

Issues and Innovation in University Chaplaincy: a background paper for discussion in preparation for a one-day conference on University Chaplaincy at the University of Western Sydney

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Comments are welcome. Please email geoff.boyce@flinders.edu.au

Context

The context of chaplaincy in universities has changed considerably since the time most of us were undergraduates.

Universities

Universities have become multi-million dollar corporate 'businesses' vying competitively for students and research grants. The Federal government calls the tune - finding funding and efficiencies have become major pre-occupations. User pays and 'doing more with less' has increased class sizes to proportions that have de-personalised teaching and learning; Information Technology is now employed as a major medium in service delivery. Universities have become internationalised and financially dependent on intakes of foreign students and partnerships with selected overseas universities, which includes resource sharing and visiting lectureships. The makeup of staff and the introduction of such courses as International Politics, International Law, International Commerce, International Education also reflect this global purview.

Students

The advent of the Internet and mobile phone has had a profound effect on the culture of young people. Individualism, the pressure of having to make choices constantly, the hectic life of juggling study, part-time work and relationships, mobility and a decreased sense of "rootedness", short term groupings around short-term experiences, and the priority of personal experience are some of the characteristics chaplains find among today's young students.¹

Student life is a shadow of what we once knew. The student body has become a source of cheap, unskilled part-time labour in fast-food outlets, factories, cleaning and agriculture. Students are therefore studying full-time courses part-time. The slow death of clubs and societies providing extra-curricular development and social and sporting opportunities has been hastened by legislation of the former Federal government to remove the provision of compulsory student fees. Welfare, legal and child-care facilities have been dramatically reduced, and/or become 'user pays'; 'outsourcing' is becoming the norm.

¹ These are confirmed by the three year Australian Study *Spirit of Generation Y* by the Christian Research Association and the Australian Catholic University:

<http://dlibrary.acu.edu.au/research/ccls/sppub/sppub.htm>

and *Implications of the Study of Youth Spirituality* at <http://www.cra.org.au/pages/00000269.cgi> and *Generation X* at <http://www.cra.org.au/pages/00000156.cgi>

See also APPENDIX 2, an Executive Summary of *Spirituality on Campus*, a study conducted by the Anthropology Department at the Australian National University, 2005

Local students tend to satisfy their needs outside the university in the local community. It is likely that in the future, student community life on campus in many universities will be built around the needs of international students, or, as in the U.S., around residential colleges.

In this economically driven culture the University has lost much of the expertise that once complemented its teaching- learning and research functions. And in the process, learning has become more commodified. The liberal “university experience” is out of reach of most students.

Nevertheless, undergraduate university life is still a significant and exciting life development phase for the many who choose it; the post-secondary period is a time of transition to adulthood marked by important social and vocational choice. With informal opportunities for experimentation diminished, some students drop out of courses and try others. Universities have become increasingly flexible about these kinds of changes. Incoming students are not aware of the cultural changes that have taken place because they have no experience of the university as a place of liberal self-development. Many staff, on the other hand, do, and some, holding those values, struggle to adjust to this new world. A study by the Department of Anthropology at the Australian National University suggests that spirituality is a vital source for resilience among students.²

Spirituality

In the last forty years the influence of the Church has waned considerably. Formal engagement with organised religion is low, both for staff and students, yet a reservoir of Christian consciousness remains. Young people are suspicious of organised religion; formal contact between student religious practitioners and chaplains is low.

However, “spirituality” is now on the agenda. As David Tacey³ has declared, we now live in a “post-secular” society. This is evident within the University, even if some administrators, unfamiliar or uncomfortable with religion, continue to assume a hard-line secularist stance. This dis-establishment of religion may be bad news for religious institutions, but the emergence of “spirituality” is good news for chaplaincy. It is at this point that University chaplains are able to engage with staff and students alike, both with individuals but also with the university system as a whole. However there is a danger that the role of chaplaincy becomes defined solely within parameters seeking to ameliorate the negative impact of a more commodified system.

Religion

Universities have been slow to recognise that international students often come from cultures where secularisation has not had the impact found in Australia and thus bring with them religious needs.

The exception is the Muslim student. The provision of Muslim prayer rooms has become a given for any Australian university recruiting in Asia, Africa or the Middle East. The needs of other “minority” faiths seem to be more easily ignored.

In the UK most spending directed toward demonstrating that the university seeks to meet the religious needs of students is spent on buildings, particularly Muslim prayer rooms; there does not seem to be any recognition that provision of facilities does not guarantee spiritual life; there is little expenditure

² See APPENDIX 1, an Executive Summary of *Spirituality on Campus*, a study conducted by the Anthropology Department, Australian National University, 2005

³ David Tacey: *The Spirituality Revolution – the emergence of contemporary spirituality*. HarperCollins Publishers. 2003

on staffing and little evidence of proactive strategic thinking among university administrators on these issues.⁴ I suspect the same could be said for Australia.

Awareness following international events such as “September 11”, the “War on Terror” or asylum-seeker issues are also putting Islam on the agenda. Consequently Islam is putting *religion* back on to the agenda in Australia. Some universities have picked up on this, creating new course offerings. In Australian society, “Inter-faith Dialogues” have proliferated as the need to create religious harmony has come to the fore.

In the future as students are recruited elsewhere attention to other religious traditions may become necessary.

Chaplaincy⁵

Traditional models of chaplaincy are inadequate to meet the changing religious and spiritual contexts of universities outlined above. Three models of chaplaincy are emerging as attempts to respond.

Models of Chaplaincy

1. Progressive Christian Chaplaincy

This model might represent the majority of chaplaincies in Australia, but certainly in the UK and Europe.

Such chaplaincies evolve from, and therefore maintain elements of, the traditional Christian model, which has its roots in the individual priest offering services to adherents geographically removed from the local parish. Progressive chaplaincies evolve from the traditional model by recognising and responding to the changing religio-cultural landscapes outlined above. The movements documented below are typical of this evolution in many universities⁶. I provide more detail here to illustrate the diversity of responses by progressive chaplains and because I suspect most Australian chaplains work out of this model.

From individual to team.

As the influence of the church, and interest in organised religion by students, has waned, Christian chaplains have formed ecumenical teams⁷. This is an important step from the traditional individualistic model of chaplaincy; it causes the chaplains to find common ground with each other,

⁴ See APPENDIX 2 UK Research: *Faiths in Higher Education Chaplaincy* “My Comment” p19

⁵ For an account of the Christian origins of chaplaincy see Boyce, G. *Models of Chaplaincy*. Journal of the Tertiary Campus Ministry Association, Vol 2 No 2 (2005)

⁶ The illustrations of Progressive Chaplaincy in this paper are adapted from a paper by Froukien Smit - *Spirituality And Student Life In An Urban Atmosphere*. (June 15th, 2006)

It may be accessed under the title *Articles In English, Frauenchiemsee 2006* at <http://www.ceuc.org/papers.htm>

⁷ This development among the chaplains at Flinders University is documented in the paper *Flinders multifaith chaplaincy: from exclusion to pluralism – Christian theological reflections* presented at the Conference on Multifaith Scholarship: Sacred Scripture in Today's World, Flinders University Centre for Theology, Science and Culture, Adelaide, October 2006. It may be accessed at http://www.flinders.edu.au/oasis/chaplains/geoff_papers/

opening the way for exploring innovative responses to religious and spiritual needs on campus – for becoming progressive.

Supporting Christian students in traditional ways

However Progressive Chaplaincies still fulfil the role of traditional chaplaincy for students with a church background or practicing Christians of a more liberal kind by

- supporting them in developing their own ways of being connected to the Christian faith and tradition. This is done by exploring the meaning of the Bible and the Christian faith against the background of the world of science, secularism and religious diversity. Programs might include small discussion groups, interfaith meetings, lectures, new ways of worship, visits to monasteries, pilgrimages, and social justice activities.
- finding ways of bridging the gap that often exists between chaplaincies and the wider church; a gap which makes it often difficult for students who leave university to adjust in an 'ordinary' church.

With the conservative and evangelical Christian students they

- attempt to develop mutual trust and respect; accept their faith as authentic, and find ways in which conservative and evangelical Christians might accept other ways of believing as authentically Christian as well;
- encourage them to be more open, therefore challenging their 'closed theology' when necessary; while welcoming individuals who no longer feel at home in these circles, e.g. because they are gay or lesbian, or their faith becomes more open-minded.

Responding to the move to spirituality

Some have re-invented themselves to students interested in spirituality rather than Christianity by

- first formulating their own spirituality in a language that can inspire these students, using words and images that have meaning to them; by being 'transparent' and willing to challenge and be challenged
- bringing students into contact with different kinds of spirituality, e.g yoga, meditation
- creating opportunities for students to give words to their spiritual intuitions and test their views and experiences
- being available at their point of need to support students in times of crisis and celebration; supporting discussion of political, ethical or philosophical issues; meeting students as partners in social action (refugee, environment, poverty - issues).
- showing interest by being present where students are, instead of expecting them to come to the chaplaincy. E.g. by taking part in symposia organised by others, visiting student organisations, organising joint activities
- listening to life-stories, hearing expectations and responding supportively

Responding to religious diversity

Progressive Christian chaplains support members of other faiths by

- finding ways to bridge ‘them and us’ thinking, on both sides, creating a feeling of real respect and positive attentiveness and acceptance of each other, rather than living side by side without real contact
- attending their activities and organising joint events
- advocate for their religious needs such as space for prayer or meditation and dietary requirements on campus
- liaise with staff and the university about religious needs, such as access to dates of religious festivals and their implications for teaching staff
- promoting the meeting of international and local students such as at meals, English language church services, cultural evenings, discussions

The Progressive model is continuous with existing structures for appointment, oversight and funding of chaplaincies – all being the responsibility of the Christian churches. Because of this continuity universities also have some idea of the role of progressive chaplains even though such chaplaincy is continually evolving. Among the chaplains themselves there is (arguably) an existing and recognised common set of understandings that provide a basis for communication and cooperative activity.

However the movement from a traditional model of chaplaincy, which serves the interest of the churches, toward a more progressive model, which provides support beyond the Christian constituency, is endangered by internal problems of the churches. Aging, and losing members and money, mainline churches tend to have an eye toward formulating their core business in terms of gaining new members and funds. As this is not the central aim of university chaplaincy, the number of university chaplains funded by the churches is reducing and the tendency is downward. Trying to open up the churches for dialogue without gain, searching for the meaning of post-church Christianity and looking for new ways to fund university chaplaincy, have now become urgent tasks.

2. Secular⁸ Chaplaincy

Secular chaplaincy makes a break from traditional and progressive Christian chaplaincy and any formal relationship with the churches by making a complete move toward spirituality. Such a chaplaincy is interested in open-ended “process” rather than “ends” of prescribed belief or dogma. It is interested in developing new language to promote deep conversation and exploration of the human spirit and connection to hidden spiritual realities.

One radical example is the innovation at Delft University of Technology in the Netherlands. They are interested in supporting the creative process, which they see as vital contribution in a technical university.

⁸ The term ‘secular’ refers not to the absence of God (this would be atheism) but “the state of being separate from religion” (Wikipedia). I use the term to refer to a change from church/religious language to common parlance, and from church-focused goals to human goals.

By creating a commercial company (MoTiv), four former progressive chaplains, working as a team, are addressing the problem of funding chaplaincy in a post-Church paradigm. Their company is sub-contracted by the university.⁹

To avoid confusion with progressive and traditional chaplaincy they have dropped the name “chaplaincy” and “chaplain”.

Their core project is as film producers, working with students of the film school to produce documentary films about student life. MoTif show these films to staff to help develop understanding about the impact of demands on students outside their purview beyond the classroom, and to students, promoting life conversations around resilience.

In so doing they make a unique contribution to the life of the university in ways congruent with the university’s purposes.

From the MoTiv website:

Motiv is bringing to surface the vital powers of motivation, often deeply hidden in professional life. In this way Motiv is empowering mental strength and flexibility, strengthening moral ties and evoking creative and innovative impulses. Hallmark of MoTiv is its search, together with participants, for a new language, that will open hearts and minds, bringing people on speaking terms with old and venerable spiritual layers hidden in the geology of our culture.

We all have our dreams, ambitions and ideals. We want to achieve something, we want to be of value in our society. What you need for this is knowledge, certainly, and competence too, but first of all: motivation.

Motivation is essential for seizing new chances and for responding to a new challenge. Dedication and perseverance are grounded in motivation. There are divergent sources of motivation. MoTiv will explore these sources.

Motivation, inspiration and passion are substantial characteristics of technology. But mostly they are hidden, even forgotten in the upheaval of everyday life. MoTiv will make them recognizable.

In other words: MoTiv will obtain the most precious possession we as humans have: our passion.

Over the years MoTiv gained a lot of experience at the Delft University of Technology by organizing training-sessions and symposia. MoTiv developed a specific approach in which meeting others (Face to Face) and intensive cooperation is fundamental in all programmes. This approach is a source of inspiration and passion for MoTiv as well.

Through MoTiv, inspiration, motivation and passion will be recovered as human qualities. We will need them, because a good future lies in the hands of involved and motivated people.

(<http://www.motiv.tudelft.nl/>)

However MoTiv have not discarded religion as a resource for spirituality.¹⁰

⁹ <http://www.motiv.tudelft.nl/>

¹⁰ This year, for example, from their website:

My comment

I linger over this radical departure towards a secular approach because it represents a strategic response by a team of experienced chaplains to the changing religious and spiritual landscape among students, finding novel and creative means to enhance student life and also contribute to the quality of academic teaching. In its move from the “religious” to the “spiritual” it by-passes religious dilemmas confronted by distinctly Christian chaplaincies, particularly with regard to diversity. It also moves away from the “club” model, seemingly assumed in Christian chaplaincy. Importantly, it signifies a break from the churches, the chaplains’ traditional means of support, and sometimes of control.¹¹

Another example of the move toward a secular approach, placing spirituality at the centre, is the emergence of the “Well Being Centre”, which rationalises a number of student and staff services under one roof. Here chaplaincy is integrated within a broader range of services and the work of chaplaincy re-branded within a broader well-being framework. The University of West England in Bristol is currently exploring this model.

Monash in Melbourne has placed chaplaincy within “Health, Wellbeing and Development” but has retained chaplaincy as a service (to staff and students) within that domain.¹²

2008-02-19 21:14:20 , by Willem van Valkenburg Email , 593 views, Event, Student,

A course on the elements of religious life

This course is a search for the meaning of different religions. How do people experience their beliefs? What have different religions contributed to the world as it has become? Can a common world culture be created from the elements of different religions?

The course consists of five meetings, on Thursday evenings 13 and 27 March, 3, 10 and 17 April. Each meeting starts at 20:00 at Voorstraat 60 in Delft.

Contribution for participation for students is € 30 and for nonstudents € 50. A reader is available.

(http://tunews.weblog.tudelft.nl/2008/02/19/motiv_course_spirituality_for_world_citi)

¹¹ I wonder whether this development might be compared to the formation of NGO’s, initiated at various times in history to meet specific needs, that the churches, for whatever reason, may have been unable to meet.

If this is so, might not existing NGO’s who have a broad vision be included in the conversation about future shapes and sustainability of university chaplaincy?

¹² From the Monash website:

Monash University > Community-services >About Us

Health Wellbeing and Development is a branch of the Student and Community Services Division offering services to students and staff in the areas of chaplaincy, counselling, family and child care advice, financial aid, housing advice and health and medical assistance.

Health Wellbeing and Development contributes to the University's goals by providing support and advice to students and staff on emotional, psychological, health, financial, accommodation, religious/spiritual, educational, child care and physical problems in order to enhance their academic performance and the University community life.

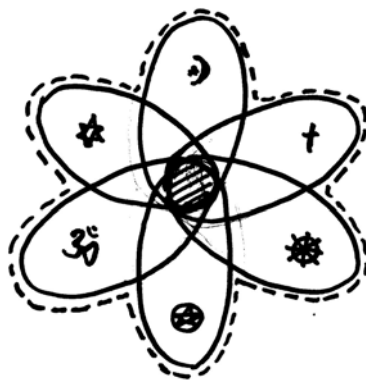
The difficulty I have with the “Well Being” option is that it may subtly domesticate chaplaincy into a medical model.¹³

3. Multifaith¹⁴ Chaplaincy

We have noted that secular chaplaincy is one spin off from progressive chaplaincy. It attains the universal (potential to contribute to the whole campus) by making a break from religion, which is often perceived as sectarian, despite the best efforts of progressive chaplains, and placing spirituality at the centre of its concern.

At Flinders we have been experimenting with another way of attaining the universalist (spirituality) while remaining connected to religion. A table of observations, changes in understanding of the dynamics of chaplaincy at Flinders, over 10 years is provided in APPENDIX 3.

Like progressive chaplaincy, chaplains of various faiths who make up the multifaith chaplaincy are appointed or recognised by their governing faith body and each is also officially recognised by the university.



The essence of the Flinders model, which relates to the diagram above, is that participating chaplains of different faiths commit to each other, as a “community of colleagues” with a common vision to “nurture spirit, build community”.

In the diagram:

- the outer dotted ‘amoeba’ represents the front presented to persons in the university – our common humanity – our human spirituality.¹⁵ This is not unlike the front presented by the Secular chaplains. (see Appendix 4)

¹³ A discussion about the implications of situating chaplaincy within university student services is outside the scope of this paper.

¹⁴ There is an argument that the chaplaincy I describe as Multifaith should rightly be described as Interfaith. I tend to agree. Interfaith has more of a sense of relationship and activity between the contributing faiths whereas Multifaith suggests merely that more than one faith is present. But at Flinders we have inherited “Multifaith”, so we will probably go with it for the time being!

¹⁵ How ‘spirituality’ works in this model could be illustrated by a recent comment to me by a Student Support Officer. He brings students to me in my office and introduces them to me. But when he introduces me he doesn’t introduce me either as “the chaplain” or “the Christian chaplain” or “the

- At the centre, a sharing in what is common to all the faiths represented – a concern for justice, mercy, compassion, love, hope, faith...the religious roots of spirituality.
- Other overlaps indicate common concerns among chaplains.¹⁶
- Yet each chaplain retains their religious integrity, while all are enriched by different perspectives within the common core.

Some Implications

In such a model, the understanding of university chaplaincy by commissioning religious bodies needs to accommodate acceptance of the rights of other religious traditions to chaplaincy and an acceptance of the need for mutuality, cooperation and teamwork.

Holding such a chaplaincy together requires commitment to a common vision, genuine respect between participants and open communication built on trust.

To facilitate this among themselves and their governing religious bodies, the chaplains have been developing a charter of principles for multi-faith ministry.

Multi-Faith Ministry Charter¹⁷

A multi-faith ministry is informed by the following principles:

1. Principle of Mutual Recognition

A multi-faith ministry recognises the right of all faiths to meet the needs of their respective members in any given community.

2. Principle of Mutual Concern

A multi-faith ministry intends to meet the pastoral concerns of, rather than convert, members of the various faiths.

3. Principle of Mutual Understanding

A multi-faith ministry seeks to understand the values and beliefs of each faith in a given community rather than to pass judgement on them.

4. Principle of Mutual Service

Uniting Church Chaplain” but simply as “Geoff”. His point is that we first meet at a human level, we share firstly what we have in common, not what we may hold differently. We recognise our differences, but ‘on the ground’ we work first with what we have in common.

Contributing from our *differences* is important, but secondary. Difference may best be mutually explored only when trusting relationships and enjoyable friendships have been established. But what we share together with the university at large, what we have in common, is our spirituality, grounded at the common core and nurtured by our various religious practices and experiences.

¹⁶ For example, the Muslim and Christian chaplains were able to work together with a Muslim and a Christian who wanted to marry.

¹⁷ Initially developed by Prof. Norm Habel, School of Theology, Flinders University
nhabel@esc.net.au 17 August, 2006

A multi-faith ministry is committed to serving the spiritual and personal needs of each member of each faith tradition in the community.

5. Principle of Mutual Advocacy

A multifaith ministry is committed to advocacy for people of other faith traditions in terms of what is known to be in the best spirit of each tradition.

6. Principle of Mutual Deference

A multifaith ministry encourages direct contact with authentic sources of information rather than mediating in any investigation of one faith tradition by a member of another.

Progressive Chaplaincy supporting diversity, compared to Multifaith Chaplaincy

There is a world of difference between a chaplaincy that claims to be multifaith because chaplains of different faiths turn up to serve the needs of their faith constituencies, and one that is strategised around being a multifaith *community* to serve the religious and spiritual needs of the whole university. The first such chaplaincy might be described within the rubric of diversity, the second within the rubric of pluralism. (See APPENDIX 5 *A note on the distinction between diversity and pluralism.*)

Opening up the spirituality space

The movement toward spirituality implicit in the Flinders model has prompted the renaming of the Religious Centre at Flinders University as *OASIS – faith, spirit, community*.¹⁸

The renaming responds to the reality that many people see themselves as “spiritual, but not religious”. This might be analogous to the chaplains seeing themselves as first relating to others as fellow human beings, rather than wanting to be seen first as particular religious practitioners.

The renaming of the centre has not reduced religious activities within it, but expanded possibilities for spiritual nurture and building community, opening a space for cultural and cross-cultural pursuits. National festivals, gatherings of international students, musical and new social justice orientated groups now use the centre.¹⁹ The role of the chaplains has shifted away from conducting programs toward being hosts, encouraging the ideas of students, mentoring leaders and being present.

This move coincides with the introduction of Voluntary Student Unionism, which has dried up funding for student life. The formation and development of the new student body, Flinders One, amalgamating former student associations and the student union, has created an opportunity for a closer, cooperative relationship between the chaplains and Flinders One. The opening up of Oasis and the work of the chaplains is being seen as complementing their services. While remaining autonomous within the university, chaplaincy’s relationships seem to be growing closer to Flinders One than the university’s Student Services.

¹⁸ Oasis –faith, spirit, community is described as “a centre for faith development and spiritual refreshment, providing a forum and home environment for the development of genuine community.” <http://www.flinders.edu.au/oasis/>

¹⁹ See, for example, the short video produced to show who uses Oasis for the official launch of the centre on April 9, 2008. <http://au.youtube.com/watch?v=v56lSm7DCzk>

The Flinders chaplaincy has a long way to go to fulfil the aspirations that the pluralistic model promises. The reality is that, in the diagram, the circles are of unequal size. All four of the non-Christian chaplains, for example, are part-time volunteers. This Christian chaplain is full-time, funded by his church. This lack of equivalence remains a challenge.

At a practical level, collegiality is fostered as the chaplains meet each week for a shared lunch, as far as they are able. This regular point of meeting allows a sharing of concerns with each other, a seeking of each other's insights, and a developing of ideas for cooperative activity. It also provides a point to which others may be invited to meet the group.

The bulk of an unconditional annual grant from the Vice-Chancellor allows the chaplains to attend the annual Tertiary Campus Ministry Association conference. This is seen as an opportunity for professional development and team bonding.

The chaplains are also able to present seminars within the university, and in the community, as a group, thus modelling the kind of mutuality to which they aspire.

Importantly, the chaplaincy has begun to see itself as entering into partnerships with other agencies within the university, playing a supportive role in working together on common endeavour.²⁰

In this way chaplaincy is being re-imagined as a multifaith enterprise offering a vision of religious harmony by way of its gifts and experience in both personal and corporate spheres.

Concluding comments

In this paper I have provided recent snapshots of university chaplaincy. I hope I have begun to paint a picture of chaplaincy's diversity and complexity, and at the same time, implied the kinds of priorities, values and activities of chaplains working out of different models emerging from different contexts.

In the background of these photos we see profound cultural changes in the university and the lives of students, the churches fading and the appearance of other religions, ancient or emerging, and a growing sense of internationalisation.

Many Progressive Chaplaincies remain Christian enterprises at this time, but searching for greater inclusion and a role that brokers dialogue and inclusion. At least one "Chaplaincy" is experimenting with a secular approach. And a few are attempting a multifaith approach, working toward greater equivalence of the religions represented on campus and modelling radical religious cooperation and action.

Assuming the "university experience" of cultural formation and interchange is still valued, some of the emerging questions appear to me to be:

What does a vital and effective chaplaincy look like from the university's point of view?

- How might such a chaplaincy be sustained?
- Where might such a chaplaincy be placed/situated organisationally and what are the vital communication lines?

²⁰ For example, assisting the International Student Services Unit to provide a welcome kit for newly arrived Muslim Students, containing relevant local information; hosting a monthly forum organised by Student Services that enables networking with all agencies providing student services; working with the Staff Development Unit on providing information for staff about religions and dates of religious festivals.

- How can the integrity and autonomy of chaplaincy be protected?
- How will accountability be managed?
- Where are we going to find the next bunch of chaplains of the kind needed to provide a re-imagined, effective chaplaincy?

APPENDIX 1

Spirituality on Campus

Australian National University, 2005

Executive summary

- Spirituality allows many students and staff on campus to find meaning, a sense of morality and a source of comfort in their lives, in an uncertain world.
- Spirituality creates for them a heightened awareness of self, others, immediate surroundings and the world at large.
- Spirituality can be considered important in contributing to personal growth. Students often refer to it as a journey.
- Spirituality can be explored and expressed through both organised ritual and religious activity, and through personal practices.
- Spirituality is mostly seen by students as a positive catalyst in their lives.
- Overall, a strong spiritual dimension exists within the ANU community, with students displaying a keen interest in spirituality.
- Students differentiate spirituality from formal religion, and enjoy the freedom of finding their own expressions of spirituality. This reflects students' dislike of institutionalisation. Religion is equated by them with dogma and rules and hierarchy.
- Students express a strong feeling of alienation at university, and are discontent with the dynamics of competition and ways of teaching that do not support the unique individuality of each person.
- Learning is seen by many as not just an academic process but also a 'sacred' process, in a holistic perspective that students hope will be supported in the campus environment.
- Students living away from home, particularly international students, look to spirituality to help get them through their time at university.
- Many staff and students are unaware that the Chaplaincy exists or, if they are aware of it, believe it to be exclusively Christian based. There is wide support for it developing as a multifaith centre on campus.

APPENDIX 2

UK Research: *Faiths in Higher Education Chaplaincy*

During 2006 and 2007 the Church of England hosted the **Faiths in Higher Education Chaplaincy** project, relating as far as possible to all university chaplaincies in England and Wales and to all nine major faith communities (as defined by the Interfaith Network for the UK). The Project Officer was Jeremy M S Clines, who is also chaplain at York St John University.

The project was funded to fulfil four main purposes:

- To identify the participation of different faith communities in university chaplaincies
- To identify different chaplaincy models that have developed or are developing
- To make recommendations for best practice to enable the most effective inter faith participation, collaboration and activity
- To disseminate findings to faith communities, Higher Education Institutions (HEI's) and interested parties in England and Wales.

The report Faiths in Higher Education Chaplaincy may be found at:

<http://www.cofe.anglican.org/info/education/hefe/fihecrep.pdf>

It contains

- a) the results from 102 chaplaincies to a 29-question survey
- b) a summary of discussions between 80 practitioners on 100 questions affecting chaplaincies
- c) 16 narratives from different chaplaincies about how they are developing inter religious working

The report also includes a discussion of other recent publications and the 'Building Good Relations with People of Different Faiths and Beliefs' produced by the Inter Faith Network for the UK.

As well as the 160 page report being available there is also an Executive Summary of the report that was particularly designed with university leaders, governors and managers in mind:

<http://www.cofe.anglican.org/info/education/hefe/fihccsumm.pdf>

The following is extracted from the Executive Summary:

Survey

Findings

'Multi-faith' is not a common term used to describe HEI chaplaincies.

95% of chaplaincies report some provision for prayer spaces at their HEI(s).

58% of chaplaincies report their HEI(s) as having multi-use prayer spaces, 51% chapels, and 65% Muslim prayer rooms.

52% of chaplaincy staff are volunteers. Of those 371 volunteers, 31% (114) come from the Baha'i, Buddhist, Hindu, Jewish, Muslim, Sikh faiths.

75% of all chaplaincy staff (voluntary and salaried) are Christian. 95% of all salaried staff have a Christian role in their chaplaincy team.

During the last five years, 53% of chaplaincies have received new funding for existing and new activity.

Recommendations

HEIs should coordinate more inter religious activity to improve understanding between people from different religions.

An assessment of who benefits most from prayer space is important to ensure that all equalities strands are being considered as space provisions are put in place.

Chaplaincies should note that there have been many successes in obtaining new money in recent years, and should consider making strategic funding applications to support their work.

For further consideration

What are the advantages and disadvantages of changing the nomenclature of the title of a chaplaincy and the job titles of its staff?

How valid are the reasons chaplaincies may be staffed only by Christians? These reasons may include:

- confidence of the existing chaplaincy staff in offering support to all HEI students
- the specific context
- a lack of aspiration to change
- a lack of contacts with other religions

What would be an equivalent level of staffing provision for different religions in any particular HEI? This is complex because aspirations are best set in relation to several factors:

- numbers of faith adherents at the HEI
- specific needs of respective groups
- anticipation of future needs
- representation for religious and belief groups

Dialogues

Findings

Inter religious teams are developing in many HEI chaplaincies.

If faith and belief needs are to be understood better at an HEI, it is essential that there is closer collaboration by the chaplaincy with local faith communities, staff in other departments and student faith societies.

Chaplaincies assist their HEIs with shaping vision and mission in relation to:

- responding to internationalization
- building a holistic learning environment and collaborating for well being
- developing social cohesion and promoting good relations
- improving access and participation and increasing community engagement

Volunteers play an essential part in diverse teams. These teams require effective leadership.

Literacy about matters of religion and belief among the students and staff at an HEI assists in promoting good relationships between people holding diverse beliefs within an institution.

Recommendations

It is essential that HEI senior management team engage with chaplaincies when religion and belief topics are being considered.

HEIs should ensure that provisions for religious and belief needs do not disadvantage individuals on the basis of gender, disability, sexuality, race, ethnicity, and social background.

Chaplains and chaplaincies should be willing and able carefully to articulate their purpose and expertise to the HEIs they serve.

Leaders, governors and managers in HEIs and faith communities should be champions for chaplaincy work.

Developing the skills of team leaders in coordinating teams and implementing best practice for volunteers is a priority.

HEIs should recognize that chaplaincy work can support the process of personal development and help to foster a desire for mutual understanding between individuals and groups.

New modules designed to be inter-disciplinary that address social, moral, cultural and spiritual issues would be beneficial for students and staff, and should be considered as part of curriculum design and staff development planning.

As HEIs develop their engagement with the local community, local faith communities and employers, chaplaincies should be seen as effective leaders in helping establish these relationships.

For further consideration

Might an HEI's market success depend in part on an effective response to religion and belief needs and aspirations of those who want to study and work in higher education?

When new funding for faiths is sought, how can the meeting of diverse needs be anticipated in order to strengthen and enhance initial ideas for bids?

Narratives

Findings

Built spaces for religious use have the potential both to validate and to marginalize, particularly in relation to:

- different needs for space from diverse groups
- difficulty in maintaining equal access to space

The main ways that chaplaincies and HEIs currently provide for diverse religious needs are through the provision of:

- prayer space
- volunteer chaplaincy staff.

Students' own faith identities, and their assumptions about others, are likely to be challenged while at an HEI. Chaplaincies can play a significant role both in challenging expectations and supporting a person who finds his or her identity is challenged.

Student faith societies make a substantial contribution to the expression of religious identity at an HEI. These societies are at their most successful when:

- external groups are used for appropriate support
- the Students' Union and chaplaincy liaise and collaborate with societies.

Successful inter religious activities result from careful planning and consultation with the faith communities before, during and after the activities taking place.

Recommendations

HEIs should ensure that new facilities do not disadvantage individuals on the basis of gender, disability, sexuality, race and ethnicity.

A 'one size fits all' approach to establishing new prayer facilities is unlikely to succeed.

Building inter religious teams requires the fostering of sustained relationships with local faith communities. HEIs and faith communities should actively promote such relationships.

Inter religious co-operation and dialogue in each specific context should be encouraged in order to ensure that provisions at an HEI and in its chaplaincy are more closely matched to need.

For further consideration

Inter religious working together requires:

- clear team structures
- team building
- sophistication in dialogue

What commitments can an HEI and local faith communities undertake to support this development work?

Many Christian chaplains are working in ecumenical groups. Transforming that setting into a team representing different religions requires a range of skills, patience and an investment of time. How can this best be resourced?

Next steps

A national Inter Religious Working Group

Arising from the consultation that has taken place during the work of this project with representatives from nine world faiths, the HE sector, the practitioner groups and interested parties it would be possible and practical to set up a national working group to continue to give further consideration to the issues that have been raised in this report. The Working Group would require adequate funding to be viable.

National Faiths in Higher Education Forum

The findings of a national working group could provide the suitable context and relevant content to equip a national 'Faiths in HE Forum'. This would be effective in bringing experts together, representing the world religions, to consider the opportunities for holistic learning and positive relationships between diverse religious groups participating in higher education. It would also establish a context where common concerns of faith communities, the HE sector and related government departments could be shared.

Training

This project has clearly identified training needs for chaplaincy staff, HEI leaders and managers. Training is partly the responsibility of the faith communities who provide chaplains, and partly that of HEIs. But the existence of the above-mentioned Forum and Working Group could also better enable the production of training materials to include:

- fact-sheets on some of the basic religion and belief needs of student and staff
- web-based training in a tool-kit style
- training events for chaplaincy staff, leaders, governors and managers

Guidance

Guidance that is considered and written collaboratively is urgently needed as follows:

- Further advice on how to develop dialogue as a way of resisting religious intolerance and challenging extreme perspectives
- Further advice on how equitability (or dynamic equivalence) can be built into provision for the faiths
- Advice on possibilities for increasing the number of salaried religious professionals working in chaplaincies from all the faith communities
- Ensuring consideration of the suitability of existing faiths provision for people in an HEI who belong to a specific strand or tradition within a world religion that may be marginalized
- Ensuring access to religion and belief provision for those who may currently be disadvantaged due to their gender, disability, sexuality, race, ethnicity, social background etc
- Increasing the opportunities for inter religious dialogue
- Increasing the opportunities for dialogue between people who hold diverse religious and belief perspectives
- Suggestions on how it could be appropriate to collect voluntarily provided data from students about their religion or belief

My comment

At a meeting I attended with UK chaplains in June 2007, the researcher provided some interim impressions:

The overall emerging themes at that time:

1. There is not much strategic thinking going on about 'Faiths in Higher Education' and chaplaincy at Universities.
2. Higher Education institutions are responding to 'Faiths in Higher Education' mainly through provision of physical facilities but not provision of staffing.

It was noted that provision of physical space does not necessarily imply spiritual life.

The Vice-Chancellor of York St John, also present at the meeting, raised the issue of the role of universities in capacity building re other faiths, engaging with the big agendas and taking an institutional stance.

APPENDIX 3

Developments in chaplaincy at Flinders University (over the last ten years)

Table: Developments in chaplaincy at Flinders University

From	Towards	Comment
Individual	Collegial team	
Religion	Spirituality	Religious needs often met off campus
Counselling	Mentoring/pastoral care	Journeying with
Technique	Being/presence	
Medical model (“come to me”)	Organic/networking	Complexity
Professional	Volunteers with special gifts	
Organiser of programs	Hosting others’ programs	Supporting, critiquing, giving feedback, complementing what the university does, mentoring leaders
Adversarial, them and us , closed set	Mutuality, collaborative, mutual support, open set	
Competitive/controlling	Compassionate/mutually empowering, interactivity	
Language of certainty, answers	Flexibility, humility, faith, creative imagination	
Role security	Role insecurity	Seeming non-core business of society
Centre	Margins	

APPENDIX 4

Representations of Chaplaincy Models

A representation of the structure of Traditional and Progressive Chaplaincies:

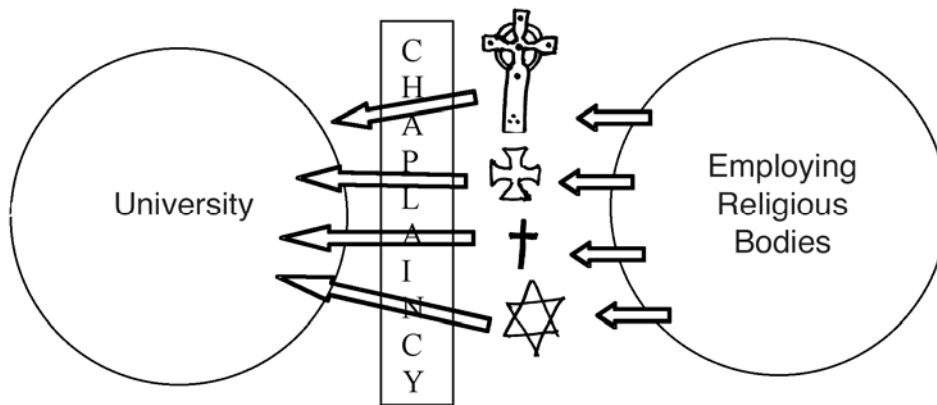


fig 1

Fig 1 typically portrays the relationship of traditional and progressive chaplaincies with their employing religious bodies (invariably Christian) and the university. Chaplains represent and carry the religious culture and agenda of their commissioning religious body and are accountable to that body. The university remains essentially passive.

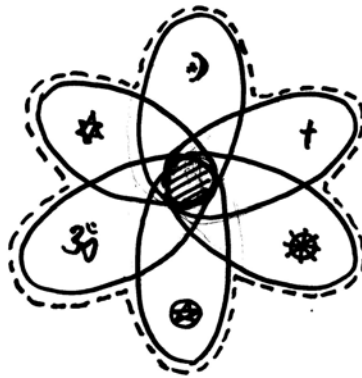
A progressive model of chaplaincy takes these givens and works creatively within the university, particularly responding positively to diversity. The degree to which such chaplaincies face extinction may depend on the degree to which employing religious bodies value the innovative role of progressive chaplains. Ie the degree to which they might see the arrows pointing in both directions.

A representation of Secular Chaplaincy



The amorphous amoeba-like shape suggests flexibility, softness and inclusion. It may reach out to connect or bridge across isolation. It is potentially active, not static.

A representation of Multifaith Chaplaincy



Each node of the 'amoeba' is a chaplain, each chaplain of different faith. The overall shape (presented externally) is the same as the secular chaplaincy. However the life of the 'amoeba' is sustained by the faiths of the constituent chaplains, each of which maintain their religious integrity. The common core is the spirituality the chaplains hold in common according to their faiths – justice, compassion, love, faith, hope...

APPENDIX 5

A note on the distinction between diversity and pluralism.

Diana L. Eck, Director of the Pluralism Project at Harvard, makes an important point that might help distinguish a chaplaincy which might be diverse and inclusive (as I suspect many of the UK chaplaincies aspire to be) to one which is pluralist (to which the Flinders chaplaincy would aspire). From the Pluralism Project website (http://www.pluralism.org/pluralism/what_is_pluralism.php):

What is Pluralism?

The plurality of religious traditions and cultures has come to characterize every part of the world today. But what is pluralism? Here are four points to begin our thinking:

- First, pluralism is not diversity alone, but the energetic engagement with diversity. Diversity can and has meant the creation of religious ghettos with little traffic between or among them. Today, religious diversity is a given, but pluralism is not a given; it is an achievement. Mere diversity without real encounter and relationship will yield increasing tensions in our societies.
- Second, pluralism is not just tolerance, but the active seeking of understanding across lines of difference. Tolerance is a necessary public virtue, but it does not require Christians and Muslims, Hindus, Jews, and ardent secularists to know anything about one another. Tolerance is too thin a foundation for a world of religious difference and proximity. It does nothing to remove our ignorance of one another, and leaves in place the stereotype, the half-truth, the fears that underlie old patterns of division and violence. In the world in which we live today, our ignorance of one another will be increasingly costly.
- Third, pluralism is not relativism, but the encounter of commitments. The new paradigm of pluralism does not require us to leave our identities and our commitments behind, for pluralism is the encounter of commitments. It means holding our deepest differences, even our religious differences, not in isolation, but in relationship to one another.
- Fourth, pluralism is based on dialogue. The language of pluralism is that of dialogue and encounter, give and take, criticism and self-criticism. Dialogue means both speaking and listening, and that process reveals both common understandings and real differences. Dialogue does not mean everyone at the “table” will agree with one another. Pluralism involves the commitment to being at the table -- with one’s commitments.

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