

Pushing Further:
From Strategy to Action

CONTENTS

	Page
Part I: Summary of the Five Year Strategy.....	2
Part II: Strategy.....	3
Part III: Action Programme.....	7
Part IV: Making It Work — Examples of Good Practice.....	15

Appendices

1. Bibliography
2. Sample job description and person specification (chaplain and regional FE officer)
3. NEAFE/FiFEF information
4. Sample Diocesan structure

Part I: SUMMARY OF THE FIVE YEAR STRATEGY

1. “FE changes lives”. This well known phrase points to the redemptive quality of the experience of further education in the lives of many of its students. Most young people in FE come from working class or disadvantaged backgrounds. Black and ethnic minority young people are twice as likely as their white counterparts to be in colleges. Many adults enter FE with the hope of a fresh start in their lives, sometimes as the result of a personal and spiritual crisis. But for 16–19 year olds in FE, there is no entitlement to RE or to provision for spiritual and moral development, as there is in schools, and very few of this generation attend churches. FE chaplaincy therefore offers a unique opportunity for the churches to engage with this generation of young people (and adults) at a time when many are vulnerable and all are undertaking a programme of learning and change. For the first time for 30 years, government is making the needs and skills of these young people a priority, over a 5–10 year period, with legislation on FE due in the next session of parliament. This is a once-in-a-generation opportunity for the churches to respond to this challenge and to engage fully with young people in FE colleges.
2. The strategy set out in ‘Pushing Further’, the paper approved by the House of Bishops in October 2005, proposes to tackle this situation by increasing the churches’ engagement with FE, through provision of chaplaincies and of spiritual and moral education in all colleges, instead of the current 50%. This increase is to be achieved by the following:
 - **Action at Diocesan and Deanery Levels:** to build permanent links between colleges and local churches so as to ensure continuity for chaplaincies in all colleges.
 - **Joint action with local ecumenical and faith community partners** to develop, wherever feasible, multi-faith chaplaincy teams with a daily or full-time equivalent presence in college.
 - **Action at national and regional levels:** to provide: access to development funding from government and LSC (Learning and Skills Council); training and resources for chaplaincies and colleges; and ongoing support from a network of national and regional/diocesan FE officers.
 - **Action at chaplaincy and local levels:** to engage with young people in colleges: not through proselytism, but through education of the spirit, introduction to faith, pastoral care, worship and prayer, and support in developing a sense of purpose and meaning in life — and also to meet the spiritual needs of adult students and staff.
3. The resource implications are set out under Task 3 (para. 18) and in the accompanying financial memorandum. The key proposals are:
 - **Increase chaplaincies from 200 to 400.** Most chaplaincies are not funded by the churches, but by colleges or by voluntary time contributed by lay and ordained members of churches and faith communities.
 - **Increase regional/diocesan FE officers** so as to cover all dioceses. Most FE officers are paid an honorarium or part-stipend by the diocese — typically for 2–5 days per month, sometimes covering two neighbouring dioceses.
 - **Increase national support** to dioceses and FE officers to full-time equivalent from the current (Anglican) half-time equivalent. For the two years 2007–8 this will be funded from LSC/Trust project funding: similar arrangements should be achievable for the remainder of the quinquennium.

4. This is an ambitious programme, but with the backing from government, the developing momentum in dioceses, and the development of similar papers to *Pushing Further* among several ecumenical partners, it should be achievable over the quinquennium, thus making a major impact on the churches' capacity to engage with young people.

Part II: STRATEGY

Further Education

5. Further Education is the sector of education provision which is least known among the general public, and has often been neglected and underfunded by governments. It has also not always been understood by the churches — there are only two church institutions in the sector and in the past the normal route to ministry was straight from school to university. Since the radical decline in church attendance among young people, chaplaincy and youth work have become in practice the only ways for the churches to engage with the 16–19 (now 14–19) age group. And, over the same period, FE has quietly become the preferred destination for 16–19-year-olds, as well as a significant number of 14–16-year-olds studying vocational courses, and huge numbers of adults. Ranging from small sixth form colleges of barely 1000 students to the more typical large general FE colleges with 10–20,000 drawn from every age group, FE colleges now educate 43% of young people (as against 40% in school sixth forms) and some 4.6m adults, every year. Courses range from A levels and the new Specialised (i.e. vocational) Diplomas to retraining courses of every description; Skills, Agriculture, Arts and Technology are taught at all levels, including HE (10% of Higher Education is now delivered in FE colleges), as well as every kind of adult education.

FE Today

6. The recent White Paper: *Further Education: Raising Skills, Improving Life Chances* (DfES 2006¹) has radically raised the profile of FE. It is the first White Paper ever devoted solely by DfES to the further education sector: it is the culmination of an increasing government interest in FE — from the first 14-19 White Paper in 2002, the National Skills Strategy in 2003, the 14-19 and Skills White Papers in 2005, to the commissioning of Sir Andrew Foster's major Review of Further Education which yielded the Foster Report (*Realising the Potential*, 2005). Although the main funding focus is on skills, and on the need to increase the proportion of the UK population with a level 3/4 skills qualification (i.e. Certificates/ Diplomas up to degree level), to a level comparable with our European partners, it also introduces new measures to improve sixth form college provision, including the Specialised Diplomas, and to provide free training up to level 3 for young adults (19-25), though traditional adult education students may have to pay 50% of fees where they are learners in specific categories. Most significantly, the White Paper specifically recognised the importance of young people's faith background, and endorsed multi-faith chaplaincy provision in colleges as the preferred method for meeting these needs. (See para. 10ff below.)

Young People, FE and Faith

7. It is fashionable to deplore the ignorance of "Generation Y" young people of the fundamentals of Christian belief. What is less widely acknowledged, and of greater significance, is their interest, often passionate, in issues of faith, spirituality, ethics and religious practice. LSC-funded research on young people's interests found that RE, Theology and Ethics (RTE) are among the most popular subjects at 14-19. Chaplaincies

¹ The White Paper, and a useful summary, are to be found on the DfES website www.dfes.gov.uk

organising student-led meetings and curriculum discussions on such issues find lively interest and passionate debate, not on the details of belief, but on the ways of faith — especially in an interfaith context. The lived experience of young people is of a plural society; chaplaincies and churches can learn much from engaging with them on their own territory — which for the majority is in colleges.

The Churches and FE

8. There is of course a long, if chequered, history of involvement of the churches in skills education, stretching from the medieval period — when trade associations, guilds and ‘chapels’ (as still found in some industries such as the print trades) all had their chaplains, responsible for religious/moral education, and literacy where required — to the nineteenth century. At that time, F D Maurice, John Ludlow, Charles Kingsley and other Christian Socialists founded Cooperative Associations and educational institutions, including the first Working Men’s College, still operating in North London, while Methodists and other non-conformists were active in the early Mechanics’ Institutes. But by the twentieth century there was less interest from the church hierarchy, and when the early FE institutions were founded by the Labour government after the Second World War they were founded as wholly secular institutions, though there have always been large numbers of practising Christians among the staff — including those who founded NEAFE (the National Ecumenical Agency in FE) in the 1970s.
9. Crucially, the institutional responsibility of all schools in the 1944 Education Act to provide for the “spiritual, moral, social and cultural” development of young people was not extended to FE colleges. In the 70s and 80s, the normal method of attendance of young people moved from part-time day release/apprenticeship to full-time courses of vocational training, A levels or general education. But there was initially no provision for religious education, nor for spiritual and moral education — though students’ social and cultural development was to some extent fostered through General Studies, now Citizenship. And as the multi-faith character of FE developed, (black and ethnic minority students are twice as likely to attend FE institutions than school sixth forms) there was no provision available to meet their spiritual needs.

Government, Faith Communities and FE

10. During the 1970s the first FE chaplaincies were established, usually on a visiting basis, as a result of contact between the principal and the local vicar or minister — or an ecumenical group. NEAFE was founded as a pressure group for more chaplaincy and church engagement with FE. The Churches’ National Adviser for FE became a full-time post in 1989, and has always been jointly funded with the Methodist Church. Catholics and the Free Churches Council jointly fund some national activities such as the Churches’ FE Annual Beacon Awards. Most chaplaincies established in the 1990s were ecumenical — though still on the voluntary principle — and the first multi-faith chaplaincies were built up in that decade. In 2004, NEAFE formalised its multi-faith aims by setting up FiFEF (the Faiths in FE Forum). By the early 2000s, there were some 200 active FE chaplaincies in the 400 FE colleges, of which some 40 were inter-faith.
11. Post-9/11, and even more post-7/7, government interest in working with faith communities in sectors such as FE has become much more proactive. Over the period 2003-6, LSC has funded a series of development projects, including Faiths in Further Education, a Handbook on FE Chaplaincy, a training materials project and a current three-year project supporting Faith Communities’ input into multi-faith chaplaincy. DfES have commissioned a Review of Spiritual and Moral Development (SMD) in FE, which is likely to result in increased provision of this kind in all colleges. Most important, the White Paper singles out faith as a

key aspect of student need, and asks colleges to review their pastoral arrangements so as to be able to meet those needs, e.g. “through multi-faith chaplaincy”. There is therefore now some pressure on the churches and faith communities to respond to government commitment to FE by increasing the provision of chaplaincy in colleges and resources targeted at the FE sector.

Further Education Chaplaincy

12. The five-year strategy for Further Education Chaplaincy was outlined for the first time in *Pushing Further: Towards a Strategy for the Churches’ Engagement with Further Education*, which was approved by the House of Bishops in October 2005, and is available in a slightly updated form, as a companion document to the present report. The report summarises FE chaplaincy as follows:

Provision — What FE Chaplaincy is

- A team, with a chaplaincy coordinator usually based in student services, consisting of ordained and lay members, providing a daily presence in college.
- A service — to advise the principal on faith issues and to meet the spiritual needs of all college members through pastoral support, curriculum input, worship and prayer, and student activities.

Principles — How FE Chaplaincy Works

- FE Chaplaincy has always been ecumenical and is now generally multi-faith, both in principle and practice. Chaplaincies are established as partnerships between colleges and faith communities, to meet the needs of all students, of any faith or none.
- FE Chaplaincies are usually multi-faith teams, built into college structures, with clear definitions of roles and responsibilities agreed by all concerned, and agreed minimum standards for office, meeting space and operational conduct.
- FE Chaplains, of whatever faith, do not indulge in overt proselytism (i.e. trying to convert students from one faith to another). FE Chaplains are there to help students in their spiritual and moral development; to explore faith, and to seek meaning and purpose in life; chaplains also act as signposts to local churches and faith communities.

Practice — What FE Chaplaincy Teams Do

FE Chaplaincies exist for the benefit of all in the college:

Students

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

Staff

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

Colleges, Principals and Senior Management Teams

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

Going for Growth

13. The Strategy suggested in *Pushing Further* is unashamedly a strategy for growth, designed to enable churches to reach and support young people through chaplaincy in all colleges rather than the current 50%. The implementation of the strategy will necessarily involve small amounts of resources being shifted to target further education chaplaincy, as well as to input into spiritual and moral development provision for young people in colleges. Clearly, effective chaplaincy cannot be provided in 400 colleges for the same resources as will support chaplaincy in 200 colleges. But it will also generate income to churches and dioceses, from LSC and college partnerships. Equally important is the organisation and coordination of chaplaincy provision from dioceses and deaneries to ensure continuity. College principals expect provision to be ongoing, without interregnums. At present, roughly half the dioceses have some form of FE officer on a part-time basis, sometimes as an ecumenical initiative. The proposals made under Task 3 of the Action Programme, for increased and ongoing regional and national support for chaplaincy are modest, but essential if the strategy is to be credible and sustainable. The rewards for the church, as well as for young people, should be very considerable indeed.

Progress since House of Bishops' adoption of *Pushing Further* (October 2005)

14. The past six months have seen a considerable amount of activity by dioceses: five have appointed new FE officers, bringing the total to 19. Five more are at the planning stage (one involving two or possibly three more dioceses for a half- or full-time post). Six regional/diocesan launches of *Pushing Further* or *Faiths in FE Forums* have been held, and three new regional/local LSC-funded partnership projects have started. As a result, for the first time more than half the dioceses will be covered by an FE officer. New chaplaincies have been developing at a rate of two or three per month, and a large number of existing chaplaincies are moving towards becoming multi-faith teams, with active support from the three LSC-funded FiFEF development officers. Training materials have been developed and regional consultations on them are to be held in several dioceses. Government support for chaplaincy, not only through the White Paper, but through the funded programmes for the Review of SMD Provision, *Faiths in Further Education* and *All Faiths and None*, as well as regional/local projects, has created a momentum which is at its peak. If the church is able to catch this tide now, it should enable a whole new generation of young people to be reached in the colleges where the majority of them study, meeting them and exploring good news with them where they are. Finally, where colleges are failing or new provision is being developed, there have been indications from LSC that churches and faith communities could be involved as a partner/provider in appropriate circumstances. This progress encourages the hope that all the targets in the Action Programme which follow are achievable, provided that the church and the dioceses are willing to make the minimal investment of funds – some of which will be covered by LSC and colleges – and the maximum investment of energy and time, from laity as much as clergy — to make the programme a success.

Part III: ACTION PROGRAMME

Key Tasks

15.
 1. Increase the provision of chaplaincy in FE colleges from the current c. 200 chaplaincies² to all 400 colleges.
 2. Strengthen visiting or part-time chaplaincies to a multi-faith team, with presence in college on a daily or a full-time-equivalent basis.
 3. Provide adequate national and regional support for chaplaincy, including Regional/Diocesan FE officers covering all dioceses.
 4. Contribute to and monitor provision for the spiritual and moral development of students of all faiths and none.
 5. Build and maintain long-term partnerships (including funding partnerships) between churches, faith communities, colleges, Learning and Skills Council (LSC) and other stakeholders to underpin chaplaincy in all colleges.
 6. Ensure adequate provision for training, support, resources for worship, curriculum input, pastoral arrangements etc.

TASK 1

16. Aim

Increase the provision of chaplaincy in FE colleges from the current c. 200 effective chaplaincies to provision in all 400 colleges.

Actions

1. Visit and develop working relationships with all colleges and appropriate stakeholders (especially LSCs).
Timescale: Mid 2007
2. Establish consultative structures between colleges, local churches and faith communities to support ecumenical and multi-faith chaplaincy teams.
Timescale: End 2007
3. Dioceses identify appropriate Parish Church or Deanery to act as ongoing coordination point/link with each college.
Timescale: End 2007
4. Develop a chaplaincy presence in all colleges.
Timescale: End 2008.
5. Develop effective chaplaincy team (full time equivalent) presence in all colleges.
Timescale: End 2010

Comments

Re: Action 1. The LSC is currently being restructured, with the likely outcome of nine Regional Offices coinciding with the Government regions and a reduced number of local offices from the current 47. Further changes are likely. Nevertheless, there are limited funds available (for development purposes only — LSC will not fund chaplaincies). These can enable dioceses/faith communities to develop effective multi-faith local partnerships and chaplaincies — six dioceses or regions have made successful bids for such development projects over the past two years. Funding of chaplaincy provision is very varied — there are c.10 full-time and c.20 half-time chaplaincies — most funded by colleges, or by college/diocese partnerships, or by ecumenical (e.g. Churches Together) partnerships. Others are funded on a sessional basis or are voluntary (sometimes with a paid part-time coordinator, either from a local church or college staff).

² Some colleges, especially in Central London and other large cities where there have been strong secularist traditions, prefer to use a different term, such as Multi-Faith Student Support.

Re: Action 2. LSC National Office have funded NEAFE/FiFEEF for a three-year development programme, with three half-time national development officers (Muslim, Sikh and Hindu) to support faith community involvement in FE, who are available to support dioceses in this work.

Re: Action 3. Some dioceses have had FE officers in place for some time, and have adequate information; in the five dioceses where new FE officers have been appointed in 2005-6, information is being gathered. Other dioceses have partial information which can be supplemented over the next year.

Re: Action 4. A national/regional programme is being prepared for 2006-7 by the Churches National Adviser, in collaboration with Regional/Diocesan FE Officers, NEAFE and FiFEEF development officers, to visit and work with all colleges on chaplaincy development. The LSC Handbook, and the NEAFE leaflets — *Setting up or Strengthening an FE Chaplaincy; Funding FE Chaplaincy* — are helpful. Five regional/diocesan gatherings of interested colleges have already been held.

Re: Action 5. Negotiations on training, funding, worship/prayer space etc. will be necessary — guidance is available from the LSC Handbook, and more will be developed from the current LSC and DfES projects.

Outcome

Working relationships with all colleges and local stakeholders — LSC, other fundholders, churches and faith communities, along with an action plan to work with each college towards chaplaincy — by the end of 2008.

TASK 2

17. Aim

Strengthen visiting or part-time chaplaincies to multi-faith teams with daily or full time equivalent presence in college.

Actions

1. Audit current provision of chaplaincy in all colleges — identify strengths, weaknesses and local resources available.
Timescale: End of 2006
2. Dioceses to identify Church of England parishes or deaneries with existing connections to colleges or strong youth provision to work with all colleges to strengthen chaplaincy.
Timescale: End of 2007
3. Work with ecumenical and faith partners to strengthen chaplaincy teams.
Timescale: End of 2008
4. All existing chaplaincies to be effective chaplaincy teams with full-time equivalent presence in college.
Timescale: 2009-10

Comments

Re: Action 1. An *Audit of FE Chaplaincy* (C of E/Methodist Church 2004)³ was carried out in 2004, yielding completed questionnaires from 78 chaplaincies and circa 100 colleges. Since then, the Directory of FE Chaplaincy has been fully revised for the first time since 1997, and further enquiries currently being carried out will yield accurate baseline data by the end of this year.

Re: Action 2. Some dioceses identified appropriate parish/deanery links with colleges earlier, but because of incumbents moving on, or other change of circumstances, some chaplaincies have become vacant. Diocesan oversight is necessary to ensure continuity.

³ All documents are available from the Churches' National Adviser (See Appendix 1)

Re: Action 3. As with Task 1, the national programme of visits to colleges will enable initial steps to be made, followed by development of local faith community partnerships to supply and support ongoing input to chaplaincy teams. Funding of chaplaincy is usually by colleges, at least for a team leader or chaplaincy coordinator. Churches usually contribute through an input of time — either from clergy or laity — a number of readers are involved. Some colleges pay such chaplains part-time hours or an honorarium

Re: Action 4. Specific discussions on funding, training, worship/prayer space etc. will be necessary to ensure effective chaplaincy teams in all colleges.

Outcome

Chaplaincies or Multi-Faith Teams providing a full range of services — worship, prayer, festivals, curriculum input, pastoral services — in all colleges by 2010.

TASK 3

18. Aim

Provide adequately resourced national and regional support to chaplaincies, including a network of adequately resourced Regional/Diocesan FE officers covering all dioceses.

Actions

1. Discuss with all dioceses the provision of an FE officer, where appropriate in collaboration with one or more neighbouring dioceses, to support and monitor FE chaplaincy provision.
Timescale: End 2006
2. Ensure adequate national and regional support for dioceses and chaplaincies.
Timescale: End 2007
3. Initiate regular meetings and exchange of good practice to increase effectiveness of chaplaincy in all colleges.
Timescale: End 2007
4. Develop diocesan action plans for parish involvement in FE colleges.
Timescale: End 2007
5. Establish or consolidate training and support structures for chaplaincy in all dioceses.
Timescale: End 2007

Comments

Re: Action 1. This is the essential basis for effective and sustainable chaplaincy provision. Most Regional/Diocesan FE officer posts are either shared with a college chaplaincy role, or are part time (typically 2–5 days per month) with an honorarium paid by the diocese. (In Greater Manchester, where there is a half-time FE officer covering two dioceses, there is chaplaincy provision in 22 of 25 colleges: in London, West Yorkshire and West Midlands, where there has been until this year little or no coordination, there are only a handful of chaplaincies.)

Re: Action 2. The current national support is jointly provided, on a 50/50 basis, with the Methodist Church. The Church of England contributes 50% of the salary costs of the Churches' National Adviser, and of half-time administrative support. It is proposed to increase the Anglican support to a full-time equivalent contribution, which would enable a half-time National FE Development Officer, with administrative support, to coordinate the expansion programme and provide additional support to dioceses as the numbers of chaplaincies increase. For 2007–8 this increase will be covered by LSC income: for future years similar funding should be available to fund these posts.

Re: Action 3. FE chaplaincy has often been a lonely role, with little contact with other chaplains and sometimes a lack of understanding and support from diocesan committee

structures. Regional chaplaincy support meetings and training events, where available, have been very successful: as a means to increase morale and motivation, to exchange good practice, and keep up to date with developments.

Re: Action 4. A few dioceses maintain a systematic set of links between specific parishes/deaneries and colleges, or appoint parishes to act as specific link-points with their local college: best practice is often for FE chaplaincy to form part of the specification or job description for a ministry team. The up-to-date national/regional databases for FE chaplaincy will enable all dioceses to maintain their own information-bases and to monitor and plan for changes. The Diocesan or Regional Officer will need some admin support to help with this work, and will also need the political support of the Bishop to ensure that appropriate parishes are chosen and supported to maintain their role. The Bishop's support will also be invaluable with some principals — e.g. those in urban authorities with strong secularist traditions.

Re: Action 4. A major reason for some disappearances and vacancies in FE chaplaincies has been the lack of support or monitoring structure for FE chaplaincy in dioceses. In many cases, the Diocesan Board and Director of Education have responsibility for further education, but do not have the resources to exercise this responsibility effectively. In some cases, it is not clear who has responsibility for FE. Even where dioceses have an FE or FE/HE committee, unless there is an officer with designated time (as well as responsibility) to monitor progress and to set in train mechanisms to replace a chaplain well before they are due to move on, the church risks losing chaplaincies on a regular basis. There is a strong tradition of ecumenical collaboration in FE. Dioceses will be welcomed where they can take the lead, even where the chaplaincy team leader is a non-Anglican, or there is an ecumenical funding initiative. (E.g. the Greater Manchester CT-funded FE officer is based at Diocesan Office and line-managed/supported by the DDE).

Re: Action 5. FE chaplaincy is in a period of rapid growth: a) At regional level. Regional FE officers exist only in London and Manchester, with roles emerging in East and West Midlands, South and South West, West Yorkshire, North East and North West. With Diocesan officers, these cover 19 dioceses. Planning is in hand for a network of half-time FE officers based probably on the linkage between the nine Government/LSC Regions and the Churches' Regional Training Partnerships. Some initial funding from LSC regions should be available to support this work. b) At national level, the new post of national FE Development Officer will support this major period of growth over the quinquennium: again, with LSC funding.

Outcome

An effective system of national and regional support to dioceses and FE chaplaincies. Diocesan/Regional FE Officers covering all dioceses, with clear reporting structures and/or line management and access to administrative support, facilitating regular training, meetings and support to all chaplains in their area/region — by end 2007.

TASK 4

19. Aim

Contribute to and monitor provision for the spiritual and moral development of students of all faiths and none.

Actions

1. Contribute to the Review of Spiritual and Moral Development (SMD) Provision commissioned by DfES, pushing for a component on SMD, faith and related issues, in all colleges and at the core of all Specialised (vocational) Diplomas.

Timescale: Mid-2007

2. Build on Churches' publication: *Approaches to Spiritual and Moral Development in Further Education* (C of E/Methodist Church 2006) with a Framework and Guidance on SMD for students at all levels of achievement.
Timescale: End 2007
3. Contribute to the development, piloting and delivery of materials and course programmes/modules for all categories of FE students (including adults) on spiritual and moral development, faith and RE.
Timescale: End 2009

Comments

Re: Action 1. This review has been commissioned and funded by QIA for DfES under the leadership of Dr Ann Limb, Chair of NEAFE. The Churches' National Adviser may devote a significant portion of time to this review and further development work on spiritual and moral development.

Re: Action 2. Consultations will be held in all nine LSC regions. A proposal for a one-year project to carry out this work has been agreed in principle for joint funding by the Jerusalem Trust and LSC. This project 'All Faiths and None' will be a joint exercise with the main faith community partners and the British Humanist Association.

Re: Action 3. These projects will be supported by a National Advisory Group: materials and activities developed by local FE chaplaincies will be gathered for future editing and publication as a best practice guide (again with external funding).

Outcome

Core curriculum provision for spiritual and moral development, along with extra-curricular activities and accredited course programmes/modules in RE, with supporting materials, to be available to students at all levels and colleges by 2010.

TASK 5

20. Aim

Build and maintain long-term partnerships (including funding partnerships) between churches, faith communities, colleges, LSC and other stakeholders.

Actions

1. Work with all dioceses, partner churches and faith communities to build effective local multi-faith structures to support FE chaplaincy.
Timescale: End 2008
2. Build funding partnerships to support development work, multi-faith chaplaincy initiatives, and local delivery of some FE initiatives on church/community premises in all dioceses.
Timescale: End 2009
3. Ensure long-term sustainability of partnerships and chaplaincies.
Timescale: 2010

Comments

Re: Action 1. NEAFE/FiFEF are the key actors in this task. The role of the churches will be to support the NEAFE and FiFEF development officers in their programmes of work through the Regional/Diocesan Officers. Local partnership structures, whether general, such as Interfaith Forums or CT /ecumenical structures, or FE-related, should have a specific arm or task group which relates to FE.

Re: Action 2. A number of local church trusts, (e.g. Saltley Trust, St Matthias' Trust) have given grants to support the development of chaplaincy in FE colleges: some have funded actual provision. But the main funding for diocesan or regional multi-faith

chaplains development projects has come from LSC: six so far. Dioceses should be able to benefit from this regional/local funding, with support if necessary from NEAFE/FiFEF or Church House. LSC will not fund chaplaincy provision, but will fund development projects with faith communities, especially when they are targeted at young people in the 'NEET' (Not in Education, Employment or Training) category or other disadvantaged communities.

Re: Action 2. Many churches and deaneries already hire premises or, in some cases, have service-level agreements to deliver community-based programmes for FE colleges. These partnership activities generate income for churches and also build the churches' work closer to the local community. Dioceses should be able to provide guidance on such activities, so that local churches can benefit.

Re: Action 3. In addition to the measures at diocesan level under Task 3, support will be needed from national level for local/regional inter-faith structures relating to FE, over the whole quinquennium during which faith communities work towards their own long-term structures to support chaplaincy. SACREs (and the national RE Council) include representatives from all faiths represented locally, and the Humanists/British Humanist Association: these may be the first port of call in many places.

Outcome

Faith community/college partnerships established with all colleges, to support multi-faith chaplaincies and local schemes to help the education of young people and adults, especially those from disadvantaged groups, into colleges — by 2010.

TASK 6

21. Aim

Ensure, in collaboration with faith and other partners, adequate provision for training and support of chaplains, resources for worship, curriculum input, pastoral arrangements etc.

Actions

1. Develop training materials and ensure adequate training for chaplaincies.
Timescale: Mid-2007
2. Provide adequate support for new and existing chaplaincies both in and out of college.
Timescale: End of 2008
3. Facilitate the production of resources for multi-faith chaplaincy activities such as worship, prayer, curriculum input, SMD, pastoral support, local projects etc.
Timescale: End of 2009

Comments

Re: Action 1. The majority of members of FE chaplaincy teams work on a voluntary basis, whether ordained or lay, and few have experience of FE, either as young people or as teachers. Training is required not only to give a knowledge-base but to increase confidence. LSC's handbook on FE chaplaincy, *Faiths in Further Education*, is the basic text, and training materials being currently developed with a further LSC grant will be piloted in several regions over 2006-7. Other regular training events, on the pattern of those already in existence in some (mainly Southern) regions, should be available in all parts of the country.

Re: Action 2. As suggested under Task 3, dioceses are nearly everywhere the only permanent structures with the capacity to support chaplaincy networks. Regional/Diocesan FE Officers will require admin support to call meetings, organise events etc. In-college support is best achieved through a Chaplaincy Advisory Group, with Senior Management representation (as well as through line-management – usually – through Student Services).

Re: Action 3. Few chaplains, whether Christian, Muslim or other, are experts on other faiths. The Faith Communities Toolkit, produced by CEL (the FE Centre for Excellence in Leadership) is designed for an FE audience, and is a useful resource. The main roles of

chaplains are to support students as they explore faith in collaboration with others (chaplains, churches, faith communities), to act as pastoral assistants to all in colleges, and as signposts to colleagues of other faiths. Resources for Worship in an FE context are not available, though the LSC Handbook gives guidance on facilities for worship and prayer. Curriculum resources are beginning to be available — *Whole People Matter* (C of E/Methodist Church 2003), *Approaches to SMD* and *All Faiths and None* make a start. And a new RE course at Levels 2 and 3 designed specifically for FE students is planned for from 2006–2007. Others will follow as SMD in FE becomes more established.

Outcome

A national, regional and local system on training and ongoing support for chaplaincies, backed up by adequate training and resources to support worship, curriculum and pastoral activities as required — by 2009.

TASK 7

22. Aim

To work with colleges, government and other faith communities to put in place a system to monitor and improve the quality of chaplaincy provision in FE, to ensure that church/college partnerships and chaplaincies are sustainable, and have the capacity to respond to change and new developments as they arise.

Actions

1. Develop a system, in line with other forms of educational service, to monitor provision and quality of chaplaincy.
Timescale: End 2008
2. Respond to new legislation on FE, the new FE structures, the new specialised diplomas, and to partnership opportunities as they are implemented.
Timescale: End 2010
3. Support dioceses and deaneries in improving the quality of the contribution of the churches to FE, by responding to new initiatives, the changing context of colleges and chaplaincies, and the needs, concerns and interests of young people.
Timescale: Ongoing

Comments

Re: Action 1. If the Church — through chaplaincies — is to be fully involved in FE colleges, it must accept the sector's concerns over quality, monitoring and delivery of provision for chaplaincy, as for any other service. This means accepting the structures and systems and — where appropriate — the language of education — while pointing out where such language and systems may be reductive, or inadequate in relation to the development of the student as a whole person. Many chaplaincies are located within Student Services, and already subject to line management, performance reviews and annual planning regimes. Principals recognise that these may not always be totally appropriate for the work — but they provide them with a means of monitoring the work of the chaplaincy, and hopefully its effectiveness in meeting student need.

Re: Action 2. The work of the additional officer support for national development would be primarily to work with dioceses and colleges in implementing Tasks 1, 2, 3 and 5. This will enable the Churches' National Adviser to devote more time to policy-related work, as the government implements its three major White Papers affecting the FE sector on 14–19 Education; Skills, and Further Education, along with legislation expected over the next two years. DfES and LSC initiatives on spiritual and moral development will require considerable input from churches, faith communities and organisations such as the BHA. There will also be considerable potential, including funding opportunities, for the churches

to work in partnership with government on these developments, both at national and local level. The Churches' National Adviser, alongside NEAFE and FiFEF, takes a leading role in this work.

Re: Action 3. There are many and various challenges for education at the present time, including: the end of the secularist consensus; a new and often passionate interest in faith issues among young people; a deepening spirituality and search for meaning and purpose among those of no faith as well as all faiths. This new context will open up new possibilities for the churches, including, for example, potential church/faith community involvement in new or relaunched FE colleges as a partner/provider. The churches, in collaboration with government and other faith partners, will need to work together to meet these challenges as they arise.

Outcome

A monitoring and quality system to support chaplaincies and their colleges, supported by policy documents and other materials on the implementation of FE reform, available to all, along with guidance on new developments as they arise.

Part IV: MAKING IT WORK — EXAMPLES OF GOOD PRACTICE

23. Approaches to chaplaincy

INNER LONDON: a student-led approach to chaplaincy

The work of the chaplaincy is overseen by the Student Council. The student president chairs an initial multi-faith discussion each year attended by large gatherings of more than 50 students. Subsequent meetings and other activities, use of worship space etc. are organised by the Equalities and Diversity Coordinator, who has assigned hours for this role.

NORTH WEST: a multi-faith chaplaincy

The chaplaincy team includes Anglican and Baptist ministers and laity, but the majority of the students are Muslim. The (male) Muslim chaplain of many years recognised that most of the female students could not confide in him. He successfully approached the principal to fund additional part-time hours for a female chaplain.

SOUTHERN COUNTY: a focus on adult students and staff

A community college with a strong adult tradition has a lead chaplain who is an Anglican Reader. A monthly service became weekly after requests by staff on different sites. An imam is available to assist with Friday prayers.

MIDLANDS: a curriculum-led approach

The college has a full-time chaplain — an Anglican minister. The college funds the post through a teaching commitment (over half-time) in youth work and RE. There is a worship space with weekly communion, and prayer times for different faiths.

HOME COUNTIES: pastoral skills

The chaplain is a qualified counsellor as well as an Anglican minister. The college part-funds her post through her contribution to the College Counselling Services under Student Services.

24. Diocesan Support

SOUTH WEST: a diocesan/college partnership

The principal sees the chaplain as his Adviser on faith issues, and pays the diocese a contribution of 50% of his stipend in a rural parish. The diocese recognised the need for an FE officer, to develop chaplaincy in all colleges, and this is now part of his brief.

NORTH: half-time chaplain / half-time FE officer

She coordinates the chaplaincy provision in 22 colleges, funded by Churches Together and line-managed by the diocese. She is also lead chaplain in a small college team, drawn from different faiths, making considerable input in the curriculum.

SOUTH: working for two dioceses

A retired vice-principal of an FE college now coordinates FE chaplaincy in two neighbouring dioceses. He is paid for four days per month — two in each diocese — and has done chaplaincy development work in a third.

MIDLANDS: A Regional FE Officer

organised a meeting for the Heads of Student Services of all 8 colleges in a diocese, only one of which had a chaplaincy. Six colleges were represented, and each of these identified a link-person, and asked for diocesan support in setting up a local chaplaincy team.

25. Local Action

A College with a long-established chaplain from the local parish church, who made occasional visits to college and organised the carol service, began outreach provision to try to involve single mothers and unemployed youth from a very deprived local estate in the college. Two, then three local churches became involved, providing premises for courses and volunteer helpers. The college/faith community partnership transformed the chaplaincy, and also enabled the college to win a national Beacon award for its work.

An Inner-city College with a full-time Anglican chaplain had a team of faith advisers who were on call if needed but, in the main, knew little or nothing about FE or its students. The college worked with local faith communities to identify suitable representatives (not necessarily temple officials or imams) who had the skills and experience to be an effective presence in a multi-faith team.

A Diocese used the national adviser and the NEAFE/FiFEF Development Officers to set up a Faiths in FE Forum in the region involving representatives from key mosques and temples via the region's Inter-Faith Forum. 10 colleges participated, and the launch was filmed by the regional BBC and provided valuable credibility for chaplaincy in the region.

A Local Vicar found it difficult to give time as chaplain, and also to connect with students. The college set up a project involving return-to-learners, and one woman from a local church, who had learnt to read and write at college at age 64, was able to communicate her faith and connect with disaffected learners of all ages. The chaplaincy is now becoming a mixed team.

26. Some comments

College Principal: "I inherited a chaplaincy and wasn't sure what to expect. But I'm a real convert — not only does our chaplain make a valued contribution by leading a college course, but she contributes to every aspect of college life. Our recent inspection placed us in the top category for meeting Children Act and inspection criteria for student well-being."

Half-time Chaplain: "My diocese sees my main role as chaplain to the college. I am vicar of a small rural parish, but the college contributes half my stipend to the diocese, and I'm probably in college for more than half the week. My principal sees me as his adviser on all matters of faith, and on spiritual and moral issues."

Student: "We don't want to be told what to believe in, or to hear people talking down to us. We want to talk about issues — what's right and wrong in the media — what people believe and why they do what they do."

FE Lecturer: "Nobody ever thinks about our spiritual needs — you can get stress counselling and that, but what we really wanted was someone just to listen — and chat about life and its pressures. The chaplains are great at that — they don't try to push stuff at us, but they're there to listen. Now I go along to the service they have on a Thursday."

And a mixed review... Full-time Chaplain: "I felt totally undermined when I learnt that the HE chaplains were being funded quite generously by the diocese with a budget and expenses, but as an FE chaplain I received nothing." (Happy Ending: the budget now covers all chaplains in the diocese.)

27. AND DON'T FORGET....

- **The chaplain** who is trying to get the principal to agree to hold a lunch-time confirmation class in college — because students want it...
- **The principal** who found the chaplaincy too part-time, and invited in a faith team from the local community church...
- **The 16 year old** who hadn't been in a church since his baptism and found an inter-faith discussion 'the nicest meeting I've ever been to'...
- **The Jewish student**, a convert to Islam, whose discussion after the same meeting with the local rabbi went on for another two hours...
- **The Muslim student** who wanted to study the Bible — and the Christian student who wanted to study the Qur'an along with her...
- **The community project** which brought Protestants and Catholic students to work together against drug culture — based in a Northern Ireland college...
- **The Multi-Faith Worship Space/Prayer Room** which started with a weekly Communion and Friday Prayers and is now in use every day of the week...
- **The 'Jesus Tent'** at a Welsh college Open Day which welcomed all comers, with discussions going on into the evening...