# Contextual Education Handbook

*(Information and Guidelines for Students,
Site Educators, Instructors, and Administrators)*



# Emmanuel College
# Toronto School of Theology
# 2020-2021

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# Contents

# INTRODUCTION

Contextual Education (CXE) seeks to equip students with the theological acumen, pastoral instincts, and personal/spiritual dispositions that are required for cultivating a sense of call in the flux of 21st century religious life. Questions of gifts, growing edges and discernment of call are inevitably part of this reflective process. CXE intends both to reflect on and to re-imagine modes of religious practice that can contribute to healing for each other and creation.

Contextual Education (EMF 3020) is a required course for students in the Master of Divinity (MDiv) program, and an option for students in the Master of Pastoral Studies (MPS) degree program (excluding MPS SCP students) who are not planning on taking an SPE Unit. Students must have successfully completed the core courses in level 1 of their program (see [Emmanuel Student Handbook](#)) before beginning this two-semester course.

**Students wanting to take EMF 3020 in any given academic year must attend an information session in the January of the prior year, and have their site placements set up by April of that year. For example, students who want to take CXE in the 2021/22 academic year will attend the information session in January, 2021 and complete their placement set-up by April, 2021. Failure to attend one of the information sessions or complete the site set-up on time will result in the student being refused admittance to the course in the fall.**

This *Handbook* outlines the expectations for EMF 3020. Because course learning is student led, changes may be made to this handbook prior to the start of each semester.

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## Course Expectations

In two consecutive fall and spring semesters, students spend 8 hours/week for twenty-four weeks – for a minimum of 192 hours total to pass the course – in work related to their site placement. These hours include 1 hour/week in theological reflection with a Site Educator, as well as preparation to be in site and actual in-site time. Combined with a 3-hour bi-weekly seminar at the College (see schedule at the end of this handbook) and reading/writing assignments related to this seminar, this makes a total weekly commitment of 8-12 hours per week from September to April. Students should consider the heavy demands of the course before they commit to a site placement and/or register for the class.

Time away from the site placement must be negotiated with the Site Educator and course instructor in advance. Students are required to maintain a minimum 80% attendance in class. Class absence should be arranged in advance with the instructor. Absence may require additional work, which will be negotiated with the instructor.

Unsatisfactory completion of reading and writing assignments will result in failure of this course.

## COURSE OUTCOMES

Students successfully completing this course will be able to demonstrate the following learning outcomes:

|  | Learn how to articulate the theological questions that rise out of my pastoral practice… | …and how to answer those questions using the resources of my theological education… | …so that I learn how to use the goods of my theological education to face the challenges of my future pastoral work. |
|---|---|---|---|
| Religious Faith and Heritage | …that are engaged with the theological questions with which the historical and contemporary traditions of my program … | …engaged with the un/satisfactory ways our traditions have answered my questions, or questions like it, throughout history… | …so that, while I don't have all the answers, I can still engage my religious traditions for understanding my contemporary context… |
| Culture and Context | …and in dialogue with careful, contextual analysis of the pastoral sites out of which the question surfaces and the broader culture in which they are situated, to… | …in dialogue with the needs and hopes of the pastoral context in which I currently live and work, and the broader culture in which that context is situated… | …in ways that help bring the wisdom of those traditions to bear on a contemporary context that could benefit from their wisdom… |
| Spiritual and Vocational Formation | …cultivate theological imagination so that I desire, rather than fear, engagement with the challenges of being a spiritual care provider in the contemporary world… | …so that my theological education serves to bolster, rather than damage, my spirituality… | …so that, having developed skills and instincts (rather than simply answers), I can face the joys and challenges of pastoral work in the 21st century… |

| Practices of Leadership | …so that I can help the communities I serve cultivate a similar desire. | …so that I can trust that those I serve will also benefit from questioning and seeking. | …and so that I have a sense of how to lead others in doing the same. |
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## PROGRAM PARTICIPANTS

**The Role of the Student:** A student is defined as a person enrolled in a degree program at Emmanuel College. Students in CXE are responsible for integrating all the educational dimensions of their program into their own learning. To facilitate this integration, students are responsible for drawing intentionally on, and forging connections among: (1) their personal and pastoral experiences; (2) their in-site learning from and with their Site Educator; (3) their reflective conversations with their peer group; (4) the readings and writing they do in preparation for class time; and (5) the rest of their coursework at Emmanuel College. Because the peer group process is grounded in materials generated by students out of their pastoral/ministry experiences, on-time completion of all assignments is required of students.

**The Role of the Site Educator:** The Site Educator is a person working in spiritual/pastoral/ministry leadership, usually at the student's site, who is designated and committed to work with the student in a disciplined, reflective, educational process. While the term "Supervisor" is frequently used in Contextual or Theological Field Education programs, at Emmanuel we use the term "Site Educator" to emphasize the mutual project of educating and equipping spiritual leaders and care providers in which all the program's participants are engaged. Emmanuel College is careful to work with Site Educators who have already demonstrated competence in spiritual and/or pastoral care, facilitating learning, being open to share insights and feelings, and to learn from and with another, and who value and practice the art of theological and/or spiritual reflection. Being a Site Educator requires, among other things, an awareness of self (both strengths and weaknesses), a commitment to mutuality in ministry, an ability to offer constructive feedback, an awareness of one's own learning styles and expertise, and an ability to work with learning outcomes.

**The Role of the Contextual Education Director:** The CXE Director is responsible for facilitating a quality educational experience for all the program's constituents. She is responsible for the program's vision, the overall course design, the administrative details and communications for site placements and Site Educators, for the final evaluation of class assignments and whether a student has successfully passed the course. The Director facilitates discussions in peer group meetings, grades student work (when applicable), and is available for consultation with students on assignments. She will convene at least one orientation meeting at the College per academic year for Site Educators, usually to be held during the first meeting of the course. She will also provide resources for and conflict resolution between students and representatives of their sites should such a need arise. The Director will also be available to write School Endorsements for students who

proceed to United Church supervised ministry internships and will review all internship reports.

*The Director is always available for consultation and conversation with any program participant should the need arise. Please email her at [natalie.wigg@utoronto.ca](mailto:natalie.wigg@utoronto.ca) to schedule a time to talk.*

**The Role of Peer Groups:** Each student will be part of a peer group that meets bi-weekly with the Director for the classroom portion of the course. Students generate assignments – including, but not limited to: incident reports and verbatims – all of which serve as the foundations for peer group conversation. Peer groups allow students to offer support and reflective feedback to each other, and provide a location in which to deepen and expand theological engagement with pastoral practices.

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# TIMELINE

**Arc for the Year**

Student involvement with Contextual Education actually begins in the academic year prior to their placement beginning. In January of the academic year *before* a student wishes to start a placement, they attend a mandatory information session about the course and learn about the steps involved in setting up a placement. From January to April students complete these steps (outlined below) in order to set up and finalize their placement arrangements, so that they can begin their placement the following September, after the summer break.

**Setting Up Your Placement**

In Contextual Education, agreements are arranged between the College and the site to facilitate student learning. After attending the initial information session and researching potential sites, students submit their top choices to the Director, who will then contact the site to begin discussing the educational arrangement.

***Students should not therefore make any arrangements to begin or terminate a site placement on their own, without the knowledge and express consent of the College. This process ensures that all sites and Site Educators are aware of the course and program requirements before any agreement is finalized.*

There are 4 initial steps involved in setting up a site placement, and an additional 3 steps involved in finalizing a site placement. Please note the dates by which each step **must** be completed if you want to be able to enroll in the class for the 2020-2021 academic year. Failure to complete these steps on time will result in you being unable to start your site

placement in September 2020 and, thus, unable to take EMF 3020 Contextual Education that year. In some cases, this may delay the time to completion for your degree.

*It is the student's responsibility to ensure that they have completed all tasks on time to begin their course of study.*

> **Step 1**: Attend mandatory information session to ask any questions you have, and discuss your learning goals with the Director. The info session will be offered on Monday, January 13, 10:30-12:00 (EM119) and Thursday, January 16, 12:00-13:30 (EM001).

> **Step 2:** Research potential placement sites.

> **Step 3**: Submit your top 3 placement choices to the Director. The Director will then contact the sites and speak to the potential Site Educators about what the placement entails and what is involved in the role of Site Educator.

> **Step 4**: Meet with your potential Site Educator at the site.

**Deadlines for these Steps**

| Due Date | Step in Set-Up Process |
|---|---|
| January 13 or 16, 2020 | Attend info session and discuss learning goals. |
| February 3, 2020 | Top 3 site choices submitted to the Director. |
| By March 6, 2020 | Meet with potential Site Educator. |

**Finalizing Your Placement**
After all the steps above have been completed, and the College, site, and student have reached an agreement about the site placement, there are three additional steps to finalize the placement. **These steps must be completed by the end of the academic year <u>prior</u> to the Fall in which you will start your placement.**

*Failure to complete these steps on time will result in you being unable to start your site placement in September 2020, and thus, unable to take Contextual Education (EMF3020) in that academic year. It is the student's responsibility to ensure that all steps are completed on time.*

> **Finalizing Step 1:** Submit your **POLICE CHECK** to the Main Office. Most of you will have submitted a police check to Emmanuel College when you entered your first year. If you have not done so, please see the instructions in the *Contextual*

*Education Handbook* (available online… see link below) on how to obtain a police check.

**Finalizing Step 2:** Pick up your **WSIB FORMS**. During your placement, you will have health care coverage in the event of an accident or injury while you are at your Site Placement. A claim form only needs to be completed in the event of an accident or injury, but you must pick up a WSIB package from the Director and sign a form indicating that you understand our policies and procedures.

**Finalizing Step 3:** Submit completed **SITE AGREEMENT**. This form can be found in the [*Contextual Education Handbook* and on Emmanuel's website](#).

**Deadlines for these Steps**

| Due Date | Step in Finalizing Process |
|---|---|
| April 3, 2020 | Submit Police check to Shawn |
| April 3, 2020 | Pick up WSIB package to Shawn |
| April 3, 2020 | Submit Site Agreement (one copy to Shawn, one to Natalie) |

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# PAPERWORK

**Police Checks**
All students in Contextual Education are required to have a Vulnerable Sector Police Check completed. Police checks are due at the end of the academic year prior to the year in which you will begin your placement. **\*\*You will not be permitted to begin your placement until a completed police check is submitted to Emmanuel College.\*\***

**\*\*Note for potential Site Educators on police checks and privacy:** It is the practice of Emmanuel College to request police checks from our Contextual Education students, however, privacy regulations prevent us from releasing any information contained in or pertaining to those reports. If a site requires a police check from a student, the responsibility lies with the site to request a copy of the police check directly from the student. Emmanuel College will not be able to supply the site with a copy of a student's police check, or provide any information about the results of the police check. Students should be prepared to present your police check to your site if requested.

**Obtaining a police check:** Students who live in Toronto must complete a "Consent to Disclosure of Personal Information" form with an authorized signature from Emmanuel College (i.e. the Registrar or the Director of Contextual Education) before you can mail it in along with payment (money order or certified cheque payable to Toronto Police Service. The cost is $20.00). These forms are available in the Main Office at Emmanuel College. Students who live outside of Toronto will need to contact your local police department to complete the process.

**Workplace Safety**
Contextual Education students have health care coverage in the event of an accident or injury while working at their site, either via the Workplace Safety and Insurance Board (WSIB) or via private insurance through Victoria University in the University of Toronto (ACE INA).  In all cases, the cost of this coverage is paid by the Ministry of Training, Colleges, and Universities, and *never by the placement site*.

**The way in which we determine what type of coverage each student has depends on what type of coverage each site has for its *paid employees*:**
- If the site has WSIB coverage for its *paid employees*, this coverage also extends to the Contextual Education student.
- If the site does not have WSIB coverage for its *paid employees,* the student is covered by the University of Toronto's private insurance (ACE INA).

**In the event of an accident or injury, several forms need to be completed:**
- A *Postsecondary Student Unpaid Work Placement Workplace Insurance Claim* form must be completed by the student, placement site, and College
- A *Letter of Authorization to Represent Employer* must be completed by the Site Educator or Site Representative
- A *Students on Unpaid Work Placements Incident and Accident Report* form must be completed by the Site Educator or Site Representative

All of these forms are contained in the WSIB package that you will pick up from the Main Office.

*If you have an accident or are injured at your site, contact the College as soon as possible and we will work with you to complete the appropriate forms and file a claim.*

**EMMANUEL COLLEGE**
**CONTEXTUAL EDUCATION SITE AGREEMENT**
**2020-2021**

The Site Agreement must be completed, signed by both the student and Site Educator, and submitted to the College before your placement can begin.

**Student Name:** _____

| ADDRESS | PHONE NUMBER | EMAIL ADDRESS |
|---|---|---|
| | | |

**Site Educator Name:** _____

| ADDRESS (please include name of site) | PHONE NUMBER | EMAIL ADDRESS |
|---|---|---|
| | | |

## General Agreements

- The student and the Site Educator agree to meet weekly for theological reflection on current pastoral experiences arising from the student's learning outcomes;
- Students and Site Educators agree to prepare a mid-year (December) and a year-end (April) evaluation report. All parties agree that if any part of the learning process encounters difficulties or breaks down, the course Instructor will be notified in order to initiate reconciliation or terminate the placement.

**\*\*Sexual Harassment Policies and standards of professional behaviour** of the United Church of Canada and the University of Toronto apply to all persons and sites involved in this program. If the site is not a UCC congregation please affix the appropriate site policies to this agreement.

**Signatories:**

Student: _____ Date: _____

Site Educator: _____ Date: _____

# RESOURCES

**Reflective Practice in Contextual Education**
For students to experience the reflective and integrative work of the course, they need to engage closely with both the work of their site *and* the ways that this work connects with their wider theological coursework learning. They need to be able to reflect on the personal, pastoral and practical dimensions of their ministry practice *and* on the broader social and theological implications of that practice. They need to work on who they are and how they act as spiritual/pastoral/ministry leaders *and* on understanding how broader religious, theological and theoretical traditions shape their vocational identity and agency.

Students in the CXE program are enrolled in different religious foci of our programs (Christian, Muslim and Buddhist). Many also identify with religious traditions that aren't represented in one of our foci, or as spiritual-but-not-religious, hybrid-religious, seeker, etc. Some students are studying a religious tradition that they have practiced since birth or in which they already have formal training, while others are brand new to or not affiliated with their program's tradition. Finally, some students are seeking to learn more about their religious practice while others are seeking to unlearn theirs. Finding ways to do reflective, integrative work across these differences is no easy task!

In site, with their Site Educators, students do a type of reflection that is deeply local, close-to-the-ground, and focused on self-awareness and vocational understanding. Conversations with the Site Educator typically facilitate students' capacity to connect their own personal religious/spiritual practice to their developing leadership roles. In their peer groups, then, students work to echo and amplify their on-site conversations through peer-to-peer conversation facilitated by the Director. Peer group conversations tend to focus more on the connection among students' site experiences and their particular religious foci/coursework at Emmanuel.

For some students, their personal practice matches their focus of study. For some it does not. We navigate these differences together to ensure that all students have the opportunity to integrate their self-reflective and coursework learning with their practical experiences.

In addition to the diversity of students in the program, we also engage with diverse sites. Therefore, through conversation with their peer group, students get to experiment with and expand their pastoral repertoire beyond what their own individual site-based learning could facilitate.

As students move back and forth between these different kinds of reflective practice, they become better equipped to integrate theory with practice, and to embody their own pastoral or vocational identity in ways that form them as creative and adaptive leaders.

**Guidelines for Weekly On-Site Reflective Practice**

Most, if not all, Site Educators already have some experience – either as teacher or learner – with supervisory practice. This section is therefore intended to expand upon, or to offer a conversation partner to, the reflective practices that the Site Educator already engages.

Each week the student spends a dedicated hour in reflective practice with their Site Educator. The work that students and Site Educators do together is often intense, busy, and it can be difficult to find the time to set aside this hour. We've found that students and Site Educators who **mark their time together ritually** – with opening and closing prayer or by lighting a candle or by transitioning from the tasks of planning and supervision with a period of intentional silence, for example – are able to sink deeper into their conversation, and are thus able get more out of their time together.

In many cases, the **student will submit a written agenda to the Site Educator** 1-2 days before the meeting, usually by email. This recognizes the student's agency in shaping their own learning process, while also enabling the Site Educator to prepare for the meeting. This written agenda should centre on a slice of real life – some particular experience the student has had in their ministry site that week or the week prior that they want to process with the Site Educator.

Site Educators may find the following model for engaging student narratives helpful:

1. **CLARIFY**: Ask your student questions intended to enhance your understanding of what happened, but do not yet delve into the deeper issues. Ask the student to describe the event in as much detail as they can. As you transition to the next step in discussion, you might also clarify whether the student is sharing this narrative as a 'low' point in their week or a 'high' point or something more neutral, as a way to shift toward emotional engagement with the story.

2. **ENGAGE EMOTIONALLY:** Try to understand why this particular 'slice of life' has meaning for the student. Why did they choose to share this story in particular? This stage will likely begin with talking about the student's emotional responses *within* the story. How did the event make them feel as it was happening? And then, what are their personal feelings about it now, with some distance? How do they feel about how they felt? As you begin to transition to the next area for discussion, you might find that the student's emotional response can be further explored through careful engagement with the core ethical, pastoral, spiritual, theological, etc., issues – note the connections among these for yourself or aloud to your student as you go.

3. **EVALUATE** the experience's core ethical, pastoral, spiritual, theological, etc., issues in a non-judgmental way, prioritizing a particular focus for discussion. Ask what the student contributed to the event, what they would want to change about their action, what they could learn from their decisions in the moment. Try

to discern where in the student's self-evaluation it would be best for you to focus your shared attention. Consider relating the event to the student's own learning goals.

4. **ANALYZE** why the student did what they did together. If the student describes themself as acting intuitively, try to unpack why particular actions felt intuitive for them to do. Explore how their own social privilege or disadvantage played a role in their actions. Analyze the experience in light of the student's own understanding of spiritual/pastoral/ ministry leadership, and ask how it supports/challenges/ transforms the student's understanding. Reflect both on what they would do differently next time and on what they'd maintain about their actions.

5. **EXPAND THEIR IMAGINATION** by seeking ways to grow personally from the experience. Here you may draw on texts, themes and practices that can help the student imagine possibilities beyond their own immediate context. These could be appropriate to their own personal spiritual practice or to their particular religious stream of study (Christianity, Islam or Buddhism). Look for moments of transformation in the student's self-understanding and articulate those for and with them. Help them understand their present action in light of their past actions, and in ways that help them imagine their future action. During this part of your reflection, you may consider incorporating liturgy, art, meditation, music, movement or other forms of creative exploration for imaginative theological engagement.

6. **ENCOURAGE DEEPER COMMITMENT** by discerning together what next steps in pastoral action the student could engage. Consider outlining a brief action plan for what the student would do next time in a similar situation. Consider praying or meditating together, or engaging a ritual together – using words and/or silence – to help the student focus their continued commitment.

During the reflection time, Site Educators might provide – and thus model – pastoral care or spiritual direction to their student. They might challenge and mentor their student along a path for growth and development. They might strategize collegially with their student on how to pursue shared tasks. All these approaches may be appropriate, though it is often helpful to articulate them as you go to ensure that everyone is on the same page.

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**Criteria for Useful Feedback**
The learning that takes place in Contextual Education can be intense. Feedback can sometimes be difficult to hear and integrate into the experience in a positive way. This section offers some guidelines for Site Educators for making their feedback to students hearable and helpful. Students might also find themselves needing to offer feedback to their Site Educators, and these guidelines can also be helpful in that process.

***If a conflict arises however, for which mediation is required, the CXE Director should be consulted immediately***

Good feedback, because it comments on our effect on others, can help us make behavioural changes. Feedback names areas of strength and growing edges. It is best offered within relationships of trust and respect. The Learning Covenant that students develop with their Site Educators and for their work in peer group provides a baseline framework and permission to offer feedback in specific areas, but sometimes feedback is required beyond the bounds of the covenant too.

**Feedback is useful when it is:**
  **1.Descriptive Rather than Judgmental:** By describing your own reaction, you leave the other person free to use the feedback as they see fit. It can therefore be helpful to frame feedback using the following structure: "When you said/did…I felt…. And because I value…I would like…"

  **2.Specific Rather than General:** For example, to be told one is "dominating" will not be as useful as to be told that "just now when we were deciding the issue, I felt you were not hearing what others were saying." Directing feedback toward behavior the receiver can do something about empowers them to change.

  **3.Appropriate:** Feedback can be destructive when it serves only our own needs and fails to consider the needs of the receiver. What we offer needs to be supportive and responsible.  Example: "I know that speaking in large groups is difficult for you. I appreciated the effort it took for you to make your contribution to the meeting."

  **4.Requested:** Because the Learning Covenant has implicitly requested feedback on the learning outcomes, try to relate feedback to those outcomes. Example: "In relation to your outcome to learn more about offering pastoral care, I noticed that when you responded to (name) in our Bible Study group, she seemed to withdraw. What do you think is going on there?"

  **5.Timely:** Feedback should be timed carefully.  Feedback is most useful at the earliest opportunity, depending, of course, on the person's readiness to hear it and the availability of support from the giver/others. Example: "I didn't find the process we used in Bible Study tonight as helpful as it could have been. Have you time to sit down and talk about it a bit now or can we set up a time to talk soon?"

  **6.Clear:** Check to ensure that you are communicating clearly. One way of doing this is to have the receiver try to rephrase the feedback to see if it corresponds to what the giver had in mind.  Example: "Let me see if I understand what you are saying to me."

**7.Accurate:** Check for accuracy. When feedback is given in a group, both the giver and the receiver have an opportunity to check with others about the accuracy of the feedback. Example: "In this evaluation time, one of you said that more printed resources would have been helpful. What do the rest of you think about that?"

## Guidelines for Peer-Group Reflection Time

Students meet in a peer group of 4-6 members bi-weekly for a conversation facilitated by the Director. Most weeks, time is provided for brief, site-related 'check-ins'. These 'check-ins' provide space for students to reflect with each other on the social and theological dynamics of their site experiences. They also make possible the types of conversations by which students can learn from each other's site placements. The majority of peer group time, however, is spent engaging with the written assignments that students produce out of their site experiences. Ideally, the experiences students present during peer group time are the same experiences they have already discussed with their Site Educators. Having already engaged, and come to some understanding of the emotional, personal, and contextual dimensions of these events with their Site Educators, students are better able to put those experiences into conversation with the experiences of the other peer group members and their own coursework learning.

**Some thoughts about "theology":** typically, Contextual or Theological Field Education guidelines for theological reflection position the "theological" moment as distinct from the "clarification," "description," "evaluation," or other moments from the reflective process outlined above. Such models presume that clarification, description, or evaluation, for example, should or, even, could be done in an atheological way. In other words, they bring theological analysis in *after the fact*.

Such an approach has two problems, however. First of all, it has grown out of academic approaches to *Christian* Theology and, therefore, is not always well suited to reflective work in non-Christian traditions/practices. Emmanuel is at the forefront of interreligious theological education, which means that multi/inter-religious CXE resources do not yet exist. The CXE Program primarily serves the MDiv degree, but it is also in its own moment of transition towards more appropriate multi-religious teaching/learning. We have not yet developed individual resources for the distinct religious foci at the College, but these are in the works. We are grateful for any feedback students and Site Educators are able to offer as we create those resources.

The second problem with this model is that it's not even how Christian theologians tend to think about theology and practice anymore. Christian theologians are increasingly recognizing that, as religious practitioners, none of us ever sees or experiences things in a neutral or atheological way; put simply, spiritual/pastoral/ministry/etc. experiences are *always already theologically laden* or, better, *they already produce theological values, insights, beliefs, as well as continued theological practice*. Any spiritual or religious experience any of us has is culturally located and, by extension, is already shaped by our prior conscious and unconscious, implicit and intuitive, theological (not to mention also political, social,

etc.) commitments. Every spiritual experience also contributes to the ongoing production of those same commitments.

*So what does this mean for spiritual/religious/theological reflective practice?*
It means we need to acknowledge the messy dimensions of our relational, spiritual and pastoral experiences! It means that we both recognize that we can never find definitive answers to our deeper theological questions *and* that we have to keep trying to articulate preliminary answers nonetheless. It means that we will most often be left somewhat unsatisfied by our theological activity, but that our dissatisfaction will stimulate our desire to pursue the goods of our own religious traditions and spiritual practices more fully. It also means that we have a lot to learn from each other!

The following guidelines are intended to help with this messy process:
- Rather than *applying* theological concepts or sacred/meaningful stories to the context, as if a one-to-one correlation can be forged between concept and context, try asking what spiritual/theological concepts and commitments are already *embedded* within the context, and which themes from sacred stories might *illumine* it. In other words, look for overlap between concept and context by asking:
    o What does my experience reveal about my own spiritual/religious beliefs or commitments and the spiritual/religious beliefs or commitments of those around me?
    o Where is there agreement and disagreement, consistency and inconsistency, between my and others' beliefs/commitments in this context?
    o How do our divergent and shared beliefs/commitments create or defuse conflict in this situation?
- To help uncover the spiritual/theological commitments at play in the experience, try to avoid asking broad questions like, "where is God here?" (which tends to lead us to over-identify God with anything in the context that seemed to "go right") or "what took place spiritually here?" (which tends to over-subjectivize the experience). Instead, try asking more specific questions like:
    o What would God need to do in the context to bring about redemption, and how could I partner in that process?
    o What resources from my religious tradition can best help me understand and respond to the particular dynamics of suffering/joy in this context?
    o How does my particular spiritual outlook shape/open up/narrow my agency? How might I be imposing that outlook on others?
    o What would hope be in this context, and what dynamics of sin/evil/selfishness/delusion/etc. – understood in personal and/or structural terms – is working against that hope?
    o What structural wounds obscure the presence of God's or our communal, cooperate work/goodness/healing/etc… in this place?
- When asking how the experience connects to one's own spiritual/religious practices, be sure to pay attention to the historical, cultural trajectories – both inside and

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outside religious communities – that give shape to those practices. Try asking questions like:

- o Who does this spiritual/religious practice advantage and disadvantage socially, economically, politically, etc.? And how can the practice be reimagined more justly?
- o Which theological commitments in this place or this tradition have been wielded as weapons by and against whom in our history? What theological commitments can liberate in this context? What would such liberation look like? And, how can the damaging commitments be re-imagined so that they are no longer weapons? What do we keep and what do we let go?
- o Why does this theological commitment hold power for me in particular? Should it? Why or why not? How can I hold it anew or find a way to let go?

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## On-Site Reflection Groups

In some contexts, in addition to the Site Educator's one-on-one time with their student, a communal form of support and learning might also be appropriate. In these cases, the site may wish to put together a formal Reflection Group. A Reflection Group can help to orient the student to the site and surrounding community, to do reflective practice based on spiritual/religious experience, to develop and work on specific learning outcomes, and to help students understand how they are perceived in their public role. Reflection groups can also participate in student evaluation by submitting a group evaluation report. They are most commonly used in churches, but could be adapted for any site placement location.

A Reflection Group is typically made up of three to five lay people or community members (i.e., not leaders). They agree to meet with the student every 4-6 weeks for the year to reflect together on ministry/pastoral practice. Meetings are typically about 1-1.5 hours in length. Reflection groups cannot replace the one-on-one theological reflection that Site Educators do with their students.

For more information on how to form a Reflection Group, please contact the Director directly.

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## Forms

An electronic copy of this *Handbook* and the following forms can be found on Emmanuel's website at https://www.emmanuel.utoronto.ca/current-students/contextual-education/

Time Sheet
Evaluation Report (Students)
Evaluation Report (Site Educators)
Evaluation of Student Outcomes (Site Educators)


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## ASSIGNMENTS


**1. Learning Covenant**

- *Post to Quercus discussion board by September 21st, 9am for small group feedback*
- *Offer feedback on colleagues' drafts by September 24th, 9am*
- *Revise and submit directly to Natalie (by email) by September 27th, 5pm*
- *Upload final draft to Quercus discussion thread within one week of it being returned to you*

Each semester students – in consultation with their Site Educators – prepare a Learning Covenant for the year. The Learning Covenant is open to revision at the beginning of the second semester. The Learning Covenant consists of one outcome related to spirituality, two site-related outcomes, and one peer group outcome for a <u>total of four outcomes</u> (each complete with their action plan, evaluation criteria and resources).

The spirituality outcome might require, among other things, taking on a new spiritual practice, enriching the experience of a practice the student already does, or fostering deeper connections between a practice and site related work. "Praying once per day" or "doing yoga" would not, in themselves be outcomes, however. These, rather, are likely to be part of the action plan supporting a more holistic spiritual outcome like, "I want to establish a prayer/meditation practice that supports my ability to show compassion to the people in my care."

A Learning Covenant helps students frame goals both for how their CXE experiences in particular, and their theological education in general will shape their future pastoral/ministry practices. It provides the student's peers, Site Educator, and CXE Director some guidance regarding the learning areas in which the student is seeking critical feedback. A good Learning Covenant is both specific and flexible. It provides criteria for articulating successes and growing edges in ways that can deepen learning.

Developing a goal for a Learning Covenant involves (a) setting an *outcome*; (b) creating an *action plan* by which that outcome can be achieved; (c) articulating *evaluation criteria* by which the outcome will be deemed as successfully completed; and (d) establishing specific *resources* that will assist students in achieving the outcome.

The following provides guidelines for creating a Learning Covenant, and a series of examples for the goal: I want to improve my ability to offer occasional (i.e., not long-term) pastoral care.

## A. How to Set an Outcome

An outcome names a concrete skill or disposition that you will embody at the end of your experience.  It might seek to establish clarity about your pastoral identity, or your confidence in a leadership role. It might articulate the skills or comfort level you want to achieve within a certain set of ministerial practices. Learning outcomes are most helpful when they are concrete and specific, when they afford the possibility for observation of self and others, when they are intentional, time limited and invite feedback, when they address self and skills, and when they are realistic within the set timeframe.

To set an outcome, ask yourself:
1. What specific skill, ability or disposition do I want to learn, develop or come to embody through participation in the practices of this site if I am to accomplish my goal?

**Example**: I will develop confidence and ease in spontaneous conversations.

## B. How to Create an Action Plan

An action plan outlines the specific methods, tasks and actions that you will need to perform in order to come to embody your desired outcome. They are best when they set parameters to attempt, experience and practice your outcomes.

To create an action plan, ask yourself:
1. What are some *specific* ways to work on this outcome?
2. What *specific* task(s) would best support my learning?
3. What *specific* actions do I need to initiate to make this happen?

**Example**:
1. I will ask my Site Educator if I can do at least 'cold-call' pastoral visits with congregants over the course of the year.
2. I will set aside at least 1 hour each week at the site's drop-in centre, and will try to have at least 3 spontaneous conversations in that hour.
3. I will make sure to write my first verbatim report on one of the cold-calls or drop-in centre conversations to get feedback from my peer group on it.
4. I will keep a 'body scan' journal, and record my physical and emotional responses to conversations within an hour of their occurrence.

## C. Evaluation

Conscious, reflective engagement with one's ministerial practices in the midst of doing them is difficult. This task is greatly aided by establishing some preliminary (revisable) evaluative criteria to keep in view while the practice is being performed. Evaluative criteria are best when they are realistic, given the possibilities that the site offers, and when they can be observed in your actions by both you and others.

To establish evaluative criteria, ask yourself:
1. What does it look like to be successful at this outcome? What does it look like to be unsuccessful?
2. What are the markers of this task done well? What markers can chart its improvement?
3. How will I know that I am learning, developing or coming to embody the outcome or disposition I have named?

**Example**:
I will know that I have become more comfortable in spontaneous conversation when:
    a) I feel eager to talk to people rather than afraid
    b) when my conversation partners and/or my Site Educator articulate enjoyment at speaking with me.

To track this evaluation, I will:
a) Track progress in my body-scan journal regarding my comfort levels
b) Create benchmark moments with my Site Educator to check in about my progress

## D.  Choose Resources
Figuring out in advance what resources we need to achieve our outcomes helps us to find and engage those resources more efficiently. Resources can include readings, people, courses, etc., that can help you achieve your outcome.

To articulate resources, ask yourself:
1. What resources will I need to do the tasks required to achieve my outcomes?
2. What resources can help me evaluate my learning process?
3. How can I best engage these resources to achieve my outcomes?

**Example**: I will experiment with using the guidelines from my pastoral care textbook for asking leading questions in conversations. I will need to memorize these guidelines so that I can remember them in conversation, but I will need to practice them as well so that they can come to feel natural to me.

<div align="center">***</div>

## 2. Incident Reports
## (approx. 3 single spaced pages long)

The incident report gives students an opportunity to reflect on either a "high point" or "low point" from the past 2 weeks prior to the date theirs is due. Each student writes one report during the first semester of the course.

- *Always post by 9am on the Wednesday prior to your presentation to allow for peer group feedback.*
- *Peer group participants have till the Monday before class meeting to post responses – each group member needs to post one question to the presenter, and one comment in response to someone else's question.*
  - *Because this course is designed for learning to happen through peer-to-peer feedback, participation in discussion boards is crucial to maintaining a supportive learning community. Students who fail to participate in them will be required to write alternative assignments to pass the course.*
- *Class discussion of the report will begin with the facilitator summarizing the discussion thread, and then asking the presenter where they would like to begin the discussion. The facilitator is always the student who is scheduled to present in the following week (IR#1 presenter will facilitate IR#4).*
- *The facilitator is responsible for time-keeping, making sure that the conversation runs smoothly and that everyone who wants to has a chance to speak, for handling conflict if it arises, and helping guide the group into deeper issues rather than avoiding them. The facilitator is also responsible for making sure that ample conversation time is spent discussing both the social and theological analysis portions of the report – addressing both how they are framed in the written report itself, and deepening, enriching and expanding those insights too.*

*Instructions for written incident report*
1. Describe the event (~pg. 1): Describe, as factually as possible and in ample detail, a recent pastoral/ministry experience that stands out for you. Record relevant verbal and non-verbal forms of communication that took place during the incident. Attend to any emotions you perceived in yourself or in others during the incident, as well as how you feel about it now. Articulate why you consider this to be either a low or high point, as well as what you think you did right and what you might have done differently. Finally, name one 'big picture' question that lingers for you on a personal/spiritual level in light of the incident.

2. Analyze the event *socially* (~pg. 2): Describe the social forces or power dynamics that you think contributed to shaping this event/experience (family dynamics, dynamics of race, class, gender, sexuality, etc., colonial implications, historical or cultural issues, etc.). Go for depth rather than breadth, and focus attention on one 'force' or knot of forces in particular to dig into *how* it shaped the event, your response to the event, etc. Try to analyze the event for the purpose of understanding it more fully. Conclude by naming one question that lingers for

you in light of this event in terms of the social forces and/or power dynamics that shaped it.

3. <u>Analyze the event *theologically* (~pg. 3):</u> What scriptural/theological/practice-based themes and concepts that you have learned from your coursework can you see at work in this incident? Again, go for depth rather than breadth. Rather than merely naming narratives or characters from Scripture, or concepts from your religious tradition or spiritual practice, put those narratives, characters, concepts, etc., into conversation with the incident. How do they open up your understanding of the incident? And how do the particular dynamics of the event open up or challenge the understanding you had about particular aspects of your own religious tradition and practice? Conclude by naming one question that lingers for you in light of this event in terms of your theological interpretation of it and/or the ways it helps you rethink your own theological commitments.

## 3. Verbatims

The purpose of a verbatim report is to capture a snapshot of a pastoral/ministry interaction with your own subjective experience of that interaction minimized. Of course, we can never erase our subjective experiences from our reporting, but the nature of the verbatim – literally, a 'word-by-word' reporting – keeps its author from choosing which aspects of the conversation to highlight and which to leave out. This means that verbatims are best written up immediately after the experience occurs or, at the latest, within the same day. It is best to avoid writing them up days or even a day after the incident. Your memory will perform a subjective distortion on the event with each hour that passes after it.

- *The peer feedback cycle will follow the same model and timing as with the Incident Reports, but the facilitator will also be responsible for facilitating the role play of the verbatim. Role play instructions are outlined at the end of this assignment description.*

For an example of a CPE based verbatim report, check out:
https://chaplainsreport.com/2011/08/15/a-bit-of-what-clinical-pastoral-education-does/
We are following a slightly different structure than this author's verbatim, but it's helpful for getting a sense of what a verbatim can look like.

The format for our verbatim is as follows:

## <u>A: Introduction</u>
1. **Reason for Choice** – offer a brief explanation of why you chose this moment to present.
2. **Preparation for the Visit:** provide a brief description of what you knew before visiting about the person, their culture, their faith, their situation (use numerals to refer to interviewees to protect confidentiality).
3. **You and Your Role:** briefly describe how you felt in advance of the visit. What role or relationship did you already have with the visitee? How did you prepare

yourself? What was your outcome or plan for this visit?

4. **When, Where, Why:** Briefly say when, where and why the visit took place.

5. **Observations:**

    a.  **Observations of the Visitee** – briefly describe what you saw/observed about the person at the beginning, during and end of your exchange; note posture, mood, feelings expressed, feeling tone or affect, facial expressions, physical mannerisms…

    b.  **Observations of Yourself** – briefly describe what you were aware of at the beginning, during and end of your exchange; note posture, mood, feelings expressed, feeling, tone or affect, facial expressions, physical mannerisms, etc.

    c.  **Length and Pattern of the Visit** – approximately how long did this visit last? What portion of the conversation have you recorded? How is it related to what is not recorded?

## B: Verbatim

**1. The Conversation** *(single space the transcript)***:** record, to the best of your memory, using the actual words spoken by you and the person that you visited, what you consider the most significant portion of the conversation. Offer summaries for any missing parts. Identify each speaker using numerals for confidentiality; note any non-verbal behaviour in parentheses where relevant. Don't tidy up the conversation to make it look better – be as honest and objective as you can.

## C: Analysis and Evaluation

1. How do you interpret what happened? What's the difference between what you intended to happen and what did? How does that gap leave you feeling and/or what does it leave you thinking about? How do you think this interaction left others in it feeling/thinking?

2. Self-analysis: What does this interaction tell you about yourself as a pastoral presence and as a person who has their own "stuff" to work on? What makes you feel good about/proud of/hopeful for in yourself from the interaction? What would you change about your own behavior in the conversation, if anything? What goals/plans do you have for your next interaction with this person or with others in light of this experience?

## D. Social and Theological Analysis

1. Using the instructions from the above Incident Report assignment, analyze the interaction socially.

2. Using the instructions from the above Incident Report assignment, analyze the interaction theologically.

## Role Play Facilitation:

Facilitator:    The facilitator is always the student presenting in the following week

Student:        The facilitator assigns one of the other group members to play the student role

Interlocutor: The presenter plays the role of their interlocutor

Observer:     The observer pays careful attention to the role play so that they can play a 'neutral' observer in the debrief

**Role Play**
The role play will take approx. 3-5 minutes. The "student" and "interlocutor" begin using the script provided (it is a good idea to have scripts printed ahead of time), but once it runs out they will continue to improvise until the facilitator calls 'time.'

**Debrief** (up to 15 minutes)
1. The facilitator asks the "student" to summarize their experience briefly. Ask for emotional responses; surprises or insights they gained from the role play that weren't evident in just reading it; any other relevant information.
2. The facilitator asks "interlocutor" to summarize their experience briefly. Same questions as #1, but also: did you learn anything from playing this role that you didn't realize during the interaction itself?
3. The facilitator asks the "observer" to offer one or two key insights that they noticed during the role play. Observers can frequently have a lot to say, so be sure to keep comments to the most salient points only.

Following the debrief the facilitator facilitates a conversation to connect the role play to the social and theological analysis from the written report, aiming to develop and deepen that analysis. In the unlikely situation that you have time left over, do the role play again with different group members playing the roles, to see how your conversation has shaped your insight into it.

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# POLICIES

**Contextual Education** is a pass/fail course, which means that a student's final grade will be either pass or fail, not a letter grade.

Students in Contextual Education are expected to observe all academic regulations found in the *Emmanuel College Basic Degree Handbook* and the *Toronto School of Theology Basic Degree Handbook.*

### Late Policy
Assignments are written to guide peer group conversation. Therefore, they must be submitted on time. In cases where the assignment is not intended for use during classroom conversations, lateness may result in additional work being assigned. Consistent lateness may result in failure of the class.

### EM Attendance Policy: Online or "Remote" Delivery Courses
Unless otherwise stated in the course syllabus, online or "remote" delivery of courses will follow a similar expectation of attendance and participation. Students who register and miss learning activities requiring class participation (such as discussion forums, synchronous class meetings, or group project meetings) equivalent to 2/12 or 17% of the course may receive a lower or failing grade for the course. In order to avoid this penalty, students must notify their instructor with a valid reason for any absence before such portions of the course. Similarly, students missing or failing to participate in 25% percent of compulsory course activity will be automatically withdrawn from that course.

### Accessibility
Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at http://www.studentlife.utoronto.ca/as The sooner a student seeks accommodation, the quicker we can assist.

### Plagiarism
Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks linked from http://www.tst.edu/academic/resources-forms/handbooks and the University of Toronto *Code of Behaviour on Academic Matters* https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019. A student who plagiarizes in this course will be assumed to have read the document

"Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges https://www.trinity.utoronto.ca/library_archives/theological_resources/theological_guides/avoiding_plagiarism.html

## Other Academic Offenses

TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019 .

## Obligation To Check Email

At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. Students should check utoronto email regularly for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

## Email Communication With Course Instructor

The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

# WEEKLY SCHEDULE

| Date/Time | Activities | Assignments |
|---|---|---|
| **September 16th** *9am-12pm* | • Introductions to the Course and to each other (with Site Educators)<br>• Begin large and small group norms<br>• Create presentation schedule for first semester | Learning Covenant:<br>• Draft to Q, 21/9, 9am<br>• Peer feedback, 24/9, 9am<br>• Submit revised to Natalie, 27/9, 5pm (by email)<br>• Upload final to Q, within 1 week of Natalie's feedback |
| **September 30th** *9:30am-12pm* | • Check-ins<br>• Finish group norms | |
| **October 14th** *9:30am-12pm* | • Check-ins<br>• Incident Report #1 | • IR#1 to Q by 7/10, feedback by 13/10/ |
| **November 4th** *9:30am-12pm* | • Check-ins<br>• Incident Report #2 | • Time sheet #1<br>• IR#2 to Q by 28/10, feedback by 2/11. |
| **November 18th** *9:30am-12pm* | • Check-ins<br>• Incident Report #3 | • IR#3 to Q by 11/11, feedback by 16/11 |
| **December 2nd** *9:30am-12pm* | • Mid-year check-ins<br>• Incident Report #4 | • IR#4 to Q by 25/11, feedback by 30/11 |
| **December 11th** | • No in-person meeting | • Time sheet #2<br>• Mid-year Report (by email) |
| **January 6th** *9am-12pm* | • Check-ins<br>• Group norms check-in<br>• Recap and goal-setting<br>• Create presentation schedule for second semester<br>• Discuss article | • Read Scharen, "Learning Ministry Over Time"<br>• |
| **January 20th** *9:30am-12pm* | • Check-ins<br>• Verbatim #1 | • Revised Learning Covenant to Q<br>• V#1 to Q by13/1, peer feedback/roles by 18/1 |
| **February 3rd** *9:30am-12pm* | • Check-ins<br>• Verbatim #2 | • V#2 to Q by 27/1, peer feedback/roles by 1/2 |
| **February 24th** *9:30am-12pm* | • Check-ins<br>• Verbatim #3 | • Time sheet #3<br>• V#3 to Q by 17/2, peer feedback/roles by 22/2 |
| **March 10th** *9:30am-12pm* | • Check-ins<br>• Verbatim #4 | • V#4 to Q by 3/3, peer feedback/roles by 8/3 |
| **March 24th** *9:30am-12pm* | • Closing Evaluations<br>• Site Educators invited for 9:30-10:30am | |
| **April 5th** | • No in person meeting | • Time sheet #3<br>• Final evaluation report |

## Student Time Sheet
*(Please hand in at the end of each quarter)***

Student Name: _____

Quarter (1, 2, 3 or 4): _____

Site Educator Name: _____

Site Educator Signature: *Please have the site educator approve by email*

| WEEK OF: | HOURS | DESCRIPTION OF TASKS |
|---|---|---|
| **Date:** | | |
| **Date:** | | |
| **Date:** | | |
| **Date:** | | |
| **Date:** | | |
| **Date:** | | |
| **Date:** | | |
| **Date:** | | |
| | | TOTAL HOURS: |

***Hours worked outside of regularly scheduled classes must be approved
<u>**in advance**</u> by the Director if you want to include it in your time sheet.*

## Evaluation Reports (Site Educator forms)

Please use the following questions to prepare your written student-assessments. These assessments are to be shared with the student before they are submitted to the Director of Contextual Education. Both the student and Site Educator sign the document to indicate that it has been read and discussed. Any disagreement can be noted with brief comment and attached.

**Mid-Year Report (please send with student to submit by December 11th)**
1. How would you describe the experience of serving as a Site Educator in this program thus far?
2. What have been the highlights/challenges in your time with the student? What was missing?
3. What learning outcome(s) did you develop for yourself? How have you been able to work on it (them) thus far?
4. What tools for theological reflection/conversation have you found useful in your time together?
5. What, if anything, do you want to do differently next term?
6. What, if anything, do you want the student to do differently next term?
7. What suggestions or requests do you have of the Director of Contextual Education at this time?
8. Were you able to attend the gathering of Site Educators during the first term? Do you have any suggestions about this gathering?
9. Other comments?

**Year-End Report (please send with student by April 5th)**
1. How would you describe this experience of Contextual Education this year?
2. What have you gained from this experience?  What has surprised you?  What was missing?
3. What recommendations, suggestions or challenges do you offer to the student at this point in his/her development?
4. What tools of theological reflection have you utilized during your time together?
5. What progress have you made in achieving your own learning outcome(s)?
6. What if anything would you do differently if you were to do this year again?
7. What recommendations or suggestions can you offer to the Director of Contextual Education?
8. If the student is preparing for ordination please comment about how ready you think he or she is for ordered ministry.
9. Other comments?
10. Are you and the site that you represent willing to serve with Emmanuel in this venture in the coming or subsequent years?

Please also supplement your mid-term and year-end written evaluation of the student's work with the evaluation of student outcomes (see **Evaluation of Student Outcomes** document).

## Evaluation Reports (Students)

Please use the following questions to prepare your written self-assessments. These assessments are to be shared with the Site Educator before they are submitted in class. Both the student and Site Educator sign the document to indicate that it has been read and discussed. Any disagreement can be noted with brief comment and attached.

### Mid-Year Report (due December 11th)
1. Briefly describe your experience as a student in Contextual Education thus far.
2. How have you worked at your learning outcomes? What insights have emerged? What progress have you made? What has been missing or needs further work?
3. How is this Contextual Education experience contributing to your self-understanding as a person in ministry leadership (i.e., your sense of vocation)?
4. What significant relationships are you developing with people at the site?
5. In what ways has the Site Educator stimulated/facilitated your learning/self-understanding?  What, if anything, has been missing?
6. How have the Contextual Education classes at Emmanuel contributed to your learning/self-understanding?  What, if anything, has been missing?
7. What new insights and/or skills have emerged for you in the practice of ministry this term?
8. What types of theological reflection have you used this term? How have they contributed to achieving your intentional outcomes?
9. What would you like to do differently next term?  Are there changes you want to make to your learning outcomes?
10. Other comments?

### Year-End Report (due April 5th)
1. Briefly describe your experience of Contextual Education this year. What has been particularly valuable? What was missing? How has it contributed to your pastoral identity and to your understanding of the practices of ministry leadership?
2. In what ways have your learning outcomes facilitated your learning this year?  How would you assess the achievements of your learning outcomes?
3. How has the time with your Site Educator contributed to your learning and identity as a person in ministry leadership? What else might have been helpful?
4. What have you discovered are your current strengths in ministry leadership?
5. What areas of your ministry (skills, knowledge, spirituality, values) need strengthening?
6. How have you incorporated the discipline of theological reflection into your learning? Describe how and why this has been useful or challenging.
7. How and why was this context an appropriate/inappropriate learning site for you this year?
8. What recommendations or suggestions can you offer to the: (a) Site; (b) Site Educator; (c) TAs; (d) Director of Contextual Education?
9. If you are seeking ordination please comment about how ready you think you are at this point.
10. Other comments?

# Evaluation of Student Outcomes

Student Name: _____

Site Educator Name: _____

Placement Site: _____

Date:_____

## Part I: Learning/Ministry Outcomes

Outcome 1:

Describe the progress observed:

| Rate the progress observed [✓]: | strong | good | fair | weak |
|---|---|---|---|---|

Outcome 2:

Describe the progress observed:

| Rate the progress observed [✓]: | strong | good | fair | weak |
|---|---|---|---|---|

Outcome 3:

Describe the progress observed:

| Rate the progress observed [✓]: | strong | good | fair | weak |
|---|---|---|---|---|

## Part II: Ministry Formation

Assess the student in the following areas of ministry formation, basing your responses on your direct observations and involvement with the student. Provide illustrative examples wherever possible.  Mark the appropriate column with [✓].

| Relationships | Strong | Good | Fair | Weak | Don't Know |
|---|---|---|---|---|---|
| 1. Comfortably initiates relationships | | | | | |
| 2. Conveys acceptance and understanding | | | | | |
| 3. Works collegially and collaboratively with others | | | | | |
| 4. Maintains appropriate professional boundaries | | | | | |

Comments:

| Communication | Strong | Good | Fair | Weak | Don't Know |
|---|---|---|---|---|---|
| 1. Expresses self clearly and coherently in public | | | | | |
| 2. Demonstrates capacity for active listening | | | | | |
| 3. Able to give and receive feedback | | | | | |
| 4. Able to disagree and express opinions constructively | | | | | |
| 5. Comfortable in conversing about faith | | | | | |

Comments:

| Organizational Ability | Strong | Good | Fair | Weak | Don't Know |
|---|---|---|---|---|---|
| 1. Manages time in balanced manner | | | | | |
| 2. Punctual and well-prepared for meetings / events | | | | | |
| 3. Completes tasks and assignments on time | | | | | |
| 4. Delegates and shares responsibilities if appropriate | | | | | |

Comments:

| Discernment | Strong | Good | Fair | Weak | Don't Know |
|---|---|---|---|---|---|
| 1. Able to analyze contextual & interpersonal dynamics | | | | | |
| 2. Able to discern spiritual connections to issues | | | | | |
| 3. Seeks perspectives and expertise of others | | | | | |
| 4. Perceives and take risks in a helpful way | | | | | |
| 5. Recognizes ethical implications of encounters | | | | | |

Comments:

| **Leadership Development** | Strong | Good | Fair | Weak | Don't Know |
|---|---|---|---|---|---|
| 1. Willing to make decisions and be responsible for them | | | | | |
| 2. Able to work independently and be self-motivated | | | | | |
| 3. Able to work collaboratively in teams or groups | | | | | |
| 4. Encourages and equips others to lead/participate | | | | | |
| 5. Handles conflict in a gracious and constructive manner | | | | | |

Comments:

| **Perseverance** | Strong | Good | Fair | Weak | Don't Know |
|---|---|---|---|---|---|
| 1. Conscientiously completes what is undertaken | | | | | |
| 2. Begins again after failure or setbacks | | | | | |
| 3. Maintains humour and perspective in face of obstacles | | | | | |
| 4. Willing to serve without applause or recognition | | | | | |
| 5. Willing to work in uncomfortable/difficult situations | | | | | |

Comments:

| **Self-Awareness** | Strong | Good | Fair | Weak | Don't Know |
|---|---|---|---|---|---|
| 1. Aware of personal strengths and weakness | | | | | |
| 2. Able to critique his/her own ministry and practice | | | | | |
| 3. Sensitive to cultural issues and biases | | | | | |
| 4. Appropriating an identity as a ministering person | | | | | |
| 5. Able to deal with expectations of self and others | | | | | |

Comments:

| **Teachability** | Strong | Good | Fair | Weak | Don't Know |
|---|---|---|---|---|---|
| 1. Willing to learn from supervisor and other mentors | | | | | |
| 2. Faithful and committed to supervisory sessions | | | | | |
| 3. Actively seeks and incorporates feedback | | | | | |
| 4. Able to accept criticism as impetus for growth | | | | | |

Comments:

| Spiritual Development | Strong | Good | Fair | Weak | Don't Know |
|---|---|---|---|---|---|
| 1. Faithful in cultivating a personal devotional life | | | | | |
| 2. Comfortable in praying with others if appropriate | | | | | |
| 3. Sensitive to the Spirit's presence in daily life | | | | | |
| 4. Uses the experiences of life and ministry as a source of spiritual growth | | | | | |
| Comments: | | | | | |

| Theological Development | Strong | Good | Fair | Weak | Don't Know |
|---|---|---|---|---|---|
| 1. Capacity to engage in theological reflection | | | | | |
| 2. Able to help others reflect from a faith perspective | | | | | |
| 3. Links theological knowledge to practice of ministry | | | | | |
| 4. Identifies the faith issues present in a particular event | | | | | |
| 5. Committed to deepening theological understandings | | | | | |
| Comments: | | | | | |

## Part III: Future Growth and Development

Please summarize the student's overall progress throughout the placement. What do you see as his or her particular strengths? What do you see as his or her growing edges? What recommendations do you have regarding the student's ongoing ministry formation in their next placement or ministry position?

**<u>Part III: Future Growth and Development continued...</u>**

**Part IV: Signatures**

By signing, we affirm that we have read and discussed these comments with one another.

> **Students may attach an additional page outlining any disagreements they have with this document or comments they want to make on it.*

Student: _____

Date:      _____

Site Educator: _____

Date:            _____

**<u>Final Placement Grade:</u>** (Circle One)          PASS          FAIL      INCOMPLETE