

THE INITIAL MINISTERIAL EDUCATION 1-3 HANDBOOK



2018-19
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Scottish Episcopal Institute

<http://www.scotland.anglican.org/sei/>

General Synod of the Scottish Episcopal Church
Scottish Charity No SC015962

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List of Abbreviations

In common with other organisations, abbreviations are frequently used at SEI. They are spelled out in full when they first occur in this Handbook, but for convenience the more common ones are listed here alphabetically.

APL	Accreditation of Prior Learning
AP(E)L	Accreditation of Prior (Experiential) Learning
BRG	Bishop's Reflection Group
CA	Common Awards
CMD	Continuing Ministerial Development
DU	Durham University
IAF	Institute Assignment Form
IME	Initial Ministerial Education
Moodle	Open-source software learning management system
PAF	Placement Assignment Form
PVG	Protecting Vulnerable Groups Scheme (PVG Scheme) managed and delivered by Disclosure Scotland
QFP	Quality in Formation Panel
RWE	Residential Weekend
SCQF	Scottish Credit and Qualifications Framework
SEC	Scottish Episcopal Church
SEI	Scottish Episcopal Institute
SHE	Scottish Higher Education
TEI	Theological Education Institute
URC	United Reformed Church

Welcome to the Scottish Episcopal Institute. In this Handbook you will find a wealth of information about the provision of Initial Ministerial Education 1-3 (IME 1-3) in the dioceses of the Scottish Episcopal Church and in our ecumenical partner, the United Reformed Church in Scotland. I hope that students, staff and enquirers alike will find the following pages to be a helpful window onto the life of this vibrant formational community within a learning Church.

Anne Tomlinson, Principal

CONTENTS

1. The Scottish Episcopal Institute: Forming People for Ministry	1
2. Who’s who in the SEI Community	5
a. Staff	5
b. Governance structures.....	7
c. Student support.....	8
3. Theological Formation	11
a. Courses	11
b. Modules.....	12
c. Field Education	13
d. Assessment, Marking and Referencing in Common Awards Scheme	14
e. Residential Sessions	15
f. Bishop’s Reflection Group.....	16
4. Appraisal Conferences	17
5. Policies	22
a. Admissions policy	22
b. Student welfare policy	22
c. Dyslexia policy.....	24
d. Equal opportunities policies.....	27
e. Grievance and discipline procedure.....	31
f. Academic complaints policy and procedure	33
g. Ethics policy for research.....	40
h. SEI’s student files and data protection	41
i. Plagiarism policy	42
6. Appendices	43
1. Calendar for 2018-19	43
2. Diocesan Advisors’ pro formas	45
- Annual Timeline.....	45
- Programme of study.....	46
- Record of development.....	47
- Appraisal Conference process and forms.....	49
3. Assignment and marking schedule	51
4. Worship guidelines and rota.....	52
5. Bible Study guidelines.....	57
6. Generic Residential Weekend timetable	60
7. Feedback and evaluation.....	61
8. Fees and Finance.....	68
9. Academic complaints form.....	69
10. Research project approval form.....	71
11. Guidelines for participant information	73
12. Research Participant Consent Form	75

1. The Scottish Episcopal Institute: Forming People for Ministry

The form of training for ministry that students receive within the Scottish Episcopal Institute reflects new ways of being the Church in today's world.

- Students are not resident together in one place through the year – *and yet form community both when gathered for residential events and when dispersed.*
- Some students remain rooted in their own homes and families – *and yet by means of lengthy periods of field education, experience other church and socio-economic ecologies, are challenged by different forms of worship, churchmanship and outreach, and learn new ways of preaching and pastoring.*
- Most students will study part-time, while continuing to work in secular employment throughout their training – *and yet learn to surrender themselves wholly to the divine; to grow into their vocation by allowing themselves to be remoulded by God in extraordinary (and even unwelcome) ways.*
- Students learn, as ever, to read and critique the texts of the tradition – *but they learn, too, to exegete context, circumstance and congregation; to be reflective practitioners in the whole of life, thus enabling others to see where God is at work in their lives.*

Through the period of training people are formed as:

- **Missional leaders.** Missional leadership is an imperative for all, not just the purview of the few so inclined. Congregational leaders today need to understand the world – ‘post-modern’, ‘post-Christendom’, ‘virtual’, ‘liquid’, ‘networked’ – in which they minister, and be able to connect with the various populations therein. They need to be able to move congregations from being membership cliques to dynamic communities of world-facing disciples, in ways that are both sympathetic and vigorous. They need to help congregations to do faith's work in the world. This requires attention to be paid to contextual theology, missional and evangelistic methods, apologetics, ecclesiology, leadership, change-management and all forms of twenty-first century communication.
- **People of prayer.** Ministering in today's world requires people who are robustly grounded in Christ, able to withstand the grinding disappointments of apathy and atheism, but also be attuned and alert to signals of interest from searching spiritual seekers. People whose primary identity is in Christ, and who are non-anxious presences in a world of competing identities and abundant neediness. People who are at ease with themselves because they know Whose they are. This requires that the practice of prayer – corporate, private, contemplative, liturgical – is at the heart of our life; hours upon hours of it.

- **Collaborative workers**, people who can identify the gifts of others and encourage and equip their flourishing. This requires training in team-working, and in the hard work of learning to work together in groups. Attention is paid to what being-in-communion means, both when face-to-face and across cyberspace; to real, as to virtual, presence.
- **Reflective practitioners**, people who can interpret the messiness of the world through the lens of Christian faith, integrating theology and experience in a dynamic reflective practice, and develop a type of knowing which is practical, hermeneutical and value-based. This requires long hours of steeping in the tradition – above all biblical and doctrinal – as well as in the contingencies of Field Education.
- **Pastors**, people who can minister caringly and intelligently to people’s real needs in a world of great injustice and marginalisation, but without collusion or self-indulgence. This requires attention being paid to pastoral and socio-economic studies, to understandings of power, boundaries and self-care, and to human psychology.
- **Disciples of character**, women and men who are faithfully obedient to the way of Christ, and who express and teach the love of God through the quality of their lives. This requires attention being paid in the course of studies to the unfashionable concepts of sacrifice and self-surrender, to spiritual accompaniment, self-reflection, external appraisal and review, as well as to those struggles with authority which arise in any adult learning setting.
- **Episcopalian Anglicans**, people who are deeply aware of the singular provincial context in which they are set but are formed also as part of a global Communion. This requires attention to be paid to particular historical, liturgical, doctrinal and missional trajectories and sensibilities.
- **Lifelong learners**, people who continue to seek understanding of their faith and delight in that quest; who can identify and monitor their own learning needs in relation to ministry and know where to go for help. This requires attention to be paid to styles of learning and personality, and to the identification of appropriate theological resources both for the practice of ministry and to enable others to deepen their discipleship.

Is it a skills-based course? In one sense it is; within the gathered community and through Field Education, students grow in liturgical, pastoral and homiletical competence. But it is equally a course about character, wisdom, knowledge and values. The strands are woven into a seamless whole.

Underpinning and informing all this is a theology of **mission**. Ministry is understood to arise out of God’s mission to the world, *missio Dei*. Our Churches are seeking to present the living Word of God afresh in twenty-first century Scotland. Students training with SEI will be taking up positions of leadership in this missional context, serving the Scottish Episcopal Church and the United

Reformed Church in their task of fulfilling this *missio Dei*. Thus they need to be equipped to be entrepreneurial leaders, alert to opportunities for spreading the good news of Christ to the communities in which their congregations are set, willing to try out new ways of worshipping and connecting with people, and able to use the riches of the tradition creatively and contemporaneously. In other words, they must be ‘hinge leaders’, respectful of the heritage of the SEC and URC while responding creatively and missionally to the needs of a changing world.

The course thus aims to provide an education in theology, ministry and mission that meshes development of character, nurturing of virtues and growth in spirituality with the acquisition of knowledge/understanding and the development of cognitive and practical skills. The learning and teaching that is offered forms students in an interdisciplinary way, is oriented towards the ministry and mission for which they are being prepared and enables them to develop as lifelong reflective learners. This is done in a multiplicity of ways:

1. by an Initial Ministerial Education curriculum built around Biblical Studies, Christian Tradition, Ministry and Mission and Theological Reflection and Reflective Practice, this being validated by Durham University/Common Awards, and resulting in a Diploma of Higher Education in Theology, Ministry and Mission (DipHE).
2. by assessment of these theological studies by means of assignments.
3. by residential events at which the otherwise dispersed community gathers to live, work and worship together.
4. by periods of Field Education which enable students to grow as reflective practitioners, as well as acquiring practice in liturgical leadership, preaching and pastoral care.

The programme followed by IME students involves a variety of ways of experiencing learning. There are formal seminars, at which academic input is given and discussed; these may also involve work in small discussion groups. There are opportunities for practical training, through participation in ministerial activities. Students are expected to reflect on their learning, and on their personal and social development in formation as Christian ministers; SEI’s IME programme aims to enable students to become reflective practitioners, integrating their theological knowledge and understanding with the practice of ministry. In short, the IME course aims to form people for authorised public ministry by:

- fostering their growth in Christian discipleship, service and witness;
- helping them to grow in faith through worship, prayer, understanding and self-knowledge;
- supporting them in a rigorous engagement with the Christian tradition of theological enquiry;
- equipping them to build on this foundation a competent, reflective, collaborative and self-critical practice of ministry as part of a process of lifelong learning.

Some people find that theological education can cause them to ask deep and occasionally painful questions about themselves and about their beliefs, especially in a community that encompasses a wide range of perspectives. SEI’s IME programme does not provide a ‘one size fits all’ approach to

addressing, still less to answering, such questions; but it does attempt to provide a 'safe space' in which those questions may be carefully examined and appropriate responses found. Such reflection is a key part of students' deepening their understandings of discipleship and of the particular ministry to which they are called.

It is vital that all students develop a disciplined prayer life during their time in SEI. SEC clergy are under obligation to say the Daily Office; see Canon 17. Praying the Office forms a staple part of the corporate worship at Residential Weekends in order to embed this discipline in the worshipping hearts of all students. Students are advised to discuss this aspect of their ongoing development and formation with their Diocesan Advisors.

Students should be helped to become aware of their wider accountability. Their call narrative, rehearsed so many times during the selection pathway, can become a controlling – indeed defining – narrative. They need to be helped to place that narrative in a larger vocational story that includes the needs of the Church, and to locate themselves within an understanding of the role Christian faith is playing in the life of the nation, what God might be doing through the Scottish Episcopal Church at this time, and what this means for every diocese and charge. Ultimately, the narrative of the SEC sits within the story of the mission of God in the world, and our lived understanding of what Christ is doing in us and through us.

It is important that students work consciously with this narrative and locate themselves within it. If this does not happen, then individuals construct a narrative from elsewhere: from their own personal needs, from the polity of another denomination, from secular sources. All ministers have narratives which they live by, but not every narrative sits well with the mission and ministry priorities of today's SEC.

By spending time with his/her Bishop (see Section 3f), those who are charged with discerning a vision for, and articulating the narrative of, the Scottish Episcopal Church, a student may be helped to inhabit this wider landscape and minister as the Church's representative.

Students entering the IME 1-3 programme may well have undertaken significant amounts of church work and/or formal theological study. Each will thus follow a Programme of Study tailored to particular needs, drawn up by the student in collaboration with the Director of Studies at the beginning of each year of study. More details are to be found in Section 3a.

IME 1-3 is just one stage in a student's ongoing education, training and formation in discipleship and ministry. It is, however, a crucial one, in which habits of thought and practice may be instilled which will serve throughout the student's years of public ministry, forming the student as a reflective practitioner.

2. Who's who in the SEI Community

(a) Core Staff and Tutors

Mrs Denise Brunton (DeniseB@scotland.anglican.org) is SEI's Administrator, Librarian and Protection of Vulnerable Groups Co-ordinator. Denise oversees SEI's daily administration and liaises with students and staff.

Revd Dr Michael Hull, BA, MDiv, MA, STD, SFHEA (DoS@scotland.anglican.org) is SEI's Director of Studies and Biblical Studies Tutor, teaching *Introduction to Christian Doctrine* this year. He is also responsible for academic oversight, instruction and validation, SEI's onsite and online learning environments, and Convener of the Editorial Board of the *Scottish Episcopal Institute Journal*.

Rev Richard Tiplady, BD, MA, MSc, DBA (Cand) (DMM@scotland.anglican.org) is SEI's Director of Mixed Mode Training and Ministry and Mission Tutor, teaching *Developing Ministry and Mission in Context* and *Evangelism in Practice* this year. He also liaises with the Mission Board of the Scottish Episcopal Church.

Revd Canon Dr Anne Tomlinson, MA, MTh, PhD (Principal@scotland.anglican.org) is SEI's Principal. Anne is the Theological Reflection and Reflective Practice Tutor, teaching *Foundations for Reflective Practice in Context (Short)* and *Reflective Practice in Context (Long)* this year. She is also responsible for management, publicity, residential events and pastoral oversight.

(b) Associate Tutors teaching in 2018-19

Revd Dr Stephen Mark Holmes, BD, MA, PGCE, PhD (stephen.holmes@stjohns-edinburgh.org.uk), *Foundations for Denominational Ministry*.

Stephen is the Associate Rector of St John's Church (Edinburgh) and an Honorary Fellow of the Faculty of History of the University of Edinburgh.

Revd Jane MacLaren, MA (janelmaclaren@hotmail.com), *Developing Preaching*.
Jane is Events Manager for Fischy Music (Edinburgh).

Canon Ian Paton, MA, MTh (osprector@btconnect.com), *Christian Worship: Principles and Practice*.
Ian is Rector of Old St Paul's Church (Edinburgh) and Bishop-elect of the Diocese of St Andrews, Dunkeld and Dunblane.

Dr Stuart Weir, BA, MTh, PhD (stuartweir@live.co.uk), *Introduction to Christian Ethics*.
Stuart is National Director of CARE for Scotland.

Revd Dr Jenny Anne Wright, MTh, DTh, AFHEA (curate@osp.org.uk), *Topics in Christian Doctrine*.
Jenny is the Assistant Curate of Old St Paul's Church (Edinburgh).

Ancillary personnel

SEI is subject to an Annual Self Evaluation (ASE). The rationale of this check, shared with higher education and professional sectors, is that quality assurance starts with the institution's own judgements about its strengths, challenges, resource needs and priorities for action. Successive annual self-evaluations will build up a picture of the institution's ongoing goal-setting and achievement.

Periodic External Review (PER) builds on ASE by providing an external view based on investigation carried out by an independent review team with an appropriate range of skills and experience. SEI's is not currently scheduled for a PER before 2020.

For TEIs offering Durham-validated Common Awards, quality assurance combines academic and formational evaluation. Therefore, ASE returns are reviewed by the administrative offices of both Ministry Division (and equivalent bodies in the partner churches where appropriate) and Durham University (Section B only).

SEI's External Examiner has been the Revd Dr Paul Bailie BA, BD, MPhil, PhD, PGCE, Adjunct Faculty at Union Theological College, Belfast, and Chief Executive of Mission Africa since 2007. Dr Baillie is also the External Examiner for All Saints Centre for Mission and Ministry. The role of the External Examiner is outlined [here](#)

SEI's Internal Quality Nominee (IQN) is Dr Eric Stoddart, Lecturer in the School of Divinity, St Mary's College, St Andrews. Dr Stoddart teaches Practical Theology and his research focus is on the theological ethics of surveillance and of digital technologies in general. The IQN is a member of the institution nominated by it to lead its quality assurance work and ultimately present its report. S/he should not normally be responsible for the day-to-day management of its training programmes and pathways.

SEI's External Quality Adviser (EQA) is Mr Martine Somerville, Academic Co-ordinator of the Yorkshire Theological Education Partnership (YTEP) and Co-ordinator of the Yorkshire Regional Training Partnership (YRTP). The Quality Adviser is external to the institution and appointed by it. S/he acts as a critical friend, facilitating the review process, prioritising action and helping to shape up its annual ASE report. Quality Advisers would normally be expected to serve for a period of three years.

Every student is accompanied by a **Diocesan Advisor**, who monitors and supports a student's formation, remaining with the same student throughout the course. The URC Director of Studies performs a similar function for URC students. The Director of Mixed Mode Training is Diocesan Advisor for all Mixed Mode students. Notes and a timeline for Diocesan Advisors, indicating at what point various tasks need to be carried out, may be found in Appendix 2. Diocesan Advisors are selected by the Principal in consultation with a student's Bishop.

The Diocesan Advisor meets with the student for 90 minutes per month through each academic year

- to accompany him/her through the formational journey, helping to integrate the disparate parts; to discuss with a student his/her personal patterns of prayer; to offer support in deepening his/her devotional life; and to monitor developments therein.
- to help the student reflect upon the impact and integration of learning into his/her whole developmental journey; however questions about the content of modules (and especially with regard to the writing of assignments) should be directed in the first instance to the Director of Studies.
- to help the student grow as a reflective practitioner by helping her/him to identify key experiences from the learning journey, to explore what it is that makes them significant and what it means to bring those into dialogue with theology, and to articulate the learning that has taken place.
- attends the initial meeting (arranged by the student) with the Placement Supervisor to set up the Field Education module, is responsible for writing the Placement contract, and sets up the concluding Placement meeting between all three parties.
- gathers data for the portfolio that forms the basis of the Annual Appraisal Conference, sends this to the Chair of the Conference and attends the Conference in person.
- attends an annual staff development session organised by SEI.

The list of new Diocesan Advisor-student pairings is sent no later than early July. New students are then urged to be in touch with their Diocesan Advisors to arrange a meeting over the summer recess to begin to get to know each other.

During the course of a year, a Diocesan Advisor with concerns about a student's progress in formation may consult the Director of Studies who will, when appropriate, arrange a three-way meeting with the student and Diocesan Advisor. Students who encounter problems relating to their Advisor, or who wish to speak about personal issues but not to their Advisor, should speak to the Principal. Such consultation will remain confidential unless it is a matter requiring further action, at which point there would be appropriate consultation with the Advisor and/or student.

All personal data held by SEI is governed by the General Data Protection Regulation (GDPR) (EU) 2016/679, a regulation in EU law on data protection and privacy for all individuals within the European Union. It also addresses the export of personal data outside the EU. There is restricted access to student information, which is only shared with outside parties with the student's approval.

(b) Governance structures

SEI reports to the Institute Council, its governing body, the terms of reference of which are established within the Digest of Resolutions of the General Synod. The Institute Council in turn reports to the Standing Committee of the General Synod. SEI is directly funded by General Synod through a budget administered by the Institute Council; SEI is subject to the same financial regulations and controls as the rest of the provincial structure of SEC.

The Institute Council consists of a Bishop appointed by the General Synod on the nomination of the Standing Committee, one other Bishop appointed by the College of Bishops, and up to ten additional members of whom up to two need not be communicant members of the Scottish Episcopal Church. Students nominate a representative and an alternate. In 2018-19 the student rep is Ms Harriet Oxley and the alternate is Mrs Roxanne Campbell. The Principal, Director of Studies, Director of Mixed Mode Training and PDO are in attendance.

The Board has responsibility for the strategic oversight of SEI and of the delivery of formation and training for authorised ministry in the Scottish Episcopal Church and other ministries as may be recognized from time to time by the College of Bishops. It is also responsible for the oversight of such funds as may be provided to it in terms of the budgets of the General Synod.

The Council appoints a Management Committee (Board of Studies) chaired by the Principal. It comprises two Associate Tutors, the Principal of the URC College, the Director of Studies, the Director of Mixed Mode Training, plus the External Quality Advisor, the Internal Quality Nominee, and the Durham University Liaison Officer. Students elect one representative from each teaching cohort (IME 1-3 and IME 4-6). The representative of the former group in 2018-19 is Final Year ordinand Peter Woodfield, and of the latter, the Revd Nicholas Bowry.

(c) Student support

SEI staff are here to support learning and formation for ministry. Tutors are available at Residential Weekends for one-to-one conversations; a schedule of appointments is posted at the start of every Residential Weekend. As for the Associate Tutors, they are readily contactable for assistance with assignments via email during term-time. Additional sources of support are:

Chaplain

The Chaplain is a non-teaching member of staff who has no involvement with assessment or appraisal within SEI, and thus is available in a purely pastoral capacity. Details of how to access the Chaplain will be shared at the Orientation Days.

Spiritual Director

It is essential that all candidates for authorised ministry have a designated Soul Friend or Spiritual Director, meeting them regularly through the year for spiritual discussion (and, if wished, the sacrament of reconciliation). The Principal can help identify a person. Spiritual Directors are outwith SEI's appraisal structures, and do not report to them.

Chapter

All students meet together in Chapter during each residential weekend. Each year a student is elected to chair these meetings; this year's chair is Final Year ordinand Dr Jennifer Holden. Chapter meetings provide an opportunity for students to share experiences and express concerns. Matters which arise in these meetings may be referred to the Management Committee (Board of Studies) or else communicated directly to the Institute Council via the Student IC representative.

Small Groups

Every student is assigned to a Small Group, the purpose of which is to create tighter bonds than may be achieved across the whole cohort. These groups are led by Final Year students who have been discerned to have exceptional pastoral and leadership gifts. Discussions at RWEs may be carried out in these groups. Each Group is also responsible for planning lunchtime worship at one RWE each year, at the October, December, January or March RWEs. The staff take responsibility for the final RWE, this being the most hectic time of the academic year for most students. The groups consist as far as possible of a mixture of types of vocation, year groups, dioceses and genders – though there is a bit of an imbalance in the latter!

The Groups are subdivided into even smaller Cell Groups, intended to be the vehicle for more intimate prayer times at RWEs (e.g. Compline/Night Prayer; during free time). Not everyone finds groups even of 6 easy to handle, hence the existence of these smaller fora.

The list of Small Groups is sent separately with the 2 July mailing. On that list, the person whose name is in bold at the top of the Group or Cell Group is the Leader of that group. Groups will be able to give themselves designated names, if wished, at the first RWE.

The Ordinands' Association (OA) <https://ordinands.org.uk/>

Each course and college for training Anglican ordinands in the British Isles is represented at The Ordinands' Association. This group is a national forum for student concerns, allowing issues to be explored and expressed. A student representative is elected each year and reports to the Chapter. The representative for 2018-19 is Final Year ordinand Mr Michael Blake.

St James Fund (ordinands) and McQueen Fund (Lay Reader candidates)

These funds offer assistance to those studying for authorised ministry in the Scottish Episcopal Church or who are in their first year of ministry. They are to be used for:

Educational needs (including, but not limited to, study overseas and the purchase of study materials).

Spiritual needs (including, but not limited to, attendance at retreats and similar events).

Emotional needs (including, but not limited to, situations of hardship).

They are not to be used for assistance in relation to 'core funding' issues (for example, paying University or SEI fees, or living expenses). Applications are invited on a form available from the Principal and will be considered by a sub-group of the Institute Council. Individual circumstances, financial resources, and the purposes for which funds are sought will be taken into consideration when making the award. Awards will be made subject to the availability of funds. Prospective applicants are encouraged to discuss matters with the Principal before submitting an application. Applying for funding is a ministerial skill; application forms nowadays demand a great deal of attention. The St James Fund and The McQueen Fund ask no less; the more details that can be provided, the easier it will be for the Committee to adjudicate. Applicants are requested to offer a full but pertinent outline of the reasons for the request. If travel costs are being requested, then a break-down of the itinerary is required.

Accessibility

SEI is committed to ensuring that disability is no bar to students selected for training. All premises used are capable of wheelchair access, and arrangements can be made for students with hearing or sight impediments, through the use of a hearing loop or the provision of large print materials. Special arrangements may be made for students with dyslexia (see Section 5c).

Feedback

Feedback is another mechanism of support (Appendix 7). Students *receive* feedback on their assignments and on other exercises they may undertake and are asked to *give* feedback on seminars and modules. Feedback forms are issued after every RWE and should be returned by noon on the Wednesday following. Module feedback forms, available on Moodle, should be completed at the end of every module. Collated feedback is given to Tutors and to the Management Committee (Board of Studies). Students do not receive the collated feedback.

Vocational support

If you are a candidate for ordained ministry you should contact the Revd Canon Dr Alison Peden, the Provincial Director of Ordinands, in the first instance to discuss issues relating to vocational discernment. If you are a Lay Reader candidate you should consult your diocesan Warden of Readers.

Support of families

Students' families are valued members of the SEI community and are prayed for in the Cycle of Prayer on Day 30. They are also invited to the Eucharist and lunch at the first, third and last RWEs of the year, and to a lunch after the Valedictory Service in June. A family room is available in St Mary's, any extra meals being paid for privately. SEI staff are very aware that ordination and licensing have consequences for the lives not only of the candidates but of their immediate families also. Time is spent with the candidates themselves in the final year looking at issues of boundaries, expectations and balance in the *Skilful Shepherds* seminars, part of the Level 5 Reflective Practice in Context (Long) module (TMM2531). However, for the candidates' families we are offering a session this year at the last RWE in May, on Sunday 5 May 10.00 - 11.30.

General support for study skills

The first port of call for all questions about studying is the Director of Studies. All students requiring help on specific modules should approach the Tutor or Associate Tutor of the module in question, either in person at a residential weekend, or via e-mail.

IT Services

Students enrolled with Common Awards have access to the SEI Moodle and will receive their usernames and passwords before the start of the academic year by email. SEI uses Moodle as a key part of its educational programme delivery. The Moodle serves a number of purposes: to access information, periodicals ([ATLA](#), [EBSCO](#) and [JSTOR](#)), books, as well as to submit assignments through [Turnitin](#). From September 2018, SEI will join with the other seventeen TEI's in the Common Awards using [Big Blue Button](#) for module delivery. BBB is accessible through Moodle. Tutors may use

Moodle to post useful material which can assist in student learning. More information about Moodle, including directions for its use, may be found on the Moodle itself in SEI's Moodle Handbook.

Protection of Vulnerable Groups

It is a requirement for all SEI IME students to be members of the Protection of Vulnerable Groups Scheme and obtain a satisfactory PVG disclosure through the Scottish Episcopal Church. Denise Brunton, as SEI's PVG Co-ordinator, will guide students through the process.

Library Services

Rooms 5 and 7 in the General Synod Office (21 Grosvenor Crescent, Edinburgh EH12 5EE) house a library of books relevant to the course, including one copy of every book listed in the Indicative bibliographies. SEI students are automatically registered as borrowers. Books can be borrowed (either directly from the GSO or else be posted out from the SEI office on request) for up to six weeks, unless recalled by another student, in which case immediate return to the SEI Office is required.

Please do not hand on books to another student; they need first to be logged in and out by Denise at the SEI Office. A logbook is sent to every Residential Weekend for receipt of returned books. Please record the borrower's name, the book title/s, catalogue number and the date. The Student Librarian for 2018-19 is Final Year ordinand Mrs Jane Edwards. For weekday access to the Library in the GSO, please 'phone the SEI Administrator on 0131 243 1347 (direct line) *in advance* as Room 5 is often booked for all-day meetings. Office hours are 9.00 – 16.30 Monday to Thursday; 9.00 – 15.00 on a Friday.

The [Highland Theological Library](#) (Dingwall) will post books to any student living north of Perth; SEI picks up the tab at the end of the year for all postage costs incurred. Similarly, SEI will reimburse the joining fee for a local University Library for any student who does not already have access to one by being an enrolled university student. The [Northeast Religious Resources Centre](#) (North Shields) provides the same service for students in the Borders.

3. Theological formation for ministry

(a) Programmes of Study

SEI currently offers three programmes of study: (1) part-time study through the Common Awards Scheme with Durham University; (2) fulltime mixed mode study also with Common Awards, but within the context of a charge; and (3) fulltime study at New College of the University of Edinburgh. The normal duration for each programme is three years, but may be shortened to two years, if a student comes to formation with prior qualifications. During a student's period of training, she or he will, in addition to academic and field education work, also engage in five residential weekends, a week-long Summer School and a Bishop's Reflection Group.

Through part-time study with CA, students may obtain a DipHE in Theology, Ministry and Mission in three years. Or, if the student already has a theological degree, he or she will take modules in Liturgy, Preaching, Mission etc.

Through fulltime study at New College, students complete the [Master of Divinity degree](#). Students enrolled in this course submit their modules and marks to the Director of Studies at the end of each semester.

SEI also offers a non-validated Foundational Year for people preparing to begin ministerial formation and oversees the training programmes for other Recognised Lay Ministries. A document describing the types of authorised ministries in the SEC is available [here](#). SEI also oversees the procedures for appraisal of those in IME 4-6.

Ordinands headed to incumbent status are required to hold a theology degree by the end of the sixth year of IME 4-6, so SEI offers a BA(Hons) in Theology, Ministry and Mission. This requires 360 credits, that is, 120 credits on top of the 240 credits awarded at DipHE level, the exit level for IME 1-3 studies. 40 credits are studied per year. 80 credits are offered in modules over two years (delivered online), and 40 more credits are offered via a dissertation researched and written over one year. The dissertation topic is decided on an individual basis, but the modules are agreed between the members of the cohort. The degree is also available to assistant clergy and Lay Readers who wish to continue their studies.

(b) In 2018-19, the following modules will be offered:

TMM1111 (Level 4, 20 credits) Introduction to Christian Doctrine

TMM1161 (Level 4; 10 credits) Introduction to Christian Ethics

TMM1331 (Level 4, 20 credits) Foundations for Denominational Ministry

TMM1381 (Level 4; 20 credits) Evangelism in Practice

TMM1447 (Level 4; 10 credits) Foundations for Reflective Practice in Context (Short)

TMM2121 (Level 5; 20 credits) Topics in Christian Doctrine

TMM2311 (Level 5; 20 credits) Developing Ministry and Mission in Context

TMM2387 (Level 5; 10 credits) Developing Preaching

TMM2531 (Level 5, 20 credits) Reflective Practice in Context (Long)

TMM2617 (Level 5; 10 credits) Christian Worship: Principles and Practice

TMM3362 (Level 6; 40 credits) Dissertation in Theology, Ministry and Mission

Programme of Study

The Director of Studies meets with each student as soon as details of his/her recommendation for training reach the SEI office and outlines the studies that the student will undertake. Diocesan Advisors are urged to keep track of their students' development thereafter in two ways, via the *Programme of Study* document which has two parts: the *Summary* and the *Record of Development*.

The format of both parts of the *Programme of Study* and the process for completing it are set out in Appendix 2.

The *Programme of Study (Summary)* provides details of the ministry for which the student is being prepared, the stage of formation reached and studies which are still to be undertaken. The *Record of Development* details progress in formation over the course of the academic year and is regularly updated by the Diocesan Advisor/URC Director of Studies. It provides the requisite information for the Advisor to draw up an End-of-Year Report for the annual Appraisal Conference. Students reflect with their Diocesan Advisor on their progress in all areas named in this Record of Development at the beginning of each academic year, and on a termly basis thereafter.

(c) Field Education

Field Education is a vital part of the SEI formational package. Every year all students spend a considerable amount of time in placement settings across the Province. These carefully chosen contexts provide places to practice ministry and spaces to reflect theologically on that experience. The aim of these periods of practical experience is ‘growth towards ministerial competency that has theological integrity’. Field Education is not offered simply in order to learn skills for ministry. Often in their eagerness to become successful at ministry, students tend to privilege the need to be competent practitioners; they want to know what to do and how to do it, whether the task is worship leadership, pastoral care or growing their church.

Formation in ministry does indeed have to do with developing practical competencies, but it also has to do with *meaning-making*. Field educators seek to form students who are both competent at their practice and able to make sense of it. Students in field education learn to minister authentically and *faithfully by learning to make sense of themselves and their experiences*.

The practice of theological reflection creates the necessary space for meaning making that forms thoughtful ministers who minister with integrity and faithfulness. Thus complementing the ‘hands-on time’ spent engaging in mission and ministry in a variety of church, chaplaincy and social agency contexts across Scotland, are three, sequential, taught modules on the art of theological reflection: Level 4 Foundations for Reflective Practice in Context (Short) (TMM1447); Level 5 Reflective Practice in Context (Short) (TMM 2527); Level 5 Reflective Practice in Context (Long) (TMM2531). The accumulated and assorted experiences from the students’ practice – whether garnered individually or collectively – become the ‘assigned text’ within this area of the theological curriculum.

A separate Field Education Handbook details how students go about choosing Field Education contexts, details the length and learning outcomes for each module in Theological Reflection, and outlines the associated assignments.

(d) Assessment, Marking and Referencing in Common Awards Scheme

For modules in the Common Awards Scheme, assessment, marking and referencing are detailed by Durham University and the Church of England's Ministry Division.

Guidelines for assessment, marking (and moderation) and referencing are given by Durham University and the Church of England's Ministry Division. DU and MinDiv continue to update policies, and SEI keeps abreast of developments. In terms of assessment, the definitions and parameters may be found [here](#). It is helpful to read them carefully before preparing assignments. Likewise, it is important to understand the length and weight given to the diversity of assignment types, which may be found [here](#). Each of these has its own assessment criteria, which may be found [here](#). All assignments are uploaded to SEI's Moodle unless directed otherwise.

In preparing assignments, students and tutors follow the writing and referencing conventions of the Modern Humanities Research Association as found in the *MHRA Style Guide: A Handbook for Authors and Editors* as follows:

Name: (Common Awards requires Blind Marking) The student's *BANNER ID* is inserted in the header, flush left. (You will find your Banner ID on your profile in Moodle once registered with Durham University)

Page numbers: Page numbers are inserted in the header, flush right.

Text alignment: All text and headings are aligned to the left, except the title of the work, which is centred at the top of the first page.

Paragraphs are not indented. Paragraphs are separated by adding a blank line between them, as in this document.

Fonts and languages: All text is in Calibri at 11 points. (The default for MSWord from 2007.) Non-Latin scripts such as Hebrew and Greek are transliterated. An English translation accompanies any occurrence of another language.

Margins: Margins are 1 inch (2.54 centimetres) on all four sides.

Line spacing: Single spacing is used throughout.

Word count: An assignment's word count includes everything in the main text: title, text, in-text citations (references) and headings. There is leeway of ten percent. For example, a writing assignment of 2000 words may be submitted with as few as, but no less than, 1800 words; and with as many as, but no more than, 2200 words. The questions or directions for the assignment are not to be included in the submission.

The word count does not include the works-cited list. There is no need for a bibliography, that is, a list of all the material consulted in preparing an essay, but there is need for a works-cited list, that is, a list of the works referenced in the writing assignment.

If the work is to include any figures, tables, diagrams, photos, images, maps etc., they should be included and referenced according to the *MHRA Style Guide*. Only the references within the body of the work's text are included in the word count.

Exceptions to these specifications may be discussed with the tutor. If a tutor grants an exception, s/he must inform the Director of Studies of the nature of the exception and the reason(s) by email at least forty-eight hours before the deadline. No exceptions are made thereafter.

Penalties: Under- or over-length work – plus or minus ten percent – will have ten points deducted from the final mark for each band: over or under ten percent, under or over twenty percent etc. There is no opportunity to resubmit. The work will be marked and feedback supplied. The mark that would have been awarded had the penalty not been applied will be indicated to the student.

Work submitted late, but within five working days of the deadline, shall be penalised by having the mark capped at the module pass mark. The work will be marked and feedback supplied. The mark that would have been awarded had the penalty not been applied will be indicated to the student. Work submitted more than five working days after the deadline will not be marked and a mark of zero will be recorded.

Extensions: Only the Principal grants extensions, on a case-by-case basis, at her discretion. A request for an extension must be made to the Principal in writing by email at least forty-eight hours before the deadline or by mobile phone in the case of an emergency at any other time.

Referencing: References are cited with the author–date system. Neither footnotes nor endnotes are used. The author–date system is explained, with examples, in the *MHRA Style Guide* in section 11.4 on pages 78 and 79. Page 78 details how to set out, at the end of an assignment, the list of works cited, in alphabetical order. Page 79 explains, and demonstrates, how to set out the in-text citations: surname of author, publication date and page reference in parentheses. In the case of ancient and classical texts, the author and the appropriate means of specification (e.g., book, chapter, section etc. rather than page) are sufficient (i.e., a date is unnecessary) in a citation.

As far as assistance regarding assignments, the person to go to in the first instance regarding an assignment per se is the relevant Associate Tutor; the person to go to in the first instance regarding Moodle is the Administrator. Any further assistance is available from the Director of Studies.

(e) Residential Sessions

In each academic year there are five Residential Weekends and a few days of community building, teaching and induction at the outset of the year, termed 'Orientation Days'. A generic Residential Weekend timetable is found in Appendix 6.

SEI is continuing to create opportunities for student visits to, or exchanges with, other TEIs in the UK, Europe and the States, to be available both during the vacations and term-time. These will be outlined at the Orientation Days.

Students are required to attend all Residential Weekends and the Orientation Days and to make such attendance their highest priority during their period of formation. However it is understood that adverse life events do occasionally mean that plans need to be re-evaluated. Permission for absence may be granted by the Principal on a case by case basis.

Residential sessions can be physically and emotionally demanding. For this reason, space is provided during them for contemplation, relaxation and socialising. Core RWE staff are at pains to ensure that any stated gaps in the middle of sessions are strictly adhered to by visiting tutors.

(f) The Bishop's Reflection Group

This component of the course aims to help the student integrate all aspects of her/his learning, in particular to align knowledge and understanding with the practice of ministry. While each Bishop will organise this component of the formational programme differently according to his/her schedule, the diocese's geography, the size of the cohort and the dispersion of students, nevertheless there will be some shared characteristics as agreed by the College of Bishops:

- **Frequency:** meetings take place at least twice a term for not less than two hours each time, and includes an act of worship or a time of shared prayer.
- **Focus:** the aim of the gatherings is to enable students – ordinands and Lay Reader candidates alike – to align their studies, themselves and their developing ministry with the narrative of their dioceses and of the wider SEC, with the guidance of their Bishop.
- **Format:** the ethos of the gatherings is one of shared reflective practice rather than lecture-mode.
- **Facilitation:** is by the Bishop or shared with a senior cleric nominated by her/him. The Bishop is responsible for organising and publicising group meetings.

Format

One model is for the Bishop to bring a Case Study from his/her own ministry in the diocese. (SEI ensure that the Bishops are apprised of the primary subjects being studied each term, so that there might be some integration between students' current studies and the topic chosen by the Bishop for discussion at the gatherings). Another model is for the students to offer to contribute an issue/problem with which they are wrestling (which concerns the integration of learned theology and practice) using either the Case Study method or the Action Learning Set methodology.

Facilitation

In both scenarios, the group needs to agree guidelines/ground-rules at the outset of every year to enable good sharing in the group, ensure proper confidentiality and equality of opportunity in both presenting and discussion, and establish a dominance-free discourse. The main role of the facilitator

is to 'hold the process' and ensure that the focus remains on learning about real issues: growth in missional leadership, and how the student's emergent understanding of ministry fits with the narrative of the diocese/SEC. The facilitator should act when appropriate to prevent digression, to ensure that questions are formulated in an open way, and to keep things to time. The facilitator sets the tone for the meeting and models being a reflective practitioner. It is helpful to begin with a short time of 'checking in'. This practice, while simple, is remarkably effective in changing the way group members interrelate. It consists of beginning each meeting by taking the time to let each person speak briefly of something significant that has happened in her/his life in the period since the last meeting. Obviously the length of answers needs to be limited so that the process doesn't take up the entire meeting, but even a short process is worth doing. 'Checking in' might be included in an opening act of worship.

4. Appraisal Conferences

Every year, all students are formally appraised alongside a portfolio of information which represents their academic and formational journey during the year. This portfolio may comprise any or all of the following:

- marks from assessed assignments
- marks from work submitted to external academic providers
- Placement Supervisor's report
- comments from IME Tutors
- comments from the Convenor of the BRG (confidential to Principal)
- comments from the Diocesan Advisor
- feedback on the conduct of worship at a RWE
- feedback on the conduct of Bible Study at a RWE
- feedback on the content and delivery of a sermon at a RWE

Much of this feedback is formative in nature. It is intended that both student and Diocesan Advisor reflect upon it, in conjunction with the student's Programme of Study, and that learning goals are identified on the basis of it.

At the end of the academic year each student attends an Appraisal Conference, accompanied by the Diocesan Advisor or URC Director of Studies. The purpose of the Conference is to appraise the student's year of formation for ministry. The appraisal process should help the student reflect on his/her gifts for ministry and continuing learning needs. It enables SEI to come to an overall view of the student's progress in learning and their suitability for authorised ministry. The appraisal process is concerned with the student's suitability for authorised ministry. It is not intended to provide a judgement on the student's person and life, and does not do so. At the end of the appraisal process, the final decision on a student's readiness for authorised ministry lies with the Bishop or Church-sponsoring body. SEI does, however, make a statement on how it views the student's suitability for further training or authorised ministry, based on the outcome of the appraisal process.

Overview

The Appraisal Conference is chaired by the Principal or Director of Studies (or URC equivalent); details of how the Appraisal Conferences for Mixed Mode students operate is given in the Mixed Mode Handbook.

There are four stages in the appraisal process. First, the Diocesan Advisor or URC Director of Studies draws up an End-of-Year Report on the student’s learning and progress in formation. Second, the chair of the Appraisal Conference receives this report, and prepares issues to be discussed at the conference. Third, the End-of-Year Report and these issues form the basis of a discussion to appraise the student’s formation at an Appraisal Conference. Fourth, the chair draws up an Appraisal Report.

Before all this can happen it is important that dates for an Appraisal Conference are set some months in advance. It is the responsibility of the Chair to initiate contact with the Diocesan Advisor and student so that a date for appraisal can be agreed. A timeline for the entire process is given below.

Appraisal Process Timeline

- The Chair of the Appraisal Conference contacts the Student and his/her Advisor to arrange a suitable date for appraisal.
- The Advisor draws up the End-of-Year Report and shares it with the student
- The End-of-Year Report is submitted

Dates of Chairs’ visits published by SEI in January

1 month before the Conference

2 weeks before the Conference

The Appraisal Conference

- The Appraisal Report is written by the Chair and sent out to the Advisor and Student for signature and comment
- A copy of the signed Report, plus the End-of-Year Report and any other letter is sent to the student, Advisor, Bishop or appropriate URC body and Principal. It is expected that the Chair will have a conversation with the Bishop in presenting the report.

April: Final year students
May/June: Continuing students

Within two weeks of the Conference

Within three weeks of the Conference

The Appraisal Process

Stage 1: The End-of-Year Report

Timing: It is recommended that the Diocesan Advisor begin drawing up an End-of-Year report well before the Appraisal Conference date. A draft should be completed four weeks before the Appraisal Conference date, to allow the student to have ample time to read the report before it is submitted for appraisal. Where the student strongly disagrees with an aspect of the report, and this is not resolved through conversation with their Diocesan Advisor, they may attach a letter commenting on this. The report should then be submitted to the Chair of the Appraisal Conference at least two weeks in advance of the Conference.

Structure: The report is to be concise, normally of no more than two sides of A4 paper (typed in single or 1½ spacing). It should be evidence-based and not include personal judgments unsupported by reference to other documents. The areas identified in the *Record of Development* of the *Programme of Study* form the basis for reflection and provide the headings and structure for the End-of-Year report.

Process: In order to complete the report, the Diocesan Advisor draws on information from the Record of Development and the student's portfolio (see above). The Diocesan Advisor should consult with the student when writing the report and should ensure the student reads and offers comments upon the report before it is submitted to the Chair of the Appraisal Conference. It may be appropriate to consult other persons, such as the Placement Supervisor, to seek clarification on any issues arising from their respective reports. The report should end with a brief paragraph summarising the student's learning to date, noting also any learning needs for the future.

Nature: The report should be factual in approach and refrain from unnecessary explanation and analysis. It should avoid making personal judgements about the character of a person that are not supported by evidence. It should provide an honest account of progress and be prepared to raise difficult issues/concerns to do with the student's formation.

The report addresses the following issues:

- Fitness for ministry: has this person completed all aspects of the curriculum and training required by his/her sponsoring Church leader for the year under consideration?
- Have issues been raised during training that would seriously impact on the student's capacity to fulfil his/her role as an accredited minister?
- What are the IME 4-6 requirements for this student? This is particularly critical in relation to assessment in the final year of a student's studies.
- Are there other areas that need further development or attention?
- What are the gifts of this person?
- Do we affirm the person's belief that he/she is called by God to share in the ministry of all baptised people as an authorised leader?

As part of the End-of-Year Report, the student is required to write a brief reflection on his/her life and sense of vocation in relation to formation. This, together with the End-of-Year Report and the portfolio of documents leading to its production, is sent to the Chair.

Stage 2: The Chair's preparatory work

After carefully considering the End-of-Year report, the Chair will compose:

- (i) a set of issues on which he proposes to base the discussion with the student
- (ii) a short, factual summary of the student's progression in formation and studies based on the evidence available before the conference
- (iii) a provisional statement on the suitability of the student to progress further. It is important to be clear that the Chair is at liberty to revise this judgment in the light of discussions held at the Appraisal Conference.

Stage 3: The Appraisal Conference

Practicalities: The Appraisal Conference takes place in the student's diocese. For students in their final year, the Conference should be held sometime in April, and for continuing students in June. The Conference, which should last about ninety minutes, comprises a three-way discussion between the student, Diocesan Advisor and Principal/Director of Studies as Chair of the Appraisal Conference. *The Conference:* For the process to be effective there is need for honesty and openness on the part of all participants. The Chair should begin the Conference by explaining the process about to be engaged in: duration, purpose, and method. The Chair uses the prepared issues to lead discussion on the End-of-Year Report. A dialogical approach should be adopted, which seeks to respect the viewpoints of each person and encourage genuine discussion.

Stage 4: The Appraisal Report

The Chair writes the Appraisal Report (Appendix 2) within two weeks of the Conference. The report (no more than two sides of A4) should contain three sections:

- i. A summary of the discussions at the Appraisal Conference
- ii. A summary of the student's progress in formation and studies.
- iii. A statement on behalf of the Institute regarding the student's suitability to continue training or engage in authorised ministry. This final statement may contain one of the following possibilities: (i) suitable to continue training; (ii) suitable to continue training with the following comments/concerns (to be outlined); (iii) not suitable at this time to continue training; (iv) suitable for authorised ministry; (v) suitable for authorised ministry, with the following comments/concerns (to be outlined); and (vi) not suitable for authorised ministry at this time.

Once the Appraisal Report is finalised, the student and Diocesan Advisor are asked to date and sign it. In the event of a student or Advisor disagreeing with any aspect of the report, s/he can attach a letter detailing this. A signed copy of the Appraisal Report and any accompanying letter(s) are sent by the Chair to the student, the Diocesan Advisor, the Bishop/Church sponsoring body and the SEI Principal.

Confidentiality

SEI is training individuals to become ministers in God's Church. It is required to respect and to adhere to the exacting requirements of the denominations with which it works in partnership with regard to their criteria for fitness to minister. All aspects of formation and academic training are therefore fully accountable to bishops and other Church leaders. It is important to understand the scope and limits of confidentiality within and beyond our learning groups, in the dioceses and whenever gathered for Residential Weekends or Orientation Days. Ministerial training is partly about learning to keep confidences. There should be no sharing by students of information gleaned through personal disclosure or sharing during seminars or small-group activities. If information regarding people outwith the SEI community is used to illustrate a point then it should, where possible, be presented in ways which do not undermine the dignity, ministry or standing of the person or community concerned; effort should be made in all examples and case studies to disguise the identity of the person under discussion. Compliance with the GDPR policies of the [Scottish Episcopal Church](#) and [Durham University](#) is essential.

In writing reports of any sort which contain personal data – from interviews, conversations, case studies or the like - it is imperative that care is taken to anonymise all personal information (names, contexts or other identifiable data. Guidelines for research ethics are given in the Ethics Policy for Research Section 5g and 'Guidelines for Participant Information sheet' ([Appendix 11](#)).

5. Policies

(a) SEI Admissions Policy

SEI trains candidates for authorised ministry in the Scottish Episcopal Church and its ecumenical partners. SEI admits for training only those recommended by a potential candidate's local bishop for authorised ministry training as Lay Reader, (vocational) deacon or priest. SEI also admits clergy and Lay Readers to awards programmes with the consent of their bishops. Candidates from other Churches, such as the United Reformed Church, require the recommendation of their appropriate church officers. The Principal may admit other students at her discretion, for example, students from Churches outwith Scotland, such as the Church of England, but only with the consent of the bishop or appropriate church officers.

(b) student welfare policy

We recognise that preparing for ministry can be a time of upheaval, anxiety and stress; it is a demanding process. Most SEI students combine learning alongside full-time work, family life and church involvement. It is difficult to juggle the different demands upon one's time. In addition to this, there are the implications for the understanding of one's own faith as a consequence of studying theology. For some people, the study of theology is enriching and exciting, but for others it can be difficult and threatening when they are confronted with very different accounts of Christian belief and practice.

It is possible that, despite the best planning, crises occur which might affect a student's studies – for example, by preventing her or him from attending a teaching event, or requiring the late submission of an assignment. The initiative is with the candidate to be proactive in raising concerns or issues. In the first instance, s/he should contact the Diocesan Advisor. If, for some reason, this is not possible, then please contact the Principal.

Diocesan Advisors are happy to discuss any issues that might affect the learning experience. Conversations can be informal and off the record. Many issues can be dealt with simply and without any formal procedures. Such concerns would be handled within SEI and not involve any outside agencies.

However, if a Diocesan Advisor believes that an issue has wider implications for a candidate or for any likely future ministry, she or he will ask permission to address this more formally through the Principal, as appropriate.

In the case of issues related to the possible abuse of children, vulnerable adults or impending criminal charges, SEI will have no option but to inform the relevant Church authority. Despite this, SEI would still endeavour to offer appropriate pastoral support and welfare alongside other agencies (that is one's local church etc.).

Potential Disruption to Training

Occasionally, an issue may emerge which may necessitate the suspension of training for a period of time, such as significant illness requiring hospitalisation and recuperation over a period of months; investigation into allegations made, criminal or moral; break up of a marriage; bereavement. This sort of crisis disrupts the whole of one's life. Although it is hoped that these kinds of event will not happen do remember that if it should, one must contact SEI in order to begin to put in place the necessary support.

It may be that one is asked to intercalate the programme. Intercalation is simply the system of pausing studies rather than stopping or withdrawing. Normally, in such a context, SEI will endeavour to ensure that the necessary pastoral support is provided even though one may have temporarily stepped back for the programme.

At the time of resumption, normally the Diocesan Advisor will want to have a chat to be sure that one are ready to continue. It is possible that in the case of accusations made against a candidate, either SEI or the sponsoring Diocese may request that you are temporarily suspended or withdrawn from training until such time as any issues are resolved.

Withdrawal from the Programme

Withdrawal from the programme is always the last resort. For example, in the case of a proven issue associated with the Protection of Vulnerable Groups Disclosure process or the abuse of children or vulnerable adults, a candidate will be asked to withdraw from training as he or she would not be eligible for authorised ministry.

Conclusion

SEI seeks to be fair and non-judgmental in its dealing with all people. Staff are committed to supporting and caring for all those who fall under SEI's care. The Principal is willing to discuss privately any issue that is significant in the programme of one's learning experience.

Staff are committed to working with individuals to reflect upon and address social, personal or learning issues that may hinder progress, believing that learning is a transformative process in all aspects of life.

In the case of significant issues, SEI staff can arrange for appropriate professional support. In the case of counselling, staff would not expect to be privy to any issues discussed but would expect to receive confirmation that counselling was indeed undertaken; the issue (while not being specified) was addressed with seriousness; appropriate progress had been made.

While all policies are necessarily couched in a regulatory style and tend to be rather impersonal in style, SEI is committed to pastoral care and support which is reflective and indicative of human beings who stand in the presence of God and who, in the words of Martin Luther, are both saints and sinners.

1. Introduction

SEI positively welcomes applications from candidates with disabilities. Dyslexia, a Specific Learning Difficulty (SpLD) is a registered disability. Therefore, candidates who have a report by an Educational Psychologist or other appropriately qualified person as evidence of a SpLD are eligible for appropriate support without compromising academic standards. Candidates should provide evidence of their disability prior to formal registration with the Institute to ensure all appropriate arrangements are confirmed.

1. The legislative background

1.1 Context

The Institute is required by law to support disabled candidates effectively. The Special Educational Needs and Disability Act of 2001 (2004 revisions are now law) and the Equality Act 2010 place three central obligations on the Institute

- Not to unreasonably discriminate against disabled candidates;
- To make reasonable adjustments to facilitate their learning (however not at the expense of academic standards)
- To be anticipatory; requiring the Institute to plan ahead for the needs of future candidates

1.2 Reasonable Adjustment

The Acts uses the term 'reasonable adjustment' as the measure by which provisions for disabled candidates are set. The term reasonable adjustment is open to interpretation but it may be considered as: 'A necessary accommodation or alteration to existing academic programmes, offering individuals the opportunity to demonstrate their ability' (association of Dyslexia Specialist in Higher Education, ADSHE).

2. What is dyslexia?

One of the aspects of dyslexia that affects literacy is a difficulty in associating sounds with pictures and is linked to relatively inefficient rapid information processing capabilities and short-term-memory. Consequently, dyslexic candidates experience difficulties in reading, writing, spelling and mathematics.

3. Recording lectures and formal learning inputs

Many candidates with dyslexia have difficulty in writing by hand or writing and listening at the same time. As such, recording lectures and other formal learning inputs is considered a reasonable adjustment. Any recording is for private use only. However, in the case of a tutorial, seminar or group discussion where the information may be shared and of a confidential nature, agreement of all those present is required.

4. Assessment and examination provision

- All assessment work submitted by candidates is eligible for marking with reference to the guidelines.

- Extensions to deadlines should be considered but successive extensions may not help the student. The procedure for extenuating circumstances should be followed in each case of an extension being considered.
- 25% extra time in examinations and class tests (including practical sessions) is commonly recommended by Needs Assessors and Educational Psychologist for candidates who have been assessed with SpLDs. However, other accommodations, for example the use of a reader or a typist may also be considered with appropriate professional advice. Any such advice should be adopted at the request of the student and after discussion with the Director of Studies.

5. Marking programme work and examination scripts

- It is important for the marker to bear in mind the learning outcomes and the assessment criteria of a piece of work.
- If knowledge is being assessed, then marks should be awarded for core information and not deducted for spelling, grammar and punctuation errors, in other words copy editing errors. However, if spelling is crucial for example for a public document, then errors should be noted and some penalty considered.
- Similarly numbers can be written incorrectly especially when copied or when a calculation spans more than one page and this should be taken into consideration.
- If a piece of work is not well presented, it should be marked for content only, unless the layout of the work has been highlighted as one element of the assessment.

6. Alternative forms of assessment

- Alternative forms of assessment may be necessary, but where accuracy in written language is essential this may not be an option.
- Whilst ensuring that a reasonable adjustment is made, academic standards must not be compromised. It is important that the student is involved in discussions concerned with an alternative assessment format. If it is not possible to make any adjustment, it must be clear on what grounds the decision has been made.
- If a student is assessed as having a SpLD during the programme of an academic year and is borderline for a module, re-marking completed programme work within that year should be considered, when practically possible. Candidates who were found to have dyslexia in subsequent sessions would not have papers re-marked from earlier academic years.

7. Procedures

- If candidates wish to have their coursework scripts identified as the work of a student with a SpLD they should inform the Director of Studies.
- If a student is not formally registered as a disabled student but would like to make the marker aware of their SpLD he/she will need to provide evidence of their disability which should be given to the Director of Studies prior to work being submitted to the marker.
- If a student chooses not to have their work identified as that of a student with a SpLD then no dispensation will be given for poor grammar, punctuation or spelling.

8. Further information

For further information, please look to the [British Dyslexia Association](#), [Dyslexia Action](#) (formerly The Dyslexia Institute) and the [National Attention Deficit Disorder Information and Support Service ADDISS](#)

(d) Equal Opportunities Policies

(a) Staff

1. Introduction

1.1 SEI has a very limited number of paid permanent staff and other part-time appointees. SEI recognises and wholeheartedly supports the principle of equality of opportunity in employment. In addition to recognising the need to meet our legal requirements, we believe that by acting according to the principle of equality of opportunity we will benefit from employees drawn from a wide cross-section of the community. In this way we aim to recruit and retain the best staff. We believe that such a policy is in the best interests of our employees.

1.2 As employers we recognise a skilled and committed staff as one of the key factors in delivering the objectives of SEI. Our aim is therefore to encourage, support and develop the abilities of all our staff; to help them to contribute as much as they can to securing our objectives; and to realise their potential. Staff and prospective staff will be expected to show that they are in sympathy with and committed to the aims of SEI. We also intend that all other aspects of our policies and practices will be consistent with the principles of equality of opportunity.

2. Principles

Overall principles

2.1 Consistent with this policy, our aim is to provide equality of opportunity for all members of staff and for all applicants for employment. We aim to ensure that individuals are treated equally and fairly and that decisions on recruitment, selection, training, career development and other aspects of employment are based solely on objective and job-related criteria.

Recruitment, selection and career development of employees

2.2 We will not discriminate in recruitment, selection and career development, directly or indirectly, between employees and between job applicants on the grounds of culture (including race and skin colour), ethnic or national origin, age, gender, sexual orientation, disability, social class, marital status, membership of a trade union, political affiliation or (except in the circumstances described in 2.4 below) religion. Nor will we discriminate on the grounds of nationality (including citizenship), provided that the employee has the necessary approval from the relevant authorities to work in the UK.

Other human resource policies

2.3 We are also committed to equality of opportunity in all other aspects of our human resource policies and practice, including terms and conditions of employment, education and training (including induction and orientation programmes), remuneration, work allocation, appraisal, assessment, disciplinary and dismissal procedures and exit and termination mechanisms.

Religious affiliation criteria

2.4 Given that SEI exists specifically to prepare candidates for public ministry in the Scottish Episcopal Church and the United Reformed Church in Scotland and to provide such other education and learning support as may from time to time be required by the SEC and its ecumenical partners,

it is lawful and may be appropriate in appointing persons as members of staff to take account of candidates' religious affiliation.

Recruitment and selection of staff

2.5 All our staff recruitment and selection procedures are designed to recruit the most suitable available person for the post. Certain appointments within SEI are subject to the same recruitment and selection procedures as apply to other members of staff of the General Synod Office. The appointment of sessional staff is undertaken by the Principal in consultation as appropriate with the Convenors of the Institute Council and the Management Committee, and is generally by invitation in the light of appropriate knowledge, expertise or experience and, as appropriate, geographical availability to participate in Residential Weekends and Orientation Days.

Training and Raising Awareness of This Policy

2.6 The Institute Council will take steps to raise the awareness of this policy and monitor its application among all members of staff and those responsible for staff appointments.

Harassment, bullying and victimisation

2.7 Employees are entitled to a workplace and learning environment free from hostility. Intimidating behaviour prevents employees from working effectively and denies them satisfaction in their work. Harassment, including sexual and racial harassment, bullying and victimisation are all therefore unacceptable and are disciplinary offences.

People with disabilities

2.8 We are committed to providing equality of opportunity to all members of staff whether or not they have a disability.

Grievance and disciplinary procedures

2.9 The grievance and disciplinary procedures applicable to the staff of the General Synod Office shall apply to all paid employees of SEI. The Principal shall be the designated line manager for all subordinate staff.

3. Responsibility for implementation

Responsibility of all members of staff

3.1 It is the responsibility of every member of staff to ensure the application of this policy. The success of the policy depends on the contribution made by everyone, in their own behaviour, in discouraging discrimination by colleagues and in encouraging good practice.

Additional role of the Principal

3.2 The Principal has individual responsibility within the institution for the raising awareness and monitoring of this policy and for reporting any breaches or difficulties to the Institute Council.

4. Review

4.1 In consultation with the Principal the Institute Council will formally review this policy at least every three years and, if necessary, approve any recommended changes.

(b) Candidates

1. Introduction

1.1 SEI wholeheartedly supports the principle of equality of opportunity in education. In addition to recognising the need to meet our legal requirements, we believe that by acting according to the principle of equality of opportunity we will benefit from a student-body drawn from a wide cross-section of the community. In this way we aim to offer an equal opportunity of entry to our programme(s) to all potential candidates, subject to any pre-entry support requirements agreed between SEI, the student and their sponsoring diocese/denomination. We believe that such a policy is in the best interests of our candidates.

1.2 As educators we recognise that all who seek access to learning should have the same opportunity to demonstrate their readiness to undertake a particular programme of study, and that the understanding, skills and commitment of candidates are key factors in their own attainment of the objectives of their programme of study. Our aim is therefore to encourage, support and develop the abilities of all our candidates; to help them to benefit as much as they can from our programme(s) and to contribute as much as possible to securing their own objectives and those of their programme of study, and to realise their potential. Reciprocally, candidates and prospective candidates will be expected to show that they are in sympathy with and committed to the aims SEI.

2. Principles

Overall principles

2.1 Consistent with this policy, our aim is to provide equality of opportunity for all candidates and for all applicants for training. We aim to ensure that individuals are treated equally and fairly and that guidance and decisions on admissions, student development, programme selection, assessment, deployment, reporting and other aspects of education are based solely on educational and formational criteria.

Admission, education and formation of candidates

2.2 We will not discriminate in admission, education, personal development and pastoral care, directly or indirectly, between candidates or between prospective candidates on the grounds of culture (including race and skin colour), ethnic or national origin, age, gender, sexual orientation, disability, social class, marital status, membership of a trade union, or political affiliation. Nor will we discriminate on the basis of nationality (including citizenship), provided that the student has the necessary approval from the relevant authorities to study in the UK. Since all candidates of SEI are selected by the SEC or the United Reformed Church in Scotland, it is a requirement that they are a member of the appropriate denomination and subscribe to its training and formation principles.

Training and Raising Awareness of This Policy

2.3 The Institute Council will take steps to raise the awareness of this policy and monitor its application among all members of staff and to those Provincial and Diocesan appointments responsible for the selection of candidates.

Harassment, bullying and victimisation

2.4 Students are entitled to a workplace and learning environment free from hostility. Intimidating behaviour prevents students from working effectively and denies them satisfaction in learning. Harassment, including sexual and racial harassment, bullying and victimisation are all therefore unacceptable and are disciplinary offences. Staff expect a reciprocal response from students and any breach of this expectation may lead to the termination of a student's studies.

People with disabilities

2.5 We are committed to providing equality of opportunity, wherever practicable and making reasonable adjustments where necessary, to enable all students to participate fully in their programme of study, irrespective of any disability. We shall also endeavour to provide such advice and assistance as may be necessary to enable them to study, including where appropriate assisting financially with the provision of any aids required for this purpose.

3. Responsibility for implementation

Responsibility of all members of staff

3.1 It is the responsibility of every member of staff to ensure the application of this policy. The success of the policy depends on the contribution made by everyone, in their own behaviour, in discouraging discrimination by colleagues and in encouraging good practice.

Additional role of the Principal

3.2 The Principal has individual responsibility within the institution for the raising awareness and monitoring of this policy and for reporting any breaches or difficulties to the Institute Council.

4. Review

4.1 In consultation with the Principal, the Institute Council will formally review this policy at least every three years and, if necessary, approve any recommended changes.

(e) Grievance and discipline procedure

1. Introduction

1.1 The grievance procedure is designed to enable grievances to be resolved as efficiently and quickly as possible and to minimise the prospect of long-term damage to relationships in SEI.

1.2 The following procedure applies to all staff who are formally recognised as being engaged wholly or in part to SEI including Associate Tutors and non-teaching staff.

1.3 It will also, where applicable, refer to students.

2. Procedure

2.1 If a person has a grievance with another staff member (the colleague) he/she should first of all endeavour to resolve the matter by direct approach to the colleague.

2.2 Likewise, if a student has a grievance with a member of staff he/she should first of all endeavour to resolve the matter by direct approach to the person concerned.

2.3 If, in either case, the grievance is not resolved, they should seek resolution through the Principal by setting out details of the grievance in writing to the Principal. In the event that the grievance concerns the Principal, the person who has the grievance should seek resolution through the Secretary General of the General Synod by setting out details of the grievance in writing to the Secretary General.

2.4 The Principal (or, in the case of a grievance against the Principal, the Secretary General), or appropriate member of staff appointed by the Principal (or the Secretary General as the case may be), should within two weeks seek to resolve the problem personally, or by mutual agreement, in consultation with others as mutually agreed.

2.5 If the grievance remains unresolved to the satisfaction to the parties involved, it may then be taken to the next stage of the procedure.

3. Institute Council

3.1 Where a grievance has not been resolved through the initial stages of procedure, the person concerned shall submit a formal written note of grievance to the Principal (or to the Secretary General in the case of the grievance being against the Principal) with a copy to the Convenor of the Institute Council.

3.2 The written notice shall include details of the grievance, what steps have been taken (or not taken) to resolve it to date, and any supporting materials.

3.3 Upon receipt, the Principal (or Secretary General as the case may be) will initial and date the copy of the grievance which will be retained by SEI.

3.4 The Convenor shall place the grievance before the Grievance and Discipline Sub-Committee (three people elected by the Council).

3.5 The Grievance and Discipline Sub-Committee shall arrange a meeting within 21 days of notification and giving seven days' notice to all the relevant parties. This will be accompanied by written statements of the grievance and any responses made (with supporting documents) and a copy of the Grievance Procedure.

4. Procedure for Meetings of the Grievance and Discipline Sub-Committee

4.1 The Chair of the Sub-Committee shall enable the aggrieved party (or their representative) and colleague (or their representative) to make submissions to the Committee and for questions to be asked. The Chair shall have absolute discretion whether any further written evidence, by either party, may be submitted in those cases where the Chair is satisfied the evidence could not reasonably have accompanied the notice of grievance or response. Both parties may call witnesses who shall be available for questioning by all involved.

4.2 Witnesses shall only be present so long as they are giving evidence or being questioned.

4.3 Both parties, or their representatives, may make a final or closing statement to the Sub-Committee. Both parties and their representatives will then withdraw.

4.4 The Sub-Committee will then consider the information placed before them and seek to reach a decision. They may, if the Chair decides, seek clarification on any points from one or both parties. If so, the meeting shall be fully reconvened. The Sub-Committee may seek advice on procedures from a previously named person agreed by all parties.

4.5 When the Sub-Committee has reached a decision, the meeting with both parties and, if desired, their representatives, will reconvene. The Chair will read out the decision reached. The decision of the Sub-Committee shall be final.

4.6 Copies of the decision reached will be given in writing to both parties, the Principal, the Convenor of the Institute Council and be lodged in the Institute Council records within five days.

INTRODUCTION AND PRINCIPLES

1. The Scottish Episcopal Institute (SEI) aims to provide a high standard and quality of service in respect of its academic provision, but recognises that occasionally things do go wrong. As part of its commitment to enhancing the student experience, this procedure has been established to deal with academic complaints from students.
2. Students who have a complaint to make should follow the procedure below:
 - (i) **for minor matters in relation to module or programme design and delivery:** students should speak with the Director of Studies in the first instance;
 - (ii) **for matters of significance relating to any staff member or tutor:** students should contact the Principal. (In the event of the complaint relating to the Principal they should contact the Convener of the Institute Council. This arrangement is implicit in the remainder of this document.)
 - (iii) **students who wish to make a complaint about a fellow student:** if the matter cannot be resolved student-to-student, the student who wishes to make a complaint should contact the Principal.
3. As matters that are dealt with informally at an early stage have the best chance of being resolved effectively, the formal stage of this procedure should only be applied if informal procedures have been exhausted and the complainant remains dissatisfied.
4. It is recognised, however, that there may be occasions when an informal approach is not appropriate. In such instances the student may wish to proceed to a formal stage in the procedure, giving reasons for doing so. In such situations the recipient of the complaint should decide at which stage in the procedure set out below the complaint should most appropriately be considered, taking account of its particular nature and circumstances.
5. In respect of particularly serious complaints, the student may write directly to the Principal without having followed the informal or formal stages of this procedure set out below. In such cases the Principal shall decide whether or not to conduct his or her own investigation into the complaint or whether it should more appropriately be referred to an earlier stage in the procedure.
6. Every reasonable effort will be made to deal promptly and efficiently with all complaints, to investigate them thoroughly, objectively and independently and to seek to resolve them satisfactorily. If a complaint is upheld, SEI will seek to provide an appropriate response and will correct any mistakes or misunderstandings and will take any other action as appropriate. If a complaint is not upheld, reasons for that decision will be given in two working days.
7. All complaints will be dealt with in confidence with the proviso that enquiries will have to be made to investigate the matters that are the subject of the complaint. An individual against

whom a complaint is made has the right to be supplied with a copy of the complaint and to comment on it. A complaint cannot be investigated if the student does not wish the substance of the allegation to be made known to the individual concerned.

8. SEI will treat complaints seriously and will deal with them without recrimination.
9. Where a complaint is shown to be frivolous, vexatious or motivated by malice, it will be dismissed and disciplinary action may be taken against the student.
10. The time limits set out in this procedure will normally be followed. However, where, for good reason, this is not possible, the complainant will be kept informed of progress.

SCOPE OF THE PROCEDURE

11. The procedure is designed to encompass academic complaints from students concerning their experience as SEI students on the Common Awards programmes.
12. **'Academic complaints'** can relate to any aspect of the approved academic provision including (but not restricted to) complaints from students concerning their experience of:
 - a. the arrangements for, or delivery of, teaching or assessment for the academic programme;
 - b. the adequacy of supervision for modules that are a formal and assessed part of the academic programme;
 - c. the academic support that is part of the academic programme;
 - d. assessed placements that are a formal part of the academic programme;
 - e. administrative or support services that relate to the academic programme;
 - f. information or publicity in relation to the academic programme;
 - g. the infrastructure for academic programmes, including learning resources and teaching spaces.
13. The above is not a definitive or exhaustive list; academic complaints may relate to other areas of academic provision or support where these are perceived to have had a negative impact on the student's academic programme or progress.
14. This procedure does not extend to **'academic appeals'** (i.e. appeals relating to examinations or assessments or to academic progress or against expulsion or exclusion on academic grounds). Information on the University's approach to academic appeals is available in the [University Calendar, General Regulation VII - Academic Appeals](#).
15. Equally, the procedure does not cover the following, for which separate procedures exist:
 - a. complaints involving a decision that a student has failed to meet his/her academic commitments (see Durham University's [Academic Progress procedure](#));

- b. complaints involving an allegation of misconduct by a student (see the *University Calendar, General Regulation IV – Discipline*).
 - c. complaints involving an allegation of harassment (see the University’s *Respect at Work and Study policy*).
16. It is expected that the student concerned will pursue the complaint personally; complaints submitted by a third party will not normally be accepted.
 17. The effectiveness of any complaints procedure depends on SEI being able to collect appropriate information from the parties involved in order to investigate the matter properly. For this reason, anonymous complaints will not be dealt with under this procedure. It is at the discretion of the person receiving an anonymous complaint to determine how the matter is handled.
 18. Complaints by a group of students are often of a general nature where it is usually more appropriate for the students to raise the matter with a student representative in the first instance. Complaints may then be made by a group of students if the relevant representation system has not achieved a satisfactory outcome, or this is not thought to be an appropriate route.
 19. If the complainant remains dissatisfied once SEI’s informal and formal procedures are exhausted, the student will have the right to request a review by Durham University. The University will determine whether to review the complaint to ascertain whether the SEI’s policy and processes had been implemented correctly.
 20. It is SEI’s practice to review its policies and procedures on an annual basis in order to identify any areas of practice or provision for enhancement.

STAGES OF THE PROCESS

21. The complaints process has 3 Stages:

LEVEL 1: Investigation of the complaint at SEI level
STAGE 1: Informal resolution (SEI)
STAGE 2: Formal resolution (SEI)
LEVEL 2: Referral to the University (if the complaint cannot be resolved at SEI level)
STAGE 3: University review (Durham University)

Stage 1: Informal Stage

22. Most complaints can be resolved informally and, where practicable, a complaint should be dealt with as close as possible to the point at which it arises. A student who wishes to complain should, therefore, initially discuss the matter with those directly responsible. If the student is

unhappy about approaching the person directly responsible, they may seek counsel from their Diocesan Advisor or another member of the SEI core staff.

23. Students should raise a complaint no more than 28 days after the event that the complaint concerns unless there is good reason for the delay.
24. The Principal, or designated officer, should if, possible, have a face-to-face discussion with the student concerned, to come to an understanding of the exact nature of the student's dissatisfaction and to explore what outcome the student seeks.
25. If appropriate, the Principal, or designated officer, should initiate mediation as part of the informal resolution.
26. Wherever possible, student complaints should be resolved at this informal level, without the need to resort to formal proceedings. A student should normally expect to receive a written or verbal acknowledgement within five working days and a full response within fifteen working days of receipt of the complaint.
27. At the conclusion of any informal resolution attempts, the student will be informed of the formal complaint procedure (Stage 2).

Stage 2: Formal Stage: SEI

28. If the Stage 1 procedures have been exhausted, and the student is not satisfied with the response, he or she may initiate a formal complaint to the Principal. Please use the form found in [Appendix 10 p. 69](#).
29. If a complaint is received at Stage 2, without prior consideration at Stage 1, SEI will normally try to resolve the complaint using informal mechanism in the first instance where appropriate.
30. The information to be included in the complaint by the student is as follows:
 - a. details of the complaint;
 - b. a statement of the action already taken to try and resolve the complaint informally and why the response given is considered unsatisfactory;
 - c. any supporting information or evidence;
 - d. the form of resolution or redress sought.
31. SEI will acknowledge receipt of the complaint within five working days.
32. The person dealing with the formal complaint must be independent of the source of the complaint and will either investigate the matter him or herself or will delegate responsibility to another appropriate person to undertake the investigation on his or her behalf.

33. The person dealing with the formal complaint will seek resolution of the complaint by a means appropriate to its nature and circumstance. Such means may include:
 - a. correspondence between the parties;
 - b. negotiation with the student or with appropriate members of staff or with both;
 - c. facilitation of a conciliation meeting between the student and student/staff concerned;
 - d. facilitation of a mediation meeting between the student and student/staff concerned.
34. If the person dealing with the formal complaint decides to investigate the complaint via correspondence, the student bringing forward the complaint will be sent a copy of any comments obtained during this process and will be invited to submit a response. This will be done prior to a decision being reached in relation to the complaint.
35. In very exceptional cases (for example, in particularly complex cases, or those involving disciplinary issues), provisions may be made for hearings and procedures will be advised as necessary. The student involved may be accompanied at the hearing by a fellow student or member of staff.
36. The Level 1 procedures (Stages 1 and 2 combined) should normally be completed, and a written response sent to the student, within eight weeks of the complaint being received.
37. The possible outcomes from the Stage 2 process include:
 - a. a resolution, reached in co-operation with the student, following conciliation or mediation if appropriate;
 - b. if the complaint is upheld, a recommendation will be made outlining how the issue(s) identified in the complaint should be addressed including, if applicable, appropriate redress to the student;
 - c. dismissal of the complaint with reasons given to the student in writing.
38. The response will also inform the student of their right to request a review of the complaint by Durham University (i.e. Stage 3 of the process).
39. A copy of the letter to the complainant informing them of the outcome of their complaint will be retained in accordance with SEI's *Data and Record Retention Policy*.

Stage 3: Review Stage: University

40. If the student is dissatisfied with the outcome of Stage 2, and believes that the complaint has been handled improperly or unfairly according to this policy, the student may request that the complaint is reviewed by Durham University.

41. The student can request a review by writing to Durham University no later than 10 working days after the date of the Stage 2 response.
42. The student must provide the following information:
 - a. details of the complaint (including relevant correspondence from Stages 1 and 2, and any further new supporting documentation);
 - b. details of why the student remains dissatisfied;
 - c. details of the form of resolution or redress sought.
43. Receipt of the request for a review will be acknowledged by the University within five working days. This acknowledgement will advise students that they may seek advice from the Durham Students' Union (DSU) throughout the Stage 3 process.
44. The University will determine whether to review the complaint to ascertain whether the SEI's policy and processes had been implemented correctly.
45. The possible outcomes include:
 - a. if procedural irregularities are identified: the complaint will normally be referred back to the SEI for re-investigation;
 - b. if the complaint is deemed to be outside the parameters of an 'academic complaint' (as defined in para. 12, above): the complaint will be referred back to the SEI for investigation as a complaint that is outwith the Common Awards provision;
 - c. if the SEI's policies and processes had been implemented correctly: the complaint normally will be dismissed, the reasons for dismissal will be provided to the student in writing, and a completion of procedures letter will be issued.
46. The student will be notified of the University's decision within 28 days of the University's receipt of the request for a review.
47. If the University dismisses the review request there shall be no further opportunity for the complaint to be pursued within the University.
48. The University's formal response at the completion of Stage 3 will advise the student that they can refer their complaint to the Office of the Independent Adjudicator.

OFFICE OF THE INDEPENDENT ADJUDICATOR (OIA)

49. If Stages 1-3 have been completed and the student remains dissatisfied with the outcome, the student may complain to the Office of the Independent Adjudicator (OIA) within 3 months of the issue of a completion of procedures letter by the University.

50. Information about the OIA and the procedure for submitting complaints can be obtained from Durham University's [Academic Support Office](#), the [Durham Students' Union website](#), or from the OIA website: www.oiahe.org.uk.

(g) Ethics Policy for Research

An ethical approach needs to be taken towards all research activities within SEI. Those undertaking research will have contact with clergy, members of congregations or local communities and others, perhaps including children and vulnerable adults, and all contact with them should be in accordance with criteria of confidentiality. Any reports submitted must ensure the anonymity of those with whom there have been dealings.

Principal Investigators should make sure that any research involving human participants, human material or personal data complies with all legal and ethical requirements and other applicable guidelines. In those cases where other people are actively engaged in the research project through interview, case study or questionnaire, approval needs first to be secured from the Management Committee's Ethics Sub-Committee. This will involve submitting the following documentation:

- (i) The completed Research Project Approval form (Appendix 10)
- (ii) A participant information sheet that can be distributed to all volunteers (Appendix 11). and a consent form (Appendix 12). These (a) invite them to participate, (b) make it clear that they are under no obligation to agree to do so, (c) make it clear that they may withdraw from the project at any time, without needing to give a reason for so doing, (d) explain that information in the report will be anonymised, and (e) include a space for them to sign, to indicate that they have read and understood what is expected of them and that they consent to participate in the project.

Please send these documents via e-mail to the Principal, for consideration by the Ethics Sub-Committee, at least one month before the project is due to commence. The Committee will respond to your application within a fortnight.

Upon completion of the research, it is good practice to communicate the results to all who have been involved in it, and to thank them.

(h) SEI's Student Files and Data Protection

SEI, like other theological educational institutions (TEIs), keeps a file on each student. The purpose of keeping student files is to ensure appropriate support of students, to ensure that information needed for reports and references is readily available, and to enable SEI to answer queries and/or requests for references. All personal data held by SEI is governed by the General Data Protection Regulation (GDPR) (EU) 2016/679, a regulation in EU law on data protection and privacy for all individuals within the European Union. It also addresses the export of personal data outside the EU.

In its student files, SEI retains letters of acceptance for training at SEI; records of marks, awards and qualification(s) taken; all academic material pertinent to marks and qualifications, correspondence and miscellaneous information placed in files by members of staff; Bishops' and Scottish Advisory Panel reports; End-of-the-Year Reports; placement reports; reports sent to the sponsoring dioceses; and other pertinent information. The files are securely stored and, under normal circumstances, the information contained in them is confidential to staff, though students will have seen their own materials for the most part. Students are entitled to be informed of data held about them in accordance with data protection legislation. Students seeking this information should request this formally in writing to the Principal. Confidential material which originates outwith SEI will generally require the consent of the originator before it can be disclosed.

When a student leaves the course, all files are kept intact for five years. After five years, SEI retains material necessary to substantiate academic records, qualifications, awards, licensings and ordinations.

(i) Plagiarism policy

Plagiarism

Plagiarism is presenting someone else's work as one's own. It is a sin. In particular, it is a violation of the Seventh Commandment (and, in some ways, of the Eighth and the Tenth Commandments). It is also a violation of copyright and intellectual-property law.

Durham University has a clear policy regarding plagiarism in its '[Assessment Irregularities Including Plagiarism](#)', which SEI follows closely. All students are asked to familiarise themselves with DU's policy. Specifically, the policy mentions plagiarism, multiple submission, collusion, impersonation, cheating, the use of inadmissible material and facilitation.

In broad strokes, plagiarism may run from the accidental to the purposeful. That is, smart people make mistakes, and good people do bad things. In either case, though, plagiarism is an objective reality, even if culpability is diminished on the subjective level.

How does SEI check for plagiarism? First, every marker and moderator is advised to be vigilant. There are often tell-tale signs, for example style, spelling, jargon etc.

Second, our Moodle uses [Turnitin](#), a highly-developed software to detect plagiarism.

Researching and Writing without Plagiarising

Whether preparing for ministry or already engaged in ministry, there are plenteous occasions when we speak publicly and/or present written work: in pew sheets, websites and other church documents.

There are a number of very good books on how to write within the discipline of theology. For example Kevin Gary Smith's *Writing and Research: A Guide for Theological Students* (Carlisle: Langham Global Library, 2016) and Lucretia Yaghjian's *Writing Theology Well: A Rhetoric for Theological and Biblical Writers* (2nd ed., London: Bloomsbury, 2015).

There is a fine page on the University of Edinburgh's website entitled '[Referencing and avoiding plagiarism](#)'. Please review it carefully.

Section 6 Appendices

Appendix 1 Calendar for 2018-19

In 2018-19, there are 10-18 hours of instruction during the Orientation Days and at least 10 hours on the residential weekends, leaving 60 hours on Wednesday evenings. There are also 20 hours on Wednesday afternoons. Please note that BA students follow a different timetable. They are writing in 2018-19 for TMM3362—Dissertation in Theology, Ministry and Mission (Level 6; 40 credits).

Wednesday Seminars

TMM1111 Level 4 20 credits	Introduction to Christian Doctrine (meets on Orientation Days and Wednesdays 19.00-21.00 with exam on Residential Weekend 1)	Hull	Room 5
TMM2531 Level 5 20 credits	Reflective Practice in Context (Long) (meets on residential weekends and Wednesdays 19.00-21.00)	Tomlinson	Room 13
TMM1161 Level 4 10 credits	Introduction to Christian Ethics (meets on Wednesdays 19.00-21.00)	Weir	Room 5
TMM1331 Level 4 20 credits	Foundations for Denominational Ministry (meets on Wednesdays 19.00-21.00)	Holmes	Room 5
TMM1381 Level 4 20 credits	Evangelism in Practice (meets on Wednesdays 15.00-17.00)	Tiplady	Room 13
TMM2387 Level 5 10 credits	Developing Preaching (meets on Wednesdays 19.00-21.00)	MacLaren	Room 13
TMM2617 Level 5 10 credits	Christian Worship: Principles and Practice (meets on Wednesdays 19.00-21.00)	Paton	Room 13
TMM2121 Level 5 20 credits	Topics in Christian Doctrine (meets on Wednesdays 19.00-21.00)	Wright	Room 5

Residential Weekend Seminars

TMM1447 Level 4 10 credits	Foundations for Reflective Practice in Context (Short) (meets on residential weekends)	Tomlinson
TMM2311 Level 5 20 credits	Developing Ministry and Mission in Context (meets on residential weekends)	Tiplady
TMM2531 Level 5 20 credits	Reflective Practice in Context (Long) (meets on residential weekends and Wednesdays 19.00-21.00)	Tomlinson

Fri 31 Aug–Tue 04 Sep	Orientation Days		
Wed 05 Sep	Free		
Wed 12 Sep	Session 01		
Wed 19 Sep	Session 02		
Wed 26 Sep	Session 03		
Wed 03 Oct	Session 04		
Wed 10 Oct	Free		
Thu 11 Oct	SEI Lecture		
Fri 12 Oct–Sun 14 Oct	Residential 1		
	Session 05		
Wed 17 Oct	Free		
Wed 24 Oct	Free		
Wed 31 Oct	Session 06	Session 06	
Wed 07 Nov	Session 07	Session 07	
Wed 14 Nov	Session 08	Session 08	
Wed 21 Nov	Session 09	Session 09	
Wed 28 Nov	Session 10	Session 10	
Wed 05 Dec	Free		
Fri 07 Dec–Sun 09 Dec	Residential 2		
Wed 12 Dec	Session 11		
Wed 19 Dec	Session 12		
Tues 25 Dec	Christmas Day		
Wed 26 Dec	Boxing Day		
Tues 01 Jan	New Year's Day		
Wed 02 Jan	Public Holiday		
Wed 09 Jan	Session 13	Session 13	
Fri 11 Jan–Sun 13 Jan	Residential 3		
Wed 16 Jan	Free		
Wed 23 Jan	Session 14	Session 14	
Wed 30 Jan	Session 15	Session 15	
Wed 06 Feb	Session 16	Session 16	
Wed 13 Feb	Session 17	Session 17	
Wed 20 Feb	Session 18	Session 18	
Wed 27 Feb	Session 19	Session 19	
Fri 01 Mar–Sun 03 Mar	Residential 4		
Wed 06 Mar	Ash Wednesday		
Wed 13 Mar	Session 20	Session 20	
Wed 20 Mar	Free		
Wed 27 Mar	Session 21	Session 21	Session 21
Wed 03 Apr	Session 22	Session 22	Session 22
Wed 10 Apr	Session 23	Session 23	
Wed 17 Apr	Holy Week		
Sun 21 Apr	Easter Day		
Wed 24 Apr	Easter Week		
Wed 01 May	Session 24	Session 24	
Fri 03 May–Sun 05 May	Residential 5		
Wed 08 May	Free		
Wed 15 May	Session 25	Session 25	
Wed 22 May	Session 26	Session 26	
Wed 29 May	Session 27	Session 27	
Wed 05 June	Session 28	Session 28	
Wed 12 June	Session 29	Session 29	
Wed 19 June	Session 30	Session 30	

Appendix 2

Diocesan Advisor's Materials

Annual timeline

June 2018

First week of June is the cut-off point for registration of students for upcoming August entry following scheduled BAPs.

July 2018

Mailing of material for new academic year. Student–Diocesan Advisor pairing revealed.

August 2018

Meet student and discuss learning needs. Set up dates for regular meetings. Orientation Days begin.

September 2018

Students begin IME seminars and (if applicable) course from another academic provider.

Note at which Residential Weekend your student is responsible for worship. Diocesan Advisors are invited to attend one RWE during their advisee's time at SEI.

Discuss placement with student, and make arrangements with student and Field Education Tutor if applicable.

Students begin attending Bishop's Reflection Group.

October 2018

First RWE.

November 2018

31.11.18 first assignment of the year due back to students.

December 2018

Second RWE

January 2019

Discuss Record of Development. Set date for Appraisal Conference. Third RWE.

January – May 2019

Student (often) undertakes placement.

Arrange meetings with Placement Supervisor at beginning and end (and, if desired, mid-point) of placement.

March 2019

Discuss Record of Development with student. Review material for Appraisal portfolio (final-year students) and write End-of-Year report. Fourth RWE.

April 2019

Final Year students' Appraisal Conferences

May 2019

Discuss Record of Development with student. Review material for Appraisal portfolio (continuing students) and write End-of-Year report. Fifth RWE.

June 2019

Continuing students' Appraisal Conferences. Valedictory Service. SEI academic year ends.

July 2019

August 2019

Durham University Assessment Panel meets to approve student progression and confer awards.

Programme of Study in Initial Ministerial Education 2018-19

For record-keeping by Diocesan Advisor if deemed helpful

Name of Candidate:
Year of Formation: Name of Diocesan Advisor/ URC Director of Studies:
Ministry concerned:
Ministerial Pathway:
SEI Studies: Modules, Levels and Submission Dates
Studies at an External Provider:
Dates for review of progress: <i>(it is good to schedule dates for at least the first term's meetings here)</i>
Date for annual appraisal: <i>(given in January)</i>

Guidance Notes on the Programme of Study (Summary)

(Please note that a different template is used for URC students. Please speak to the URC Director of Studies for more details.)

The Programme of Study contains two documents: the Summary and the Record of Development. These documents may contain material of a confidential nature and come under the Data Protection Act 1998. The Advisor should keep the documents and any other confidential material in locked storage. Access is restricted to the student and the student's Bishop or URC supervising body. The Principal is entitled to access for monitoring purposes. All other access is only with permission of the student and Advisor. Upon completion of studies, personal records should be destroyed after five years (though a note of assignment assessment results may be kept).

At the beginning of each academic year, the Diocesan Advisor/URC Director of Studies completes a Programme of Study (Summary) with the candidate. The Summary provides an outline of the ministry for which the candidate is being prepared, the stage of formation, and the studies to be taken to meet the formation requirements.

- *Name of Candidate*
- *Year of Formation*
- *Name of Diocesan Advisor/ URC Director of Studies*
- *Ministry Concerned* – Note whether stipendiary/ NSM; ordinand, Vocational Deacon, Lay Reader.
- *Ministerial Pathway* – Note the course the student is embarked upon and the overall length of studies. Please note here any previous studies successfully completed by the candidate.
- *SEI Studies* – Note the studies being done in the coming year and the Level at which they are being studied. Add submission dates if deemed helpful.
- *Studies at an external provider* – Provide the name of the external provider, the course being done, the subject areas to be studied, and duration of course.
- *Dates for review of progress* – Detail here how often the Diocesan Advisor or URC Director of Studies and candidate agree to meet to review progress, ensure a Record of Development is kept, and appraisal procedures are met. A monthly meeting is advisable.
- *Date for annual appraisal* – a date should be set in January with the Chair of the Conference. Adequate information on the student's progress and an End-of-Year report must be available. It is probable that some marks will not have been received at this point in the year.

1. Personal Circumstances:
2. SEI Studies:
3. External Theological Studies:
4. Spiritual Development:
5. Vocational development:
6. Relating to Others:
7. Learning and Worship:
8. Time Management, Church and Community:
9. Candidate/ Advisor Relationship:
10. Reflections on Ministry:

Guidance on keeping a Programme of Study (Record of Development)

The Record of Development (i) details the areas of learning that SEI considers essential for formation; (ii) monitors these over the course of the academic year and (iii) furnishes the portfolio used by the Diocesan Advisor/URC Director of Studies to draw up an End-of-Year report for the student's Appraisal Conference. The notes provide guidelines for maintaining such a Record.

1. *Personal Circumstances*. The Diocesan Advisor/URC Director of Studies should have received notes about the student background and vocational discernment. The student must inform their Advisor if there are any changes to their personal circumstances that may affect their training for ministry or the commitment to training. A note is kept here.
2. *SEI Studies*. A note is kept here of involvement in IME modules (if applicable), Residential Weekends, Bishop's Reflection Group, Placement and Orientation days. Progress in assignments should be monitored to ensure that studies are being completed according to schedule and minimum standards in assessment are being met.
3. *External Theological Studies*. The student must inform the Diocesan Advisor/URC Director of Studies of their progress in studies at an external institute.
4. *Spiritual Development*. Candidates are expected to reflect on developments in their spiritual life (what has been helpful, where the blocks are) and are expected to have a spiritual director/soul-friend throughout the duration of their studies. This relationship is confidential, but note here how it is taking place.
5. *Vocational Development*. Candidates are asked to submit a brief (two sides of A4) reflection as the Appraisal Conference draws near in which they reflect on their life and vocation in relation to their studies. This will be appended to the Advisor's End-of-Year report.
6. *Relating to Others*. At the beginning, middle, and near the end of the academic year the candidate reflects with their Advisor on how they relate to other people. They should point to their strengths and weaknesses when it comes to relating to others and where they feel they need to grow. The Advisor keeps a brief summary of the discussion.
7. *Learning and Worship*. Record the student's reflection on the experience of learning and worship in SEI and External Studies – what has been positive, negative, challenging, and where they feel they have learned most. Where appropriate, record feedback on the candidate's involvement in the leading of worship and Bible Studies, and delivery of sermons, at RWEs.
8. *Time Management, Church and Community*. Students should strive to have some sense of balance between family/friends, studies, employment. Note how commitments are managed and if there are any issues to be resolved.
9. *Candidate and Diocesan Advisor/Director of Studies Relationship*. Note how often meetings have taken place and if both parties are content with the relationship.
10. *Reflections on ministry*. Students are urged to reflect with their Advisors on the breadth of traditions within the SEC or URC, and with the varieties of ministry to be encountered in these traditions.

Name of Student:

Year of Report:

Name of Diocesan Advisor/ URC Director of Studies:

Date of Appraisal Conference:

Report

Comment on the following areas (where appropriate):

- Personal circumstances
- Progress in SEI studies
- Progress in external theological studies
- Spiritual development
- Vocational development – the student's brief reflection should be appended to the report.
- Relating to others
- Learning and worship leading
- Time management, church and community Involvement
- Student and Diocesan Advisor relationship
- Final brief comment on the student's overall progress and areas for further learning.

Diocesan Advisor's Materials

Appraisal Conference process – Appraisal Conference report drafted by the Chair of the Conference

Name of Student:

Name of Diocesan Advisor/ URC Director of Studies:

Name of Chair of Appraisal Conference:

Date of Appraisal:

1) Summary of Discussion at the Appraisal Conference:

2) Statement on student's progress in formation and studies:

3) Statement on suitability for further training or for authorised ministry:

Signature of Chair

Signature of Advisor

Signature of Student

Date

Date

Date

Appendix 3 Assignment and marking schedule 2018-19

Module Title	Number Level/Credits	Tutor	Assignments Due	Marks Released
Introduction to Christian Doctrine	TMM1111 4/20	Hull	13.10.18	31.10.18
Introduction to Christian Ethics	TMM1161 4/10	Weir	10.12.18	09.01.19
Foundations for Denominational Ministry	TMM1331 4/20	Holmes	25.03.19	24.04.19
Evangelism in Practice	TMM1381 4/20	Tiplady	15.04.19	15.05.19
Foundations for Reflective Practice in Context (Short)	TMM1447 4/10	Tomlinson	20.05.19	19.06.19
Reflective Practice in Context (Long)	TMM2531 5/20	Tomlinson	20.05.19	19.06.19
Developing Ministry and Mission	TMM2311 5/20	Tiplady	17.06.19	17.07.19
Developing Preaching	TMM2387 5/10	MacLaren	27.05.19	26.06.19
Topics in Christian Doctrine	TMM2121 5/20	Wright	01.07.19	31.07.19
Christian Worship: Principles and Practice	TMM2617 5/10	Paton	01.07.19	31.07.19
Dissertation in Theology, Ministry and Mission	TMM3362 6/40	Tiplady, Ommen and Robinson	21.04.19	15.05.19

Appendix 4. Worship guidelines

In preparing and leading worship for IME weekends there are four primary aims:

1. to worship together as a community.
2. to learn to lead and plan worship according to the practice of our own Church.
3. to gain familiarity with authorised and normative services of our traditions
4. to encourage the creative use of both authorised and innovative forms.

Worship at IME weekends consists of

Friday: Evening Prayer; Compline

Saturday: Morning Prayer; **Midday 'fresh expressions' or experimental worship**; Evening Prayer, Compline.

Sunday: Morning Prayer; **mid-morning Eucharist**.

The two liturgies **underlined** above are planned and led by that weekend's Worship Group. Worship Groups should consult with the Associate Tutor for Liturgy before finalising any worship arrangements for Saturday Midday Prayer or Sunday Eucharist.

- Mid-day Prayer on Saturday may be in 'fresh expressions' or 'experimental' style, according to the experience and interest of the group (see Notes).
- Eucharist on Sunday is celebrated according to *Scottish Liturgy 1982*, *Scottish Liturgy 1970*, *Scottish Prayer Book 1929*, or a United Reformed Church liturgy. To ensure the balanced use of these rites, the liturgy to be used will be indicated in advance by SEI.

At all other services – Morning Prayer, Evening Prayer and Compline – individual students officiate and read by rota:

- We use Morning Prayer, Evening Prayer and Compline according to *Daily Prayer*
- We practise antiphonal recitation of the psalms, and a distinct breath-pause in each verse at the asterisk assists praying the psalms together.
- We say the *Gloria Patri* together at the end of each psalm and canticle.
- We use a variety of postures – standing, sitting and kneeling – but always paying attention to physical ability and need.
- We have brief prayers of intercession after the *Benedictus/Magnificat/Nunc Dimittis*, before the lesser litany and Lord's Prayer.
- We use the Collect of the Day from '*Collects: authorised for experimental use, 2015*'.
- We follow the readings of the day according to the *SEC Calendar and Lectionary*.
- 'Themes' should not be devised or imposed on worship. The worshipping life of the SEI community is simply part of the Prayer of the whole Church, expressed in the liturgies of SEC and URC, the Revised Common Lectionary and the Calendar.
- Continuity between the Liturgies is helped by avoiding lengthy welcomes or announcements at the beginning of every service.
- Leaflets or specially produced booklets are not needed for most services. Copies of *Daily Prayer*, *Scottish Liturgy 1982* and other liturgical texts, are provided and should be used

- If sheets with texts are required for Saturday Midday Prayer or a URC liturgy, or for hymns and music for other services, check with the Administrator about Copyright.

Additional Notes on Worship at SEI

Music: The community comes from diverse traditions; do not assume others will know the music; be prepared to help the community learn the necessary music. A time for rehearsal is offered before Evening Prayer on Friday.

Daily Prayer: The Daily Office is the formational centre of SEC liturgy. Once we have been introduced to it and begun to practise it, we should aim to achieve a degree of familiarity with it so that it becomes unnecessary to announce psalms, page numbers, etc. Initially, for new members of the community, some direction may be needed, but it should be kept simple and brief and should eventually become unnecessary. If anyone is unfamiliar with these liturgies or the lectionary one of the Core Staff will be happy to give assistance. Time will be spent at the Induction Day and at the first RWE attending to the use of Daily Prayer.

United Reformed Church The resource *Worship from the United Reformed Church* offers suggestions and examples. This is a guide, and ministers are encouraged to prepare their own prayers and liturgy. There is a general expectation that most of the material used will have been written by the worship leader, for the occasion. Material may also be extemporised. Worship normally includes: hymns/songs, prayers of approach, confession, assurance, prayers of thanksgiving and intercession, reading of the word, reflection, and blessing, but this is not an exclusive list. Hymns are an important part of the URC liturgy and it is unusual to have worship without them. Psalms are usually sung. All styles of worship are acceptable – traditional, formal, informal, alternative and fresh expression – but all worship is inclusive and uses inclusive language.

Resources for URC worship include:

Prayer Handbook – produced annually <http://www.urch.org.uk/>

Hymn Book – Rejoice and Sing (URC Publication).

Fresh Expressions / Experimental: Groups are encouraged to draw on their experience of new styles of worship, such as Taizé, Iona, Greenbelt, Alt.Worship and other examples. Useful resources include websites such as:

<http://www.alternativeworship.org/>

<http://www.freshexpressions.org.uk>

<http://www.ionabooks.com/>

http://www.taize.fr/en_rubrique12.html

Inclusivity: Pay careful attention to inclusivity, both in terms of the language used, lighting (so that people can read if that is required), sound (use the hearing loop when appropriate), posture and movement.

Your role in the liturgy: One may be asked to take part in leading the liturgy in a variety of ways: officiating, preaching, deaconing, leading intercessions. If someone does not fully understand a role, or has difficulty in performing it, please consult beforehand. Questions are welcome and important.

Copyright: If any liturgy or music sheets are necessary, ensure that they acknowledge the source of all the materials used. Consult the Administrator when in doubt about this.

Colours

The Anglican Church uses a range of colours to mark the different seasons of the Church year. Colours of vestments, altar cloths and other decorations change during the year, often with considerable variation from parish to parish. Consequently:

- the colour of Advent is blue or violet to symbolise spiritual preparation;
 - the colour Christmas and Epiphany is white or gold symbolising joy and purity;
 - the colour of Lent is purple or natural-coloured linen to symbolise solemnity and penitence;
 - the colour of Holy Week is red symbolising blood;
 - the colour of Easter is white;
 - the colour for the day of Pentecost is red symbolising fire.
- when there is no feast being observed, green is the ordinary colour and symbolic of God in creation.
- white is also used for weddings and many feast days, red for the commemoration of martyrs, blue for feasts of Mary, violet or black for funerals, and white or the colour of the Sunday for baptisms.

A note on Vestments

The norm in the SEC is that for the public, statutory services of the Church the customary robes are worn by Clergy and Lay Readers. The robes are intended to emphasise the *office* or *role* of the leaders in worship. They avoid any emphasis on the *personality* or the *personal dress taste* of the person leading worship and signify that we are focused on Christ and his worship rather than on ourselves, our own humanity, personality and style. Vestments are not central to the faith. However, the principles which lie behind the wearing of robes are important signs pointing to Gospel truth, and so are a time-honoured part of Anglican heritage. Anglican ordinands should purchase a cassock and an alb or cassock-alb when they begin training. Lay Reader trainees should purchase a cassock and surplice.



Cassock

The ankle length garment with long narrow sleeves called a **cassock**, is not itself a vestment but is a robe usually worn under all other vestments. Its Latin name 'subtanea' (soutaine) indicates that it is an undergarment - however, it is worn as an outer garment. In 1602, Anglican canon law forbade clergy to go out in public 'in the doublet and hose without coats or cassocks'. The cassock is not only worn by clergy, although in black it has always been the basic item of a priest's or deacon's attire, and it is worn by lay readers. Today, bishops wear purple cassocks, while choirs and servers often wear them in red or other colours.

Alb

The long white garment worn in Roman society by professional people did not become a specifically Christian vestment until the fifth century, although Jerome (341-420 CE) distinguishes between everyday clothes and a special 'suit of clean clothes' for church wear. By the fifth century, priests and bishops were wearing the long white garment called the **alb** (meaning 'white'). A belt made of rope (called a 'cincture') is worn around the waist with a traditional alb, while modern albs (often called 'cassock-albs' because they are made of heavier material) are designed to hang freely without a cincture.



Stole

The stole is the long strip of material, like a scarf, often with religious symbols or decorations. A deacon wears the stole over the left shoulder, priests and bishops wear it with the ends hanging down the front. Since the Reformation, when the colours of the liturgical year were fixed, stoles have usually been in liturgical colours. It may originally have been a garland worn at a festival, a sign of magisterial authority, or a work cloth that slaves wore around their necks. It has come to symbolize the yoke of Christ taken on at baptism and at ordination; it marks the wearer as a slave of Christ and a servant of God's people.

Chasuble

Over the alb Romans wore a conical tent-shaped garment with a hole cut out for the head, called a 'casula' ('little house') outdoors, and indoors for special occasions. We know it as the **chasuble**. It didn't become a vestment until about the ninth century, when in the West it was accepted that the priest or bishop presiding at the Eucharist wore a chasuble over their alb. It is generally in the appropriate liturgical colour, and may be decorated with strips of embroidered fabric or tapestry called orphreys, or with other liturgical symbols.



Dalmatic

The **dalmatic** is a tunic shaped vestment in the liturgical colour of the season or occasion, worn by a deacon assisting at the Eucharist. It was originally a garment worn by officials of the Roman Empire but was adapted by deacons who had the care of the widows and sick, and has remained a deacon's garment. It is often decorated with two orphreys (embroidered fabric or tapestry strips) running vertically front to back, over the shoulder and connected by two horizontal orphreys.



Surplice

At the Reformation (16th century), much simpler dress became the norm in the Church of England. The alb was replaced by the shorter white gown with wide sleeves called the **surplice** which was worn over the cassock. Originally it was ankle length, but by the Reformation, it had been progressively shortened. In a shortened form today, sometimes decorated with embroidery or lace, it is known as the **cotta**. It is worn by Lay Readers, and often by the choir and servers.

Tippet

The **tippet** is a scarf, black for clergy and blue for Lay Readers, with ends that hang down, worn over the surplice. In low church tradition some Anglican clergy wear this instead of a stole, but it is generally worn only for non-sacramental services such as morning or evening prayer.



Appendix 5. Bible Study guidelines

These guidelines for Bible Studies on Residential Weekends are an aid to the person charged with leading a Bible Study. Please read them carefully before preparing to craft a Bible Study. There is an annual theme each academic year. In 2018-19, it is 'Five Speeches in the Acts of the Apostles'

- Peter on Solomon's Portico Acts 3.12b–26
- Peter to the Circumcised Believers Acts 11.5–17
- James at the Council of Jerusalem Acts 15.13b–21
- Paul to the Ephesian Elders Acts 20.18b–35
- Paul before Felix Acts 24.10b–21

In all Bible Study, our first teacher is the Holy Spirit, whose assistance we ought to invoke. We understand the meanings of the Bible only with the help of the Spirit. The Spirit guides the Church in the interpretation of the Bible. God's grace is indispensable; so too, is a level of literacy. Because the Bible is a text, its study is on two levels: the literal and the spiritual. Analogously, we must read biblical texts both in the library and in the chapel.

1. The purpose of a Bible Study is collaborative and prayerful learning, based on an assigned passage, in which the fruit of academic study serves to shed light on the passage and to explore its relevance for the life of the Church today. The leader uses the tools of biblical research to expose what the passage says, to expose the literal sense. He or she then moves to what the passage means, that is, to the spiritual sense, again using tools to differentiate literal and spiritual readings to tease out the passage's implications. The leader seeks to make some application(s) of the passage to the twenty-first-century Christian life, helping the participants to explore the relevance of the passage and to ask themselves what they should or should not do in light of it. The idea here is to study the assigned text and lead the group in exploring the text's relevance for life today, as one may do in a charge as an authorised minister.

To understand the literal sense, it is necessary to go to the original language or, if the original language is not accessible, to commentaries and translations that wrestle with the passage to ascertain its literal sense. One must know the literal sense of the words involved to discover what they mean. To be sure, this is an enormous undertaking, given the nature of language (ancient or modern), but the study of Scripture is no small thing. This is the more heavily laden academic side of biblical studies, always done in prayer. St Peter reminds us that there are things hard to understand in the Scriptures (2 Pet 3.15-16).

To understand the spiritual sense, it is also necessary to go to others' readings of the passage. Christians have always wrestled not only with the literal sense, but also with the spiritual sense, that is, how a particular passage is interpreted in the Christian life. Again, no small task. One does this by engaging the insights of our forebears in faith, those who have sought to grasp the meaning and have prayed with and over passages. In other words, though hardly mutually exclusive, we look to scholars and, then, to saints who have worked and lived the

passages. The twelfth-century theologian John of Salisbury used a phrase (which may have predated him) in his *Metalogicon* (1159). It goes something like this: 'We are dwarfs on the shoulders of giants. We may see more, and things more distant, than they, not because our sight is superior or we are taller, but because they raise us up, and their great stature adds to ours'.

2. The leader is to facilitate the learning process, having carried out the necessary reading and study, having planned the session in order to take into account the size and composition of the group, and having noted the levels of ability and experience represented. The idea here is that the leader takes charge of the Bible Study by planning and facilitating it in congruence with the participants. On SEI's Residential Weekends, the participants are staff, ordinands and Lay Reader candidates. Learning-by-doing in terms of a Bible Study for this particular group should help the leader in future Bible Studies.

To be sure, a Bible Study in a charge, ecumenical group or among other ministers will be different in its own ways. It is up to the leader to deliberate the most effective style of delivery and type of participation and the resources necessary to facilitate the style, for example, handouts, the placement of items and furniture in the room, audio-visuals and presentation software, just to name a few. The leader facilitates, that is, does the necessary preparation beforehand to ensure an easy and smooth presentation during the Study itself, for a delivery that is seamless because it is well facilitated.

On a pragmatic level, the leader may assume that the SEI cohort knows a good deal about the Bible and the Christian faith in lieu of coming forward for authorised ministry. It is different in a local charge also in the large number of participants. (It is asked that leaders do not break the participants into groups as most charges will have a far smaller number of participants precluding small groups.) The leader needs to be mindful that knowledge is given according to the capacity of the receiver. He or she should choose what works best. There are no wrong modes of learning or presentation, but whatever is chosen should be well done.

3. The leader uses the fruit of academic learning in preparation and presentation and is encouraged to engage with historical and theological issues raised by the passage. However, a Bible Study is not primarily an academic exercise: it aims at making the passage come alive and speak to those engaging with specific reference to life lived in light of the Scripture today. Academic input should therefore be subordinated to this primary purpose of the Study.

A Bible Study is not solely academic and never dry and dusty. It does have a scholarly component, along the lines of the literal sense, but its aim is to work toward the spiritual sense in relation to the group, the persons engaged in the Study, who look to the Bible to enhance their lives in Christ as they engage the world in which they find themselves. This is, to be sure, a lively enterprise. Scripture speaks well of it: 'For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart' (Heb. 4.12).

4. There are many different ways of prayerfully and intellectually engaging with Scripture. No one method is prescribed, proscribed or recommended: it is hoped that, over a year, a variety of methods will be used. Questions regarding how to go about the preparation and delivery of a Bible Study should be addressed in the first instance to the Director of Studies.

Diversity is key in Bible Study vis-à-vis methods of criticism, but some form of the historical-critical method is necessary to get to the literal sense. After that, one can take his or her pick of source criticism, form criticism, narrative criticism, redaction criticism and so on. They lead to a dozen more, for example, canonical criticism and rhetorical criticism. There is no end in sight. Diversity is also key in presenting a Bible Study. One may go verse-by-verse, explore a theme, review significant words and phrases, do character analyses and so on, but always for the purpose of unpacking meaning rather than esoteric delight or personal penchant.

5. There are four key elements to a successful Bible Study. First, stay focused on the passage itself. The goal is a greater understanding of the passage in question. That understanding should lead to some suggestion, particularly on the parochial level, for the improvement of participants' lives as faithful disciples. Second, many commentators should be consulted. While there is rarely one interpretation and hermeneutics is more of an art than a science, the experts have a lot to say and should be given close and determined attention. Third, be respectful of the audience: prepare handouts and exercises and tasks to engage them, whilst maintaining leadership. Fourth, manage time well. The Study is an hour. That means that the leader must manage the whole of the time, whilst keeping the passage in the limelight, through the prism of the faith, before the group.

Because hermeneutics is often referred to as the art of interpretation, the leader must instil some personal flair to own her or his Study, whilst she or he uses her or his God-given gifts to expose God's Word. Yet, a leader does well to embody John 3.30, trying to decrease, so that Christ may increase, to the effect that a love of learning and a desire for God permeate the room and fill the time.

6. As a Bible Study leader, the student is assessed by a staff member. First, the student is assessed on the practical preparations for the Bible Study. One should carefully set up the room to facilitate the Study. Second, the student is assessed on her or his engagement with the academic and pastoral issues presented by the passage under consideration vis-à-vis its contemporary relevance to lives of faith. Third, the student is assessed on the presentation of materials and the explanation of the task(s) to be performed by those present. Fourth, the student is assessed on the leadership of the Bible Study, in terms of the ways in which he or she presents, instructs, handles feedback and keeps time. The idea here is that some do a better job than others, but all can improve. The assessment is constructive. The assessment will be sent to the leader within two weeks of the Bible Study. The leader is free to contact the assessor for more information.

Appendix 6 Generic RWE Timetable

Time	Event		People	Place
Friday				
	Arrivals from 4.00			
5.15-5.45	'Checking in' and singing practice			Conference Room
5.55	Evening Prayer			Oratory
6.15 -7.00	Dinner			Refectory
7.00 -7.50	Session 1	Free time		Conference Room
8.00 - 8.50	Session 2	Free time		Conference Room
9.00	Compline		Cell groups	Various
Saturday				
7.55	Morning Prayer			Oratory
8.15 - 9.00	Breakfast			Refectory
9.00 - 10.50	Sessions 3 and 4 Teaching			Conference Room
11.00-12.00	Coffee in Refectory Opportunity for meetings with core staff			Refectory
12.00	Midday Prayer			Oratory
13.00	Lunch			Refectory
14.00 – 14.50	Sessions and 5 and 6 Teaching			Conference Room
15.00 – 15.50				
Tea				Refectory
16:10	Chapter and free time			Conference Room
17.55	Evening Prayer			Oratory
18.15 - 19.00	Dinner			Refectory
19.00 – 19.50	Sessions 7 and 8 Teaching	Free time		Conference Room
20.00 – 20.50				
21.00	Compline		Cell Groups	
Sunday				
7.55	Morning Prayer			Oratory
8.15 - 9.00	Breakfast			Refectory
9.00 - 10.00	Session 9 Bible Study			Conference Room
10.10 – 11.15	Session 10 Liturgical leadership			Conference Room
11.15	Coffee			Refectory
12.00	Eucharist			Oratory
13.00	Lunch 'Checking out' exercise			Refectory

Students receive feedback on their assignments and on other exercises they may undertake, and markers have been asked to offer as much of this as possible in this coming year. Students in turn are asked to give feedback on seminars and other academic materials. Feedback facilitates a dialogue between staff and students, aiding the review and continuous improvement of IME provision; it encourages self-assessment in learning and critical engagement with issues; and it builds up a sense of trust, honesty and loving concern within SEI's learning and worshipping community.

Feedback consists of objective statements about the nature of what someone did. It is directed not towards a person's attributes but toward their actions. Feedback can be just as positive and approving as praise, but it shifts the focus away from a person's identity and onto the effort they put into the task. Feedback is an objective message about behaviour or activity, recognising and reinforcing something well done or offering suggestions about how to do something better. In short, feedback should be focussed on behaviour not personality, evidence not assumption, description not value judgments, specifics not generalities

Learning to give and receive constructive feedback is a crucial part of preparation for public ministry, and hence an integral part of the residential programme. Feedback forms are issued after every RWE and returned by noon on the Wednesday following. Similarly Module feedback forms are available on Moodle and should also be completed at the end of every module. Collated feedback is given to tutors and to the Management Committee (Board of Studies). Students do not receive the collated feedback, other than the responses to the three general questions at the end of the questionnaire.

Learning to phrase feedback politely and respectfully while still making good critical points is a skill necessary for ministry.

- Be accurate and specific. It is much easier to do something with specific feedback than with generalisations. For example, *'you tend to drop your voice at the end of a sentence'* is better than *'I find you difficult to hear'*.
- Be sensitive. It is helpful to spell things out in full using 'I' language. *'I felt lost and rushed and found I was distracted during the first prayer. It might be helpful to slow down a bit'*, rather than *'you prayed too fast in the first prayer'*.
- Be polite. As in all walks of life, abusive speech will not be tolerated.

Worship feedback at RWEs

The plenary Worship Feedback session at the RWEs is now half an hour in length and uses the criteria listed on the Worship Leading Evaluation *pro forma* (next page). The feedback which those individuals who lead worship through the weekend – that is, those who officiate at the Offices or read Scripture publicly - is made available to all, as is the Group Worship feedback. All such feedback is sent directly to the entire community *without prior sanctioning* by the individuals concerned or by the Worship Group in question.

The following checklists are offered as a tool to help you reflect upon your leadership of worship, preaching, Bible Study and pastoral care. These experiences can be the basis for learning but only if you do some deliberate and prayerful pondering *after* the event to catch the meaning therein.

One way of reflecting upon experience is to keep a journal, a private record of observations upon the experiences you have while in training, and in your subsequent ministry. The following checklists are offered as a framework for doing just that. Use them after conducting an act of worship, preaching, leading a Bible Study, or visiting to evaluate and critique your practice; the sermon one is intended to be given to others for *their* feedback.

SEI staff will consistently use the first three forms when offering feedback after a Residential Weekend.

WORSHIP LEADING EVALUATION CHECKLIST

Describe the organizing intention	What worked	What didn't work – and why
The aim of this act of worship		
The focus		
Thematic coherence		
Flow		
Length		
Atmosphere		
Congregational engagement		
Use of space, symbolic actions, silence, authorised texts, etc.		
Team-work with fellow leaders		

How did I enable others to worship?	How did I hinder that?
What have I learned?	What would I do differently next time?

SERMON EVALUATION CHECKLIST

Preacher

Date in Church Calendar

Setting

Readings

1. **ORGANISATION:** introduction; structure; transitions; progress and movement; conclusion

2. **CONTENT:** use of biblical text; substance/depth; deals with real life; proclaims gospel?

3. **THEME:** focus; clarity; appropriateness; originality

4. **DELIVERY:** voice; use of language; physical presentation; mannerisms; pace

5. **SUPPORTIVE SUGGESTIONS:** concrete and constructive recommendations to strengthen the message and messenger (overleaf if wished)

LISTENER

BIBLE STUDY EVALUATION

Leader

Scripture

1. PRACTICAL PREPARATIONS

2. ENGAGEMENT with the academic and pastoral issues presented by the text under consideration, and with their contemporary relevance.

3. PRESENTATION of material, and explanation of the task(s) to be performed by those present.

4. LEADERSHIP of the Bible Study (give instruction, handle feedback, keep to time etc).

5. SUPPORTIVE SUGGESTIONS (concrete and constructive recommendations to develop the presenter's future technique)

LISTENER

PASTORAL VISITING EVALUATION CHECKLIST

Was the time of my call convenient for the person being visited? How did I negotiate that?

What caught my attention about the person and her/his environment?

Did I listen actively? Jot down instances of doing so – or what impeded you doing so

What took place in the encounter?

What was difficult, and why?

Did I cross any boundaries? (*Confidentiality, touch, collusion, awareness of being a guest*)

Did I help her/him to engage spiritually? How did I do that – or why did I not do that?

Did I leave at the right time for the one being visited? What signs did I pick up about this?

How do I feel now about the visit?

Rereading this evaluation, how can I improve the next visit I make?

Appendix 8. Fees and finance

In large part, all costs associated with required formal training in both IME 1-3 and IME 4-6 will be borne by the Province and will not be recharged to dioceses, charges or individuals.

Travel costs: During IME 1-3 students are required to travel to residential events and placements. SEI will reimburse the cost of travel to and from Residential Weekends, Summer School and Placements. Please use the cheapest means available, ideally travelling by public transport. If this is simply not feasible, please car share as much as possible, noting that the provincial rate for travel is 45p a mile.

As far as residential sessions are concerned, expense claim forms are mailed with every residential mailing and returned to the Administrator asap. Payment is then made to your bank account by BACs transfer. A form asking you for your bank account details is included in the Orientation Days mailing; please return that asap. The process for claiming Placement travel expenses is detailed in the Field Education Handbook.

Other expenses: Travel to the Bishops' Reflection Groups is paid for by dioceses; please contact your Diocesan Offices for details about to handle those payments. The annual Appraisal Conference is always held in your Diocesan Office. This is the one travel expense in the year incurred by the candidate. Diocesan Advisors' travel costs are paid for by SEI; please send expenses to DeniseB@scotland.anglican.org

Costs of degree courses: There will be no charge for students required to undertake degree courses during IME 4-6 (i.e. stipendiary curates without theology degrees). A charge of £400 per annum will, however, be made for other students choosing to undertake the degree course. The charge will be made directly to the student who opts to take this.

URC student costs: The annual fee payable for any United Reformed Church student or candidate from another Province is £5,875 for 2018 - 19

Appendix 9. Academic Complaints Form

COMMON AWARDS Complaint Form for Common Awards Students

SCOTTISH EPISCOPAL INSTITUTE

This form should be used if you wish to submit a formal complaint to the Scottish Episcopal Institute (SEI) (Stage 2 of the complaints process).

When completing this form, you are asked to note that you are expected to have made an effort to resolve your complaint informally in accordance with the *Student Complaints Policy and Procedure*. Consequently, this form asks for details of the action you have taken to resolve the complaint informally and why you remain dissatisfied.

STUDENT DETAILS	
Name:	Banner ID No:
Programme title:	
Level of study:	Year of study:
Contact Address: Telephone No: Email: <i>(These should be the contact details SEI will use whilst consideration of your complaint is ongoing.)</i>	

DETAILS OF COMPLAINT
Please detail below the nature of your complaint setting out the context in which it arose, including details of incidents or events if appropriate. Copies of relevant documents should also be included.
Please set out what action you have taken to date to resolve your complaint informally. Copies of relevant documents should also be included:
Please explain why you are not satisfied with the response you received at the informal stage:
Please indicate what action you wish to see taken to address your complaint:

DECLARATION	
<p>I confirm that I have read and followed the <i>Student Complaints Policy and Procedure</i>, and that this complaint is submitted after the informal stage (Stage 1) of the <i>Student Complaints Policy and Procedure</i> has been completed.</p> <p>Note: In order to investigate your complaint fully, any member of staff mentioned in the complaint will be made aware of the issues raised and will have an opportunity to comment on them.</p>	
Signed:	Date:

Please submit this form to: **The Principal, Scottish Episcopal Institute, 21 Grosvenor Crescent Edinburgh EH12 5EE.**

Appendix 10. Research Project Approval Form

Candidate's name:

Diocesan Advisor (if applicable):

Project Supervisor:

Agreed Title of Research Project
Brief outline of research
If related to Field Education, explain how this will connect to your placement context
Detail the primary data collection method

Identify at least six academic texts appropriate to your study

I have discussed this proposal with my Supervisor

Candidate Signature: _____ Date: _____

I have discussed this proposal with the Candidate

Supervisor Signature: _____ Date: _____

SEI Management Committee Ethics Sub-Committee Comments:

<input type="checkbox"/> Approved	<input type="checkbox"/> Approved subject to comments above	<input type="checkbox"/> Not Approved
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Chair of Ethics Sub-Committee Signature: _____ Date: _____

Appendix 11. Guidelines for participant information sheet

Potential participants in your research should be given sufficient information to allow them to decide whether or not they wish to take part. The information you give should be written in clear, non-technical language that is easy to understand. You should include the following information:

1. Study Title

Give the title of your study. If it contains technical terms or is not self-explanatory to a lay person, you should include a brief explanation.

2. Invite Participation

A brief paragraph inviting the person to take part. For example:

You are being invited to take part in a research study. In order to help you decide it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully. You may wish to discuss it with others. For any further information or questions about my research, please contact me on

3. Provide brief information on the aims and purpose of the project

4. Explain why the person has been chosen and who else will take part

5. Informed consent

The potential participant should be told that participation is entirely voluntary. For example:

You are free to decide whether or not to take part. If you decide you do wish to take part, you are free to withdraw at any time, without giving a reason. It is usually not practical to withdraw after the research project has been written up. If you take part you will be asked to sign a consent form, and you will be given a copy of it to keep.

6. Information about what the research will involve

A clear description of what the participant will be asked to do, giving an idea of how much time it will take. You should give information about your research method, e.g. interview or focus group.

7. Information about any risks or benefits for the participant

Risks: for example if your interview addresses potentially painful personal issues which may affect the participant's well-being, you should alert them to this possibility, and provide information about who they should contact for support if this happens.

Benefits: for example your research might provide an opportunity to contribute to our understanding of some issue. Do not exaggerate the benefits if none are obvious.

8. Confidentiality

You should provide information about the limits of confidentiality and the security of information. Provide specific details of how confidentiality will be maintained and who is likely to have access to personal information and data; e.g. supervisors, internal and external examiners. Do not provide promises of absolute confidentiality as a few staff may have limited access to data in order to mark the project, but state that every effort will be made to provide as much confidentiality as possible. Under normal circumstances no-one else should have access to the participant's details or data. Confidentiality includes the fact of the person's participation as well as their data. Only in exceptional circumstances might personal details or raw data need to be examined by staff or examiners.

9. Data

Provide information about what will happen to the information you collect and any participant details; how and where it will be presented, who is likely to read it and whether surveys or interviews will be destroyed after the assessment has been marked. Inform the participant of the extent to which they may or may not be identifiable. If data is to be retained after the end of the project, you must give clear information about how and why this will happen.

10. Further information

- *Provide the contact details for yourself and your TEI supervisor for the potential participant to contact if they require further information and would like to take part. Refer the potential participant to the TEI name's Research Ethics Policy and tell them where this can be viewed.*
- *Thank the potential participant for considering taking part.*
- *Participants must be given a copy of the information sheet and a copy of the signed, dated consent form. The original signed consent form will be kept by the student.*

Appendix 12. Research Participant Consent Form

Participant Identification Code:

Title of Project:

Student Name:

Supervisor's Name:

Please read and sign:

(Additional information should be included as appropriate, e.g. 'I agree to the interview being audio recorded)

I confirm that I have read and understand the information sheet about the above-named project and have had the opportunity to ask questions.

I understand that participation is voluntary and that I am free to withdraw at any time prior to the research project being written up, without giving a reason.

I agree to take part in this project.

Name of participant:

Date:

Signature:

Name of student:

Date:

Signature:

Participants will be given a copy of this signed, dated consent form. The original signed consent form will be kept by the student.