

Institution: Cardiff University
Unit of Assessment: 33 Religious Studies and Theology
Title of case study: Improved pastoral care for Muslims in British public institutions
<p>1. Summary of the impact (indicative maximum 100 words)</p> <p>Professor Gilliat-Ray's research has demonstrated the positive effect of involving Muslim religious professionals in providing religious and pastoral care in public institutions in Britain, especially in prisons and hospitals. Raised awareness of these benefits on account of this research has led to a more positive attitude towards chaplaincy among Muslims and encouraged more prisons, hospitals and other institutions to recruit Muslim chaplains. Standards of care for prisoners, patients and other services users have consequently improved while other staff now have a better understanding of Islam and a more cohesive multi-faith approach to service delivery. The Cardiff research undertaken by Gilliat-Ray has also informed the training of Muslim chaplains, raising professional standards and improving trainees' awareness of the significance of their work.</p>
<p>2. Underpinning research (indicative maximum 500 words)</p> <p>From July to December 2003 Gilliat-Ray (Cardiff University Research Fellow 1999, Lecturer 2004, Senior Lecturer 2007, Reader 2010, Professor 2012) led a Leverhulme funded pilot project entitled <i>The Training and Development of Muslim Religious Professionals in Britain</i>, which mapped for the first time the landscape of confessional training provision for Islamic religious professionals in the UK. The research showed that there were approximately 25 Islamic seminaries in Britain. The large majority of these were from the South Asian Deobandi school of thought. The research also outlined the main activities of these institutions as well as their aims and objectives and their concerns [3.5].</p> <p>One of the aims of the pilot project was to establish the feasibility of a large scale project about the training of imams in British Islamic 'seminaries' (<i>dar ul-uloom</i>). One of the main outcomes of the study was that understanding these institutions and engaging with them was vital in view of the development of Muslim chaplaincy, since many of the graduates of Deobandi seminaries in Britain have been at the forefront of the developing role of Muslim chaplains in British prisons and hospitals. The AHRC-ESRC funded <i>Muslim Chaplaincy Project</i>, which followed from July 2008 to April 2012, was this large scale project. It had a volume of £270k and explored in detail the different ways in which Muslim chaplains were recruited by various institutions, the roles they performed, and the significance of their impact within and beyond the institutions in which they worked [3.3, 3.4].</p> <p>The <i>Cardiff Muslim Chaplaincy Project</i> (full title: <i>Leadership and Capacity-Building in British Muslim Communities: The Case of Muslim Chaplains</i>) builds on earlier research by Gilliat-Ray on publicly funded chaplaincy (University of Warwick 1994-1996). That research had indicated that too great a reliance on Anglican 'brokerage' and gate-keeping was unsatisfactory and inequitable for minority faith traditions and a more multi-faith approach to chaplaincy was needed.</p> <p>In the <i>Cardiff Muslim Chaplaincy Project</i> Gilliat-Ray, together with collaborators Stephen Pattison and Mansur Ali, built on that earlier research and demonstrated that recent increases in the number of Muslim chaplains in Prison, Health and Armed Services as well as the appointment of a 'Muslim Advisor' to HM Prison Service had significantly improved the arrangements for the pastoral care of religious minorities and for the management of religious diversity: More members of minority groups now had access to chaplaincy provision and pastoral care, the quality of provision had improved – both in terms of chaplains' own abilities to provide help and support and in terms of their ability to provide suitable referrals to other services – and also the quality of candidates to the chaplaincy posts had improved and chaplaincy is now increasingly seen as a viable career path for aspiring members of minority groups [3.1; 5.5].</p> <p>Gilliat-Ray undertook her research on the <i>Muslim Chaplaincy Project</i> in partnership with <i>Markfield Institute of Higher Education</i> in Leicester, then the only provider of professional Muslim chaplaincy training in the UK. She tracked the career trajectory of Muslim chaplains, including how they were drawn into their roles and developed them in increasingly professional ways. She also documented the nature and extent of chaplains' roles in public institutions (including HEIs) and noted the benefits which the active presence of chaplains has for clients and public institutions in relation to improved service delivery [3.2, 3.3].</p> <p>Gilliat-Ray's research also demonstrates the importance of the role played by Muslim chaplains in contextualising Islam in public institutions in Britain. For example, her research shows how, through</p>

Impact case study (REF3b)

their involvement in staff training and induction, Muslim chaplains promote a better understanding of Islam, how as members of multi-faith teams they communicate the value and significance of their work, how they translate the principles of shari'ah into the practice of chaplaincy and how this combination of outward-facing educative/advisory work alongside their own pragmatic textual interpretation of Islamic sources is helping public institutions/managers better to accommodate Muslim clients.

Overall, the research undertaken by Gilliat-Ray at Cardiff University since 2003 demonstrates that the contribution of professionally well trained Muslim chaplains is an example of the positive role of British Muslims in social cohesion.

3. References to the research (indicative maximum of six references)

- 3.1. 2013 **Gilliat-Ray, S.**, Pattison, S. and M. Ali, *Understanding Muslim Chaplaincy*. Ashgate. ISBN: 9781472402288.
- 3.2. 2011 **Gilliat-Ray, S.**, 'Being There': Shadowing a British Muslim Hospital Chaplain', *Qualitative Research*, vol. 11(5): 469-486. <http://dx.doi.org/10.1177/14687941111413223>.
- 3.3. 2011 **Gilliat-Ray, S.** and M. Ali, 'Muslim Chaplains: working at the interface of 'public' and 'private'', in Ahmad, W. and Sardar, Z (eds.), in *'Britain's Muslims, Muslim Britain: Making Social and Political Space'* London: Routledge, pp. 84-100. ISBN: 9780415594714.
- 3.4. 2010 **Gilliat-Ray, S.**, 'Bodyworks and Fieldwork: research with British Muslim chaplains', *Culture and Religion*, 11(4): 413-432. <http://dx.doi.org/10.1080/14755610.2010.527615>.
- 3.5. 2006 **Gilliat-Ray, S.**, 'Educating the 'Ulama: Centres of Islamic Religious Training in Britain', *Islam and Christian-Muslim Relations*, 17(1): 55-76. <http://dx.doi.org/10.1080/09596410500399367>.

[3.1, 3.2 and 3.4 are returned in the REF; all outputs are available from the HEI.]

4. Details of the impact (indicative maximum 750 words)

4.1 Increased awareness and appreciation of Muslim Chaplaincy by Muslim communities and public institutions in the context of improved structures and growing numbers in Muslim Chaplaincy:

Gilliat-Ray's research at Cardiff since 2003 has improved understanding of the benefits of training and deploying well-trained Muslim religious professionals as chaplains in public institutions in Britain. Her "research," according to the Director of Markfield Institute Muslim Chaplaincy programme, "is the first to map out the theological development of Muslim chaplaincy in its practice within the public sector" [5.5]. It has provided "a theoretic underpinning" and "contributed to formalising the field" [5.5].

Since 2008 this has contributed to a more positive attitude among Muslims towards chaplaincy and also to more institutions appointing more Muslim chaplains and developing better structures for the professional training and management of chaplains. As the Director of the Chaplaincy Programme, Markfield Institute, writes: "The research has had an impact on the way that chaplaincy is perceived by practitioners and service providers alike. Chaplaincy can now be seen as a route to a career by those trained in the Madrasas and has given hope and confidence that they can now progress into a professional role" [5.5]. A Muslim prison chaplain adds: "While the research can have the effect of giving credibility to the role of Muslim chaplains to the institutions, it can also give credibility to the work of those institutions to the wider Muslim community" [5.3]. Or to quote the following remark by Imam Asim Hafiz, Islamic Advisor to HM Forces and the MoD: The Cardiff research "gives Muslim Chaplains the authoritativeness to dispel the idea that 'Muslims don't really do pastoral care'" [5.1].

This impact occurs in a rapidly emerging context:

- The number of full-time Muslim prison chaplains in England and Wales has increased from 20 in 2008 to 41 in 2013, with 8 of these holding senior roles as co-ordinating chaplains [3.1; 5.3].
- The number of Muslim chaplains in the armed forces, hospitals and in higher education has similarly increased, with two NHS chaplains now appointed in senior roles [3.1; 3.2; 5.1; 5.4]. The latter development in particular has been linked to the Cardiff research. According to the Head of Chaplaincy at Bradford Teaching Hospitals "statistics emanating from the research were used to show the underrepresentation of Muslims chaplains within the field. Awareness of this disparity was without a doubt a contributory factor in my appointment..." [5.2].
- Muslim chaplains are now working in both voluntary and salaried positions in HM Courts, airports and shopping centres [3.1; 3.3; 3.4; 5.5].

Impact case study (REF3b)

- A Muslim Chaplains Association (MCA) was founded in 2009, which reflects the growth and flourishing of the profession and provides an avenue for information-sharing and networking among Muslim chaplains [5.3]. The forming of the MCA is specifically linked by practitioners to impact of the Cardiff research, as its “non-sectarian nature” and inclusion of chaplains from all sectors is informed by the increased awareness and self-awareness of Muslim chaplains made possible by the theoretical grounding provided by the research [5.3].

These developments have created a “virtuous circle”, spreading the benefits identified in the Cardiff *Muslim Chaplaincy Project*, particularly for members of HM Armed Forces, prison and hospital staff, prisoners, NHS patients and relatives, through the range of services provided by chaplains [5.2-4].

For example, Imam Asim Hafiz, Islamic Advisor to HM Forces and MoD, emphasizes that the Cardiff research has effectively highlighted and demonstrated both to “practitioners and service providers” the “positive impact” which Muslim Chaplaincy can have. He points out that by better describing its “specific role” – beyond a mere “add on” to existing Chaplaincy – the research has helped Muslim Chaplaincy to “performing better” its role. This has also “enhanced the professional identity” of the chaplains. He continues: “The research demonstrated that the function of the Muslim Chaplain was more than leading prayers, issuing religious rulings and giving sermons; rather, the role was shown to be around working with individuals and seeing to their spiritual and moral needs.” The research is thus “instrumental in making the case” for specific posts within military Chaplaincy [5.1].

Therefore, although beneficiaries mostly identify increased awareness and appreciation of Muslim Chaplaincy both by members of Muslim communities and by British public institutions as the main form of impact of this research, a link between this impact and the steady increase in numbers of chaplains employed by British public institutions within the last few years is also identified.

4.2 Improved provision of training and continuing professional development to Muslim Chaplains:

In addition to the impact outlined in Section 4.1 data from the Cardiff *Muslim Chaplaincy Project* has also helped *Markfield Institute of Higher Education* (MIHE) in Leicester to develop the only Muslim chaplaincy training programme in the UK. As a result, MIHE’s teaching and learning resources for practitioners have increased the degree to which they emphasize the need for a better theoretical and contextual understanding of Chaplaincy, a growing professionalism among Muslim chaplains and further continuing professional development [5.5]. Dr. Ataullah Siddiqui, Course Director of the MIHE Certificate in Muslim Chaplaincy programme, sees the impact of the Cardiff research on his programme in three areas: 1) It shows how Madrasa-based theological training can be linked with practical chaplaincy training; 2) It “brings together evidence” on Muslim chaplaincy, which can be used for training purposes; 3) It contributes to a growing “confidence” of Muslim chaplain trainees, “that they can now progress into a professional role” [5.5].

The Cardiff *Muslim Chaplaincy Project* contributed directly to Markfield’s certificate-level programme (from 2008 to 2012) reaching over 142 Muslim trainee chaplains enrolled in the programme during this period. Feedback on the last session (2011/12) suggests that the Cardiff contribution was very highly rated with a large majority of the students rating it as excellent and useful. A student in 2012 said that Gilliat-Ray’s session was “the best lecture of the course” [5.6]. Based on her own primary research [3.2] it helped students to contextualise their situation in relation to the wider development of the chaplaincy profession.

The Cardiff research also informed an HM Prison Service training programme for Muslim chaplains in 2010. Professor Gilliat-Ray’s contribution, based on her research and outlining briefly the history and main features of Prison Chaplaincy in the UK, and the Muslim contribution in particular, was distributed via DVD to all 212 full-time and part-time Muslim chaplains across the UK. It has thus played a supportive role in contributing to an improved understanding among Muslim chaplains of the political, religious, social, and economic context and significance of their work, and enhanced their continuing professional development [5.3].

Finally, the first ever conference and workshop for Muslim chaplains of all sectors was held in Cardiff in September 2011. Attended by 65 practitioners it provided an opportunity to meet, share, discuss experiences and benefit from first-hand access to the findings of the research undertaken in Cardiff. Podcasts were produced of keynote sessions and distributed to conference delegates and a virtual e-network was initiated to facilitate on-going and future discussions about Muslim chaplaincy and chaplains’ continuing professional development. As a result of the Cardiff research and information

sharing chaplains are becoming conscious of the scope for inter-sector collaboration and learning. For example, health care chaplains have particular expertise in ‘sudden deaths’. Prison and HEI chaplains became aware that they could learn from this in their own contexts [5.2; 5.3; 5.5]. The conference has therefore contributed to the strengthening of existing networking structures and encouraged the formation of new structures, for example “the development of local chaplaincy networks” [5.2].

4.3 Further aspects of the impact of the Cardiff research:

In addition to the impact outlined in Sections 4.1 and 4.2 some further points are worth mentioning: For example, drawing on her research Professor Gilliat-Ray has informed several *Preventing Violent Extremism* (PVE) projects by drawing attention to the benefits of training and appointing Muslim religious professionals in public institutions in Britain to prevent violence and extremism.

Serving on the Advisory Board of the *Higher Education Academy’s Islamic Studies Network* (2009-2012), as a Trustee of the *Cambridge Muslim College*, and as a member of the *Islamic Foundation Advisory Board* Professor Gilliat-Ray also had the opportunity to disseminate her research on the benefits of training and appointing Muslim religious professionals as chaplains to public institutions in the UK and thus to influence the bodies concerned towards improved educational development of Islamic religious professionals, greater social cohesion, the delivery of highly-skilled people, better informed public policy-making, and community welfare [5.7].

Professor Gilliat-Ray’s Cardiff research also attracted attention in Europe, where arrangements for religious and pastoral care of Muslims in public institutions are still often problematic and contested. Gilliat-Ray presented the Cardiff research at workshops, conferences and seminars concerned with ‘religion’ in prisons and public institutions in Europe, and the work of Muslim chaplains. These have attracted a range of audiences including academics, policy-makers and Muslim chaplains working in European prisons.

In February 2013 Professor Gilliat-Ray, in direct response to her co-authored book *Understanding Muslim Chaplaincy* [3.1], was approached by the ‘West Coast Prison Justice Society’ of Canada as an expert witness to an inquiry exploring potential changes to minority faith chaplaincy provision in the ‘Correctional Service of Canada’ [5.8]. Gilliat-Ray’s research thus is beginning to have an impact on the decision-making processes regarding changes in chaplaincy provision for minority faiths in the Canadian prison service.

5. Sources to corroborate the impact (indicative maximum of 10 references)

- 5.1 (17/07/2013) Statement by Islamic Advisor to HM Forces and MoD; corroborates contribution of Gilliat-Ray’s research to improved pastoral care of Muslims through chaplaincy in British public institutions, especially in the Armed Services.
- 5.2 (17/07/2013) Statement by Head of Chaplaincy, NHS Teaching Hospitals, Bradford; corroborates contribution of Gilliat-Ray’s research to improving awareness of importance of Muslim chaplaincy in British public institutions.
- 5.3 (19/07/2013) Statement by Muslim Chaplain, HM Prison Service, Feltham; corroborates improved quality of chaplaincy through Gilliat-Ray’s research and improved pastoral care of Muslims through improved quality of chaplaincy in British public institutions, particularly in the prison system.
- 5.4 (17/07/2013) Statement by Head of Chaplaincy, Barts NHS Trust, Newham University Hospital; corroborates improved quality of chaplaincy services through Gilliat-Ray’s research.
- 5.5 (18/07/2013) Statement by the Director of the Muslim Chaplaincy Programme, Markfield Institute; corroborates improvement of chaplaincy training through Gilliat-Ray’s research.
- 5.6 (11/07/2012) Summary of feedback of Gilliat-Ray’s module, Muslim Chaplaincy Programme, Markfield Institute; corroborates impact of Gilliat-Ray’s research-related teaching (including the use of her publications) on student experience.
- 5.7 (2013) Website, Cambridge Muslim College; corroborates Professor Gilliat-Ray’s membership. <http://www.cambridgemuslimcollege.org/about/legal-status/>
- 5.8 (13/02/2013) Invitation to Gilliat-Ray by Canada West Coast Prison Justice Society; corroborates international interest in Gilliat-Ray’s expertise resulting from impact of her research publications.