have an office and a beautiful chapel in the centre of the school. We have the sacristy where all the holy objects are held.

The people who serve at the altar meet once a week. This group is called the St. Stephen’s Guild. We also have a St. Vincent de Paul group. He believed in working with the poor. This group visits a local care and retirement centre, a residential care home; these pupils are year 10s. The sixth formers work in classrooms in schools. Year 7s and 8s do jobs in our school. We work on social justice. We work on a model of Prayer in Action. We also have a Catholic Fund for Overseas Development (CAFOD) group just starting.

We have a Chaplaincy Council and each tutor group has a chaplain representative. We meet every fortnight and we have a voice on school council, which I support. I have trained the pupils to chair. Pupils also participate in interviewing new staff.
I chair the Charity Committee of the school. We have student representatives. The three main charities we support each year fundraise for Father Hudson’s Homes, the Children’s Society, CAFOD, and the Meningitis Fund. We call this the Alfie fund; one of our pupil’s nephews, Alfie, died from the disease. The pupil organised this event, which I supported for children with meningitis. I have worked with the maths teacher and the pupils will be counting the charity box money for Father Hudson’s homes, using their maths skills.

2. What impact do these arrangements have on the spiritual and moral welfare of your pupils and staff?

The spiritual and moral welfare of staff is vital if we are to provide a good service to our pupils. I am an ear for the staff. I am a pastoral listener and counsellor, particularly in times of sickness and bereavement. I am seen as somebody who has a specific role in terms of the welfare of our pupils and also staff and in leading prayer. It helps that I have maturity and experience. I also need interpersonal skills and spiritual assurity in my role as chaplain. The main impact is through the pastoral listening and confidentiality; the safe place I offer; the services I organise; the special place I offer for reflection; the emotional support for pupils and staff; the retreats for pupils.

3. What plans do you have to improve the spiritual and moral welfare of your pupils and staff?

This is a new Catholic school so my job is to win the hearts and minds of the pupils, and staff. To be able to walk beside them in all their joys and difficulties, sometimes being able to offer practical help in the classroom and sometimes being a mediator in relationships. My privileged position allows me to be with them where they are; to respect them and sometimes help them to respect themselves and each other. Never to judge always to be available to serve their particular needs and always in love; humour is a great asset and often used to comfort or diffuse a difficult situation; to help pupils to commit to the arrangements they make and to understand the importance of following through; to be the human face of Christ, for them to understand fragility is not weakness, but a time of getting to know one’s self better; to pray with and for them and to help them experience and understand all the many ways of prayer. Quite a lot of staff are non-Catholic but I have always felt an openness to the spiritual on their part. Sometimes there can be a tension between our different priorities, and like all schools there is a pressure for academic achievement, but these are usually discussed in a forum of listening and good will.

4. What else do you have to add?

We are a faith school. Faith schools are over-subscribed. We have something society wants. I am a Christian and a Catholic who believes strongly in working together with others. I also run an ecumenical theatre company.

The Muslim pupils love the chaplaincy team and really respect us. We are very respectful of other faiths. We provide facilities for our Muslim pupils during Ramadan and always invite and include all to celebrate with us.
Let’s stand up firmly for what we believe in by remaining true to the teachings of the Church; we don’t want to water down our beliefs. But always presenting them in love, remembering it is the gift of free will that God gave us and he calls us to come to him in freedom.

Appendix 10: Interview with the Vice Principal: Curriculum and Standards, College A

1. What arrangements does your college have to support the spiritual and moral welfare of your students and staff?

When I came to the college there was a fractional chaplaincy post in place. I had previously worked in Oldham where there was a strong Muslim minority. There had been street riots. There was an almost complete apartheid at school level. The Muslim population in my college had very visible and energetic ways of celebrating their festivals. They demanded a prayer room.

There followed a strong reaction from other students and staff. They wanted similar facilities and special services. We had a lot of conversations with other faith representatives, which led to a multi-faith service. I believe organised religion is separate from being spiritual, which for me is about something additional to us than being a collection of cells, and this links to moral welfare. Here the Principal and I felt it was important to create a space for our students and staff, to meet their spiritual needs. We created a multi-faith room, and we have a part-time lay chaplain.

2. What impact do these arrangements have on your students and staff?

The Principal and I feel that values are very important, so we did some very thorough work, through consultation groups, to establish what our values are. Our values statement is the clearest, ethical statement we have. Our values give meaning to what the college does. We are very clear about how those values can be demonstrated through staff behaviour. The chaplaincy and the multi-faith room came together at the same time. This service to students and staff is the tangible part of the college’s commitment to creating a space for the development and expression of spirituality.

Question 3 not covered.

4. What else do you have to add?

In my view every religion respects teaching, and the value of the teacher. I have written a set of management principles as a guide, and this makes the spiritual dimension of our work in college very clear.
Appendix 11: Interview with Lay Person and Chaplain, College A. Two staff members were also present and contributed.

1. What arrangements does your college have to support the spiritual and moral welfare of your students and staff?

I work in the college half-time. I have one day a week as the lay chaplain and two days a week as a counsellor for pastoral care. The college has a multi-faith room. This room has a serene and peaceful atmosphere. Students and staff know there is a key in reception and they can come to the multi-faith room for a quiet time. There is a shower next door, and students can wash before they come to pray. There are prayer mats. There is also a wide range of books and leaflets, representing a number of faiths such as a book providing useful information about funerals and grieving practices of a range of faiths.

There are very clear ground rules on the door of the multi-faith room. We have non-alcoholic wipes. We have copies of the Koran, the Bible, the Wisdom of Sikhism, and the Spirit of the East. There is a notice board with information about what is happening in the local community, such as the nearest Buddhist centre. We try to keep the multi-faith room as free as possible. If students or staff want to meet with me, I arrange to see them in a separate room.

The multi-faith room is promoted through our student TV. We have a number of screens around the college, displaying current news and events, such as World Peace Day. We held a Christmas carol service, and 200 students and staff attended. There were orders of service for students to take home. The service was followed with mince pies and juice. A local minister conducted the service. We have also had other minorities coming into the college including a Pagan minister, and leaders representing other faiths.

2. What impact do these arrangements have on your students and staff?

In the last six months I have seen 85 people, mainly students. Staff numbers are rising as ‘word gets around’. Staff and students know they can have a quiet space to reflect, or to come and pray.

I have been in this post for three years, my work is growing. I am a member of the city council’s faith forum. I am working with international students. When they start college they are shown the multi-faith room, and they are given a faith forum booklet. I am working with the regional officer for Faith and Beliefs in Further Education (FBFE) to plan how we can develop the service.

3. What plans do you have in place to improve support for the spiritual and moral welfare of your students and staff?

I am a qualified counsellor, and a qualified drug worker. I go to the needles exchange centre on a regular basis to keep up to date with drugs information. I do pastoral work at my church. I am currently doing a foundation degree in communication at work. I feel it is very important in my role as lay chaplain that I communicate well.
The course covers social psychology and interpersonal skills. I have also completed a short neuro-linguistic programming course. This helped me to refine my use of language to avoid pressure words, and to respect others through my use of language. I ensure I am approachable, and through my self-esteem I am a role model for the people I work with. I have had an enquiry about a Christian union, and I am now setting one up. I am working with Sikh and Muslim partners to extend our service.

4. What else do you have to add?

A few years ago I visited the job centre. I had never been there before. When I went along, there was only one job that fitted with my skills and experience. That was the lay chaplain at this college. When I turned up for the interview it had been pouring with rain, and I was soaked. I got the job. I felt really led by God. The circumstances were very unusual.

One of our Hospitality and Catering lecturers is a Christian and I invited him to do a reading at the carol service.

“I am becoming more involved in the chaplaincy work. I like to build up the social side of the relationship. Before inviting anyone to my church, I invite them to a fun night, such as the bingo night.”

Lecturer, Hospitality and Catering

The curriculum manager for learning support feels the space of the multi-faith room is important. People don’t have a lot of quiet space in college. A lot of the staff in learning support use the lay chaplaincy service. Also the students bring a number of issues and use the service. They know there is a place for them to have an outlet they may not have at home; there may be no one they can talk to at home. The learning support team help the lay chaplain whenever possible.

“One member of staff came a number of times to use the service. She was bereaved. She had quite a few sessions and these helped her to cope at work. Otherwise she may have needed to take time off work.”

“I belong to the Church of the Latter Day Saints. I am a Mormon and there are local contacts who can support the lay chaplaincy. It is important to be very clear with them. This is not an opportunity for proselytising.”

Curriculum Manager, Learning Support
Appendix 12: Interview with Chaplain and Co-ordinator of the Multi-Faith Chaplaincy, College B. He has recently been voted on to the National Council of Faiths and Beliefs in FE.

1. What arrangements did the school have to support the spiritual and moral welfare of the students and staff?

The college operates a multi-faith chaplaincy to support the spiritual and moral development of students. The chaplaincy comprises representatives from a number of different faith and belief traditions and comprises accredited associate chaplains from the following faiths/beliefs: Anglican, Roman Catholic (Dominican), Methodist, United Reformed, Unitarian and Free Christian, Baptist, Hindu, Sikh, Quaker, Muslim and Humanist. The team meets three times per year, and organises two events to promote community cohesion each term. It is also involved with tutorial delivery. All associate chaplains are CRB (Criminal Records Bureau) checked; college accredited; and signed-up to college protocols regarding commitment to equality and diversity practice.

We seek to model community, and to be signposts to various faith/belief traditions. We seek to make space for expression of faith, recognising that colleges should be modelling the respect of difference that we all seek in wider communities, and recognising that college should reflect the diversity of the communities it serves. The team has organised activities for: Diwali, Christmas, Eid, Darwin Day, Lenten Reflection, Easter and Holocaust Memorial Day amongst others. The activities have involved stalls, dance, food, debates, music, chocolate, and dressing-up!

Associate chaplains are available to speak with students on request, and come into college on a rota basis. They also contribute through offering talks on their faith/belief tradition through group tutorials. This has been very well received by the students especially by those who appear ‘different’ to the group. Tutorials provide a safe space for engagement with sometimes sensitive issues.

2. What impact do these arrangements have on students and staff?

They have had a significant impact. Student impact is measured through activities in the mall and elsewhere e.g. democracy boards, which in turn have informed student services activity. One example is Christmas. Activities showed some students seeing it simply as an occasion to drink too much. This was then picked up by the college’s Alcohol Awareness Campaign, and then linked back to the Every Child Matters agenda.

3. What plans do you have to improve support for the spiritual and moral welfare of staff and students?

Further development of the team to include representation of the Salvation Army. Consideration of extending the remit to include staff, but there are issues of sensitivity here, regarding existing sources of support for staff.
4. What else do you have to add?

The multi-faith chaplaincy team has been a real success. It has:

a) modelled community around the college

b) encouraged expression of identity by students

c) promoted equality and diversity

d) encouraged understanding

e) broken down barriers and undermined prejudice

f) provided consistent ‘good news’ stories for the college

g) brought in more community involvement in college life

h) been fun, with many visual activities, linked to the government initiative *Every Child Matters*

i) been based on a clear understanding of the difference between ‘secular’ governance and the fact that the college as a whole comprises of students of all faiths as well as those of none

j) made space for faith and belief; the role of Humanist involvement is important here

k) encouraged students to reflect upon and to develop their own sense of ‘moral compass’

l) has been held up as a model of good practice by National Ecumenical Agency in Further Education (NEAFE) and others.
Further Information and Contact Details

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We recognise that there are many innovative and effective leaders and leadership practices in the Sector that warrant investigation, analysis and wider dissemination of best practice. We would like to engage with existing networks within the Sector and develop a wider practice-led research community contributing to current debates on leadership and other related issues.

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