

# THE FIELD EDUCATION HANDBOOK



**2018-19**  
(JULY 2, 2018)

*This Handbook contains everything you need to know about engagement in and assessment of Field Education experience in 2018-19. However if you have any further questions, please do not hesitate to get in touch. It is far better to ask before embarking upon the experience or the writing up of the same.*

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## 1. Introduction

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### The rationale

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

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

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

Field Education thus forms a central component of the SEI programme of study. All students, regardless of academic pathway – part-time, full-time, mixed mode - undertake a period of Field Education every year. For that reason the associated Theological Reflection modules are taught at Residential Weekends. In this coming year two groups will be taught: one at Level 4 studying *Foundations for Reflective Practice in Context (Short)* (TMM1447) and the other at Level 5; there are two Level 5 modules and this year's is the one with a long in-context placement experience, *Reflective Practice in Context (Long)* (TMM2531).

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

## The Personnel

In Years 2 and 3 of the course – see the next page for alternative arrangements in Year 1 - three people are involved in the setting up and delivery of students' placements:

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

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

The student meets with his/her **Diocesan Advisor** (the person who has direct pastoral and formational oversight of the student throughout his or her studies) at the earliest opportunity in each academic year to discuss the kind of placement required, using the process of discernment outlined in Section 3. During the period of the placement, s/he is supervised by the '**Placement Supervisor**' who is the person detailed to oversee the work undertaken in the chosen context. That person plays no part in the written assignment work, but is responsible for contributing to the *formative* assessment procedures.

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

**2. Reflective Practice modules: module learning outcomes and assignment titles**  
**Level 4 Foundations for Reflective Practice in Context (Short) (TMM1447)**  
**Module Credit Value: 10**

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**Aims:**

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

**Content:** This module involves a partnership between SEI and 'the placement context', namely a work-based context which comes under the auspices of Workplace Chaplaincy Scotland. The placement experience enables students to encounter, and work effectively within, such a setting. On-site staff (the overarching WPCS Chaplain, Edinburgh City Centre Chaplain Andrew Gregg) and SEI staff (Diocesan Advisor) will provide supervision; students will shadow a WPCS volunteer who will not be expected to submit a report (as is the case in placements in Years 2 and 3). Similarly the Diocesan Advisor will not be involved in setting up the first year placement; this is done centrally by WPCS and SEI.



The first term placement provides an introduction to skills in understanding and analysing context, and integrating theological enquiry with pastoral/ministerial/professional practice. It demands of students attentiveness to their own assumptions and biases. It creates opportunity for deeper understanding of an unfamiliar setting in creative conversation with key themes from relevant disciplines, including biblical and doctrinal studies, missiology, sociology and anthropology (amongst many). Placements in work-based learning contexts ensure that students make habitual connections between knowledge, understanding, skills, professional practice and the reality of a specific context, under the supervision of an experienced practitioner.

**Workplace Chaplaincy Scotland** <http://www.wpcscotland.co.uk/index.php>

Workplace Chaplaincy Scotland aims to offer relevant pastoral and spiritual support to people where they are, that is, in the setting of their daily work and individual lives. The chaplain is available to all of all denominations or none, from the managing director to the new-start apprentice. In every situation where a chaplain is invited to serve, they enjoy a degree of independence from the management structure. This allows chaplains to exercise a conciliatory or intercessory role, when appropriate, which can be valuable both to individuals and to the organisation concerned. The chaplain's main purpose therefore, is to serve, quite simply, because people matter, irrespective of their status, position or beliefs.

## Learning Outcomes:

### Subject Knowledge

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

### Subject Skills

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

### Key Skills

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

## Teaching methods

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

*Seminars* at RWEs (the second of the two 50-minute sessions each Friday evening) offer students an opportunity to present, evaluate and apply their knowledge to specific contexts, and to engage with teaching staff and peers in debate and reflection. These will include *small group learning*, a methodology which enables participants to articulate their knowledge and understanding effectively, and in a way that is relevant to their peers.

*Tutorials* with the overarching WPCS Chaplain Placement Supervisor (and discussions with the Diocesan Advisor) enhance learning by offering feedback and encouraging students to reflect on their own response to the knowledge and skills they are acquiring. There will be three of these tutorials with the WPCS Chaplain: one at the Orientation Days and two further evening sessions (dates in the first term to be set).

## Time allocation 100 hours

Lectures/Seminars at RWEs 5 x 2 hours = 10 hours

Work-based learning in situ = **50 hours** including supervision sessions with WPCS Chaplain

Preparation = 40 hours

## Assessment

### 1. Formative Assessment

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

## 2. Summative Assessment

100% Written theological reflection of 2,500 words

The outline of how to go about writing a 'written theological reflection assignment' is found at <https://www.dur.ac.uk/resources/common.awards/AssessmentGuidelines-All.pdf> **Please read that.** In essence, what you are being asked to do is to take a 'critical incident' with which you were involved/which you observed while on placement, or a specific issue current in that work-based setting, and engage in theological reflection upon it. The content of this piece of work will therefore contain

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

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

**The assignment is to be submitted on 20.05.19.**

### Indicative reading list

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#### Key text:

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

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

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

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

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

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

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

**Aims:**

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

**Content:**

This module involves a partnership between a student's training institution and a given placement, (which is always congregational in the case of the 100 hours 'Long' placement) which enables students to encounter, and work effectively within, such a setting and reflect creatively upon it. Supervision will be provided by a combination of on-site staff and relevant staff in the students' own training institution.

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

**Learning Outcomes:**

**Subject Knowledge**

- Explain in detail methods of theological reflection as cross-disciplinary resources for exploring contexts and the self.
- Give a detailed account of methods for reading and/or profiling a context.

**Subject Skills**

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



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

### Key Skills

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

### Teaching Methods

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

*Residential Weekend Seminars* offer students an opportunity to listen to practitioners in various fields of pastoral work sharing their practice and inviting students to engage in debate and reflection.

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

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

*Supervision* by the Field Ed Tutor offers students guidance and feedback on their independent learning and ensures the project/study is appropriately research-led and informed.

### Time allocation - 200 hours

Seminars: 10 x 2 hours: 20 hours

Work-based learning in situ: 100 hours (including supervision and preparation for acts of public pastoral ministry)

Preparation of portfolio: 80

### Assessment

Formative Assessment

Ongoing supervision discussions with Placement Supervisor and supervision of portfolio with Field Ed Tutor will provide feedback and direction for students on placement.

### Summative Assessment

**This will comprise a Portfolio on the topic: ‘The exercise of pastoral ministry in this place’.** The Field Ed Tutor will meet with students at the Orientation Days to clarify aims, objectives and methods.

Mode of assessment	Length	Weighting
Portfolio	max 7,000 words Word length does not include material in appendices	100%

**The Portfolio** is a structured collection of evidence and critical analysis produced over a period of time, designed to support and document learning and development towards the intended learning outcomes of a module. Portfolios comprise a number of components, and can include a range of media. In SEI, we are looking for a mixture of **three** of the following components, one to be taken from each Group:

GROUP 1	GROUP 2	GROUP 3
<ul style="list-style-type: none"> <li>• book review</li> <li>• literature review</li> </ul>	<ul style="list-style-type: none"> <li>• practical skills assessment</li> <li>• project</li> <li>• resources for others</li> </ul>	<ul style="list-style-type: none"> <li>• written theological reflection</li> <li>• placement report</li> <li>• reflective journal</li> </ul>

See <https://www.dur.ac.uk/resources/common.awards/AssessmentGuidelines-All.pdf> for a description of the Portfolio. **It is marked as a whole** but the individual pieces are reviewed against the particular criteria detailed on pages 1-44 of the above link. You may include – indeed are encouraged to include - a range of media (photographs, art work, video clips) in your pieces of work. A bibliography will be appropriate for at least some of the pieces of work (see the guidelines for the relevant methods of assessment).

**The Portfolio is to be submitted on 20.05.19.**

It should contain the following:

1. **Cover sheet**
2. **List of contents**
3. **Table mapping contents to module learning outcomes.** All the learning outcomes of the module should be evidenced in the portfolio. (see back page)
4. **Summative reflection** identifying key issues in your learning and development (minimum word count 500)
5. **Three pieces of work** - one from each group above - demonstrating attainment of the module learning outcomes

**Examples of material for appendices:**

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

## Indicative Reading List

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Key text:

**Kelly, E. *Personhood and Presence. Self as a Resource for Spiritual and Pastoral Care* (London: Bloomsbury 2012)**

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

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

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

Lyall, D. *Integrity of Pastoral Care* (London SPCK 2001)

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

Paterson, M. and Rose, J. *Enriching Ministry. Pastoral Supervision in Practice* (London: SCM Press 2014)

Savage, S., and Boyd-Macmillan, E. *The Human Face of Church* (Norwich: Canterbury Press, 2007)

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

Ward, P. ed. *Perspectives on Ecclesiology and Ethnography* (Cambridge: Eerdmans 2012)

### **TIMING**

You can begin the placement, if wished, in the late summer preceding your final year. The placement can run on to the end of the academic year if wished, but please note these dates:

**FINAL YEAR APPRAISALS** will be run between 23 April – 2 May 2019

Easter is Sunday 21 April 2019

Therefore if your Placement Supervisor's Report is going to be available for the Appraisal Conference, then the **End-of-Placement meeting** and **submission of the Placement Report** need to have taken place by **Palm Sunday (14 April 2019)**

## Schedule and content Level 5 Reflective Practice in Context (Long) (TMM2531)

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### Wednesday evenings in/from the GSO *Skillful shepherds: seminars on effective pastoral practice*

#### Skills 31.10.18

- covenant/contract, accountability, confidentiality

Pre-reading: Litchfield 2006 Chapter 1

#### Self-awareness 07.11.18

- status and servanthood; power and authority, vulnerability and boundaries

Pre-reading: Kelly 2012 Chapter 9

#### Supporting others 14.11.18

- bereavement care, funerals, visiting

Pre-reading: Litchfield 2006 Chapter 6

#### Self-care 21.11.18

- appropriate dumping; ministerial review, personal relationships

Pre-reading: Kelly 2012 Chapter 10

#### Supervision 28.11.18

- giving and receiving of supervision; curate/probationary Reader – Supervising Incumbent relationship

Pre-reading: Paterson and Rose 2014 Chapter 13

#### Residential Weekends

### *Putting personhood and presence into practice*

These five sessions will variously involve speakers, group-work, theological reflection, case studies, presentations. A maximum of one journal article will be required as pre-reading for each RWE.

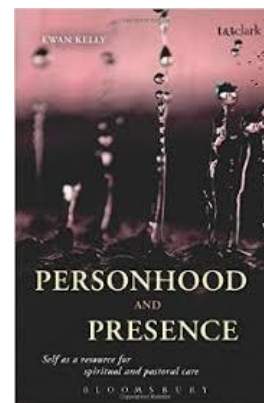
**RWE 1 Saturday October 13 19.00 - 20.50**  
Meeting with Professor Ewan Kelly

**RWE 2 Saturday December 8 14.00 – 15.50**  
Meeting with Revd Dr Michael Paterson

**RWE 3 Saturday January 12 14.00 – 15.50**  
Input from Mr Andrew Pennycook, Funeral Director

**RWE 4 Saturday March 2 19.00 - 20.50**  
Meeting with Revd Canon Dr Marion Chatterley  
'Learning about self when ministering to the dying'

**RWE 5 Saturday May 4 19.00 - 20.50**  
Input from FIOP practitioners  
'Ministry with people with dementia'



COMPONENT	LEARNING OUTCOMES OF THE MODULE	LEARNING OUTCOMES OF THE MODULE	LEARNING OUTCOMES OF THE MODULE	LEARNING OUTCOMES OF THE MODULE	LEARNING OUTCOMES OF THE MODULE
	<b>Subject Knowledge</b> Methods of theological reflection Methods for reading a context	<b>Subject Skills 1</b> Competence in observing, recording and analysing the given context; evaluating findings and the questions which arise	<b>Subject Skills 2</b> Critical theological reflection - ability to interpret the context experience - own role and performance therein - in the light of appropriate biblical, theological and wider sources	<b>Subject Skills 3</b> Collaborative ministry within the context, working accountably to a supervisor; making use of supervision to understand and improve own self and ministerial practice	<b>Key Skills</b> Independent inquiry; the management of time, resources and use of IT; meeting deadlines, evaluating and learning from the project Own personal and professional development.
Book review					
Literature review					
Practical skills assessment					
Project					
Resources for others					
Written theological reflection					
Placement report					
Reflective journal					

### 3 MECHANICS OF FIELD EDUCATION PLACEMENTS

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#### Choosing a setting

1. In Years 2 and 3 Student and Diocesan Advisor meet (at the latest) early in the first term to discuss the kind of placement required. 'Level 5 short' placements can take place at any point in the year (though the norm is between Epiphany and Pentecost) as long as

**(i) the assignment is submitted by the date set in May**

**(ii) the 'on-site contact' takes place over a minimum of six weeks.**

Shorter than that and the student only gains an unhelpful snapshot of the context. In the case of the 'Level 5 long' placement, which requires 100 contact hours, the student is assigned to the context for the entire academic year so that s/he can engage with the community therein over several seasons of the church's year and note the management of change over that time.

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

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

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

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

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

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

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

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

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

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

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

2. Candidates in their third year undertake a portfolio-based placement module. This requires the candidate to identify, in consultation with the Field Education Tutor, a project which will be the principal focus of the placement. The Placement Supervisor needs to be in a position to offer supervision for this project.

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

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

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

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

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

Unlike the first (Level 4) placement which is largely observational - little, if any, engagement in ministerial/liturgical practice is expected – the Level 5 placements require much more ministerial engagement in the context. There are minimum requirements for ministerial/liturgical engagement which should be fulfilled during the second and third (Level 5 ‘short’ and ‘long’) placements.

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

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

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

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

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



## Placement agreement

*The Diocesan Advisor should complete this two-page form from notes taken at the initial meeting with the Placement Supervisor and the candidate, and email copies to the Field Education Tutor, Diocesan Advisor and candidate as soon as that has taken place. The form is available for downloading in word on the SEI web site.*

Candidate's name:
Address:
Telephone/E-mail
Supervisor's name:
Address:
Telephone/E-mail:
Diocesan Advisor:
Address:
Telephone/E-mail
Field Education Tutor: Anne Tomlinson
Address: General Synod Office, 21 Grosvenor Crescent
Edinburgh EH12 5EE
Telephone/E-mail direct line 0131 243 1349
principal@scotland.anglican.org
Dates for beginning and end of placement:
Name of Church/Organisation:
Date for end of placement meeting:
Date for submission of Supervisor's Report:
Candidate Assignment due date: <b>20.05.19</b>

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

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

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

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

## 4. GUIDANCE FOR FIELD EDUCATION SUPERVISORS

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### Ethos

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

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

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

### Supervisors are expected to

- (i) meet the student and their Diocesan Adviser (the person who accompanies the student pastorally through their studies) for 90 minutes at the *beginning* of the placement in order to share expectations, set up a working agreement about areas of involvement and timetabling, and agree this Placement Agreement; it is helpful at this juncture to diary in a *midway* meeting between the three of you even if this is later cancelled because not needed – but better that than needing one because things are going awry yet no-one wants to call it
- (ii) broadcast the presence of the student to other key people and arrange introductions to members of the ministry team/congregation/organisation
- (iii) keep a 'watching brief' during the contact opportunities, even if not actually involved with these activities
- (iv) create regular opportunities for reflective meetings as possible/appropriate throughout the duration of the placement
- (v) attend the *end* of placement meeting with the student and the Diocesan Advisor at which the Supervisor's draft report is discussed
- (vi) complete the Supervisor's Report (overleaf) and return it (by the agreed date) to the Field Education Tutor, student and Diocesan Advisor.



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

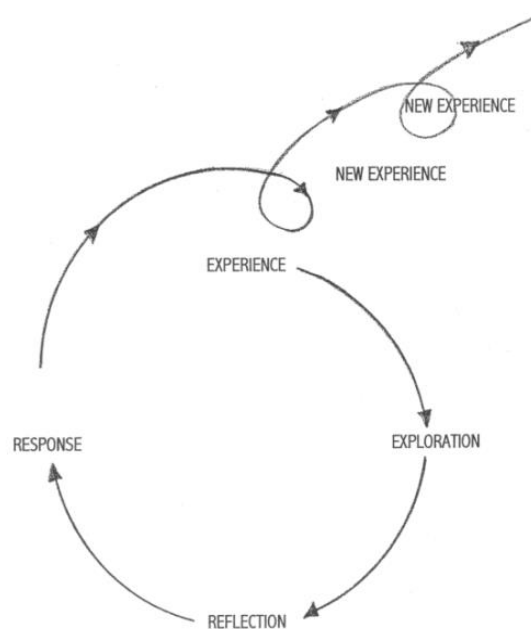
In order to obtain some degree of parity for assessment purposes, the areas listed above are the ones about which we need information, so some input to each of them is very helpful. Please feel free to expand the material if wished. We are most grateful for your time and help.

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

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

## Engagement

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



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

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

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

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

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

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

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

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

It is helpful to insert a short paragraph in the congregation's newsletter before the student's arrival outlining the purpose of the placement, the kind of reflections that students will be required to write as part of their placement submissions, and how widely these will be shared. The student will of course be happy to supply information for this communication.

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

## 5. ASSESSMENT TOOLS

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For full coverage of all assessment expectations, please consult the relevant pages in the Durham/Common Awards web site:

- Level 4 assessment criteria are to be found at <https://www.dur.ac.uk/resources/common.awards/AssessmentCriteria4.pdf>
- Level 5 assessment criteria are to be found at <https://www.dur.ac.uk/resources/common.awards/AssessmentCriteria5.pdf>
- Assessment guidelines for all forms of Field Ed assignment are to be found at <https://www.dur.ac.uk/resources/common.awards/AssessmentGuidelines-All.pdf>



## 6. PRACTICALITIES OF FIELD EDUCATION PLACEMENTS

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### Expenses

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

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

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### Process for addressing problems or grievances

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

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

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

SEI is committed to treating all human beings with respect, and expects the highest standards of integrity in those engaged in placement and research activities who are its students. The well-being of participants in research and placement work must be at the forefront of the researchers' concern and any risk must be minimised.

### Key Ethical Considerations

#### *Safeguarding*

- Interviews with children, young people under the age of 18, or vulnerable adults, whether individually or in a group must never be conducted by the interviewer alone. A responsible adult such as a parent, carer or teacher must be present. It is the responsibility of students to ascertain and adhere to the safeguarding guidelines of the church or other context in which research is conducted. Any commitment to confidentiality made to participants does not obviate the need to follow safeguarding guidelines.

#### *Informed consent*

- All participants in research must give their informed consent to participate. Where specific individuals are invited consent should be in writing. Participants must have been informed, in writing, of the nature of the research and their participation in it, of any risks, and of the intended use for any information they give. In this way their consent will be informed, valid, and freely given. The extent of the readership of the final project should also make clear: whether it will be read only by examiners, available to library users, or be published more widely.
- In addition, permission for the proposed research must also be sought from any institution, school or church, where the research takes place.
- Where participants are recruited from clients of a particular service-provider, whether public or private, written permission must be sought from that provider, e.g. NHS, Social Services
- Where participants under the age of 16 are involved in any research, informed consent must be obtained in writing from their parents or legal guardians.
- Specific consent must be obtained where interviews or observations are going to be audio or video recorded.
- The right for a participant to withdraw from the research, and withdraw their consent at any time before transcription must be made clear and the mechanism to do so communicated to the participant.

#### *Confidentiality and Anonymity*

- The confidentiality of participants must be respected, particularly with respect to any personal information obtained from them. Participants must be informed, in writing, of how this will be secured.
- Normally, information used in final forms of assessment must be anonymised, along with the details of other identifying information (the names of local churches or projects, etc). Descriptions of the location of research should be general rather than specific (e.g. referring

to 'a church in a commercial/residential district of a large city, with a high proportion of racial diversity' rather than 'St Peter's, Newington').

- Remember that people may be easily identifiable from their role or details of context. If such factors mean that anonymity cannot be guaranteed, this must be made clear at the point at which consent is obtained.
- Only where express permission has been given by an individual in writing to the use of personally identifiable information being used may it be so.
- If it seems necessary to include in the supporting documentation something such as a church newsletter that will identify the place where the research was undertaken, permission must be obtained from a recognised authoritative body e.g. Vestry or incumbent, and from anyone whose character, opinions, etc., feature in the assignment and who can be identified by means of the material in the supporting documentation.
- Assessors of submitted work are bound by the same expectations of confidentiality.
- The submission of work for assessment is distinct from work that will be published. The former has a confidential system of assessment, the latter has a wider public audience. If there is the possibility of publication, for instance in the SEI Journal, participants must be made aware of this in advance of the research beginning and this possibility must form an explicit part of the consent obtained. If publication becomes a possibility after consents have been obtained, new written consent must be gained.

#### *Data Protection*

- All research must be carried out within the bounds of GDPR policies. This includes requirements for secure data storage and destruction of data. It is the responsibility of the student to inform themselves of these parameters, and to work within the GDPR policies and procedures of SEI (see IME 1-3 Handbook 2018-19).
- Informed consent must be obtained by participants when any personal data is to be held about them.
- Informed consent means that participants must be clear about what data will be stored, why, how, and for how long.

#### *The Conduct of Interviews*

act politely and courteously at all times.

explain to the interviewee(s) the nature and purpose of your project.

explain how the interview is to be used.

obtain permission for the interview to be recorded, if this will be necessary.

clearly set out the scope of confidentiality within the interview.

make it clear that the participant can terminate the interview at any time.

obtain any consents in writing.

#### *Placements and Experience-Based Reflections*

All the key ethical considerations above should be taken into account when writing and submitting placement or other experience-based reflections. However, although the student may use encounters with others for their reflections, the emphasis of these pieces of summative assessment

is on self-reflection and integrating that with critical theological enquiry. The sources for reflection will primarily include journals, personal stories and similar sources rather than others' personal details. They are less likely to involve questionnaires, interviews, focus groups or formal observation of individuals. Where they do, the **Ethics Policy for Research** process outlined in the IME 1-3 Handbook 2018-19 (section 5g) and the forms contained in Appendices *10 Research project approval form*, *11 Guidelines for participant information* and *12 Research Participant Consent Form* must be used.

- In order to engage in pastoral work theological students must be under supervision and need to be assessed. Such supervision and assessment is carried out through conversation and through written work. Subject to safeguarding guidelines, any personal details discussed in supervision are confidential to the supervision process; personal details recorded in written work are also confidential to the assessment process.
- In the case of reflection on a student's observation of a group activity involving adults (e.g. worship) where direct contact with those individuals is not involved, the consent of the organisation (e.g. Vestry) will be sufficient. TEI's information packs for supervisors should advise that congregations/church groups be informed of the kind of reflections that students will be required to write as part of their placement submissions.
- Written work remains the intellectual property of the student and will not be shared by the supervisor or examiners with others, except those bound by the confidentiality of the assessment process.
- Placement submissions in Common Awards programmes require the student to reflect on context as a relevant aspect of ministerial practice. This does not remove the expectation of anonymising persons and locations that appear in experience-based reflections. General details should be used in order to contextualise the work rather than naming the location.
- When referring to evidence of the nature of the context, students are expected to exercise discretion and sensitivity.
- Supervisors or examiners who wish to cite students' work in any context should seek the permission of the student and ascertain that if any personal stories are retold, the appropriate written permissions have been obtained.
- Students who subsequently wish to make available their writing or reflections to a wider audience should seek the written permission of those whose stories they wish to tell – even if names have been altered – in order to preserve confidentiality and confidence.