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Faith Leadership Through Chaplaincy:

Experiences from Muslim communities: Summary of issues and recommendations from consultations with chaplains, sector leaders and communities

Introduction

This project is the culmination of over two years of research and consultation, supported by the Department for Communities and Local Government (DCLG) as part of its past work to support the Prevent (Preventing Violent Extremism) agenda.

The work was commissioned by the previous Administration and this independent report does not represent the views of the new Coalition Government. It follows the publication in March this year of the document: '*The role of chaplains in public sector institutions: experiences from Muslim communities*'. This document was also launched and published by Faith Matters.

In the context of Muslim communities, the key objectives of the research and consultation process were to understand from chaplains, relevant communities and organisational leaders:

- The possible competencies required by (Muslim) chaplains and experiences of recruitment processes on a sector by sector basis,

- The role of Muslim women in chaplaincy and exploration of potential barriers for Muslim women becoming chaplains,

- An assessment of the training and development needs of Muslim chaplains and possible providers of training services,

- An assessment of the future role of community organisations to support the provision of Muslim chaplains.

Chapter One of this report summarises the key findings and recommendations from this consultation. Chapters Two to Six provide the detailed feedback across the four key areas highlighted above. There is also a detailed narrative

on the structure of the consultation process in Appendix A.

Why chaplaincy is important

Chaplains play an essential role and provide pastoral care and a 'listening ear' to people who may be in distress or who may need counsel. They support people in making personal decisions. They can also be instrumental in supporting vulnerable individuals, people who may be emotionally and mentally incapable of making a rational judgment or who may have 'malleable' personalities. This means that chaplains have key roles in providing support on issues such as bereavement, trauma, radicalisation and extremism.

Whilst they do not necessarily have to be Imams or Muslim religious leaders steeped in Islamic theological knowledge, chaplains must have the ability to understand their faith, explain elements of the faith and more importantly work with people through issues that they bring up. The creation of Muslim community chaplaincy roles in hospitals, prisons, universities and elsewhere is a particularly significant development in recent years. Whilst community chaplaincy roles have been in existence in other faith communities, recent developments mean that it is starting to develop momentum within Muslim communities.

Faith Matters believes that today, this profession is largely ignored in its importance in a world in which people are affected by growing emotional, technological, spiritual, monetary and physical pressures. This report tries to address this and to promote a discussion around Muslim chaplaincy framed on the four key areas outlined above.

The genesis of this consultation was also based partly on encouraging Muslim communities to support the work of chaplaincy within sectors like Her Majesty's Prison Service and universities. The work was also driven by consultations between DCLG and Muslim communities over the last four years and the objective to strengthen Muslim faith leadership.

This work takes a holistic approach to chaplaincy and in particular provisions

for this important role within Muslim communities. This profession should not only be seen through the lens of supporting vulnerable people who may be prone to extremism. Recent newspaper reports and the consistent flow of information about the radicalisation of young Muslims must not be projected onto all Muslims, particularly when the vast and overwhelming majority of the work of Muslim chaplains does not relate to radicalisation or extremism related matters.

New priorities make chaplaincy even more important

The variety of activities undertaken by chaplains means that some of our most talented and able young people take up the challenge and they will need further community support in their work in the future. Chaplains can act as moderators, as mediators and as individuals who can place things into context for people who may have lost hope for the future of their lives. Multi-faith approaches to chaplaincy are clearly possible as the case study below illustrates:

Case Study - Collaborative approach to chaplaincy development

In response to the expressed need of Muslim chaplains in the community, a short course was designed and delivered by the Bolton Council of Mosques in partnership with the Bolton Christian Community Cohesion (BCCC), the University of Bolton and Bolton Community College. The course was aimed at existing chaplains and also those interested in becoming a chaplain.

It was special in that it decided to address the need, through an integrated interfaith approach, combining the development, delivery and participation, with cohesion, by bringing together the two main faiths in Bolton to achieve its aims.

The week-long Inter faith Chaplaincy Development programme was the first of its kind in the UK and helped participants gain the right skills, knowledge and expertise required to work in a multi-faith environment. Delivered by existing chaplains as well as leading Islamic scholars, the course was pioneering and designed to be easily transferable to other towns and cities across the country.

The next Bolton Interfaith Chaplaincy Development Programme will start in February 2011.

The future of chaplaincy should be supported by community organisations, private philanthropic donations and through business donations, since the financial austerity measures will no doubt impact on the sustainability of future posts. Chaplaincy should be seen as a profession that is here to stay and which is at the vanguard of supporting and developing faith leadership today.

Chapter One

Recommendations

There are a number of recommendations that came out of the outreach sessions for a range of organisations. These are listed below and findings that underpin them are contained in the chapters that follow.

The work on supporting faith leadership through chaplaincy needs to be placed at the forefront of community sector organisations, particularly organisations that serve the needs of Muslim communities. There are growing numbers of people from this faith community that are looking for chaplaincy services in these sectors and this was clearly evident through the variety of consultations and interviews undertaken with Muslim chaplains across England during 2009-2010.

The role of community organisations in developing chaplaincy

- **Mosques should support their local chaplain by providing access to resources** such as literature, meeting rooms and other such resources.

- **Mosques should consider offering training and development**, though there is a significant amount of work to be done in getting formalised training and development into mosques specifically for chaplaincy service provision.

- **Mosques may want to consider the development of 'Community Chaplains'** who may play a role in working within the respective faith community, as well as working with those sectors and institutions that may not have a Muslim chaplain.

- **This role should be picked up by Muslim community organisations** and by groups like the Association of Muslim Chaplains in Education (AMCed). It should be co-ordinated with other major community organisations serving Muslim communities across the UK.

- **Higher and Further Education institutions and local Muslim communities should pro-actively work with one another** in raising the profile of chaplaincy and the pastoral services that may be offered to new and existing students.

- **Muslim chaplaincy services should be promoted at Freshers' Fairs and via leaflets** that are sent externally to faith institutions and community organisations and a higher profile for chaplaincy services online through the institution's website.

- **Promotional material on Muslim chaplaincy services should be made available to overseas students**. Overseas students are potentially more prone to being vulnerable since many will be studying overseas for the first time and therefore in need of someone who can provide a 'listening ear.' **Overcoming the stigma of using a chaplain on-site should be the primary aim of the promotional campaign.** It should also focus on the kind of pastoral care they can hope to receive on campus if required.

Recommendations for other sectors and institutions

Faith Matters recognise the budgetary pressures faced by all public bodies in the current economic climate. We also recognise the devolved nature of

public institutions such as universities and therefore encourage institutions in the education, health and prison sectors to undertake a dialogue with representative organisations within these sectors on the best way of implementing these actions, having due regard to local circumstances and available resources.

Meeting core competencies and evaluating chaplaincy recruitment

- **Higher and Further Education sector chaplains should have a degree or the equivalent qualification** in order for them to have a better understanding of the pressures that students face during the course of their study. This is not the case for NHS or Prison chaplains.

- **Muslim chaplains in prison and health should have a thorough understanding of the Qur'an** as they will be working with people in difficult, stressful and challenging situations.

- **Chaplains within universities need to be aware of the attitude of students from Asia** and to actively reach out to and work with students from Asian countries. This includes students from India, Pakistan, Malaysia, Indonesia and other countries within the region.

- **Chaplains within these sectors will require support and training on issues that may affect international students**. For example, helping the family after the death of an international student has varied religious and logistical implications.

- **Ensuring that there are chaplains from different traditions as needed on-site should not be seen as an additional or 'add-on' service for educational institutions.** Muslim students will obviously have slightly different needs to Christian students and so will Jewish students. Working towards a multi-faith chaplaincy team which includes chaplains of other faiths is ideal as long as the student populations

reflect such needs.

- **Higher and Further Education institutions should build this into their forward planning** of services on campuses, particularly when additional issues such as the promotion of extremism have been cited and detected on some campuses in the UK.

- **The Prison Service recruitment processes should be used as a best practice model that could be adopted/adapted to suit other settings.**

The role and recruitment of female chaplains

- **Greater numbers of female chaplains are needed.** There is a deficit in the number of Muslim and female chaplains. There are times when a female will want to talk to another female on sensitive and personal matters.

- **A strict interpretation of Islamic teaching may hinder the development of female Muslim chaplains**. The Qur'an restricts a man and woman from being together in a room 'in private' (whilst not being married to each other). A more liberal view does not interpret being in a room with a male on professional business as going against Islam or Islamic values. Training to deal with this subject may be conducted by an Imam or someone of standing within their local Muslim community and who has a thorough understanding of the Qur'an and Islamic jurisprudence or law.

- **Muslim female chaplains should pro-actively reach out to young Muslim males** to ensure that they see the value of the chaplaincy role and the pastoral services that could be provided. This is particularly important on student campuses since there will be impressionable

young men on-site who could be positively shaped by interaction with a female chaplain.

- **The Department of Health may want to review the number of female chaplains** that are employed within hospitals and those who volunteer. Many chaplains are usually recruited to part-time roles and given the volume of work and skills that are required, this sector has additional pressures.

- **Training should be provided on an annual basis to female Muslim chaplains working in the NHS or healthcare sector**. Good practice case studies from other faith communities may also be provided during these sessions. These may also be conducted by community groups.

- **Clear thought should be given to vacancy advertisements for Muslim chaplains**. If an advertisement suggests that the job applicant has to deliver formal Friday (Jummah) prayers then this is outside of the remit of female applicants. Females cannot lead prayer in front of men since there could be implications around modesty, though females can lead prayers for other females within Islam.

- **Guidance from a Muslim chaplain from another institution may be sought**, or consultation with one of the large numbers of organisations serving Muslim groups in the UK should also be considered.

Training and development

- **The lack of Continuous Professional Development (CPD) in the education sector is worrying and needs addressing.** CPD support is at best patchy and at worst, completely missing within universities. Given the changing populations and issues on campus resolving this issue should be given priority.

- **A mentoring structure and scheme should be available when chaplains start their job**. Some find it difficult to fit into the role even having had some training. Better structure and focus is required.

- **The NHS, Higher and Further Education sectors should consider structured mentoring schemes** for new chaplains with peer mentors.

- **A review of training and development opportunities for chaplaincy teams should be conducted within the Higher and Further Education sectors**. Many chaplains in these institutions also have to work with students in a group setting and this also means that the chaplains have to develop a range of skill sets.

- **Institutions within these sectors also should regularly evaluate the role of chaplains** and measure their impact through metrics associated with functions and services provided within the role. This will allow the institution and the chaplain to measure and understand the impact of their work and would also raise the profile and the importance of chaplaincy within the organisation.

Chapter Two

Development of chaplaincy in public sector institutions: experiences from Muslim communities

Background

The emergence of Muslim chaplains and the increase in their recruitment within key institutions in the last decade is a phenomenon that is due to a re-evaluation of the needs of public users. Indeed, the last national census in 2001 shows that Muslims are the largest faith community after Christians, and that they represent about 4.2% of the entire population. Consequently public institutions have had to adapt to the expected needs of the population they serve. Research reveals that Her Majesty's Prison Service (HMPS) and the NHS have been the first sectors to reflect this expectation when dealing with the appointment of Muslim chaplains.

The Prison Service

HMPS was the first agency of the Criminal Justice System to monitor religious affiliation and collate relevant statistics[1]. It currently sits under the National Offender Management Service (NOMS), which is an Executive Agency of the Ministry of Justice and which brings together HMPS and the Probation Service to enable a more effective delivery of their service.

Traditionally, pastoral care and services have been provided by Christian chaplains in HMPS but in recent years the services offered to Muslim prisoners have notably improved by the recruitment of Muslim chaplains. This

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[1] *Muslims in British Prisons*, Dr Basia Spalek, Prison Service Journal, Article 496

has been one part of the HMPS wider programme of work to ensure the religious needs of prisoners from all traditions can be properly met. HMPS has a HQ chaplaincy which provides a professional oversight and policy role. All prisons have multi faith chaplaincy teams, which include a Muslim chaplain. The team together, and with volunteers, provide prisoners with religious and pastoral care, provide pastoral support to staff, and contribute more widely to the prison.

Muslim prisoners constitute an increasing percentage of the prison population. Since 1993, the number of Muslim prisoners has risen threefold. The UK population of more than 2.7 million Muslims appear to be nearly three times over-represented in prisons.

The growing Muslim population in prisons during the 1990s, as well as the willingness of NOMS to demonstrate its commitment to taking practical steps towards diversity and effectively address the needs of offenders, led to the appointment, in 1999, of a Muslim Advisor to HMPS who is effectively the endorsing authority of HMPS for the recruitment of Muslim chaplains. For external applicants, the Muslim Adviser will contact appropriate external organisations to verify the applicant's experience and qualifications.

As part of the developments around faith provision, full-time Muslim chaplains were appointed for the first time in 2003 and since the appointment of the present Muslim Advisor to Prisons in 2003, further changes have taken place. This includes checks of the institutions and seminaries where they qualified, both nationally and internationally, which are used to verify the background of new candidates, which reinforces the process of validation. It also ensures that due diligence is undertaken and evidenced for applicants who are looking to work within such a sensitive environment.

Allied to this, the investment from NOMS into the recruitment of Muslim chaplains has been significant, leading to one hundred and ninety seven Muslim chaplains currently working in prisons in England and Wales. The sector is clearly well advanced. We would conclude that HMPS has well developed processes for the recruitment and training of Muslim chaplains.

As such, HMPS operates a model that other sectors could follow.

The healthcare sector

For the NHS, there are key drivers that explain the growing recruitment of Muslim chaplains[2]. One such driver is the introduction by the Government of nine National Patient Charter Standards in 1991. These recognise the right of patients to "respect for privacy, dignity, and religious and cultural beliefs"[3].

The recruitment of Muslim chaplains was supported through funding from the Department of Health. The Central Government funding provided is now distributed proportionally according to population figures and funds have been allocated to the Muslim Spiritual Care Provision within the NHS sector. There are approximately three full-time and forty part-time Muslim chaplains working in NHS hospital trusts within the UK[4]. In 2003, a Muslim chaplain became the first person in the UK from a minority faith to lead a Chaplaincy Department in the NHS.

Another key driver was the publishing in 2003, by the Department of Health of the NHS Guidance on Chaplaincy[5]. This document serves as a guideline for Human Resource (HR) departments and ensures a clear and transparent process in the recruitment of Muslims chaplains. It is a key document that shaped the provisions of chaplaincy services. The document also states that a faith endorsement is essential to the appointment of a new chaplain. However, contrary to the Prison Service, there is no specific referee or advisor that undertakes this endorsing role.

A further key driver since 2008 has been the work undertaken by the Muslim Council of Britain and the Department of Health to implement the Muslim Spiritual Care Provision in the NHS. The project aims to identify where there is a need for increased chaplaincy support for patients and staff, both in terms

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[2] *The Growth of Muslim Chaplaincy in the UK*, Yunus Dudhwala, Plainviews, 8/6/2008 Vol. 5, No. 13

[3] *National Patient Charter Standards*, Department of Health, 1991
[4] *The Growth of Muslim Chaplaincy in the UK*, Yunus Dudhwala, Plainviews, 8/6/2008 Vol. 5, No. 13
[5] *NHS Chaplaincy*, department of Health, 2003

of numbers and locations. Under this objective, the Muslim Council of Britain is working with the NHS Trust's Caring for the Spirit Lead Chaplain and Chaplaincy managers and helping them in the recruitment process[6].

The education sector

The increasing recruitment and press advertisements for Muslim chaplains in the prison and health sectors have led other public institutions to reconsider their own needs. However, major service provision discrepancies still occur between sectors and especially within the education sector, (including further and higher education institutions. The main reasons identified for this are a combination of funding and structural issues. While the prison and health services allocate central funding to the development of chaplaincy; educational institutions, which can be regarded as independent devolved units in relation to spending, rely on their respective administrations for decisions on whether to invest in chaplaincy provision. This has led to major gaps in chaplaincy service provision between higher education institutions, the education sector as whole and other public institutions.

Muslim communities have also been slow in realising the need for, and relevance of, Muslim chaplains in Higher Education[7]. There is a need for a push in recruitment initiatives in the sector. Today, there are about thirty Muslim chaplains or advisors working in Universities in England. Almost all of them are volunteers.

In comparison to higher education institutions, further education colleges have been pro-active in ensuring that chaplaincy needs are met. The younger age ranges of students within Further Education colleges and the recognition of vulnerabilities which may affect a younger age group has driven many further education colleges to assess the need for a chaplain. Furthermore, support and advice on chaplaincy provision has been provided by the National Council of Faiths and Beliefs in Further Education (fbfe). Partnerships have been

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[6] Muslim Spiritual Care Provision in the NHS, http://www.mcb.org.uk/article_detail.php?article=features-145

[7] *Islam at Universities in England*, Chapter 7, Siddiqui, Attaulah 2007

developed between colleges and faith communities through FBFE regional development officers. These partnerships have also helped in bringing forward interested individuals looking to work as chaplains within this sector.

Interest from both Higher and Further Education institutions in chaplaincy has therefore grown.

The result of these developments has been the publication of '*Multi-faith Chaplaincy: A guide on developing multi-faith student support'* by the Learning and Skills Council (LSC) and FBFE in 2007. The guide was developed in order to support all chaplaincies working with all students, as well as teaching and offering support to staff in the Further Education sector.

The document is based on the vision that multi-faith chaplaincy has a key role to play in building community cohesion and citizenship. It explores models of chaplaincy and good practice in the Further Education sector. It is a useful resource that enables colleges to find ways of implementing a multi-faith approach in an "appropriate and student-led way"[8] even when resources are limited.

Chaplaincy and working with vulnerable individuals

Supporting vulnerable individuals has never been more important than it is today, and the mainstreaming of working with vulnerable individuals has been embedded within sectors like the Prison Service and NHS. Today, two of the most sensitive sectors in which chaplains have to face vulnerable individuals are prisons and universities.

Vulnerabilities in the Prison sector

In the context of prisons, the role of the chaplain is characterised by his or her ability to deal with a wide range of people including those who are vulnerable and isolated. The chaplain must be able to advocate on behalf of the prisoner

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[8] *Multi-Faith Chaplaincy: A guide on Developing Multi-Faith Student Support*, Learning and Skills, 2007

on issues such as perceived discrimination in an ordered and rigid environment. The chaplain must also work with prisoners who have to come to terms with long sentences. Many will also be struggling internally with issues around personal identity and perceptions of being from a minority community in a hostile prison environment. Some may also be working through layers of internalised political beliefs which may have become intertwined with religious beliefs and are twisted to suit a particular narrative.

The robust nature of the recruitment process for chaplains within prisons, which includes role-plays, asking particularly challenging questions on religious jurisprudence and checking and verifying the qualifications and seminary training institutions that chaplains may have attended, means that NOMS is well advanced in its recruitment of chaplains and its emphasis on chaplaincy team –working. It also ensures that Muslim chaplains are able to work with a variety of stakeholders, deal with different issues affecting Muslim communities, counsel inmates and support resilience building and counter-narratives to violent extremist philosophies. In addition to the faith endorsement which is verified by the Muslim adviser, no chaplain, of any faith, can begin working without going through a robust vetting procedure which includes a Counter Terrorism Check and CRB check.

The chaplain must have the ability to become a key reference and support for the prisoners and sometimes act as an intermediary between them and prison staff. It is a major challenge for prison chaplains to address these issues and ensure that the needs of Muslim prisoners are understood by prison management and staff.

The issue of trust is critical and central to the role of prison chaplains in dealing with vulnerable individuals. Muslim chaplains have to be trusted both by staff and Muslim prisoners at the same time. On the one hand, they may have to deal with misconceptions about religion from staff and on the other hand they have to gain the trust of prisoners. However, it has been reported that resilience building policies have affected the trust relationship between Muslim chaplains and prisoners and consequently some Muslim inmates reported feeling that they could not be 'open and honest' with Muslim

chaplains. These chaplains are therefore in a very difficult position since they are staff members within NOMS and they try and build positive and receptive relationships with prisoners.

Some prisoners have also voiced concerns that the Prevent agenda forced chaplains into a position where they were a conduit through which information could be gained on prisoners and who would probably be classified as being extremists. The majority of Muslim chaplains interviewed for the purpose of this study have confirmed this view by raising concerns on issues of trust between hard to reach inmates who sometimes perceive the chaplains as 'spies'. A balance has to be found between vigilance on radicalisation of the most vulnerable individuals and building effective relationships to break misconceptions[9]. Without this balance the relationship between chaplains and prisoners will be more cautious and less effective.

Vulnerabilities in the NHS sector

The role of chaplains within the healthcare sector is determined by the work environment and service users who are, by definition, in a vulnerable position. Chaplains are recruited on their ability to deal with vulnerable patients irrespective of their medical history and to address their spiritual concerns. Healthcare chaplains are at the interface between patients, staff and families and have to manage and deal with sensitive information in line with respective confidentiality policies.

It is acknowledged that the risk of staff accessing or encountering patients exposed to extremist messages is low. However, in the course of daily general activity, there is the potential for chaplains to come into contact with very vulnerable individuals, patients or staff who may be susceptible to some form of radicalisation. Risks that can occur can be defined as follows:

- Harmful influences on vulnerable individuals from staff, colleagues, parents, friends etc.
- Inappropriate use of the internet in the healthcare premises

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[9] *Muslim prisoners' experiences: A thematic review*, HM Inspector of prisons, June 2010

- External groups using healthcare premises for meetings and distributing hate or extremist materials.

It is also a fact that Muslim chaplains, by virtue of working with a range of people and being able to understand subtle nuances in religious thought and the behaviour and actions of individuals, are a useful resource in building resilience within institutions and in assessing who may be vulnerable to extremist narratives.

Furthermore, Muslim chaplains must also be able to find a way of reconciling medical and religious practices when these might be in conflict, or when the patient's life is threatened by cultural misunderstandings which are interpreted as being religious requirements[10].

Vulnerabilities in the education sector

Chaplains in educational institutions have been instrumental in ensuring that students are engaged with and support is provided where necessary. Dealing with vulnerabilities on campus requires from a chaplain the ability to address a range of situations, such as:

- Advocating against violence and hate speeches and supporting vulnerable students who are being groomed, bullied or harassed by extremist groups.
- Dealing with hate behaviour and intolerance - such as Islamophobia, Anti Semitism, homophobia and any kind of discrimination[11].
- Responding to increasing tensions on campus and questions relating to international conflicts, such as Israel and Palestine, which can have major impacts on campus and which have polarised relations between Jewish and Muslim students and their respective student societies.
- Addressing the needs of students who feel disorientated and confused between their religious values and the secular university environment in which they find themselves.[12]

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[10] See case study A.5 on dealing with emergencies in the guidance document '*The role of chaplains in public sector institutions: experiences from Muslim communities*'
[11] See case study A.4 'talking about sensitive issues on campuses' in the guidance document '*The role of chaplains in public sector institutions: experiences from Muslim communities*'.

Failure to address the needs of vulnerable students may result in more radicalised individuals. Recent events have shown the permissiveness of campuses to extremist ideologies and investment in chaplaincy should be considered by higher education institutions to effectively counter hate narratives.

However, as suggested earlier, chaplaincy is much more than protecting individuals from extremism – it is a pivotal role because it provides a 'listening ear' to people who may be in distress or who may need counsel on a range of issues. Chaplains support people in making personal decisions and this is why they are so important.

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[12] See case study A.2 on conversion on campus of the guidance document '*The role of chaplains in public sector institutions: experiences from Muslim communities*'

Chapter Three

Meeting core competencies and evaluating Chaplaincy recruitment processes

Core competencies for chaplains and the recruitment processes that they have undergone were discussed within the first outreach meeting which Faith Matters held with mainly Muslim chaplains in the autumn of 2009. Key elements of the core competencies and feedback from Muslim and non-Muslim chaplains are listed below.

Core Competencies

The strength of various competencies varied from one sector to another.

Qualification

Whilst some form of qualification was considered appropriate, within the Higher and Further Education sector, it was suggested that perhaps the chaplain should have studied for a degree or equivalent qualification in order for them to have a better understanding of the pressure that students face during their course of study.

The Health sector representatives were working on competencies for their own chaplains, but felt that a requirement for all chaplains to have degree level qualifications was not essential.

Clearly, for the role of a Muslim chaplain, they would need to have a thorough understanding of the Qur'an and be able to answer or obtain answers to any questions raised by staff, prisoners, patients, students and so on.

Working with service users and institutions

It was explained that the role and required time of chaplains often varies and is split between dealing with service users and the management of the public sector institution concerned. Chaplains often act as a conduit through which issues and concerns can be passed from one group to another.

In one example, lecturers were not happy about Muslim students returning late after lunch. When this was looked into, it transpired there was no provision made for Halal food or any place for Muslims to pray. Consequently the students felt that they had no option but to leave the campus site to get Halal food which was available some two miles away. As soon as provision for Halal food was made and a suitable prayer room identified on campus, the issue of lateness after lunch was resolved.

Ability to signpost service users to relevant services

All agreed that the chaplain must be able to provide pastoral and faith support to services users. However, if a student needs counselling for example, then other specialist providers will be required and chaplains may be required to signpost service users to the relevant department providing the service within the institution.

Many overseas students e.g. from Asia would not seek help from university or college student services as this could be seen as a sign of weakness. This cultural issue can be a challenge for chaplains on campus, particularly if informal discussions with students do flag up potential issues.

Communication skills and trust building

For chaplains from within NOMS, communication skills and the ability to build trust with service users was seen as one of the most important competencies. This included:
- The use of appropriate language when speaking with service users
- The ability to listen and to empathise with service users
- An understanding of the scriptures
- The ability to provide suitable and appropriate interpretation of those scriptures

For chaplains within the health sector, the need to support staff was also mentioned as many health workers experience stressful events such as the death of patients, long working hours and aggressive patients.

Recruitment processes

A prison chaplain provided a brief presentation of how the recruitment process works within NOMS and the key elements of this process are set out below. (See also Appendix B, Job Description for a Muslim chaplain working with juveniles and young offenders, at the end of this report.)

1. A need for a chaplain must be identified and supported by the prison governor. Permission to recruit must then be obtained before commencing the recruitment process.
2. An internal advert is placed on a 'green notice' which is only available to existing chaplains who are employed (and not sessional). One or more applicants are then interviewed by a panel including the governor.
3. If no internal applicants are identified, an external advertising process takes place. This includes advertising the post on the NOMS website and within the national press. All applications are required to be made online.
4. The online application process filters out ineligible applicants (e.g. those without the necessary qualifications) and the NOMS Shared Service Centre then undertakes an initial sift of applications to weed out other clearly ineligible candidates.
5. A 'blind sift' is then undertaken by three board members. At this stage the names of the applicants are hidden and each application is scored based on the competencies required. See Appendix B for an extract from a recent NOMS advert for a Muslim chaplain.
6. A short list for the interviews is then prepared. The interview panel will usually consist of the Governor, the relevant Faith Adviser or his representative and another person, possibly from human resources,

and a maximum of six candidates are interviewed. The interview will also include a role-play on a pastoral care scenario. Each panel member will ask a number of questions and all interviewees are scored against the competencies required.

7. The name of the highest marked interviewee goes forward for appointment subject to the usual checks including Faith Advisor endorsement.

8. Finally, enhanced checks (CRB and CTC) are undertaken.

Health services operate a very similar recruitment process and are now working with a multi-faith group that can provide similar assurances as the Faith Advisor does for NOMS.

Reasons why there are variations within recruitment processes between sectors

Recruitment is not so well structured within the education sector and this is very different from both the prison and health sectors.

Unfortunately, there is little funding available for chaplaincy recruitment within education and this is the key difference. There is no central funding available and each institution is free to choose whether to develop chaplaincy.

Within the Higher and Further Education sectors it is expected that chaplains will be funded by their respective local faith institutions, although there are examples of part or full payments from some colleges. Typically Christian and Jewish chaplains are funded in this way, but this is not the case within Muslim communities due to the absence of a centralised Muslim body. Within the current economic downturn it will become harder for Vice Chancellors and Principals of universities and colleges to fund chaplaincy roles from their existing budgets.

Evaluating steps taken to strengthen recruitment processes

There was comparatively little feedback on this area. All participants involved in this work agreed that Higher and Further Education sectors should consider strengthening and harmonising their recruitment processes. They reported that the Faith Matters guidance document could be a good starting point for educational institutions, particularly when some of the processes for recruitment of chaplains may not have been reviewed for over five years.

Assessing the processes by which vulnerable people are supported by chaplains

All agreed that it was not easy to identify any one 'vulnerable individual'. It is not the role of the chaplain to go out and find these people, but rather to support them and provide guidance when needed.

Chaplains can support individuals who may be drawn to extremist groups by how they deal with the issues and concerns that are presented. For example, one prisoner convicted of a double murder sought advice from the chaplain regarding some specific wording within the Qur'an. The prisoner said that because he had killed not once but twice, he would suffer in hell forever as it is written that if you kill one person, it is as if you have killed all of mankind. The prisoner had lost hope and during this very vulnerable period could have been a target for extremist groups and narratives. The chaplain asked the prisoner to read a different section of the Qur'an, which suggests that those who choose to repent will be pardoned by the Grace of God. This pastoral support and the guidance and 'listening ear' that the chaplain provided meant that the prisoner regained some hope for the future and the ability to believe that there was a future for him. This subsequently also affected his behaviour and he was much calmer within the prison environment and far less anxious.

It also should be recognised that sometimes chaplains will not be able to provide the answer, but they can direct the service user to the relevant

support services that are available and can therefore act as a signposting service. This is also a key part of their role.

Chapter Four

The role of female chaplains: experiences from Muslim communities

A second consultation was held to discuss the role of female chaplains and to try and understand the barriers to the recruitment of female chaplains.

Understanding the role of female chaplains: experiences from the Education and NHS sectors

Two presentations were provided at the outreach session, one from a female chaplain who had previously worked within the Higher Education sector and one from a female chaplain within the NHS.

The Higher Education chaplain felt it was important that a female chaplain should command a level of authority and respect. In her experience some young Muslim males found dealing with a female chaplain difficult though many Muslim females approached her for guidance and pastoral care. She argued that female chaplains should ensure that they pro-actively reach out to young Muslims males because the pastoral care a chaplain offers is of benefit to them. She also spoke of the example of a young woman she helped who had come to her with no money and who had been made homeless because she had changed faith to being a Muslim. The chaplain ensured that the basic needs of the woman were met and that she had a safe place so that she could think about what she wanted to do in the future.

Developing emotional intelligence, empathy and understanding and having the right communication skills were also highlighted as being key core skills. They might even be more important for female chaplains because the issues they encounter may be more sensitive due to their likely client group.

The NHS chaplain spoke about the need for female chaplains in her work environment. She felt the additional study she had undertaken on psychology, therapy and social work had helped her deal with some of the very trying and difficult circumstances that can arise within the NHS environment. Her time was spent mainly:

- dealing with visiting patients on wards
- ensuring the availability of Halal food
- other such practical issues.

The NHS chaplain stated that she regularly counselled women who were seeking terminations and reinforced the fact that Islam provided the flexibility on termination in certain circumstances so that the mental and physical health of women in this position could be protected. Her role extended to providing accurate health information based on an Islamic framework and also to counter cultural misunderstandings that can seriously impact on a person's life.

Another aspect of her work was supporting the terminally ill. Her listening skills, her empathy with the client, and working with the family were all essential in this situation. She was also asked to provide some guidance on 'rationalising' the issue, and supporting the person to think beyond the 'here and now.'

Sectoral differences

These were also picked up in the session and the following elements were raised:

- All acknowledged that the NHS and the Prison Service were the most advanced and well structured sectors with regards to the provision of chaplaincy services. All agreed these services were rightly based upon multi-faith structures to ensure all potential service users could be accommodated.

- All agreed that the Higher and Further Education sector was further behind in the development of chaplaincy services and continued pressure should be exercised in whatever way possible to help with the development of more chaplaincy posts within this sector

- Funding within the Higher and Further Education sectors was also seen as a major issue.

Muslim perspectives on the role of female chaplains

The strict religious constraints that prevent a woman and a man from being together 'in private' may hinder the development of female Muslim chaplains. However, those female Muslim chaplains present did not see this as a practical barrier to their work. The key to dealing with this issue was interpreting the meaning of the words 'in private'. Meeting with a male in a room where the door was closed, but not locked, constitutes an area which should not be regarded as a private space.

There is some possibility that religious constraints prevent young Muslim females from becoming chaplains. There may be family concerns around working in close proximity to males within private spaces. However, it was felt that these were not overwhelming barriers and that over time, through custom and practice, such barriers could be overcome.

In some areas, such as hospice care, a great deal of physical contact can occur. This can again be a potential barrier in terms of the perception of the appropriateness of the role of a chaplain for female Muslims.

Recruitment of female chaplains

The lack of available vacant and new posts is a major obstacle to increasing the number of female chaplains.

More thought has to be given to what can be placed into job advertisements since if the job applicant has to deliver formal Friday prayers, then this is outside of the remit of female applicants.

There is also a perceived lack of career structure. More opportunities at higher levels, particularly at the multi-faith chaplaincy co-ordinator level would mean that more entry level posts could be made available and chaplaincy seen as a viable career route.

Chapter Five

Training and development: Muslim perspectives

The purpose of this consultation session was to discuss the broad training and development issues including the process of Continuous Professional Development (CPD).

Good practice: the Markfield Institute of Higher Education (MIHE)

The Academic Director provided a short summary and overview of MIHE. He spoke about the developments in training and education as it relates to chaplaincy.

The Chaplaincy short course was introduced in 2003 following a request from the community itself. More than one hundred and sixty chaplains have completed the Chaplains Certificate Course. This course consists of eight days of training covering core skills including counselling, listening and communication. It includes legal training and provides the opportunity for reflection on other faiths and communities. The course is supported with a period of sixty hours placement work under the supervision of an existing chaplain.

PhD studies covering chaplaincy are also being developed. These will cover the same content as the Chaplaincy Certificate course and will also focus on the theological aspects surrounding the role of a chaplain.

There is a barrier for overseas students to become chaplains in the UK because CRB checks are difficult to obtain.

The training for Imams consists of three sessions, each lasting four days. It provides an opportunity for the Imam to look at social developments within

society and to develop an understanding of the diversity of faiths, opinions and communities within the UK.

Key training issues discussed

Sectoral differences

NOMS has an established training and development structure in place for all employees, including chaplains. Training and development is included within appraisals and performance reviews and opportunities for training for chaplains within NOMS are also provided.

This is in contrast to the situation within the education sectors. Here chaplains provide their services on a mainly voluntary basis. Chaplains who have been within the role for over three years are still not considered for a formal paid role. As a result, there is no established structure to enable voluntary chaplains to benefit from training courses. This means that in most cases, CPD support is weak. This is worrying given the turn-over of students on an annual basis and the numbers of young people that attend the institutions.

Necessary skills on which chaplains should be trained

It is clear that chaplains within the education sectors probably require a broader range of skills given that their jobs often entail working with groups, as opposed to the more individual consultations that are likely to occur within NOMS and the NHS.

Education sector chaplains are not required to lead prayers on Fridays, whilst chaplains within prisons are required to be able to lead prayers within these institutions. This means that prison chaplains will, more than likely, be Imams. This is less likely to be true of chaplains in the education sectors. So an Imam can be a chaplain, though being a chaplain does not qualify someone to be an Imam and this distinction was also brought up.

The need for supervision and mentoring

The MIHE Chaplaincy course is a good introduction to the work of chaplains, but some chaplains feel lost when starting their work and would welcome more structure and focus.

Within NOMS, a mentoring scheme is in place which offers shadowing with an experienced chaplain.

In the education sectors, the Association for Muslim Chaplains in Education (AMCed) has been created with the aim of becoming a supportive body for Muslim chaplains within the education sector. AMCed's role has been to support and guide Muslim chaplains and has also played advisory and supportive roles to Faiths and Beliefs in Further Education (FBFE) during their work on supporting chaplaincy in Further Education colleges across the UK. The long term aim of the AMCed is to ensure a higher standard of chaplaincy through support, advice, networking, training and workshops.

What support is given to chaplains in training and what are the obstacles to accessing it?

The lack of funding for the chaplaincy role in educational institutions and the fact that most chaplains in this sector are volunteers is an obstacle simply because it limits access to training and support.

However, the National Council of Faiths and Beliefs in Education (FBFE) has developed particular expertise in the provision of multi-faith student support in further education, working with colleges and providers to help them meet the faith and beliefs needs of diverse student and staff groups.

Support for training within NOMS and the health sector is considered adequate. Training for chaplains in NOMS was integrated within the overall training process for staff. These included courses specifically for chaplains – Quick Start, Starting Out, World Faiths and Counselling Skills.

How can shortfalls in training and development be addressed?

Volunteering policies within educational institutions need to be reviewed with a view to providing access to training and development to volunteers. Better training material, more detailed assessment of the necessary skills and competencies required for the post and comparison on a sector by sector basis would also address some of the issues in the education sector.

The role of the chaplain needs to become more 'high profile' and respected by management within all sectors.

Chaplains also need to be offered a defined career structure, enabling job progression and associated structured training and development opportunities.

Chapter Six

The role of community organisations in developing chaplaincy - Muslim perspectives

The purpose of this meeting was to assess, discuss and identify the role of community organisations in supporting and developing chaplaincy.

Exploring how community organisations can support chaplains

The role of mosques

Before the development of Muslim Chaplaincy as a profession, mosques and community organisations usually fulfilled some of the responsibilities that are undertaken today by the chaplain. With the development of chaplaincy related to Muslim communities, mosques have taken on fewer pastoral care responsibilities and Muslim chaplains have taken on more.

The lack of a hierarchy within Islamic theological bodies means that collective action on supporting chaplaincy is difficult. Some mosques are not even aware that the functions that a local Imam may carry out can be considered as providing pastoral care. Yet other mosques are very well developed and have large congregations and a greater status in Muslim communities and take on a pastoral care role in their community. Some of these include the Birmingham Central Mosque and Regent's Park Mosque, for example.

Today, the role of the mosque in supporting chaplaincy includes providing literature resources and spaces for conferences, as is the case within Regent's Park Mosque. Chaplains can ask for such resource support from mosques, though training and development in relation to their profession is still lacking from these religious institutions.

Mosques could also support the development of chaplaincy by helping to raise awareness of the activity of local chaplains amongst the local Muslim community.

However, it is also important for chaplains to make these efforts themselves.

The development of 'community chaplains' who could become known within any local community might be a potential solution. These chaplains might operate from or be linked to one or more mosques. They could also possibly provide help and assistance within local Higher and Further Education institutions.

Discussing the type of support

Chaplains could take the following steps to raise awareness in their local communities:

- **The distribution and dissemination of leaflets, booklets and faith matters documents** explaining the role of Muslim chaplains and the importance of the work they undertake.

- **A promotional short film** which could be used to reach the local community online.

- **Use of case studies to promote the role of chaplains** within communities.

- **Workshops or road-shows that raise the profile of Muslim chaplains** and the work they do.

- **A presentation around the role of the chaplain at their local mosque**. This is already in place in some mosques, however, it was

suggested that some standardisation in the information and explanation of the role is needed.

- **Visits to schools**. It was suggested that this would raise the profile of Chaplains and is already in place for NOMS chaplains.

The needs for mentoring support

In terms of immediate support for new chaplains, this will come from the local chaplaincy team. In addition, new Muslim chaplains (as others) will be assigned an experienced chaplain to act as mentor. Further support is also available from Regional Chaplains and the two Chaplaincy associations, the BMC and MCA.

Other types of support

The provision of places to hold meetings about chaplaincy is also a key area for support. Access to the rooms of local organisations would help to support core chaplaincy provision. The opportunity to meet with other interested parties and to communicate and exchange information would be very valuable to most chaplains.

Assessing potential joint work between faiths

It is too soon for any joint faith initiatives, as knowledge and understanding within the local Muslim faith communities needs to be addressed first. A multi-faith initiative might have an adverse impact within the local community, since it may be seen as being 'external' and 'alien' to Muslim communities themselves at the moment. It could also be seen as some form of exploitation of Muslim communities. It may raise eyebrows simply because the role of Muslim chaplains is not yet well known.

However, chaplains today work in a multi-faith context. Within NOMS, Muslim chaplains work as members of multi faith chaplaincy teams and courses are undertaken together by chaplains from across the faiths. The multi-faith context of the work is also promoted within Higher and Further Education sectors and it is expressly suggested that this is a key part of the role, with the assumption here being that chaplains will be able to work with people of different faiths. This is because their pastoral skills and abilities transcend working with just one faith and are relevant to many people and communities.

Local faith forums could be used as platforms for interfaith exchanges on chaplaincy and they provide the perfect opportunity for the promotion of good practice. Local forums could also provide chaplains with shadowing opportunities, enable them to learn about sectoral differences and offer useful CPD elements.

One example is found in the work of the chaplaincy team of the University of Birmingham which has launched the '*Faiths for the City*' website (http://www.faithsforthecity.org.uk/) which gives an understanding of different faiths and which also helps in promoting chaplaincy and engagement with the variety of communities in the City.

Identifying key organisations

Large organisations should undertake the role of disseminating information on Muslim chaplaincy including the Muslim Council of Britain, the Islamic Society of Britain and the Mosques and Imams National Advisory Board – MINAB.

Interfaith councils and regional faith forums should also be asked for help and assistance in signposting support.

The Right Start organisation works has an extended network through Pakistani, Bangladeshi, Yemeni and Somali communities amongst others. There may be an opportunity to learn and work with Right Start, especially in

dealing with ex-offenders, which is currently the major gap area in terms of chaplaincy provision.

Appendix A - The historical narrative: processes undertaken in developing this report

This report should be read alongside the document '*The role of chaplains in public sector institutions: experiences from the Muslim communities*'. It was released in March 2010 and was the final output of work with Muslim organisations, faith leaders and chaplains from Muslim, Christian, Hindu, Baha'i, Jewish and Sikh communities. It also included contributions from leaders from five sectors:

- National Offender Management Service (NOMS)

- Higher Education

- Further Education

- The Courts Service (under the Ministry of Justice)

- Hospitals within the National Health Service (NHS)

The focus on chaplaincy and supporting Muslim faith leadership came about through community consultations that took place with Muslim communities from 2005. One key element that was consistently brought up through these consultations was the need for faith leadership support.

The work on supporting faith leadership and in particular chaplaincy was commissioned by DCLG and delivered in the first instance by the Experience Corps. Their remit was to produce two generic sets of documents on the skills and capabilities that are needed by chaplains, as well as on a generic recruitment process for chaplains.

This was completed by the Experience Corps and a second national tender was then undertaken by DCLG to test the two generic documents. The second tender was successfully answered by Faith Matters and work on the testing phase of the two documents commenced in December 2008.

Faith Matters undertook the following in relation to the testing of the two documents:

- A Steering Committee consisting of Muslim chaplains from a variety of sectors, representatives from Muslim community organisations and chaplains from other faiths met to feedback on the documents.

- Sector appointed leads in the five named sectors also provided links to Muslim chaplains within the sectors and Faith Matters undertook a series of interviews with Muslim chaplains and sector leads where feedback on the documents was taken.

- Thirty six interviews with mainly Muslim chaplains were undertaken and people who were working in the five sectors and representatives from a Magistrate's Court in the North of England were also interviewed. (This took place from March 2009 through to September 2009).

- Last but not least, to widen the input into the process, Human Resource Managers from an Asylum and Immigration Removal Centre were interviewed for their feedback on the documents.

During the course of this process of gathering feedback and opinion, it was clear that the documents that had been developed for testing did not reflect the opinions of the chaplains. They felt that the documents 'securified' their roles. Muslim and non-Muslim chaplains felt that this was inappropriate and would, for example, mean that prisoners saw chaplains as another 'arm of the law' in sectors like the Prison Service. It would also further alienate and isolate Muslim prisoners. This view was also supported by the Steering Group members that Faith Matters had brought together.

Both DCLG and Faith Matters decided that the best course of action would be to take a wide sweep approach to include Muslim representative organisations, Muslim and non-Muslim chaplains and those with an interest in this area. The result was a second phase of deep level consultation with these stakeholders and as a result, the decision was taken to produce a single

voluntary code of good practice on competencies and recruitment which is described in the 'Role of Chaplains' document.

Numerous Muslim representative organisations were consulted about the documents and what they could do to support chaplaincy. The consultation process lasted from October 2009 to February 2010 and included the following organisations:

- Association for Muslim Chaplains in Education (AMCed)

- British Muslims for Secular Democracy

- the Muslim Council of Britain

- the Al Khoei Foundation

- the British Muslim Forum

- the Sufi Muslim Council

- the Islamic Society of Britain,

Representatives from these organisations also met with the then Minister for Cohesion (with responsibility for Prevent), Shahid Malik MP. This provided them with the confidence that the work was being conducted in a transparent manner, that Ministers were fully behind this work and that they supported the development of chaplaincy.

These rounds of consultations led to the development of *'The role of chaplains in public sector institutions: experiences from Muslim communities*'.
This was launched in March 2010 and formed the basis for themes for the outreach sessions that were then undertaken by Faith Matters from June through to September 2010. (Work could not be undertaken prior to June 2010 due to the General Election.)

It should also be noted that the interviews with Muslim chaplains (from March to September 2009) were reflected in the good practice case studies that were

attached to the 'Role of Chaplains' document and which showed the types of issues that Muslim chaplains have to work through in various sectors as well as the skills and competencies that they have to use on a daily basis.

From June to September 2010, four outreach sessions were coordinated by Faith Matters which are reflected within this report. The outreach sessions were held within locations such as:

- Birmingham Central Mosque

- Markfield Institute of Higher Education

- Muslim College in Ealing

Groups of attendees were made up of Muslim chaplains, appointed sector leads and non-Muslim chaplains. Associations like AMCed were also invited and attendance at the meetings ranged between eight and fourteen participants.

Appendix B - Job Description for a Muslim Chaplain – NOMS

Job title	**Chaplain – Pay Band 1 - Muslim**
Job purpose (refer to Prison Service Objectives)	To ensure compliance with the Prison Service Standard on Religion by working collaboratively with other members of the Chaplaincy Team To provide for the religious and pastoral care of prisoners and specifically your faith tradition To be a resource to management on faith specific issues

DUTIES/TASKS AND PERFORMANCE REQUIRED	
(Link duties/tasks by category according to business plans and Prison Service objectives)	
Category	**Duties/tasks and performance required**
Manage resources for your faith group	o Ensure that a chaplain is available and accessible for prisoners of your faith community for their pastoral care and spiritual welfare o Nurture Chaplaincy volunteers in their contribution to your faith group in consultation with the Co-ordinating Chaplain
Contribute to the management of resources	o Contribute to the work of Chaplaincy to ensure that it achieves the Prison Service's objectives through the local business plan o Facilitate and deliver opportunities for worship, study and religious programmes for your denomination or faith group as appropriate o Facilitate services provided by religious contractors and volunteers
Team working	o Work collaboratively with other chaplains on the team to ensure delivery of Prison Service Standards o Monitor and advise the Co-ordinating Chaplain on the maintenance of and provision of facilities for worship and prayer / faith specific meetings o Carry out such duties as shall be reasonably required by the Co-ordinating Chaplain o Cover appropriate tasks on behalf of the Co-ordinating Chaplain in their absence
Advice and Guidance	o Ensure the Chaplaincy Team, prisoners and staff in the establishment are aware of relevant feasts, fasts, etc. o Communicate with the Governor via the Co-ordinating Chaplain on matters of faith / spirituality; promoting human, spiritual and religious values o Be a resource for expert information on your faith to staff o Contribute to training programmes and materials for staff and volunteers in new and/or unfamiliar issues of prisoner

DUTIES/TASKS AND PERFORMANCE REQUIRED
(Link duties/tasks by category according to business plans and Prison Service objectives)

Category	Duties/tasks and performance required
	religious beliefs and practices
Delivery of establishment aims	o Contribute to achieving an acceptable or better rating in an audit of the Religion Standard o Carry out statutory and such other duties as the Governor or Co-ordinating Chaplain shall require and contribute to management groups as required
Resettlement	o Contribute to opportunities for prisoners to engage in worship and other spiritual activities that encourage a greater openness to their spiritual dimension and personal development o Facilitate development of links with outside faith communities
Provide for the pastoral and spiritual needs of the establishment	o Provide general pastoral care and, where appropriate, help to bring resolution to crisis situations involving prisoners particularly in areas where they do not have free movement. Provide such care where appropriate to staff or their families o Visit all areas of the institution and be accessible and approachable representing the spiritual dimension of life
Provide for the pastoral and spiritual needs of your faith community	o Plan and lead worship and prayer / faith specific meetings o Enable your denomination or faith group to observe religious holy days and special religious observances o Acquire and distribute within your denomination or faith group religious literature, supplies and materials o Communicate clearly and timely the activities of your faith group to the Co-ordinating Chaplain and appropriate managers
Advocacy and faith community links	o Maintain close contact with your own faith community o Meet regularly with and inform faith leaders of current issues and be an advocate for the rights of prisoners in the faith and wider community

COMPETENCES REQUIRED	
CCF TITLE	**KEY PERFORMACE INDICATORS**
D Respecting Others *Promotes equality of opportunity; treating all people with fairness, dignity and respect. Challenges discriminatory behaviour, and upholds and fosters diversity*	- Shows respect for all cultures, religions and beliefs - Develops and implements plans that support a culture which encourages diversity and eliminates discrimination - Intervenes and, if necessary, initiates and supports formal action when others' behaviour undermines equality of opportunity and diversity
2B Building Relationships and Team Working *Supporting each other and building relationships to achieve common goals*	- Shows commitment to maintaining and developing links to wider faith community - Seeks and promotes opportunities for collaborative working with other functions and agencies - Promotes a sense of common purpose, mutual support and responsibility
2C Communicating Effectively *Communicates and receives ideas, views and information to achieve understanding*	- Ability to plan and lead worship and prayer / faith specific meetings - Ability to preach / teach in a variety of contexts - Briefs own team and managers in a clear, timely and targeted way regarding faith / denominational matters
2D Caring *Shows concern for colleagues, prisoners, and others, recognising their needs and providing practical support.*	- Ability to provide spiritual leadership and pastoral care - Sensitively engages across the prison community in the management of crisis situations such as the death of a friend or relative - Contributes effectively to staff care and support
3B Organising and Maximising Performance *Plans and supervises activities and resources to maximise performance*	- The ability, or potential, to effectively manage resources and contribute to chaplaincy strategy and development - Links own work plans to the achievement of chaplaincy, establishment and Prison Service objectives - Sets clear standards, expectations and boundaries
3D Developing Self and Others *Takes ownership of personal development and encourages and supports the development of others*	- Committed to personal spiritual development - Actively engages in training opportunities to enhance professional development - Encourages prisoners to take personal responsibility for the development of their social, spiritual and life skills

Acknowledgments

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