

# THE FIELD EDUCATION HANDBOOK



2016-17

*This Handbook contains everything you need to know about engagement in and assessment of Field Education experience in 2016-17. However if you have any further questions, please do not hesitate to get in touch. It is far better to ask before embarking upon the experience or the writing up of the same.*

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## 1. Introduction

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### The rationale

The purpose of SEI is to form lay and ordained leaders who serve and advance God's mission in the world today, believing that God continues to be revealed in diverse social, cultural, and historical contexts.

Supervised Field Education responds to this purpose statement, and to this belief in contextual and ongoing revelation, by providing students with a variety of challenging contexts across Scotland within which to explore vocational identity, professional understanding and competence, and by offering them opportunities to experience of a range of churchmanships and styles of ministerial leadership. These opportunities enable students to engage with ministerial practice, and to make connections between knowledge, understanding, skills, professional practice and the reality of a specific context, under the supervision of an experienced practitioner.

Such committed participation in context-based ministry is linked to disciplined and prayerful theological reflection; theological reflection leverages the experiences of students in order to form them as ministers. Formation in ministry undoubtedly involves developing ministerial competence - but it also has to do with *meaning-making*. Students engaged in the Field Education component of the SEI programme learn to minister authentically and faithfully by learning to make sense of themselves and their experiences. The practice of theological reflection creates the space for meaning-making that forms thoughtful and competent ministers who minister with integrity and faithfulness.

Field Education thus forms a central component of the SEI programme of study. All students, regardless of academic pathway – part-time, full-time, mixed mode - undertake a period of Field Education every year. For that reason the associated Theological Reflection modules are taught at Residential Weekends. In this coming year two groups will be taught: one at Level 4 studying *Foundations for Reflective Practice in Context (Short)* (TMM1447) and the other at Level 5 studying *Reflective Practice in Context (Short)* (TMM 2527). (The Level 5 module *Reflective Practice in Context (Long)* (TMM2531) will not be taught until 2017-18.)

These three modules are taken in sequence so that students gain skills in reflection incrementally, building on what they have learned in the previous year in each subsequent placement. The first year's placement might be characterised as one in which the student learns 'to see clearly'; the second deepens the student's analytical skills and develops writing methods in theological reflection; the third takes the form of a much longer engagement with context and more independent study whereby students take responsibility for identifying key aspects, encounters and themes out of which to develop work for portfolio-style assessment. Throughout all three, however, the hope is that the student is learning to integrate the knowledge gained from the classic disciplines of theological study with the experiential knowledge gained on placement.

## **The Personnel**

SEI has simplified the system of Field Education as we enter Common Awards. There are now only 3 people involved in the setting up and delivery of students' placements:

- **the Diocesan Advisor**
- **the Placement Supervisor**
- **the Field Education Tutor**

All placements are now organised by the **Field Education Tutor**, that is the Principal. It is she who writes to the chosen Placement Supervisor and requests that the placement might go ahead; likewise it is she who thanks the Supervisor at the end. All paperwork is copied to her and she passes the Placement Report on to the subsequent year's Supervisor to ensure continuity of process.

The student meets with his/her **Diocesan Advisor** early in the first term to discuss the kind of placement required, using the process of discernment outlined on page 12. During the period of the placement, s/he is supervised by the '**Placement Supervisor**' who is the person detailed to oversee the work undertaken in the chosen context. That person plays no part in the written assignment work, but is responsible for contributing to the *formative* assessment procedures.

The student, Diocesan Advisor and Placement Supervisor meet at the beginning and the end of the placement to draft the Placement Agreement and discuss the Placement Report respectively. A mid-way consultation may take place during the placement between Diocesan Advisor, Placement Supervisor and candidate, if any party feels that this would be beneficial. It is sometimes helpful to schedule such a meeting provisionally at the outset.

## 2. Reflective Practice modules 2016-17

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### Level 4 Foundations for Reflective Practice in Context (Short) (TMM1447)

Module Credit Value: 10

#### Aims:

- To enable students to encounter non-ecclesial and/or ecclesial contexts within which to explore their own developing ministerial and/or professional practice and the wider mission of God.
- To introduce methods of theological reflection which apply insights from, and the ability to integrate, other fields of theological and non-theological study to the analysis of contexts.
- To provide an opportunity to demonstrate self-awareness in a given setting and role, learning to pay deep attention to others, and to their own impact upon others.
- To enable students to become increasingly open to the work of the Holy Spirit in their lives and the lives of others.
- To enable students to begin to explore ways in which their gifts can be offered within a specific context.

#### Content:

This module involves a partnership between a student's training institution and a given placement, ministerial or work-based context which enables students to encounter, and work effectively within, such a setting. On-site staff (Placement Supervisor) and SEI staff (Diocesan Advisor) will provide supervision. Supervisors will report in writing on a student's participation in the placement.

It provides an introduction to skills in understanding and analysing context, and integrating theological enquiry with pastoral/ministerial/professional practice. It demands of students attentiveness to their own assumptions and biases. Placement, ministerial or work-based learning creates opportunity for deeper understanding of an unfamiliar setting in creative conversation with key themes from relevant disciplines, including biblical and doctrinal studies, missiology, sociology and anthropology (amongst many).

#### Learning Outcomes:

##### Subject Knowledge

- Describe competently at least one method of theological reflection and explain how it is a cross-disciplinary resource for exploring contexts and the self.

##### Subject Skills

- Demonstrate the skills of observing, recording and analysing the given context and evaluating their findings – and the questions to which they give rise – in the light of one or more theological disciplines.
- Reflect on their own performance and experience in the given context, drawing on various relevant disciplines, and communicating their findings accurately and reliably.

## Key Skills

- Carry out a guided task that involves: independent inquiry; management of time and resources, working collaboratively with others, meeting deadlines, evaluating the task and learning from it.
- Recognise key issues in their own personal and professional development.

## Teaching methods

*Lectures* provide content, a conceptual framework and a survey of approaches within a subject area that enable students to locate their learning in a wider context, to make connections with other disciplines, and to evaluate and apply their learning to different contexts.

*Seminars* offer students an opportunity to present, evaluate and apply their knowledge to specific contexts, and to engage with teaching staff and peers in debate and reflection.

*Small group learning* creates an environment where students learn to articulate their knowledge and understanding effectively and in a way that is relevant to the group and its context.

*Tutorials* with Placement Supervisor and Diocesan Advisor enhance learning by offering feedback and encouraging students to reflect on their own response to the knowledge and skills they have acquired. Placements and/or work-based learning ensures that students make habitual connections between knowledge, understanding, skills, professional practice and the reality of a specific context, under the supervision of an experienced practitioner.

## Time allocation 100 hours

Seminars at RWEs 5 x 2 hours = 10 hours

Work-based learning in situ = 50 hours including supervision

Preparation = 40 hours

## Assessment

### Formative Assessment

Ongoing supervision discussions will provide feedback and direction for students on placement, written up in the Placement Supervisor's Report and the Diocesan Advisor's End-of-Year Report.

### Summative Assessment

**100% Written theological reflection of 2,500 words**

The outline of how to go about writing a 'written theological reflection assignment' is contained in Section 5 of this Handbook. Please read that. In essence, what you are being asked to do is to:

Take *either*

a specific issue or aspect of the placement that struck you – e.g. communication, shared leadership, collaborative working, missional ethos etc.

or

a 'critical incident'

and engage in theological reflection upon it.

The content of this piece of work will therefore contain

- theological exploration through engagement with biblical and theological sources
- description and analysis of experience
- a creative 'conversation' or correlation between these
- some reflections about the implications of the learning that has taken place as a result.

The exact order, shape and way in which these four elements are incorporated into a theological reflection will depend on the chosen method of theological reflection – and it is those methodologies which we shall be studying at the five RWEs.

**Indicative reading list:**

Ballard, P. and Pritchard, J., *Practical Theology in Action: Christian Thinking in the Service of Church and Society* (2nd ed.; London: SPCK, 2006)

Green, L., *Let's Do Theology: Resources for Contextual Theology* (2nd ed.; London: Mowbray, 2009)

Kinast, R., *Making Faith-Sense: Theological Reflection in Everyday Life* (Collegeville: Liturgical Press, 1999)

Kinast, R., *What Are They Saying About Theological Reflection?* (Mahwah: Paulist Press, 2000)

Nash, S. and Nash, P., *Tools for Reflective Ministry* (London: SPCK, 2009)

O'Connell Killen, P., and De Beer, J., *The Art of Theological Reflection* (New York: Crossroad 1994)

Thompson, J. and Pattison, S., *Theological Reflection* (London: SCM Press, 2008)

## Level 4 Foundations for Reflective Practice in Context (Short) (TMM1447)

Module Credit Value: 10

### Ecumenical Placement

First-year students based in Edinburgh will undertake their Level 4 40-hour placement with the *Together Churches* in Edinburgh's West End:

#### St John's Episcopal Church

Princes Street  
Edinburgh EH2 4BJ

#### St Cuthbert's Parish Church

5 Lothian Road  
Edinburgh EH1 2EP

#### St Andrew's and St George's West Parish Church

13 George Street  
Edinburgh EH2 2PA



This is a largely observational placement in which students are charged with

- (i) noting (through participant observation, shadowing and interview) the way the team of ministers functions across the three churches, the work that occurs through Workplace Chaplaincy Scotland, the civic associations of the three congregations and their outreach activities in the communities surrounding them
- (ii) reflecting upon the interface between this and the worshipping lives of the members.

This will take place between Ash Wednesday and the Day of Pentecost.



In this setting, theological reflection on ministry experiences has a group component. Participants meet as a group for the purpose of theological reflection, and are facilitated by a person with particular skills in the area, namely the Revd Tony Bryer, former Work Place Chaplain for the City Centre.

Methodology, bibliography and assignment are the same as those for Level 4 Foundations for Reflective Practice in Context (Short) (TMM1447) above.

### Time allocation 100 hours:

Seminars 5 x 2 hours = 10 hours

Work-based learning in situ = 50 hours including group supervision

Preparation = 40 hours

### Assessment:

100% Written theological reflection of 2,500 words (as above, pages 6-7)

## **Level 5 Reflective Practice in Context (Short) (TMM 2527)**

Module Credit Value: 10

### **Aims:**

- To enable students to encounter non-ecclesial and/or ecclesial contexts within which to articulate their own developing ministerial and/or professional practice and the wider mission of God.
- To explore methods of theological reflection as a creative process of identifying and analysing contexts and ministerial and/or professional practice.
- To provide an opportunity to demonstrate self-awareness in a given setting and role, learning to pay deep attention to others, and to their own impact upon others.
- To enable students to become increasingly open to the work of the Holy Spirit in their lives and the lives of others.
- To enable students to explore ways in which their gifts can be offered, including within a context of vocational leadership where appropriate.

### **Content:**

This module involves a partnership between a student's training institution and a given placement, ministerial or work-based context which enables students to encounter, and work effectively within, such a setting and reflect creatively upon it. Supervision will be provided by a combination of on-site staff (Placement Supervisor) and SEI staff (Diocesan Advisor).

It provides opportunity to enhance skills in understanding and analysing context, and integrating theological enquiry with pastoral/ministerial/professional practice. It draws upon the resources of Scripture and Christian tradition in critical conversation with insights from other sources, including the social sciences. It demands of students attentiveness to their own assumptions and biases. Reflecting upon their placement, ministerial or work-based context, students will take responsibility for identifying key aspects, encounters and themes out of which to develop work for assessment.

### **Learning Outcomes:**

#### Subject Knowledge

- Compare and contrast methods of theological reflection as a cross-disciplinary resource for exploring contexts and the self.

#### Subject Skills [SSS 2, 3]

- Demonstrate competence in observing, recording and analysing the given context and evaluating their findings – and the questions to which they give rise – in the light of one or more theological disciplines.
- Engage in critical theological reflection in ways that show an ability to interpret the context experience, and the student's own role and performance within it, in the light of appropriate biblical, theological and wider sources, communicating their findings effectively to a specialist audience.

- Exercise confident collaborative ministry within the context, working accountably to a supervisor, using supervisions to understand and improve their own ministerial practice and self-awareness.

#### Key Skills

- Take responsibility for a task that involves independent inquiry; the management of time, resources and use of IT; meeting deadlines, evaluating the task and learning from it.
- Plan their own personal and professional development.

#### Teaching methods:

*Lectures* provide content, a conceptual framework and a survey of approaches within a subject area that enable students to locate their learning in a wider context, to make connections with other disciplines, and to evaluate and apply their learning to different contexts.

*Seminars* offer students an opportunity to present, evaluate and apply their knowledge to specific contexts, and to engage with teaching staff and peers in debate and reflection.

*Small group learning* creates an environment where students learn to articulate their knowledge and understanding effectively and in a way that is relevant to the group and its context.

*Tutorials* with Placement Supervisor and Diocesan Advisor enhance learning by offering feedback and encouraging students to reflect on their own response to the knowledge and skills they have acquired. Placements and/or work-based learning ensures that students make habitual connections between knowledge, understanding, skills, professional practice and the reality of a specific context, under the supervision of an experienced practitioner.

#### Time allocation 100 hours

Seminars at RWEs 2 x 5 hours = 10 hours

Work-based learning in situ = 50 hours including supervision

Preparation = 40 hours

#### Assessment:

Formative Assessment

Ongoing supervision discussions will provide feedback and direction for students on placement, written up in the Placement Supervisor's Report and the Diocesan Advisor's End-of-Year Report.

Summative Assessment

Component 1: 40% Placement report (1,000 words)

Component 2: 60% Reflective journal (1,500 words)

The outline of how to go about writing a 'written theological reflection assignment' is contained in Section 5 of this Handbook. Please read that. In essence, what you are being asked to do is to:

**Component 1: write a succinct account of the setting/context, salient observations, key learning points and issues for reflection.**

**Component 2: compile your reflective responses to the experience of the placement, written as the placement unfolds, using a range of genres of writing and recording.**

We will look at some of these methods in the RWE teaching.

**Indicative reading list:**

Floding, M., ed., *Welcome to Theological Field Education* (Washington, DC: Rowman & Littlefield, 2011)

Forrester, D., *Truthful Action* (London: T & T Clark, 2000)

Graham, E.L., *Transforming Practice: Pastoral Theology in an Age of Uncertainty* (Eugene: Wipf & Stock, 2002)

Graham, E.L., Walton, H., and Ward, F., *Theological Reflection: Methods* (London: SCM Press, 2005)

Graham, E.L., Walton, H., and Ward, F., *Theological Reflection: Sources* (London: SCM Press, 2013)

Leach, J., and Paterson, M., *Pastoral Supervision: A Handbook* (London: SCM Press, 2010)

Litchfield, K., *Tend My Flock: Sustaining Good Practice in Pastoral Care* (Norwich: Canterbury Press, 2006)

May, T., *Social Research: Issues, Methods and Processes* (3rd ed.; Buckingham: Open University Press, 2001)

Nash, S., and Nash, P., *Tools for Reflective Ministry* (London: SPCK, 2009)

Ward, F., *Lifelong Learning: Theological Education and Supervision* (London: SCM Press, 2005)

Walton, H., *Writing Methods in Theological Reflection* (London: SCM Press, 2014)

### 3 Mechanics of Field Education placements

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#### Choosing a setting

1. Student and Diocesan Advisor meet early in the first term to discuss the kind of placement required. Placements can take place at any point in the year - other than the ecumenical one which has a set period - as long as

**(i) the assignment is submitted by 20.05.17**

**(ii) the 'on-site contact' takes place over a minimum of six weeks** in the case of Level 4 (short) and Level 5 (short) placements. Shorter than that and the student only gains an unhelpful snapshot of the context. (In the case of the Level 5 (long) placement, which requires 100 contact hours, the student is assigned to the context for the entire academic year).

2. At this meeting, candidates and Diocesan Advisors should work through the following questions together:

- What is the candidate's previous experience in churches/sector ministries/helping agencies?
- What is the candidate's previous experience of the Christian tradition, in terms of churchmanship/denominations/ecumenism/liturgy/mission?
- What kinds of experience does the candidate lack in the range of locations (rural/suburban/city-centre/urban); ministry patterns (team ministry/linked charge/sole incumbency); social mix (ethnic groups/ professional/students/unemployed); age-groups (elderly/middle-aged/ young families/teenagers/children); ministering to those in need (chronic sick/disabled/mentally ill/bereaved)?
- What would the candidate find stretching? What lies outwith his/her comfort zone?

On the basis of this discussion, the candidate and the Diocesan Advisor try to identify what is required from the placement, in terms of:

- type of Church/Organisation
- Christian tradition
- locality
- type of congregation/ constituency
- type of ministry style (this may include exposure to role models of particular kinds)
- experience of mission and new forms of 'being the Church'

They try also to identify the kinds of experience sought from the placement:

Visiting	Teaching	Occasional Offices
Administration	Preaching	Ecumenical
Racial issues	Leading liturgy	Rural
Group management	Teamwork	UPA
Leadership	Social context	Age groups (specify)
	Social issues	

If there are any particular ministerial skills which the candidate needs to develop in the context of the placement (e.g. visiting the housebound, leading intercessions, assisting as a deacon at the Eucharist), these also should be identified.

2. The candidate and Diocesan Advisor then make a suggestion about the preferred location of the placement. The candidate shares this information by email with the Field Education Tutor.

3. The Field Education Tutor then contacts the church/agency selected and identifies an individual who will act as the Placement Supervisor. She emails a copy of this Handbook to the Supervisor. If the desired placement is not possible, the candidate, Field Education Tutor and Diocesan Advisor discuss things further and an alternative location is identified.

### **Setting up the Field Education experience**

1. Once s/he has got the go-ahead from the Field Education Tutor, the **candidate** arranges a three-way meeting between him/herself, the Diocesan Advisor and the nominated Placement Supervisor. An agreement for the placement is made: this sets out the dates of the placement, and the expectations of the candidate. If the candidate/Diocesan Advisor has identified any specific practical skills which it is hoped can be developed in the placement, these should be stated in the agreement.

2. Candidates in their third year (only from 2017) undertake a portfolio-based placement module. This requires the candidate to identify, in consultation with the Diocesan Advisor, a project which will be the principal focus of the placement. The Placement Supervisor needs to be in a position to offer supervision for this project.

3. At the conclusion of the placement, a final meeting between Diocesan Advisor, Placement Supervisor and candidate takes place. This allows for a discussion of the Supervisor's Placement Report and any outstanding issues that remain for any of the parties.

4. After this meeting, the Placement Supervisor emails the Report to the Field Education Tutor, student and Diocesan Advisor.

5. On receipt of the Placement Supervisor's report, the Field Education Tutor writes on behalf of SEI to thank the Placement Supervisor and check about any expenses incurred.

6. At the end of the academic year the candidate's overall progress in learning, including the placement, is reflected upon at an Appraisal Conference. Placement Supervisors are not required to attend candidates' end-of-year Appraisal Conferences, but may request to do so, or be requested to do so, with the approval of those concerned.

### **Minimum expectations of involvement in placements**

The first (Level 4) placement is largely observational and little, if any, engagement in ministerial/liturgical practice is expected. But there are minimum requirements for ministerial/liturgical engagement which should be fulfilled during the second and third (Level 5 'short' and 'long') placements.

By the end of the course it is expected that a candidate for ordination will have:

1. preached three sermons in the context of a main act of worship on a Sunday and delivered a less formal Exposition of the Word (not including any preached at RWEs)
2. led prayers in public worship in a variety of styles
3. attended at least two Vestry meetings
4. explored the role of the ordained in pastoral ministry
5. been actively involved in all the Occasional Offices
6. led a group for discussion or study
7. been involved in a missional activity

It is expected that by the end of the course a candidate for Lay Reader ministry will have:

1. preached three sermons in the context of a main act of worship on a Sunday (not including any preached at RWEs)
2. led prayers in public worship in a variety of styles
3. participated in an act of worship involving communion from the Reserved Sacrament
4. explored the involvement of Lay Readers in pastoral ministry
5. led a group for discussion or study
6. led Mattins, Evensong or the Service of the Word.

It is stressed that these are minimum expectations. Candidates and their Diocesan Advisors should review these expectations prior to setting up the Level 5 placements.

## Placement agreement

*The Diocesan Advisor should complete this two-page form from notes taken at the initial meeting with the Placement Supervisor and the candidate, and email copies to the Field Education Tutor, Diocesan Advisor and candidate as soon as that has taken place.*

Candidate's name:
Address:
Telephone/E-mail
Supervisor's name:
Address:
Telephone/E-mail:
Diocesan Advisor:
Address:
Telephone/E-mail
Field Education Tutor: Anne Tomlinson
Address: General Synod Office, 21 Grosvenor Crescent
Edinburgh EH12 5EE
Telephone/E-mail direct line 0131 243 1349
principal@scotland.anglican.org
Dates for beginning and end of placement:
Name of Church/Organisation:
Date for end of placement meeting:
Date for submission of Supervisor's Report:
Candidate Assignment due date: 20.05.17

Detail the chief 'goals' and 'objectives' negotiated for this placement, and list the 'tasks' which the student hopes to engage in. (*'Goals' are summary statements of the major reasons a student has chosen a particular field education setting. An 'objective' is a specific desired experience which aims at measurable growth, and is achieved by means of specific 'tasks'.*)

What does she/he feel will be the greatest challenge?

To what is the candidate most looking forward in this placement?

What does she/he hope to give to and gain from the placement?

## 4. GUIDANCE FOR PLACEMENT SUPERVISORS

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### **Ethos**

**SEI regards Field Education as the locus of pastoral theology**, an attempt to bring theology and practice into constructive dialogue, enabling the student to think theologically about the practice of ministry. Placements are not so much about learning new ministerial skills (though there will naturally be some of that) or copying the minister in charge (though her/his modelling of personal commitment to the task of leadership is crucial), *but about learning to think theologically about the practice of ministry*. The primary purpose of the placement is to help develop the candidates as 'reflective practitioners', people skilled at observing and narrating 'what is', and then analysing, critiquing and reflecting upon those observations so as ultimately to develop renewed practice.

**The task of the Placement Supervisor** is to help the supervisee ask questions arising from her/his experience of ministry in that specific context in such a way that their deepening theological understanding is a personal process and not just a deposit received from another. Imagine the kind of discussion at Bethsaida between Jesus and His disciples together after they have been sent out. *This* is what you are trying to do in supervision sessions.

**Supervision sessions** are thus not administrative meetings, tutorials or counselling sessions but ways of facilitating reflective practice; meetings in which Supervisor and student reflect together on what has been noticed and experienced, and the supervisee learns how to allow her experience to question the theological tradition and the tradition to confront her experience. In other words, the student learns a method of theological enquiry which will provide a tool for *continuing* theological reflection upon ministerial practice.

### **Supervisors are expected to**

- (i)** meet the student and their Diocesan Adviser (the person who accompanies the student pastorally through their studies – 'Personal Tutor') for an hour and a half at the *beginning* of the placement in order to share expectations, set up a working agreement about areas of involvement and timetabling, and to agree this Placement Agreement; it is helpful at this juncture to diary in a *midway* meeting between the three of you even if this is later cancelled because not needed – but better than needing one because things are going awry yet no-one wants to call it
- (ii)** broadcast the presence of the student to other key people and arrange introductions to members of the ministry team/congregation/organisation
- (iii)** keep a 'watching brief' during the contact opportunities, even if not actually involved with these activities
- (iv)** create regular opportunities for reflective meetings as possible/appropriate throughout the duration of the placement
- (v)** attend the *end* of placement meeting with the student and the Diocesan Adviser at which the Supervisor's draft report is discussed
- (vi)** complete the Supervisor's Report (overleaf) and return it (by the agreed date) to the Field Education Tutor, student and Diocesan Adviser.



5. What do you think were the candidate's most significant learning experiences during his/ her time with you?
  
6. What did you perceive to be the candidate's main strengths and weaknesses? Please be both supportive and critical.
  
7. Comment upon the student's aptitude and readiness for ministry as they have manifested themselves in this period of Field Education. In which areas do you think the candidate would most benefit from help and guidance in his/ her next stage of preparation for ministry?
  
8. Any other comments? (including any about the process of the placement and supervision). How could SEI have supported you more in your task of supervision? Please feel free to write as much as you choose.

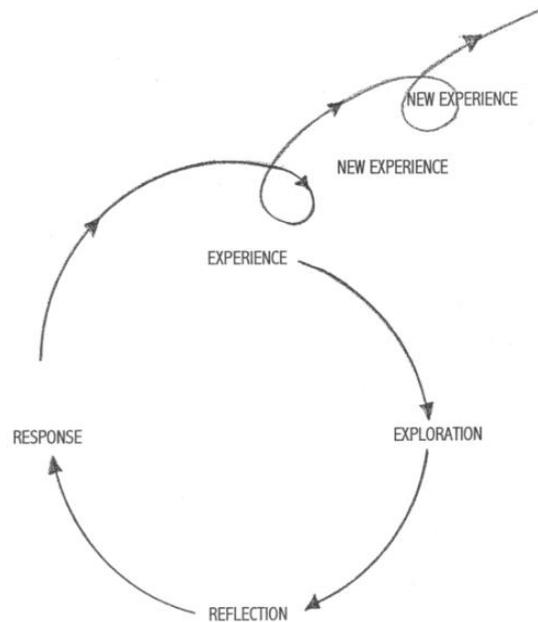
In order to obtain some degree of parity for assessment purposes, the areas listed above are the ones about which we need information, so some input to each of them is very helpful. Please feel free to expand the material if wished. We are most grateful for your time and help.

Signature of Placement Supervisor: \_\_\_\_\_ Date: \_\_\_\_\_

*Please email this assessment form to the Field Education Tutor ([principal@scotland.anglican.org](mailto:principal@scotland.anglican.org)) and a copy to the candidate and the Diocesan Advisor by the date agreed on the Placement Agreement.*

## Engagement

Part of the RWE teaching that students receive is learning how to write a 'Critical Incident Report' beginning by narrating an experience which is nagging away at them, identifying the heart of the matter (*what issue, question or quandary does the experience raise for you?*), bringing the resources of the faith tradition to bear upon this issue/question and vice-versa, and then identifying new learnings and calls to action (*How will you grow from this experience? What might you do differently next time?*)



Thus it is helpful to do something like this in supervision sessions, say with *another* incident (conversation, observation or incident) that is uppermost in the student's mind when s/he comes to see you. Working round the hermeneutical spiral helping a student to (i) narrate an experience (ii) dig deeper into it, (iii) correlate it with resources from Christian tradition and (iv) identify a response is a good way of conducting supervision sessions.

*'If a minister-in-training brings a report of an encounter with a parishioner, the supervisor will draw the minister-in-training into a process of exploration of the event that may examine:*

- *the event itself. What happened? What previous events influenced what happened in this instance? What associated circumstances of the participants contributed to the outcome?*
- *the participants themselves. What psychological and sociological factors may have influenced the outcome of the event? What values and beliefs of the minister-in-training are touched in this experience? What did the minister-in-training feel about the situation?*
- *the church community and the society. What cultural factors relating to the participants, their society and their church community may have relevance for what happened?*
- *the tradition. What meaning has the church traditionally given to situations like this? What parallels are there in the Scripture and in the sacred story of the church? What insights may be gained from the classical theological disciplines?*
- *new learning. In what ways has the experience and the reflection changed the way the minister-in-training thinks theologically? What will he do next time?<sup>17</sup>*
- *The supervisor will be seeking to draw the threads of conversation and exploration together in such a manner that the minister-in-training can begin to arrive at some conclusions out of which pastoral plans can be developed.<sup>1</sup>*

<sup>1</sup> 'A Reflection Upon Theological Reflection' Colin Hunter <http://stirling.edu.au/wp-content/uploads/Reflection.pdf>

**Your own engagement.** Pastoral supervision is a method of doing and reflecting upon ministry in which a supervisor and supervisee covenant together to reflect critically upon their ministry as a way of growing in self-awareness, professional competence, theological understanding, and Christian commitment. This means that *how you model ministry* is of supreme importance. Throughout all contact with the candidate it is important that you show that *you* are still able to learn, be challenged and engage effectively with the excitement of ministry. You should show commitment for the task and for your congregation, and demonstrate the enrichment and engagement that the work of ministry brings. The student should see in you someone who is still learning, and who is prepared to respond, adapt to change and think theologically about practice. It will require energy, effort and enthusiasm.

The value of placements is generally two-way. Many congregational leaders appreciate having a companion with whom to spark off ideas and engage in creative discussions and theological thinking. New eyes offer other insights, challenging you to see things afresh and with renewed hope.

**Congregational engagement.** You should help your congregation or community feel that in helping the student they will be part of the formation of the next generation of congregational leadership. The local congregation should see itself as an active partner in the training process. Members other than the supervisor have gifts, skills and experience which should not be overlooked in this continuing training period.

The placement of a student within a charge can be an exciting pathway to growth within the congregation. It can galvanise the vestry and people to reflect upon and review the charge's vocation to be 'a local learning community', and can also encourage individual disciples to take their own learning and formation more seriously. A training charge often finds that its congregation develops valuable skills in critical-supportive feedback which have further spin-offs even once the placement student has moved on. Training congregations have the satisfaction of providing a learning environment that lays foundations for a person to exercise a lifetime's ministry in the wider Church, and often continue to feel connected to that person even once he or she has left the charge, following with interest the student's ministerial pathway for years to come. Many become 'proud' of their placement student in a remarkably short time.

**In conclusion.** Field Education placements are a vital part of the students' formation. SEI is very grateful to all who covenant with the core staff to create opportunities for the students to grow by these means. All travelling expenses you incur in the course of this work, and indeed any other relevant expenses, will be reimbursed by SEI; please do inform the Field Education Tutor [principal@scotland.anglican.org](mailto:principal@scotland.anglican.org) of these.

## FOR PLACEMENT AND VISIT REPORTS

<b>MODULE CODE</b>		<b>STUDENT ID</b>	
<b>MODULE TITLE</b>			
<b>ASSESSMENT</b>			

<b>Overview and fulfilment of relevant learning outcomes</b>	
<b>Purpose:</b> Grasp of purpose and learning outcomes; observational skills	
<b>Critical thinking:</b> observations link to and demonstrate understanding; evidenced evaluation as learning activity	
<b>Knowledge and understanding</b> of module learning and engagement with scholarship	
<b>Language and style</b> and presentation	
<b>Suggestions for improvement</b>	

<b>FINAL MARK</b>		<b>DATE</b>		<b>MARKER</b>	
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# COMMON AWARDS: MARKING COVER SHEET

## FOR PORTFOLIOS

<b>MODULE CODE</b>		<b>STUDENT ID</b>	
<b>MODULE TITLE</b>			
<b>ASSESSMENT</b>			

<b>Overview and fulfilment of relevant learning outcomes</b>	
<b>Evidence for learning outcomes</b> Understanding and relevance	
<b>Reflection on practice and reflexivity</b>	
<b>Theological reflection on practice and experience</b> with appropriate outcomes	
<b>Clear signposted structure</b>	
<b>Quality of individual components</b>	
<b>Suggestions for improvement</b>	

<b>FINAL MARK</b>		<b>DATE</b>		<b>MARKER</b>	
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## COMMON AWARDS: MARKING COVER SHEET

### FOR REFLECTIVE LEARNING JOURNALS

<b>MODULE CODE</b>		<b>STUDENT ID</b>	
<b>MODULE TITLE</b>			
<b>ASSESSMENT</b>			

<b>Overview and fulfilment of relevant learning outcomes</b>	
<b>Description and analysis:</b> appropriate detail, critical thinking, questioning	
<b>Reflection, reflexivity, Integration</b> evidence of transformative learning	
<b>Presentation</b> demonstrates learning over time	
<b>Suggestions for improvement</b>	

<b>FINAL MARK</b>		<b>DATE</b>		<b>MARKER</b>	
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# COMMON AWARDS: MARKING COVER SHEET

## FOR WRITTEN THEOLOGICAL REFLECTIONS

<b>MODULE CODE</b>		<b>STUDENT ID</b>	
<b>MODULE TITLE</b>			
<b>ASSESSMENT</b>			

<b>Overview and fulfilment of relevant learning outcomes</b>	
<b>Experience</b> Choice Description Analysis	
<b>Theological resource</b> Engagement with sources Analysis	
<b>Correlation, reflection</b> Method Outcomes	
<b>Language &amp; style</b> Presentation	
<b>Suggestions for improvement</b>	

<b>FINAL MARK</b>		<b>DATE</b>		<b>MARKER</b>	
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## Written Theological Reflections

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### Purpose

The purpose of a written theological reflection is to enable you to integrate a particular aspect of your knowledge and understanding of theology with some specific reality and experience. The process and discipline of theological reflection encourages Godward growth and often opens up new, creative possibilities for action or new perspectives on a situation or issue. Through the rigour of writing theological reflections you will begin to inhabit a skill and a discipline that will be formative for your discipleship and ministry.

### Content

This is a written piece of work that relates knowledge and understanding with experience and practice often using one of a range of established methodologies for theological reflection. One aspect of this assessment is to enable you to become familiar with the correct application of methods of theological reflection.

Another aspect of the assessment is learning to make insightful and creative connections between the knowledge and understanding gained in your studies with the reality of experience. This insight arises from the depth of knowledge and understanding of the theology with which you are engaging, as well as your ability to analyse and perceive the experience that you are bringing to the reflection. By 'experience', we mean an actual critical incident with which you were involved or which you observed, or a specific issue or situation in a church, community or in society more generally. You will need to engage with appropriate biblical studies and theological literature, as well as on literature related to theological reflection. You may also need to draw on other disciplines (psychology, sociology, anthropology, for example) in your analysis of the experience.

The content of this piece of work will therefore contain

- theological exploration through engagement with biblical and theological sources
- description and analysis of experience
- a creative 'conversation' or correlation between these
- some reflections about the implications of the learning that has taken place as a result.

The exact order, shape and way in which these four elements are incorporated into a theological reflection depend on the chosen method of theological reflection.

Some of the questions that you may wish to consider when making correlations between theology and experience may include questions such as:

- What differences are there between the chosen theological discourse and the experience?
- What resonances or similarities are there?
- Does the theological discourse bring new insights to the experience?
- Does the experience bring new insights to the theological discourse?
- What new insights have emerged about myself? relationships? the church? society?
- What new insights have emerged about who God is?
- What new attitudes, actions and/or further reflection does this work point to?

### **What we are looking for**

First and foremost, we are looking to see how your written theological reflection demonstrates that you have met the learning outcomes of the Module Outline.

### **The experience / reality**

- Have you chosen a topic that is significant, appropriate and with sufficient focus?
- Is your description of it clear and sufficient, restricting detail to what is appropriate?
- Is there a key question that is appropriately and perceptively articulated?
- Is the analysis clear, bringing insight from other disciplines where appropriate?
- Does the analysis demonstrate reflexivity (that is, your ability to reflect on your own emotional, spiritual, intellectual response to it)?

### **The theological discourse**

- What is the rationale for your choice of theological resource?
- Are the boundaries of the chosen area identified and articulated?
- Is the description and analysis of it accurate, clear and of appropriate depth for the level of the module?

### **The correlation and reflection**

- Is the reflection methodologically sophisticated and credible?
- Is the interaction between theology and experience persuasive and creative?

### **The conclusions**

- Is there a forward-looking conclusion that flows logically from the reflection and that is realistic?

### **Technical matters**

For the tutor:

- Written theological reflections can be used as the sole method of assessment for a practice-based module, but are generally more likely to be one component of a module, and, as such, are an effective way of encouraging integration between theology and practice.
- It is important to maintain rigorous engagement with the subject area, practice / experience, and the methodology of reflection – and the marking criteria should reflect this.
- It is helpful to encourage students to use specific methodologies, especially at lower levels – and to state what they are either in the reflection itself or in a prologue or appendix – but to be less prescriptive, and perhaps more creative, at higher levels.
- This is an opportunity to encourage students to use creative ways to communicate the results of their reflection.
- It may be helpful to allow students to submit a prologue or appendix which contains a description of the incident or the verbatim of the conversation, in order to avoid taking up word count for these aspects of the assignment.

For the student:

Written theological reflections have many of the features of academic essays, namely:

- A clear structure with signposts: you may want to use subheadings
- Clarity of argument and expression
- Academic conventions, including good grammar and spelling
- References and a bibliography
- Additional material as indicated by the tutor (see above)

### Marking criteria

The questions that your marker will be considering when assessing your work are as follows:

1. How does your theological reflection demonstrate that you have acquired the knowledge, understanding and skills of the relevant learning outcomes of the module?
2. To what standard have you fulfilled these? These standards – by which your work will be graded – are described in the Assessment Criteria for Written Theological Reflections for the level of your module.

Common Awards Assessment criteria at Level 4

<https://www.dur.ac.uk/resources/common.awards/AssessmentCriteriaLevel4.pdf>

Common Awards Assessment criteria at Level 5

<https://www.dur.ac.uk/resources/common.awards/AssessmentCriteriaLevel5.pdf>

The criteria against which your work will be marked fall into four categories:

The experience:	Is the choice of experience significant and appropriate? Is the experience well analysed and understood? Has engagement with other disciplines taken place, if appropriate?
The theological resource:	Is there good and relevant engagement with biblical and theological sources? Is there critical analysis of the theological resource?
Correlation and reflection:	Is the reflection and correlation methodologically sound, insightful and creative? Are there clear outcomes from the reflection?
Presentation and style:	Is your writing fluent, using appropriate vocabulary, correct grammar and spelling? Is your work presented well, using the conventions stipulated by your TEI?

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## Placement and Visit Reports

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### Purpose

Writing a placement or visit report is an opportunity to draw together your observations and learning from a placement or visit. It provides a framework for making connections between what you have learned through relevant module(s) and real life experience, practice and contexts of ministry and mission.

### Content

In general placement or visit reports are a record and reflective analysis of what you observed, experienced, and, in some cases, practised, in your placement or visit. Placements are likely to be in churches or other institutions, such as hospitals or prisons, or in community contexts, such as a social enterprise or charity. Visits may be, for example, to a worship centre of another faith, a community or environmental project or a museum.

Although the exact details will vary according to the placement or visit, there are a number of aspects that you might consider including in your report, for example:

1. A brief background about relevant aspects of the context of the placement or visit. This may be, for example, the social, religious, institutional, economic, environmental or historical context, depending on the nature of the placement. Bear in mind the purpose of the placement or visit in relation to the learning outcomes of the module to help you to be selective in the information you provide.
2. A succinct account of your understanding of the purpose of the placement or visit in relation to the learning outcomes of the module and, in some cases, to the ministry and mission of the church more widely.
3. Observations that raised questions for you or caused you to reflect, and your reflective analysis of them, drawing on your independent study and the learning from the module. These may involve individuals, relationships, events or settings.
4. 'Thick descriptions' (that is, descriptions that include informed interpretation) of a person you met, worked with and/or observed, their role and interactions.
5. Write about key learning points in relation to your observations, the module learning outcomes and the purpose of the visit or placement, drawing on your learning from the module.

Placement and visit reports are generally not very long, so it is of utmost importance to be selective in your work, choosing observations, analysis or reflections that are significant and relate to your learning in relation to the learning outcomes of the module.

## **What we are looking for**

First and foremost, we are looking to see how your report demonstrates that you have met the relevant learning outcomes of the Module Outline. In particular we will be looking to answer the following questions (these may be adapted, depending on the nature of the placement or visit):

1. Did the report demonstrate a clear, focused and realistic understanding of the purpose of the placement or visit?
2. Were you able to make astute and relevant observations and analyse their significance in the context of the purpose of the visit or placement?
3. Were you able to make discerning observations and give 'thick descriptions' of them that demonstrate insight and the fruit of discerning reflection?
4. Were you able to articulate persuasively key points of learning that relate to the module learning outcomes and that draw on your learning and independent study of the module?
5. Was the report well written and clearly presented?

## **Technical matters**

### **For the tutor:**

- It is important to visit and evaluate the context of the placement or the focus of the visit to ensure that it offers an enriching learning environment related to the learning outcomes of the module.
- Ensure that students are prepared for a visit or placement so that its purpose and learning objectives are clear.
- Offer a debriefing of the placement or visit, including giving students an opportunity to offer feedback on their own perceptions about the effectiveness of the placement or visit.

### **For the student:**

There is no standard template for a report, but it is likely to include a number of the following:

- A concise account of relevant detail about the context, purpose and content of the placement or visit in relation to the subject of the module.
- A succinct account of salient observations (see point 3 under Content) of, for example, people, relationships, the physical environment, the activities, culture and atmosphere and your reflective analysis of them.
- A summary of the key learning points that you gained through the placement or visit that also draw on your learning and independent study of the module.
- Some engagement with scholarly literature: these should be referenced and included in a bibliography using your TEI's conventions.
- A brief evaluation of the placement or visit as a learning activity.
- Information about the context of the placement or visit in an appendix. This could include photographs, statistics, maps, background documents, pamphlets, and so on.

Reports are often relatively short pieces and so it is important to be discerning and selective in what you include in it.

The standards by which your work will be graded are described in the Assessment Criteria for Placement and Visit Reports for the level of your module.

Common Awards Assessment criteria at Level 4

<https://www.dur.ac.uk/resources/common.awards/AssessmentCriteriaLevel4.pdf>

Common Awards Assessment criteria at Level 5

<https://www.dur.ac.uk/resources/common.awards/AssessmentCriteriaLevel5.pdf>

### **Purpose**

A reflective journal is an opportunity to demonstrate your skills of critical reflection, reflective practice and reflexivity. In writing a reflective journal you have the opportunity to contribute new ideas and thinking to the subject matter and its relation to practice.

The purpose of the journal is to encourage you to engage with some aspect of the learning in the module *at the time* so that you assimilate the learning at a deeper level. A journal is written over a period of time and includes reflective responses to questions and learning. It shows development of learning over time. As you write entries into your journal you will record the specific area of study or experience or practice that you have chosen to write about, reflecting on your own response, evaluating it and articulating the questions that the learning or experience has raised for you. It is a holistic exercise as you pay attention to the intellectual, spiritual, emotional and even physical dimensions of your responses.

### **Content**

A journal normally contains a number of dated entries: it shows development of learning over time as well as learning related to specific areas of study or experiences of practice. It may be that you wish to re-visit some entries in the light of new learning: if so, simply note the date of the addition. In many ways it is a relatively 'free' form of assessment. In addition to prose, you may wish to use other genres of writing – a poem, a prayer, a song, a psalm or a letter, for example.

Here are some suggestions for writing a really effective journal:

- Do not merely describe, but interpret events or situations.
- In any one entry, focus on one particular incident or aspect: it is not a diary or record.
- Record the questions that arise for you, but also attempt to address at least some of them.
- Articulate any new insights or hypotheses that occur to you and consider how you might build on, or test, them.
- When expressing a view or an opinion, explain how you arrived at it.
- Do interact with theology as well as with experience and practice.
- Suggest actions arising out of your reflections: make your learning transformative.
- Explore your own reactions to what you have been studying and to what you are writing about: take time to articulate them as honestly and accurately as you can. This is the essence of reflexivity.

### **What we are looking for**

First and foremost, we are looking to see how your reflective learning journal demonstrates that you have met the learning outcomes of the Module Outline. In your journal entries overall, we will be looking for:

#### 1. Description

... that is clear and concise.

## 2. Analysis

... that shows critical thinking, penetrating an issue / practice and its meaning, demonstrating understanding and insight.

## 3. Reflection

... that demonstrates awareness of the implications of an area of study, of an experience or issue, or of your practice. This awareness should involve some theological reflection.

## 4. Reflexivity

... that shows how the learning is affecting your inner world.

## 5. Concluding thoughts and pointers for action

... that indicate new perspectives and/or actions for you in relation to your own discipleship and calling.

### **Technical matters**

#### **For the tutor:**

- Students should be encouraged to show evidence of engaging with theological disciplines as well as with practice, experience and their own transformative learning.
- Journals are likely to form only part of the assessment of a module. They are particularly appropriate for placement and integrative collaborative learning.

#### **For the student:**

- We don't expect any references or bibliography, although you may want to refer to texts or books in your reflections.
- The journal needs to be written in such a way that it is comprehensible to a marker.
- There is no need for quotations from books, especially given the limited word count, but if there is a short one that seems particularly pertinent (and you wish to remember it!) use it
- It is good practice to write your journal without reference to the word count, and then to make a selection of extracts for submission that complies with the word count assessment.

The standards by which your work will be graded are described in the Assessment Criteria for Reflective Learning Journals for the level of your module.

Common Awards Assessment criteria at Level 4

<https://www.dur.ac.uk/resources/common.awards/AssessmentCriteriaLevel4.pdf>

Common Awards Assessment criteria at Level 5

<https://www.dur.ac.uk/resources/common.awards/AssessmentCriteriaLevel5.pdf>

## Portfolios

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### Purpose

A well-constructed portfolio offers you the opportunity to produce evidence of having achieved the learning outcomes of a module. These include knowledge, understanding, the skills of critical reflection and reflexivity, and the ability to make appropriate connections between theological study, practice and experience. Portfolios are most commonly associated with work, placement or context-based learning, but not exclusively so.

Portfolios comprise a number of different assessment tasks, some or all of which are usually set by the module tutor.

### Content

A portfolio is a structured collection of pieces of work produced over a period of time designed to support and document learning and development towards the learning outcomes of a module. You are encouraged to undertake the various tasks to be included in the portfolio at appropriate points during the module, rather than completing them all at the end of the module. It is good practice to include dates of completion in the various pieces of work that you do for your portfolio to build up a developmental picture of your learning. If you choose to add or edit a piece after it was originally written, then make a note of that date too.

Because portfolios are more complex pieces of work, a well-organised portfolio will be easier to navigate for your marker – and therefore more positively received. The table below suggests a good way of organising your portfolio.

1. Cover sheet
2. List of contents
3. Table mapping contents to module learning outcomes. All the learning outcomes of the module should be evidenced in the portfolio
4. Summative reflection Identifying key issues in your learning and development. The word count should be specified by the tutor (minimum 500).
5. Pieces of work that demonstrate attainment of the module learning outcomes Evidence will normally comprise a number of components, generally including different kinds of tasks from the list of assessment methods:
  - written assignment
  - oral presentation
  - group project
  - written theological reflection
  - resources for others
  - practical skills assessment
  - reflective journal
  - book review
  - literature review
  - project output
  - placement or visit report

You may include a range of media (photographs, presentations, video clips) in your pieces of work. The word count includes only material written by you, the student. Where an institution chooses to include a supervisor's report as required evidence, clearly this does not contribute to the overall word count.

6. Bibliography. This will be appropriate for at least some of the pieces of work (see the guidelines for the relevant methods of assessment).

## 7. Appendices

Examples of material for appendices could include:

- sermon feedback forms
- survey results
- daily reflective learning journal entries
- statistics
- verbatim accounts of anecdotal evidence

### **What we are looking for**

First and foremost, we are looking to see how your portfolio demonstrates that you have met the learning outcomes of the Module Outline. For the portfolio as a whole, we are looking for evidence that you are

- engaging in continuous and active theological reflection in relation to your studies and the context to which you are relating
- learning from your experience and practice as well as from your studies
- clear about, and fulfilling, the learning outcomes and aims of the module

### **Technical matters**

For the tutor:

Clear guidelines are crucial to the effectiveness of the portfolio as a learning and assessment tool. Students should be given clear information about the number and size of component tasks. It may be helpful to suggest a timetable for when they should be completed within the module.

For the student:

- Remember to look up and heed the guidelines for the appropriate methods of assessment that you include in your portfolio.
- Finally, remember that the overarching purpose of the portfolio is to give an account of the learning that you are experiencing in your workplace, placement or context.

The standards by which your work will be graded are described in the Assessment Criteria for Portfolios for the level of your module.

Common Awards Assessment criteria at Level 4

<https://www.dur.ac.uk/resources/common.awards/AssessmentCriteriaLevel4.pdf>

Common Awards Assessment criteria at Level 5

<https://www.dur.ac.uk/resources/common.awards/AssessmentCriteriaLevel5.pdf>

## 6. Practicalities of Field Education Placements

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### Expenses

SEI will reimburse the cost of travel from your home/place of work to your placement context and back. Please use the cheapest means available, ideally travelling by public transport. If this is simply not feasible, please note that the provincial rate for travel is 45p a mile.

Please keep a note of your journeys, detailing the dates, costs incurred/mileage covered, and submit that record at the end of the Placement to the Field Education Tutor [principal@scotland.anglican.org](mailto:principal@scotland.anglican.org). One payment will then be made to your bank account by BACS transfer (see Induction Day Handbook). If you require to recoup the money sooner than the end of the placement, please let the Field Education Tutor know.

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### Process for addressing problems or grievances

Where people work closely together, some degree of conflict is to be expected. This may be even more true in churches and ministerial settings where personal investments are intense. In Field Education moreover, the power dynamics in the supervisory process are complex, often involving people with vast experience but different degrees of status and authority. From time to time there may be profound disagreements or differences between and among persons participating in the process of Field Education. Examples are differences about an evaluation, interpersonal conflict around an issue of ministry, and concerns about personal integrity.

SEI recognizes this potential and is committed to processes that empower persons for and in the practice of ministry. Supervisors, by virtue of their instructional role, and students, by virtue of their enrolment, are subject to SEI grievance policies and procedures. Anyone involved in Field Education at SEI who believes that s/he has a grievance is encouraged to seek resolution through these processes. If in the course of the placement, the student, the supervisor, or the Field Education Tutor determine that the goals and responsibilities detailed in the learning agreement are not being fulfilled, or a serious violation of trust has occurred, the following steps are to be taken:

1. The student and the Placement Supervisor should meet to discuss the issue openly, and seek to work towards a solution.
2. If this approach is not successful, the Field Education Tutor should be contacted by either party and she will convene a meeting with the student and the Placement Supervisor to identify the issues and possible solutions. If a resolution is reached, the results should be incorporated into the learning agreement in order to assure accountability for the solution.
3. If termination of the placement is deemed necessary, this decision will be made by the Field Education Tutor. She will then work with the student and Diocesan Advisor to find another placement.