

Union Theological Seminary
Office of Integrative and Field-Based Education

Student's Field Education Handbook 2020-2021



"cultivating ministerial imagination"

Union's Vision Statement

Education at Union Theological Seminary is deeply rooted in a critical understanding of the breadth of Christian traditions yet significantly instructed by the insights of other faiths. It makes connections between these traditions and the most profoundly challenging issues of our contemporary experience: the realities of suffering and injustice, world religious pluralism, the fragility of our planet, and discoveries of modern science. Union envisions a future in which teaching and learning continues to be ecumenical in spirit, supporting a record of academic excellence and a deep commitment to social justice. Union envisions its graduates changing the world by practicing their vocations with dedication that bring a religiously grounded, critical and compassionate presence to the major personal, social, political and scientific realities of our time.

Integrative and Field-Based Education Program

Union Theological Seminary is highly committed to field-based education as an integral part of the Master of Divinity Program. That commitment is demonstrated in the approach to the work of field education, which is designed to be academically rigorous, practically effective and spiritually formative.

The Integrative and Field-based Education (IFE) Program at Union aims to foster learning communities that model and teach students ways of *doing, being and thinking* that are integral to their vision of ministerial identity and practice. It cultivates moral imagination, which is about integrating knowledge, skill, moral integrity, religious/spiritual traditions, religious and justice commitments in ministerial practice. It is integrative, embodied, and relational. This is at the heart of professional formation. As such, in partnership with teaching agencies, religious and secular, the IFE Program provides learning communities that hone critical reflection on practice and theology, models for ministry, examination of social issues, and development of professional identity and skills. These critical reflections are grounded in spiritual practices that cultivate our contemplative capacity.

The Field Education Team

Su Yon Pak, Ed.D.
Senior Director & Associate Professor
Integrative and Field-Based Education
spak@uts.columbia.edu
212-280-1340

Eun Joo Kim, M.Div, Th.M., PhD
Teaching Fellow
ejklds@gmail.com

Joseph Collazo, M.Div., ACPE Certified Educator
Lecturer, Supervisor Hybrid FE-CPE Course
joc1954@nyp.org

Janine Myrick, M.Div.
Teaching Fellow
janine.myrick24@gmail.com

Jane Huber, M.Div, STM, PhD
Field Education Consultant
jhuber@utsnyc.edu

Lisa Simon, M.S.Ed.
Executive Assistant
lsimon@uts.columbia.edu
212-280-1341

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Integrative and Field-Based Education Program Academic Calendar

Fall Semester 2020

(As of September 14, 2020)

AUGUST

Union New Student Orientation begins
Academic Info Sessions
Academic Advisement new students
Registration new students

SEPTEMBER

7 Labor Day (Holiday)
8 First Day of September Session
15 Field Ed Information Session (2:10–3:10 pm)
(First Year MDiv Students must attend Field Ed Info Session)
17 FE Supervisors' Orientation (9:00–11 am)
25 Last Day of September Session
28 First day to **sign up** for One-On-One Placement Conversations with Field Education team member

OCTOBER

5 Fall Semester begins
7 Union's 184th Convocation, 6:00 pm, James Chapel
12 One-on-One Placement Conversations begin with Field Ed Team member
15 Clinical Pastoral Education (CPE) Info Session (5:10–6:10 pm)
22 Hybrid FE-CPE Information Session (5:10-6:10 pm)
23 **Last Date to sign up** for One-on-One Placement Conversation

NOVEMBER

9-23 Academic Advisement for Spring & J-Term
23 Registration opens for January-Term
30-31 Academic Advisement for Spring & J-Term
26-27 Thanksgiving holidays. No classes.

DECEMBER

4 Field Education Students & Site Supervisors Mid-Year Evaluations Due
CPE Mid-Year confirmations due from Supervisors
11 Last day of Fall semester classes
14 Application for Hybrid FE-CPE program begins
17 Last Day for First Year MDiv to complete One-on-One Placement Conversations
18 Spring registration opens
22 End of Fall semester

Winter Break

JANUARY

4-15 January Intersession
11 January Registration closes
13 New Student Orientation/Academic Advising
18 Holiday. Martin Luther King, Jr. Day observed
25 Orientation for Spring Admission

Spring Semester 2021

FEBRUARY

1 First Years – Field Site Search Check-In Day with Field Ed Office
First day of Spring classes
4 Supervisor Spring Orientation Day
8 Spring Registration closes
15 Deadline for Applying for HYBRID FE-CPE program
22 Online Registration Begins for Summer

MARCH

15-19 Spring Recess. No classes
19 Registration closes for Summer

APRIL

1 First Year Students - **last day to submit Stipend Fin Aid Request** with FE Contract & Learning Agreement
1-5 Easter Holidays. No classes
12-23 Academic Advisement for Summer/Fall
15 First Year Students - last day to turn in Field Education Contract & Learning Agreement
23 All Field Education students and Site Supervisors Final evaluations due
26 Online Registration opens for Fall

MAY

10-11 Reading Days
12 Last day of Spring classes
15 The 183rd Commencement Exercises

Framing Integrative and Field-Based Education at Union

"We can't separate imagination from the ethical, the political, the social...it is our opening to what is not yet, what might be, new possibilities..." Maxine Greene

Field education is a requirement of the Master of Divinity (M.Div.) program taken during the student's second year.

Integrative and field-based learning involves the integration three apprenticeships:

- an intellectual or cognitive apprenticeship,
- a practical apprenticeship of skill, and
- an apprenticeship of identity formation.

Apprenticeships are practiced through these experiences supervised field work; integrative peer group; theological reflection and spiritual practices.

Supervised work in a ministerial field site

Students must work at one field site during the two semesters of their second year in conjunction with enrollment in FE 103-104. In the field site, students will be provided with supervised opportunities to learn specific skills and the practice of those skills.

Facilitated work in a weekly integrative peer group seminar

FE 103-104 is one course that is taught over two consecutive semesters. The weekly integrative peer group seminar provides opportunities for disciplined reflection on the events and experiences of the field site, as well as facilitating the development of ministerial identity, authority, and competency for ministry/service. The weekly peer seminar is designed to broaden and to deepen students' analytic perspectives in their field site context and their roles as professionals in that context. Theological Reflection is at the heart of this work. The IFE Program covers the full academic year to accommodate the programmatic year at a field site, as well as to provide sufficient, ongoing grounding in the field experience at the site.

Sustained theological reflection and spiritual practices

The most effective learning in field-based education comes from an ability to think in an action-reflection way that integrates both theoretical and practical learning. The discipline of theological reflection teaches students to focus on significant experiences in ministry and reflect upon the ways in which these experiences connect with their coursework. Theological reflection is like moving along a spiral. It brings together the different texts of a student's life: theological/biblical texts, contexts and practical texts of the field site, and texts of personal history and religious traditions. The reflection propels the student for action, which then becomes basis for further reflection.

It is through these practices that field work becomes integrative and field-based education.

Goals and Objectives of Integrative and Field-Based Education

Integrative and Field-Based Education at Union provides a learning community for "the intentional, disciplined, and sustained cultivation of the imaginative capacity for engaging in complex and rich professional practice." This capacity involves:

- *knowing* the Scriptures and a tradition deeply, and how to interpret them in contemporary life,
- *developing* "an accurate sense of what makes human beings tick,"
- *possessing* "a complex understanding of how congregations and other institutions actually work" and,
- *having* both "a clear awareness and an analytical understanding of the world that the church exists to serve."

Through the field-education process, students will learn to integrate these four practices together with intentional spiritual/faith practices.¹

Formation of Vocational and Professional Identity

Integrative and Field-Based Education (IFE) assists students with the formation of their vocational and professional identity. The IFE Program challenges students to develop and articulate a theology of ministry that encompasses these essential elements:

- their personal faith journey and a sense of calling to minister and to serve
- their ability to discern the social, cultural, economic and political dynamics that constitute a religious community (social analysis),
- their analysis of theological and ethical issues that arise in the field placement, and
- their academic life at Union.

Through theological reflection, these elements provide the framework for students to discern the theology or philosophy of their call to ministry.

During the reflection process, students may engage such questions as:

- In what ways theology, history, bible learned in classroom impact "real" ministry on the streets on in the pews? Where do they intersect and inform each other?
- What does it mean to be a "ministry of presence" in a secular society?
- Where is God in the suffering of the world?
- How does one understand God in the midst of injustice? How do you relay this to a congregant who is facing injustice?
- How do ethics in the workplace and values in the home relate to church and religion?
- How do you define your tradition? What does your tradition have to say about the above related questions?

Raising such questions points to the overall goal of field education: to facilitate the theological discernment process so that students can address their own specific vocational objectives.

Ministerial and Spiritual Formation

Whether students are preparing to become religious professional in a church or a non-profit social service agency, the Field Education experience assists them in their ministerial formation. Ministerial formation is the process through which the questions raised by students preparing for ministry become engaged with theological education. Such questions as:

- What do I need to learn to become an effective minister?
- How do I make the transition from seminary to the parish or to a social service agency?
- What kind of support system do I need in my role as a minister?
- How do I deal with finances? What about fundraising? Facilities management?
- What competencies do I have to deal with domestic violence and child sexual abuse?
- How do I care for myself so I don't burn out?
- What spiritual practices are sustaining for me and how will I continue to commit to these spiritual practices?

The ministerial and spiritual formation process is a holistic activity involving mind, spirit and body, and helps the student to participate in theological praxis. It shapes one's sense of ministerial practice, reflection, effectiveness, and professional identity. Formation is a process by which "the student becomes a certain kind of thinking, feeling, and acting being."² The year-long curriculum is designed to focus on spiritual identity formation in a vocational call, along with the cognitive formation that theological reflection provides for in effective ministry.

¹ Dykstra, 2-3, 15; Craig Dykstra, "Pastoral and Ecclesial Imagination" in *For Life Abundant: Practical Theology, Theological Education and Christian Ministry*, Dorothy C. Bass and Craig Dykstra, eds. Grand Rapids: Eerdsman, 2008, pp.41-61.

³Foster, Charles R., et al, *Educating Clergy: Teaching Practices and Pastoral Imagination*. Jossey-Bass, 2006, p10.

Vocational Discernment Process

Students come to Union considering many vocational possibilities and directions. The Integrative and Field-Based Education Program seeks to accommodate students' diverse vocational considerations in the following ways:

1. **Personalized vocational counseling.** Every first-year Master of Divinity student has an opportunity to discuss her/his unique vocational needs with a member of the Field Ed team, and is guided toward designing a field site placement appropriate to his/her vocational goals. The placement process engages the ongoing nature of vocational discernment during the Seminary experience. Students can rely on ongoing support in this process from the Office of Integrative and Field-Based Education.
2. **Diversity of placement possibilities.** The IFE Office recruits field placements across a broad spectrum of ministries. Students generally find placements in churches, hospitals/hospices, campus ministry, prisons, social service agencies, public and private educational institutions, community-based organizations, in public administration, in international contexts, as well as work to develop unique placements which address their own passions and interests.
3. **Peer Integrative Seminar.** In the seminar, students work to integrate the experiential learning of the ministerial worksite with the academic learning of the broader Seminary curriculum. In an atmosphere of peer learning, students engage in problem-solving, analysis and theological reflection that emerge from engaging the field site. This is accomplished through a curriculum of the broader topics of ministerial formation essential to students' development such as: vocation, social analysis, theologies of ministry, and professional ethics, and leads students toward developing a personal theology/philosophy of ministry. The pedagogical process of the Seminar is intended to cultivate ministerial imagination and practice in students.

Integrative and Field-Based Education in Union's Curriculum

Many graduates of Union's Master of Divinity program enter the parish ministry, while others pursue vocations in diverse social justice and secular settings.

In recognition of the diversity of student vocational goals, Union's Field Education curriculum is dynamic in its approach.

Each of Union's M.Div. students is considered as an individual, whose program is created with the intent of addressing that student's specific educational and vocational aims.

Meeting the Field Education Requirement

To meet the Master of Divinity degree requirement, six points in Field Education must be satisfied in one of the following ways:

In the **100 level course (FE 103-104)** the student is required to attend a weekly seminar as a vital part of the internship. The student learns how to do reflective theological thinking and independent study.

The **200 level course (FE 203/204 & 206Q)** is considered advanced level field work. Students taking this course are usually seeking to obtain more competence or more specialized competence in their practice of ministry. This course is modeled after the independent study. **(Prerequisite: FE 103-104 and permission of Sr. Director)**

The **300 level course (FE 303/304)** requires the student to do a full-time internship. This internship requires the student to design and develop a project of the student's interest. **(Prerequisite: Permission of Sr. Director)**

Students are required to submit weekly journals, end-of-semester evaluations, and a final paper for both the 200 and 300 level courses. These documents are essential in assessing the student's progress and for preparation of the course evaluation and grade.

Field Education Seminar: Part-Time Concurrent Internship

FE 103-104- 3 credits each semester

Field Site Internships

Placement: Students enrolled in FE 103-104 will work in a church or agency field placement, usually in the second year of the three-year Master of Divinity Program. Field Placements are comprised of supervised positions in approved churches or agencies.

Work Commitments: Students are required to work 12-15 hours per week (12 hours for 15 weeks or 15 hours for 12 weeks), including a minimum one-hour period of theological reflection with the on-site supervisor each week.

Supervision: The intern's supervisor should be on the staff of the congregation or agency and be able and willing to provide **one hour per week** of theological reflection and supervision with the intern. These supervisory sessions should focus on: a) theological reflection on the intern's ministry/work performed at the site, b) the intern's responsibilities and assignments, c) support and nurture for the intern's sense of ministry and emerging sense of call.

Learning Agreement: The learning agreement between the student and the field site must be submitted to the Office of Integrative and Field-Based Education before the beginning of the semester.

Academic Requirements: Simultaneously with the internship, students participate in a weekly three-hour seminar at the Seminary for the duration of the two semesters. The seminar will have a didactic portion and integrative peer group process portion. The weekly integrative peer group provides opportunities for disciplined and sustained reflection on the events and experiences of the field site, as well as the development of ministerial identity, authority, and competency for ministry/service. By integrating the classroom learning and the practices of ministry in the field, the seminar is designed to broaden and to deepen students' analytic perspectives in their field site context and their roles as professionals in that context. The seminar will explore and cultivate ministerial practices that will form students for agility, heartiness and hardiness for ministry. Work in the seminar seeks to teach the student the skill of theological reflection towards a ministerial imagination and intelligence.

During the Fall semester we will focus on the following topics:

- Vocational call, and discernment
- Social analysis of the field site
- Practices of ministry: power, eating, playing, blessing
- System-centered theory/Functional subgrouping
- Theological reflection
- Sexually healthy religious professional and professional boundaries

During the Spring semester we will focus on the following topics:

- Social analysis of the field site
- Professional and ministerial ethics
- Leadership
- Disability
- Reframing organization
- Intimate violence and child sexual abuse
- Death, dying and end-of-life care
- Theology of ministry
- Aging
- System-centered theory

While we begin our reflection on these topics in the fall semester, these are themes that we will revisit throughout the year. Students are encouraged to discuss these topics with their supervisors during their theological reflection sessions.

Hybrid Field Education-Clinical Pastoral Education

8 students from FE 103-104 or FE 203-204 are eligible to apply to be in a Clinical Pastoral Education unit for the duration for their field work in their field site. This is a rigorous program, accredited by ACPE as a satellite site of Jewish Theological Seminary, and supervised by an ACPE certified educator. This program is fully integrated into the FE courses. For more information about the program and to apply, see <http://myunion.utsnyc.edu/fieldeducation>.

Advanced Field Education Curriculum Options

Summer Ministries Course FE 206Q – 2 credits

Students who plan to engage in a minimum of eight weeks in a supervised church or church-related service can receive credit for the field education summer ministries program. An independent study is planned as an integral component of this program which carries elective academic credit.

Advanced Field Education Seminar: Part-time Concurrent Internship FE 203/204 – 3 credits each semester

The Advanced Part-time Concurrent Internship is an independent study in connection with a supervised field placement. This seminar meets once a month to provide a context in which to discern and deepen theological scholarship, public leadership skills and the vocational call of each student. Through selected readings and in-person and online discussion participants in this course will work to develop a stronger and more nuanced sense of vocation along with critical thinking skills to support their growth in ministry.

FE 203-204 is open to students who wish to earn elective credit in Field Education. This course may also meet requirements for Field Education in the core curriculum for students with advanced experience in ministry, but only with the permission of the Senior Director of Integrative and Field-Based Education.

Field Site Requirements

Placement: See requirements for FE 103-104 on page 9.

Supervision: See requirements for FE 103-104 on page 9.

Learning Agreement: See requirements for FE 103-104 on page 9.

Academic Requirements

This seminar will meet four times over the semester for a 3-hour session plus two individual supervision sessions with the instructor. Everyone is expected to attend all classes, to actively contribute to seminar discussions, complete tasks and assignments on time, and be interested in doing the soul-searching that comes with discernment and theological reflection.

Course Objectives

The monthly seminars and assignments will focus on the examination and strengthening of students' professional identity, their skills in working within ministry systems from the individual system to the group-as-a-whole and on their ability for self-supervision of ministry practice.

A Full-time Internship FE 303/304

This course is designed as an independent study – consisting of a field site, readings and critical reflection – related to a full-time experience of ministry during a minimum of eight months of the academic year. This course consists of an out-of-seminary, supervised ministry, providing opportunity for intensive exploration of a specific ministry. The internship generally, though not exclusively, follows the completion of the second year of M.Div. studies. It is open to students as one option for completion of the Field Education requirement for the M.Div. program. It is also open to students who want to earn elective credit in Field Education. It is expected that the student will take no classes during this internship.

The student must register for this course prior to both semesters through the Registrar's office at Union. There is a fee attached to registering for FE 303/304.

Field Site Criteria

In developing an internship position, students are encouraged to use the following criteria as a guide. It is expected that the chosen site will have a relationship to a religious community or agency and not be isolated from it. The best internship placements will have the following characteristics:

1. **Significant Educational Opportunity.** There must be a reasonable expectation that the substance of the proposed internship position will contribute toward the student's stated educational goals and objectives.
2. **Range and Volume of Responsibilities.** The position should specify clearly the areas of work for which the intern is responsible. This work should have genuine importance for both the field site and the intern. Lines of accountability for the intern should also be clearly stated.
3. **Independent Development.** In order to foster the development of the intern's leadership strengths and abilities, the internship design should provide opportunity for initiative and creativity in stated areas of program development and for public representation in a leadership role.
4. **Theology of Ministry.** The interns and their supervisors and colleagues should be in general agreement regarding such areas as the nature and mission of the church and the role of the particular institution in society.

Stipends for Full-time Internships

The student is to live on or near the field site in order to experience a total immersion in the daily operations. The field placement is responsible for the student intern's housing, assistance with moving expenses, and a stipend for other monthly living expenses.

Compensation Guidelines for Full-Time Internships

1. **Base Salary:** Minimum of \$1000.00 a month. This may vary within the specific urban/suburban and rural contexts. The main intent is to provide a financially stable environment during the course of the internship.
2. **Paid Vacation.** Two weeks paid vacation should be provided during an eight-month internship.
3. **Housing.** Housing or a housing allowance must be provided. The availability and cost of local housing should be discussed with the intern and taken into account in providing compensation that will cover the cost of living accommodations.
4. **Travel.** Car or local travel allowance should be a part of the financial package.
5. **Health Coverage.** If possible, the intern should be added to the group medical insurance plan at the site. If this is not possible, the intern must subscribe to the Student Health Insurance at the Seminary.

Academic Requirements for Full-Time Internships

1. **The Internship Agreement:** The learning agreement must be submitted to the Office of Integrative and Field-Based Education before the beginning of the Fall semester of the internship year.
2. **Conferences:** Interns have dialogue and evaluative discussions with the Senior Director of IFE at least three times during the internship year – at the start-of-the year, mid-year (January), and end-of-year. It is the responsibility of the intern to set up these conversations, which must be done in person, by telephone or through e-mail.

3. **Ministry Proposal:** This proposal should be submitted to the Senior Director of IFE within two weeks of the beginning of the semester. It should be 2-4 pages in length and should include the following information: a) focus of the ministry in the internship year, b) learning goals for the year, c) methods of achieving these goals, d) bibliography of related readings, with a minimum of four books and three articles.
4. **Ministry Case Study:** This paper should be submitted to the Senior Director of IFE at the end of the first semester. It should be 5-7 pages in length and consist of a substantive theological reflection on a particular experience of the intern's work at the site. See the following examples of the process of theological reflection: James D. and Evelyn Eaton Whitehead, *Method in Ministry* (Kansas City: Sheed and Ward, 1995) and Patricia O'Connell Killen and John De Beer, *The Art of Theological Reflection* (New York: Crossroad, 1994).
5. **The Internship Project:** This project may take varied forms and is decided upon through consultation with the on-site supervisor and Senior Director of IFE. It should relate in a specific way to a particular problem that the intern has discovered in the course of working in this ministry. The project should be 15-20 pages in length and should be submitted to the Senior Director of IFE at the end of the second semester. It should include research into the topic, as well as an account of personal experience at the site, theological reflection, and a complete bibliography.
6. **Evaluation:** The student's self-evaluation and supervisor's evaluation of the student are required at the end of each semester.
7. **Final Conference:** At the end of the internship experience, the student schedules a final conference with the Senior Director. The purpose of this final conference is to assess the work of the internship year and the learning accomplished, in accordance with the stated goal of the learning agreement.

Topics in Ministry SU 190

During the fall and spring semesters, and January intersession, Integrative and Field-Based Education Program offers courses designed to address specific topics related to the practice of ministry. Drawing on expertise from community and alumni/ae resources, these courses help students to develop specific skills for ministry that supplements the regular Seminary curriculum. A maximum of three points in SU 190 courses may be counted as electives for the M.Div. and M.A. degrees only. However, additional supplemental courses may be taken, with full participation, by all degree candidates, but not for academic credit. All SU 190 courses will be graded Pass/Fail. Refer to the course catalog for a full listing.

Clinical Pastoral Education Curriculum

Note: Only one unit CPE will be given academic credits at UTS.

FE/PS 363-364 (Fall/Spring extended unit) & FE/PS 366Q (Summer full-time unit)

(For more information go to utsnyc.edu and search for Clinical Pastoral Education under Students in My Union, or click [CPE](#).)

Clinical Pastoral Education (CPE) is a clinical experience designed to give students competence in chaplaincy and pastoral care ministries and to enhance their counseling skills.

Prerequisite: PS 110. PS 101 is highly recommended. Successful completion of a full unit of Clinical Pastoral Education in a program accredited by the Association for Clinical Pastoral Education, Inc., College of Pastoral Supervision and Psychotherapy;

Note: Students planning to register for these courses must

- obtain & complete a [Request for Academic Credit form](#).
- submit your application by **August 15 (Fall/Spring CPE) or by April 1 (Summer CPE)**;
- register for the PS or FE course through the Registrar's office during regularly scheduled registration periods;
- for FE/PS 363-364 - in January have the CPE Supervisor send a brief interim report to Dr. Pak,

- at the end of the course and to receive credit submit to Dr. Pak a letter of completion from the CPE Supervisor or a copy of the CPE certificate of completion, by **May 30 (fall/spring CPE)** or **September 15 (summer CPE)** of the same year in which CPE is taken.

Assuming completion of the educational goals of FE 103-104, and with the approval of the Senior Director of IFE, a unit of CPE taken on an extended basis through the academic year may be used to fulfill the Field Education requirement FE 363-364. Requests are approved by Dr. Pak on a case-by-case basis.

Field Education “FAQs”

Do I take classes while I am working at a field placement?

Yes. Ordinarily, in the second year of your M.Div. program, you will enroll in FE 103-104. This course includes a weekly two-hour seminar with a 12-15 hour a week field placement, in addition to your other courses. If you are fulfilling the field education requirement through the full-time option, you will enroll in FE 300/301, which includes a full-time placement, along with a course taken as an independent study; you will not be enrolled in other courses.

Can I create my own field placement?

Yes. In consultation with the Senior Director of Integrative and Field-Based Education, you have the option of creating a field placement that best suits your vocational and personal interests. Please consult the Integrative and Field-Based Education Handbook for the process and requirements for this option.

Do I get paid for my field placement?

Yes. There is a **required** minimum stipend of **\$4,500** (as of September 2018), with which the field placement must compensate students for work done at the site. Some field placements may pay the student more than the minimum, but never less.

I’m thinking of transferring to Union. I have done a field placement at another seminary. Can I transfer these credits to my Union program?

Rarely. However, we consider each transfer request individually, seeking to assess how comparable the experience has been. We consider such factors as vocational goals, previous ministerial experience and type of field placement.

My denomination requires me to have a year-long internship for ordination. Can the Office of Integrative and Field-Based Education help me?

Yes. The FE 303/304 course is an option designed specifically for this purpose. This course allows students the opportunity to fulfill the Field Education requirement for the Master of Divinity degree program, and simultaneously fulfill the ordination requirements for many denominations. The Office of IFE will work with you and your denominational representative to place you in a site that meets both Union’s requirements and those of your denomination.

Can I fulfill my Field Education requirement by taking CPE?

No. Generally, the Field Education requirement is not met through this option. In very specific cases, if the educational goals of FE 103-104 have been met, the Senior Director may consider CPE as an option. Approval of the Senior Director is granted on an individual basis.

I can’t choose between two field sites. Can I work at two field placements?

No. Students enrolled in the FE103/104 may only complete one learning agreement for one field placement. A student may work at a second field site for experience only, not academic credit.

Can I defer/delay my Field Education internship until my final year?

Unlikely. Delaying your internship impacts your M.Div. Mid-Program Review. It is strongly advised that all M.Div. complete FE 103 and FE 104 in their second year of the three-year program.

The Phases of Field Education for First Year M.Div. Students

There are three phases of Field Education: **Pre-Field Education**, the **Placement Process**, and the **Field Education Experience**.

First Phase: Prep for Field Education

The preparation phase includes:

- required attendance at one of two Field Ed Information Sessions and the
- Field Education One-on-One Conversations with a member of the Field Education Team.

These two events begin the research for selection of the field placement.

Field Education Information Sessions (Required)

First year students must attend one of the Field Education Information Sessions These sessions will be a space to ask questions.

The Field Education One-on-One Conversation (Required)

In October, First Year M.Div. students will receive an invitation to meet with a member of the Field Education team and begin the preparation process for Field Education. The student must bring a current resume to the meeting. This meeting is required of all First year M.Divs.

Questions to consider **before** your Conference:

- Why am I at Union?
- How did I come to select Union?
- What are my plans after graduation?
- What are my options in ministry?
- What denominational requirements must I fulfill in preparation for ordination?
- What areas of my current service/ministry do I want to strengthen or explore further?
- What areas of ministry/mission, would I like to consider exploring?

In the conference, students engage in reflection and discernment about their vocational goals and assess how the IFE Program may be helpful in reaching those goals. Students are encouraged to use the initial conference as a planning stage, a reflection opportunity, and space to receive feedback in order to gain vocational clarity. Teaching Fellows can also assist in exploring thoughts and questions regarding ordination, and make recommendations about visiting local churches and making contact with possible field placements.

Second Phase: The Placement Process

The second phase of Field Education is the beginning of the placement process. The time frame is November through March and this phase includes:

- searching for a site
- interviews with potential site supervisors
- internship site selection
- confirmation of the field site
- Office of IFE approval granted for the field site
- Contract & Learning Agreement executed and delivered to IFE Office

The Senior Director of Integrative and Field-Based Education (IFE) is responsible for the placement of all students who are enrolled in the Master of Divinity degree program. After you've been interviewed and **accepted** by a Site Supervisor, you will need to **get approval from the Senior Director** before you can move forward with the Contract & Learning Agreement phase.

Each academic year, the IFE provides a list of available/participating field sites for the upcoming academic year on Union's website. Based on their vocational goals, needs, and interests, students begin the placement process by considering and contacting available field sites from the list provided. If, after thorough investigation, the field sites in the Field Site Database do not meet a student's vocational interests, they may begin pursuing an unlisted placement in that area of interest.

However, permission of the Senior Director must be obtained FIRST, before engaging a new site.

If permission to engage a new site is granted:

1. Make contact with a potential field site Director/Supervisor to inquire about the feasibility of the internship.
2. Have the site supervisor submit an [Application to be a Union Field Placement Site](#) form. (click thru to access form online)
3. After receiving the form the Senior Director of IFE will then contact the potential Supervisor to assess the site's ability to meet the academic and professional standards of the IFE Program. If approval is granted, the student will then complete the contract process with the field site.

First Year M.Div. Check-In Day

To facilitate the search for an internship site, students check-in electronically or in-person with IFE early in the Spring semester. This day ensures that IFE is aware of each student's progress towards finding a field site.

Types of Field Placements

There are two broad categories in which field placement opportunities are located: parish and non-parish. The following categories have been used in the recent past for Union's Field Education program (for complete list, consult the website: [Field Sites under IFE](#)).

Parish/Denominational Placements:

A variety of experiences are made available to students through parish/community placements. Students will engage in worship and preaching, Christian education, evangelism, pastoral care, youth and children ministries, outreach ministries, and a variety of church leadership positions. Below are a sampling of placements available:

First Corinthian Baptist Church
Middle Collegiate Church
Church of St. Paul and St. Andrew
Advent Lutheran Church
Church of the Heavenly Rest
St. Lydia's, A Dinner Church in Brooklyn
St. Mary's Episcopal Church Harlem

First Unitarian Congregational Society in Brooklyn
Park Avenue Christian Church
First Presbyterian Church
Abyssinian Baptist Church
The Riverside Church in the City of New York
Manhattan Mennonite Fellowship

Non-parish Placements:

Social Service/Social Justice Opportunities

Manhattan Valley Development Corp.
National Gay and Lesbian Task Force
Kairos Center/Poverty Initiative
Manhattan Valley Development Corp.
SAGE Advocacy & Services for LGBT Elders
The Interfaith Center of New York

Center for Earth Ethics
Mennonite Mission to the U.N.
Communities for Hispanic Families
Center for Court Innovation
CONNECT
Catholic Worker - Mary House

Chaplaincies

NYU Office of Global and Spiritual Life
Visiting Nurse Service of New York
NYC Dept. of Corrections (DOC) Chaplaincy
New Jewish Home

Earl Hall Center for Religious Life at Columbia
Lutheran Ministries in Higher Education
FDNY-EMS Chaplain Unit

Buddhist Organizations

Brooklyn Zen Center
Mandala Project

Buddhist Council of New York
Soto Zen Buddhist Association

Triratna Buddhist Community, Greater
New York

Interviewing

Prospective field site supervisors have the option of coming to campus to hold interviews. Most often, an interview at the field site is arranged between the prospective supervisor and the student intern. Interviewing at the field site allows the student to view the facility, gain a sense of the travel requirements, and other valuable information that can help to influence decision making. Students are urged to allow enough calendar time to negotiate the placement before the April 15th final due date for all Contracts & Learning Agreements. This can occasionally take weeks to allow for committee review. Sites and Students seeking financial assistance from Union must have their completed paperwork submitted by April 1st.

Tips for Interviewing:

The interview is an opportunity for students and prospective supervisors to assess the potential compatibility of the relationship. Students are likely to encounter interviewing styles that reflect the supervisor's supervisory and ministry style.

Before the Interview:

Suggestions that may be helpful in preparing for the interview:

- Read the placement description carefully. If there is no description, you are expected to research the field site online.
- Prepare questions about the position and the field site.
- Select several types of ministry situations for interviews.

Prepare yourself to be interviewed by thinking out potential answers to the following questions:

- What are your vocational goals?
- Why are you interested in this position/field placement?
- What do you consider your strengths and growing edges?
- What do you believe you can contribute to this position/field placement?
- What do you hope to learn from this experience?
- How would you describe yourself?
- What is your work style?

Be prepared to ask your own questions which may include:

- Why do you do this ministry/work?
- Why do you remain in this ministry/work?
- Do you consider this work as a vocation? How so?
- What are the salary and benefits?
- What are the hours/schedules for the field site?
- What have been some of your best and worst experiences in this work?

During the Interview:

- Be punctual, be alert, yet comfortable and relaxed.
- Dress appropriately (Business or Business casual).
- Stay focused on the purpose of the meeting.
- Reserve judgment while raising concerns that you may have.
- Avoid discussing personal problems.
- Thank the interviewer by name

After the Interview:

- After each first interview it is good practice to follow up with a thank you note or email. Remember that there are other applicants for the same position performing these courtesies.
- Evaluate how you might improve after each interview.

Confirming the Field Placement

First, get approval from the Sr. Director of IFE before moving forward with the contract. Confirming the field placement is a process of negotiation and agreement between students and their selected sites. Students are expected to be **proactive** in obtaining placements; the Office of IFE only facilitates the process.

Students are encouraged to complete arrangements for their field placements as early as possible. The process begins in October and can be over as soon as a student is chosen by a Site & Supervisor, and the internship is approved by the Office of IFE. Regardless of when students finalize their internship arrangements, it is expected that **all students** will be matched with sites and that all [Field Placement Contracts](#) and [MDiv Learning Agreements](#) will be turned in to IFE **by April 15**. Sites and Students seeking financial assistance from Union must have their completed paperwork submitted by **April 1st**. Students will not be able to register for FE 103 during pre-registration without a Contract and Learning Agreement on file.

Contract Negotiation Points

Student attendance at the field placement

Students are given the option of working:

12 hours for 15 weeks per semester, or

15 hours for 12 weeks per semester

This should come to a total of 360 hours for the academic year (180 hours per semester).

Holidays and vacation time

In the case of part-time student interns, the holidays of Thanksgiving and Christmas are normally considered days that student interns do not report to work, unless otherwise negotiated by the supervisor and the student intern.

The January Intersession

The month of January is the academic intersession at the Seminary. Students and supervisors are open to negotiating a work schedule that is agreeable to both.

Illness and sick time

In cases of illness, it is expected that the field site will accommodate the intern in the same way it would any staff person in the organization. However, it is the view of the Seminary that constant lateness and absenteeism are not to be tolerated. These behaviors are counter-productive to the Field Education experience.

Stipend

Union Seminary displays a high regard for the gifts and talents of its students. It is with great pride that students are assigned to various churches and social agencies in order to assist in executing the missions of those organizations. Although the site is seen as a learning field, student interns make great contributions in the areas where they are serving.

The Seminary strongly recommends that a stipend of no less than **\$4,500** (as of Sept. 2018) be paid to the student for the academic year. If the field site can afford to pay more, it is strongly encouraged to do so. The compensation of a stipend should be regarded as a sign of the field site's valuing the student's participation, and as a means of meeting some of the student's living expenses. The idea of a stipend helps the field site show their appreciation for the intern's ministry. The stipend also allows the student to experience paid professional work. Sites and Students seeking financial assistance from Union must have their completed paperwork submitted by **April 1st**.

What You Need to Know About Stipends:

- **Discussion of the pay schedule and the rate of pay must take place at the student's initial interview, and prior to the start of the internship.**
- Negotiating the stipend is a matter to be discussed between the student intern and the field site supervisor or the director of the organization/agency.
- Reimbursement of the student intern's transportation costs above and beyond a standard bus or subway fare to and from the field site, should be compensated, especially if the site is at a great distance from the Seminary.
- Costs should be considered for all required travel to conferences and conference fees related to the work of the field site, and must be covered by the field site.
- The stipend is taxable and is subject to the same withholdings as any other employee's wages.
- The field site should NOT pay the student intern for time missed from work due to circumstances other than illness or a death in the family.

The Federal Work Study Program

The Federal Work Study Program is often a means of subsidizing the student intern's stipend. However, the field site supervisor must be aware of the strict guidelines regarding how to use such funds. The following guidelines must be followed:

- a. Carefully develop a simple job description that meets federal guidelines (i.e., for religious/faith-based organizations, students **may not engage in activities such as preaching, proselytizing, and praying**).
- b. Seek approval for the Work-Study Program from the Seminary's Office of Financial Aid. Send an email to: finaid@utsnyc.edu. **ALL communications for Federal Work Study must be emailed to the Office of Financial Aid with a copy to the Bursar at gturner@uts.columbia.edu.**
- c. Upon approval from the Financial Aid Office, the field site must do the following:
 - Sign a Federal Work Study Agreement;
 - Maintain and submit timely and accurate time sheets for the student intern, keeping in mind that you are responsible for paying 100% of earnings above the intern's total Federal Work-Study award. Timesheets are to be sent to payroll directly at payroll@uts.columbia.edu with a copy to the financial aid email address at finaid@utsnyc.edu.
 - Set the hourly rate for the intern, taking into account the times the site will not be in operation or the intern will be absent. The site must give very serious attention to this area so that the student intern is not overpaid or underpaid. Hourly wages must not be less than the federal minimum wage

Federal Work Study requires that the field site pay 40 % of the stipend to the Seminary, and the Federal government through the Seminary will pay the remaining 60 %. In these cases, the Seminary must arrange the payment schedule and issue checks to the student intern. Federal guidelines cover all federal work-study. For more information about these guidelines see <https://studentaid.ed.gov/types/work-study>.

Contracts and Learning Agreements

Part of the learning process is based on the student's efforts to investigate prospective placement sites, set out expectations and requirements, and negotiate the learning agreement with the field education supervisor and the Seminary.

Students and supervisors are encouraged to refer to the following guidelines when setting up a placement:

- There must be a reasonable likelihood that the placement will meet the student's stated educational goals and objectives.
- The field placement description must clearly specify areas of responsibility.
- The experience will offer opportunities for professional contacts, community outreach, interfaith and cross-cultural experiences.
- The lines of accountability must be clearly stated in the learning agreement.
- The supervisor has appropriate theological training and experience.

Completing the Contract Process

REQUIRED for the Intern to complete the Contract & Learning Agreement forms:

- Students meet with their prospective supervisor on-site to discuss the specifics of the internship and to agree on learning goals.
- Next, the student completes **both** the CONTRACT and LEARNING AGREEMENT and hits the SUBMIT button at the end of each document. The forms will be sent to the Supervisor via email.
- Finally, the Supervisor reviews the Contract & Learning Agreement for revision or approval and hits the SUBMIT button at the end of the documents. The forms will be sent to the student, the Supervisor and the Field Education Office. These forms must be completed and submitted no later than **April 15**.

Click on the links to obtain copies of both [Field Placement Contracts](#) and [MDiv Learning Agreement](#) or go to the UTS Website under Field Education Forms and Documents.

Terminating a Field Placement

It is rare that a student considers leaving a field placement before the end of the agreed-upon period. Decisions for students to leave a field placement can be taken only after a joint conference between the student, the field supervisor, and the Senior Director of Integrative and Field-Based Education. Neither students nor supervisors can unilaterally terminate a placement **under any circumstances** without first conferring with the Senior Director.

If a student terminates the field placement, without conferring with the Senior Director, no credit is given for the academic year. The student must re-enroll in the Field Education course the following academic year to meet the Field Education requirement.

The termination process is to be done in the most amicable way, and be one from which all persons can grow. If termination of the field placement is a mutual decision, following all meetings and consultations, the supervisor and student will receive a letter from the Senior Director stating the decision to terminate, and a summarized explanation for the action. The student intern and the supervisors may send written responses to clarify any inaccuracies.

Third Phase: The Field Education Experience

FE 103-104

By contractual agreement, students enrolled in FE 103-104 work in a church or agency field placement, usually in the second year of the three-year Master of Divinity Program.

Students are expected to work 12-15 hours per week (12 hours for 15 weeks or 15 hours for 12 weeks - for a total of 180 hours per semester), including a minimum one-hour period of theological reflection with the on-site supervisor each week.

Simultaneously, students participate in a weekly two-hour seminar at the Seminary for the duration of the two semesters.

Because much of the content of the seminar is based on the process itself, regular attendance and active participation are required. (No more than two excused absences during a semester are acceptable.) Timely submission of assignments, contractual agreements and self-evaluations, as well as in-class presentations and written work, are required for the successful completion of FE 103-104.

In the Field Placement

The student intern will arrive at the field site promptly, and ready to begin work. They should be prepared to become acquainted with the following during their supervisor's orientation at the field site:

- the field site's mission;
- the organizational structures that are in place at the field site;
- the needs of those being served by the field site; and
- the field site policies and student's rights in the placement.

Assignment Development

The intern should be in ongoing conversation with their supervisor regarding their growth and development with their assignments. The intern will need to learn from the supervisor about the kinds of people they will be serving, and should request to be exposed to as much of the day-to-day functioning of the field site as possible.

The Evaluation Process

The evaluation process at the end of the term is based on self-evaluation by the student as well as evaluations by the on-site supervisor and the seminar professor. At the end of each semester, both the seminarian and the supervisor evaluate the seminarian's work in light of the objectives set forth in the learning agreement. These evaluations are another opportunity for self-reflection. The mid-year evaluation (end of fall semester) is

an opportunity to identify growth or areas for learning that have emerged. The final evaluation (end of spring semester) also serves as a measure of ministry preparation and identifies areas for future learning. The student and the supervisor will discuss and sign each other's evaluations. The completed evaluation forms are turned in to the IFE office.

The evaluation format may include questions that refer to some of the following areas:

- General assessment of the student's performance.
- Arts of ministry developed in the placement, e.g., in the areas of preaching and/or worship, administration and program development, pastoral care and counseling, public ministry, community organizing and planning, religious education and denominational polity.
- Personal qualities related to ministry in the student's work performance, e.g. communication, interpersonal relations, motivation, feelings, relationship, clarity of purpose and/or conviction, commitment, spiritual depth, reliability, openness to growth and change.
- Evidence of the student's ability to work cooperatively, collegially, and supportively with staff and other people involved in the placement.
- Field Education courses are graded like all other courses at Union Seminary (Credit with Distinction, Credit, No Credit). A grade of No Credit is given only following a consultation of the Senior Director and Associate Professor of Integrative and Field-Based Education and the field supervisor.

Written evaluations are important.

Once completed, the evaluation documents are essential to the Field Education process. They are kept in the student's file in the Integrative and Field-based Education Office and are one of the sources used for granting credit to students for their work. The student's advisor and the Senior Director of IFE have access to these evaluations. Candidacy Committees and denominational advisors are permitted access to the file with the student's permission.

Evaluation reports should be the end product of consultation between supervisors and students.

Among the difficulties that can arise when evaluations are not arrived at by consultation are: a breakdown in communication, a questioning of the credibility of the Field Education experience, mistrust of the evaluation process, and damage to the student's morale. Beginning the evaluation process before the due date can avoid such problems by allowing adequate time for conversation. Students will be notified of due dates for evaluations by the Office of IFE.

The process asks for two evaluation reports: one from the student, and one from the field site supervisor.

- For the student, the evaluation is meant to facilitate reflection on student growth in ministerial action, personal spiritual development, theological reflection on experience, and the practice of ministry.
- The supervisor's evaluation of students' growth and recommendations for future work are important for the student's education.

These evaluations are to be exchanged and discussed, and signed by both the supervisor and the student. After processing, an addendum can be attached to the reports, if necessary.

Evaluations should focus on the growth needs of the student.

As a part of the evaluation process, a careful review should consist of the learning goals the student brought to the field placement and the ways in which these may have changed or been sharpened during the supervision. Evaluation is intended to help students claim and celebrate the growth which has taken place and to claim the direction they wish future growth to take. A fair measure of the success of Field Education is the clarity and accuracy with which students can identify future learning needs.

The signatures of both the supervisor and the student are required to complete the evaluation process.

Evaluation forms will be provided to interns and supervisors by the Office of IFE.

M.Div. Program Goals and Learning Outcomes

RELIGIOUS HERITAGE

Goal 1: To develop a broad, critical understanding of Christian traditions in their scriptural foundations, historical developments, and theological perspectives.

Outcomes:

- 1.1. Demonstrates an ability to identify, describe, analyze, and to interpret biblical texts in their literary, historical, and multi-religious contexts.
- 1.2 Demonstrates an ability to identify, describe, and to discuss significant periods, persons, and developments in the history of the Christian traditions(s).
- 1.3 Demonstrates an ability to recognize, explain, and to critically evaluate major theological themes, issues, and perspectives in Christian thought.

Goal 2: To cultivate inter-religious awareness and deepen understanding of the Christian heritage through substantive engagement with the thought and practices of traditions other than Christianity.

Outcome:

- 2.1. Demonstrates substantive engagement with the thought and practices of traditions other than Christianity.

CULTURAL CONTEXT

Goal 3: To develop competencies in understanding social and cultural contexts that are significant for contemporary theology, the life of the church, and the promotion of justice in the world.

Outcomes:

- 3.1. Demonstrates an ability to work with persons of diverse backgrounds, to learn from differences, and to articulate one's own cultural and social perspectives with acknowledgment of their limitations.
- 3.2. Demonstrates an ability to articulate contextually informed and world-engaged theological perspectives.
- 3.3. Demonstrates an ability to analyze and address contemporary ethical issues from Christian and interreligious perspectives.

PERSONAL AND SPIRITUAL FORMATION

Goal 5: To clarify and deepen one's own spiritual life and practices.

Outcome:

- 5.1. Demonstrates familiarity with and informed utilization of traditional and contemporary forms of prayer, worship, and spiritual practices from Christian and/or other faith traditions for personal spiritual growth.

Goal 6: To develop the capacity to guide or enable the spiritual formation of others.

Outcome:

- 1.1. Demonstrates familiarity with and informed utilization of traditional and contemporary forms of prayer, worship, and spiritual practices from Christian and/or other faith traditions for the spiritual formation of others.

CAPACITY FOR MINISTERIAL AND PUBLIC LEADERSHIP

Goal 7: To cultivate a vision of professional identity and a style of ministry appropriate to the student's abilities, aspirations and faith tradition, informed by diverse models of leadership.

Outcome:

- 7.1. Demonstrates development of a professional identity that is connected to the student's abilities, aspirations, and faith tradition.
- 7.2. Demonstrates a theologically and professionally informed model and style of ministry within particular ministerial contexts.

Goal 8: To develop interpersonal insights and skills necessary for the professional practice of ministry.

Outcome:

- 8.1. Demonstrates interpersonal insight and an ability to listen actively, communicate effectively, and to interact with others with honesty, empathy, compassion, and respect.

Goal 9: To develop the capacity to listen to, interpret, express, and/or critique the aspirations of a community or organization in public and communal contexts.

Outcome:

- 9.1. Demonstrates the ability to represent and lead a community or organization in and through public and communal contexts such as worship, preaching, congregational pastoral care, public prayer, advocacy, teaching, written communication, and/or public speaking.

Goal 10: To develop the capacity to engage in careful and contextually sensitive interpretation of scripture and religious tradition(s) informed by interreligious engagement.

Outcome:

- 10.1. Demonstrates an ability to make accessible, for particular congregations or communities, interpretations of sacred texts that are based on the application of sound exegetical methods and principles.

M.Div. Program Goals and Learning Outcomes

RELIGIOUS HERITAGE

Goal 1: To develop a broad, critical understanding of Christian traditions in their scriptural foundations, historical developments, and theological perspectives.

Outcomes:

- 1.1. Demonstrates an ability to identify, describe, analyze, and to interpret biblical texts in their literary, historical, and multi-religious contexts.
- 1.2 Demonstrates an ability to identify, describe, and to discuss significant periods, persons, and developments in the history of the Christian traditions(s).
- 1.3 Demonstrates an ability to recognize, explain, and to critically evaluate major theological themes, issues, and perspectives in Christian thought.

Goal 2: To cultivate inter-religious awareness and deepen understanding of the Christian heritage through substantive engagement with the thought and practices of traditions other than Christianity.

Outcome:

- 2.1. Demonstrates substantive engagement with the thought and practices of traditions other than Christianity.

CULTURAL CONTEXT

Goal 3: To develop competencies in understanding social and cultural contexts that are significant for contemporary theology, the life of the church, and the promotion of justice in the world.

Outcomes:

- 3.1. Demonstrates an ability to work with persons of diverse backgrounds, to learn from differences, and to articulate one's own cultural and social perspectives with acknowledgment of their limitations.
- 3.2. Demonstrates an ability to articulate contextually informed and world-engaged theological perspectives.
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- 5.1. Demonstrates familiarity with and informed utilization of traditional and contemporary forms of prayer, worship, and spiritual practices from Christian and/or other faith traditions for personal spiritual growth.

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- 9.1. Demonstrates the ability to represent and lead a community or organization in and through public and communal contexts such as worship, preaching, congregational pastoral care, public prayer, advocacy, teaching, written communication, and/or public speaking.

Goal 10: To develop the capacity to engage in careful and contextually sensitive interpretation of scripture and religious tradition(s) informed by interreligious engagement.

Outcome:

- 10.1. Demonstrates an ability to make accessible, for particular congregations or communities, interpretations of sacred texts that are based on the application of sound exegetical methods and principles.

ADMINISTRATIVE POLICIES AND PROCEDURES

(Also see Relevant Union Policies and Procedures)

Integrative and Field-Based Education is constantly evolving, as it is confronted with new developments in the field of theological education. New policies and procedures are often developed in order to meet the demands and needs of field sites and student interns.

No field site will be without areas of tension. There may even be a need to adjust the expectations as developed in the initial learning agreement. Resolution will call for the exercise of such skills as: assertive self-representation, active listening, and creating "win-win" situations, all of which one needs in exercising leadership in the context of service.

The Office of Integrative and Field-Based Education is always available to assist with mediating and helping to negotiate necessary adjustments in the field placement.

The following policies and procedures provide the guidelines to govern the work of Field Education in the placement setting:

Resolving a Conflict between the Supervisor/Field Placement and the Intern

1. The first step in resolving conflict between the supervisor and the student intern is to meet the contract and/or the needs of the situation, and to talk out the issue(s) to gain clarity.
2. If the first step does not bring resolution to the problem, the second step is for the supervisor and/or student, or both, to contact the Senior Director of Integrative and Field-Based Education immediately.
3. At the third step, the Senior Director will confer with the student and the supervisor (in separate meetings) to make an assessment of the conflict from each perspective, with the intention of mediating the conflict to find an acceptable solution.
4. At the fourth step, the Senior Director will schedule another meeting to bring the student and the supervisor together, with the hope that there is a favorable resolution and that the field placement will resume.
5. In cases where no acceptable resolution can be reached, the internship will be terminated by mutual agreement of the student, the supervisor, and the Senior Director of Integrative and Field-Based Education.

Student attendance at the field placement

Students are given the option of working:

- 12 hours for 15 weeks per semester, or
- 15 hours for 12 weeks per semester

This should come to a total of 360 hours for the academic year (180 hours per semester).

- 35-40 hours per week for at least eight months in the case of a full-time internship.

Holidays and vacation time

In the case of part-time student interns, the holidays of Thanksgiving and Christmas are normally considered days that student interns do not report to work, unless otherwise negotiated by the supervisor and the student intern. In the case of full-time interns, the holidays and time off are to be negotiated at the start of the internship. Both the supervisor and intern should also agree upon any vacation time in the early stages of negotiating the full-time internship.

The January Intersession

The month of January is the academic intersession at the Seminary. Students and supervisors are open to negotiating a work schedule that is agreeable to both.

Illness and sick time

In cases of illness, it is expected that the field site will accommodate the intern in the same way it would any staff person in the organization.

It is the sole responsibility of the supervisor to monitor student interns' punctuality and attendance at the field work site and report any problems to the Director of Integrative and Field-Based Education. It is the view of the Seminary that constant lateness and absenteeism are not to be tolerated. These behaviors are counter-productive to the Field Education experience.

Terminating a Field Placement

It is rare that a student considers leaving a field placement before the end of the agreed-upon period. Decisions for students to leave a field placement can be taken only after a joint conference between the student, the field supervisor, and the Senior Director of Integrative and Field-Based Education. Neither students nor supervisors can unilaterally terminate a placement **under any circumstances** without first conferring with the Senior Director.

If a student terminates the field placement, without conferring with the Senior Director, no credit is given for the academic year. The student must re-enroll in the Field Education course the following academic year to meet the Field Education requirement.

The termination process is to be done in the most amicable way, and one from which all persons can grow. If termination of the field placement is a mutual decision, following all meetings and consultations, the supervisor and student will receive a letter from the Senior Director stating the decision to terminate, and a summarized explanation for the action. The student intern and the supervisors may send written responses to clarify any inaccuracies.

Relevant Union Policies and Procedures

Policy of Non-Discrimination

Union welcomes all persons and is committed through language and practice to cultivate an inclusive community. Union admits students regardless of age, color, national or ethnic origins, familial composition, sex, sexual orientation, marital status, race, racial, ethnic, cultural and gender identities and expressions, religious affiliation, faith tradition, socio-economic status, and disability. Students have access to all the rights, privileges, and programs Union makes available to students. Union does not discriminate on the basis of any of these factors in the administration of its educational policies, admissions policies, scholarships and loan programs, or other programs administered by the Seminary.

The Seminary is committed to providing an environment where students, faculty, and staff can enjoy the full benefits of the above policy.

Inclusive Language at Union

Union Theological Seminary is committed to equality for women, men, and transgender persons of every racial, ethnic, and religious background. Recognizing that language has often been used to imply racial and sexual inferiority, the Seminary urges students, faculty, and staff members to avoid discriminatory language and assumptions regarding race, sex, ethnicity, culture, gender, ability, family composition, marital status, sexual orientation, and gender identities and expressions of any kind in public discourse, classroom discussions, and written work. Failure to abide by appropriate behavioral norms in this regard may constitute grounds for discipline under the Seminary's anti-discrimination and anti-harassment policies.

Union Theological Seminary

Title IX and Sexual Misconduct Policy

I. Introduction

The Union Theological Seminary (“UTS”) is committed to the principle that discrimination and harassment will not be tolerated in the UTS community. All members of the UTS community must be able to work and study in an atmosphere that discourages discrimination and harassment. It is UTS’s goal to foster an environment that is free from these acts.

UTS does not discriminate on the basis of sex in its education programs and activities. Sexual harassment, sexual assault and other types of sexual misconduct are forms of sex discrimination. UTS maintains processes, in accordance with applicable federal and state laws and UTS policies, to provide redress and support to individuals who believe they have been subjected to these acts.

Students who believe they have experienced violations of this Policy are encouraged to report the situation so that UTS can provide them with support, investigate and redress the incident, and take any other necessary steps to protect and strengthen the UTS community.

II. Conduct Covered by this Policy

This Title IX Policy applies to instances of sexual harassment, assault, and misconduct, gender-based harassment, domestic violence, stalking, and dating violence, all of which constitute forms of sex discrimination.

Any individual can experience sexual violence, harassment or misconduct regardless of sex, gender or sexual orientation.

This Policy applies whenever a student believes that he, she or they have experienced sexual violence, harassment or misconduct, regardless of whether the incident at issue occurred on or off campus. This Policy also applies to incidents that occur during any study abroad program, including but not limited to UTS’s international travel seminars.

This Policy does not apply to complaints against individuals who are not part of the UTS community. In those instances, UTS will support the student in reporting the incident to the Chief Human Resources Officer, or the police. Additionally, UTS will offer counseling and other resources to the student in accordance with this Policy.

III. Title IX Coordinator

Diana Torres-Petrilli, Chief Human Resources Officer, is the Title IX Coordinator at UTS.

The Title IX Coordinator’s office is located in Room AD107. She can be contacted by telephone at (212) 678-8011; or email at dipetrilli@uts.columbia.edu.

The Title IX Coordinator’s responsibilities include but are not limited to:

- (1) Serving as a resource for students who believe they have experienced any act of sexual violence, harassment, or misconduct, as discussed in this Policy;
- (2) Providing oversight for all Title IX procedures, including the filing of complaints and related disciplinary proceedings, to ensure compliance with Title IX;
- (3) Identifying broader systemic issues or patterns in the UTS community regarding sexual misconduct that must be addressed; and
- (4) Conducting and supporting training initiatives that will educate all UTS community members concerning issues of sexual violence, harassment, and misconduct as well as the UTS Title IX policy.

IV. Applicable Definitions

A. Sexual Assault

Sexual assault is prohibited by New York law and this Policy.

Sexual assault includes:

- (1) Sexual intercourse by any person upon another without consent, including oral, anal, and vaginal penetration, however slight, with any object; and
- (2) Sexual contact without consent, including any touching that is sexual in nature by any person upon another.

Sexual assault may also include dating violence and/or domestic violence, as defined below and by the Violence Against Women Act.

B. Sexual Harassment

Sexual harassment is prohibited by New York law and this Policy.

Sexual harassment includes unwelcome sexual advances, requests for sexual favors or other unwanted verbal or physical conduct that is sexual in nature when:

- (1) Submission to or rejection of such conduct is made, either expressly or implicitly, a term or condition of employment, educational benefits, participation in services or activities, and/or basis of educational or employment-related evaluation or other decisions; and/or
- (2) Such conduct is so severe or pervasive that it has the purpose or effect of interfering with an individual's education, academic performance or work performance and/or creating an intimidating, hostile, humiliating or offensive environment, based on a reasonable person standard.

Sexual harassment includes a range of conduct and may involve individuals of the same or different sex. Sexual harassment may also include stalking, as defined below and by the Violence Against Women Act.

C. Dating Violence

Dating violence is prohibited by New York law and this Policy.

Dating violence includes violence committed by a person who is or has been in a romantic or intimate relationship with the victim. Whether the relationship is deemed a romantic or intimate relationship will be evaluated based on its length, the type of relationship, and the frequency of interaction between those involved in the relationship.

D. Domestic Violence

Domestic violence is prohibited by New York law and this Policy.

Domestic violence includes felony and misdemeanor violent offenses committed by a current or former spouse or cohabitant, by a person with whom the victim shares a child in common, by a person similarly situated under domestic or family violence law and/or by any other person against a victim who is protected under the state domestic or family violence laws.

Under New York Law, domestic violence includes any act

which would constitute a violation of the penal law, including, but not limited to acts constituting disorderly conduct, harassment, aggravated harassment, sexual misconduct, forcible touching, sexual abuse, stalking, criminal mischief, menacing, reckless endangerment, kidnapping, assault, attempted assault, attempted murder, criminal obstruction of breathing or blood circulation, or strangulation; and

(i) such act or acts have resulted in actual physical or emotional injury or have created substantial risk of physical or emotional harm to person or such person's child and

(ii) such act or acts are alleged to have been committed by a family or household member.

N.Y. Soc. Serv. § 459-a.

E. Stalking

Stalking is prohibited by New York law and this Policy.

Stalking means a course of conduct directed at a specific individual that would cause a reasonable person to fear for his, her, or their safety, fear for another individual's safety, and/or suffer substantial emotional distress.

This conduct may include, but is not limited to, making unsolicited and/or unwanted telephone calls, sending unsolicited and/or unwanted letters, gifts or messages (including but not limited to texts, emails, instant messages and social media communications), spying, use of social media, spreading rumors and/or following the victim. A definition of stalking under New York law can be found in Penal Code §§ 120.44, 120.50, 120.55 and 120.60.

F. Gender-based Harassment

Gender-based Harassment is prohibited by New York law and this Policy.

Gender-based harassment is verbal or physical acts that demonstrate hostility toward or disparage an individual due to conforming with or failing to conform to stereotypes based on gender, including an individual's perceived masculinity or femininity, and that has the purpose or effect of interfering with an individual's education, academic performance, or work performance and/or creating an intimidating, hostile, humiliating or offensive environment, based on a reasonable person standard.

G. Affirmative Consent

An individual who engages in sexual activity without affirmative consent violates New York law and this Policy.

The following definition is adopted from New York's Enough Is Enough Act:

Affirmative consent is a knowing, voluntary and mutual decision among all participants to engage in sexual activity. Consent can be given by words or actions, as long as those words or actions create clear permission regarding willingness to engage in the sexual activity. Silence or lack of resistance, in and of itself, does not demonstrate consent. The definition of consent does not vary based upon a participant's sex, sexual orientation, gender identity or gender expression.

Consent to any sexual act or prior consensual sexual activity between or with any party does not necessarily constitute consent to any other sexual act.

Consent is required regardless of whether the person initiating the act is under the influence of drugs and/or alcohol.

Consent may be initially given but withdrawn at any time.

Consent cannot be given when a person is incapacitated, which occurs when an individual lacks the ability to knowingly choose to participate in sexual activity. Incapacitation may be caused by the lack of consciousness or being asleep, being involuntarily restrained, or if an individual otherwise cannot consent. Depending on the

degree of intoxication, someone who is under the influence of alcohol, drugs, or other intoxicants may be incapacitated and therefore unable to consent.

Consent cannot be given when it is the result of any coercion, intimidation, force, or threat of harm.

When consent is withdrawn or can no longer be given, sexual activity must stop.

H. Retaliation and Intimidation

Retaliation and intimidation is prohibited under New York law and this Policy.

Any conduct that harasses or intimidates an individual to prevent or obstruct the reporting of a violation of this Policy in response to the individual's decision to report a potential violation, file a complaint or cooperate with an investigation of such a complaint.

V. Confidentiality

Students who believe they have experienced violations of this Policy are encouraged to meet with someone to receive support, obtain information about their options, and learn about available resources. Depending on whom a student chooses to speak with, there are limits on the level of confidentiality afforded to the shared information. Students are encouraged to consider the following information when making this decision.

A. Confidential Resources

Confidential communications include conversations which, pursuant to the law, cannot be disclosed to another person without the speaker's consent, unless the communications involve an imminent threat or danger to the speaker or others.

The Spiritual Director or Interfaith Chaplain at UTS is not required to report identifying information about students who believe he, she or they have experienced a violation of this Policy to the Title IX Coordinator. Thus, communications with these individuals may be confidential or made anonymously.

UTS students have access to the Columbia Health Service including counseling and psychological services. Please note, however, that the health care professionals at Columbia Health Service are not UTS employees. Health care professionals are not required to report identifying information concerning a possible violation of this Policy to the Title IX Coordinator.

- For more information, please go to their website at <https://health.columbia.edu/medicalservices>.

In order to identify patterns or systemic issues related to violations of this Policy, UTS may collect *non-identifying* data from confidential resources. All personally identifiable information will remain confidential when provided to confidential resources.

B. Mandated Reporters

Students who believe they have experienced violations of this Policy may also meet with the following UTS employees ("Designated Officials"):

- Chief Human Resources Officer
- Academic Dean, Associate Academic Dean
- Associate Dean for Student Affairs
- Associate Dean for Financial Aid/Admissions

- Director of Housing/Campus Services

Excluding the confidential resources noted above, the Designated Officials and all other UTS employees, including but not limited to professors, housing/campus services staff, student affairs staff including student life assistants, are considered mandated reporters, and are required to report any possible violation of this Policy to the Title IX Coordinator and to UTS Security.

A clergy person is not required to report identifying information concerning a possible violation of this Policy in certain limited circumstances. These conversations may be kept confidential only when he or she is acting as a "pastoral counselor," meaning the clergy person is (1) associated with a religious denomination, (2) is recognized as someone who provides confidential counseling, and (3) is functioning within the scope of that recognition during the confidential communication, such as when an individual is seeking spiritual or moral guidance or counseling from the clergy person. Generally the faculty and administration of UTS, even if they are clergy persons, are not acting in their capacity as pastoral counselors when interacting or communicating with UTS students. Thus, UTS presumes that these individuals are required to report any possible violation of this Policy to the Title IX Coordinator and UTS Security.

Any mandated reporter, including Designated Officials, must report the claims, even if the student confiding in them requests that his, her, or their conversation be kept confidential. These employees will maintain the student's privacy to the extent possible, but will be required to inform the Title IX Coordinator of any information that is necessary for an investigation of the claims. The information provided to a non-confidential resource will be relayed only as necessary for UTS to investigate and/or seek a resolution.

UTS will take reasonable steps to maintain the confidentiality of records produced in the investigation and hearing process; to the extent it is possible. However, UTS cannot and does not guarantee that confidentiality will remain protected. Confidentiality must be consistent with the requirements under Title IX as well as the Clergy Act.

If the reporting student does not want to file a formal complaint, to supply a name or other identifying information when reporting a potential violation and/or to proceed with an investigation, the Title IX Coordinator must weigh the student's request against UTS's obligation to provide a non-discriminatory, safe environment for the UTS community. The Title IX Coordinator will make its determination based on these considerations. The Title IX Coordinator may decide that a student's request cannot be honored when UTS's failure to investigate could cause a hostile or unsafe environment, or would violate Title IX or this Policy.

VI. Resources for Individuals who Experience Sexual Misconduct

There are a number of on-campus and off-campus resources available to offer assistance after an incident of sexual violence or misconduct.

UTS encourages all students affected by gender-based misconduct to seek immediate assistance. Seeking assistance promptly may be important to ensure a student's physical safety or to obtain medical care, emotional support, or other support; it may also be necessary to preserve evidence, which can assist UTS and/or law enforcement in responding effectively. Assistance is available twenty-four hours a day, seven days a week. After experiencing a traumatizing event such as sexual assault, it can be important to find a place where you feel comfortable and safe from harm and get help from a friend or student life assistant.

- If you've been sexually assaulted, it is very important to receive medical care as soon as possible. ***Important: To preserve evidence, do not shower, bathe, brush teeth, change clothing or drink liquids before going to the hospital or the police after experiencing an act of sexual assault or other misconduct.***

(i) Resources for Immediate Assistance:

- 911 or UTS Security (212) 280-1427
- Columbia University's Sexual Violence Response & Rape Crisis/Anti-Violence Support Center is available to all UTS students. They have trained staff and volunteers available 24 hours a day, seven days a week, to accompany survivors to the emergency room, NYPD, or campus departments. Advocates provide information about reporting options and offer support for survivors. Contact Sexual Violence Response (SVR) at (212) 854-HELP (4357) for 24/7/365 support. www.health.columbia.edu/svr
- Crime Victims Treatment Center www.cvtcnyc.org/
Mount Sinai St. Luke's Emergency Department 1111 Amsterdam Avenue (113th Street)
The [Emergency Departments](#) of Mount Sinai St. Luke's, Mount Sinai Roosevelt and the Lenox Hill HealthPlex have a [Sexual Assault Response Team](#) that includes a Sexual Assault Forensic Examiner and a Volunteer Rape Crisis Advocate. These individuals are specially trained to provide both comprehensive and expert medical care, as well as compassionate emotional support in the Emergency Department. You will be offered preventative treatment for STDs and possible HIV exposure, emergency contraception, and a full medical exam. Forensic evidence can also be collected and preserved in case you decide to report to the police at any time in the next 18 months. Everything that happens in the Emergency Department is your choice. At Mount Sinai St. Luke's, Mount Sinai Roosevelt, and the Lenox Hill HealthPlex, you'll be seen as soon as you arrive and treatment for sexual assault is provided free of charge.
- The New York City Police Department at 911 can help with criminal sexual misconduct, including sexual assault, dating violence, stalking and domestic violence. If an individual reports an assault to the police, a member of the Special Victims Squad may contact him or her. You can also call the Special Victims Division directly at (646) 610-7272.
- St. Luke's Crime Victims Treatment Center (CVTC) Advocates and services can be reached by calling (212) 523-4728.
- Reports of criminal sexual misconduct may also be directed to the NYPD's sex crimes hotline at (212) 267-RAPE or the Manhattan District Attorney's hotline at (212) 335-9373.

(ii) Counseling Resources at Columbia:

In addition to Columbia University's Sexual Violence Response (212) 854-HELP (4357), the following confidential resources are available for counseling support:

- Counseling & Psychological Services at Columbia, (212) 854-2878
- The Title IX Coordinator and any of the Designated Officials listed above may also provide assistance after an incident of sexual misconduct. Important: as discussed above, these individuals are required to report the incident and a student's identifying information to the Title IX Coordinator and UTS Security. As mentioned above, UTS Counseling Center and its staff of therapists are completely confidential and are not required to report any conversations involving sexual harassment or assault.
 - o Diana Torres-Petrilli, Chief Human Resources Officer, is the Title IX Coordinator at UTS. Her office is located in Room AD107. She can be contacted by telephone at (212) 678-8011; or email at dipetrilli@uts.columbia.edu.
- Off-campus Resources
 - o Crime Victims Treatment Center, 411 West 114 Street at (212) 523-4728
 - o Safe Horizon Sexual Assault 24-hour Hotline at (866) 689-HELP
 - o National Domestic Violence Hotline at 1-800-656-HOPE (4673)
 - o National Teen Dating Abuse Helpline at 1-866-331-8453
 - o Stalking Resource Center at 1-202-467-8700
 - o NotAlone at <https://www.notalone.gov> (federal VAWA website)
 - o NY Hotline for reporting sexual assaults on campuses at 1-844-845-7269

VII. Filing a Complaint with UTS

If a student believes they have experienced sexual assault, harassment and/or any other violation of this Policy, he, she or they may choose to file a complaint with UTS, the police, or both. Students, faculty and staff can also report an alleged incident to UTS even if they are not the victim.

To file a complaint with UTS and initiate the discipline process, a student should contact the Title IX Coordinator at (212) 678-8011 or dipetrilli@uts.columbia.edu. This individual will explain the complaint and discipline procedures as well as provide resources to the student. She will also assist the student in drafting the complaint, if requested.

As explained above, if a student discusses a potential violation of the Policy with any employee, the employee is required to relay the necessary information to the Title IX Coordinator for investigation.

Students are encouraged to file a complaint as soon as possible after the incident. There is no deadline for filing a complaint. However, the Respondent must be enrolled at UTS at the time the complaint is made and throughout the entire disciplinary process for any disciplinary action to be taken against the Respondent. If a Respondent is no longer enrolled, UTS will still conduct an investigation of the complaint.

In addition, a promptly filed complaint will improve UTS's ability to gather all relevant information, and thus, timeliness increases UTS's ability to fully investigate the complaint.

A student has the right to make a report to the Title IX Coordinator, UTS security, local law enforcement and/or state police and also has the right to choose not to report. UTS will take all steps available to protect the student from retaliation for reporting an incident and will provide assistance and resources to support the student.

If a student discloses information regarding a past incident of sexual violence or harassment at a public awareness or advocacy event, such as a candlelight vigil or protest, or on social media, such as a Facebook page, such disclosure shall not be deemed notice to UTS of such incident and UTS is not obligated to begin an investigation based on that information. Information disclosed at public awareness or advocacy events and on social media may influence UTS's efforts to provide educational or prevention resources.

VIII. Alcohol and Drug Use Amnesty

The health and safety of every student at UTS is of utmost importance. UTS recognizes that students who have been drinking and/or using drugs (whether such use is voluntary or involuntary) at the time that violence, including but not limited to domestic violence, dating violence, stalking, or sexual assault occurs may be hesitant to report such incidents due to fear of potential consequences for their own conduct. UTS strongly encourages students to report domestic violence, dating violence, stalking, or sexual assault to institution officials.

A reporting individual or bystander, acting in good faith, who discloses any incident of domestic violence, dating violence, stalking or sexual assault to UTS officials or law enforcement will not be subject to UTS code of conduct action for violations of alcohol and/or drug use policies occurring at or near the time of the commission of the domestic violence, dating violence, stalking or sexual assault

(adapted from New York's Enough is Enough Act)

IX. Protection from Retaliation

UTS will not tolerate any retaliation or discrimination against a person and/or his, her or their family and friends, who files a complaint, reports an alleged violation of this Policy, cooperates in an investigation, acts as a witness, or participates in the discipline process described in this Policy.

If an individual believes he, she or they have experienced retaliation due to his, her or their participation in any portion of the procedures described in this Policy, he, she or they should report the alleged retaliation to

the Title IX coordinator immediately. The alleged retaliation will be investigated and, if a violation is found, the Respondent in the proceeding addressing the retaliation will be subject to disciplinary action.

X. Reporting to the Police

A student may decide to file a criminal report with the New York City Police Department or other local law enforcement. If a student decides to file a criminal report, UTS will assist the student in contacting the appropriate law enforcement officials.

Any questions regarding whether a specific incident violated the penal law should be addressed to law enforcement or to the district attorney.

The UTS complaint and discipline process operates separately from the police and criminal justice system. UTS will investigate alleged violations of this Policy regardless of whether a student chooses to file a report with the police or to pursue charges.

Additionally, UTS will not wait for the conclusion of a criminal investigation or proceeding to begin its own investigation of the allegations. UTS may choose or be required to delay its proceedings until a portion of the criminal investigation has been completed. This delay should not last longer than 10 days unless law enforcement requests or the situation validates a longer delay.

The standards for finding a violation of criminal law are different from the lower standards of proof which colleges and universities are required to follow. Accordingly, the outcome of a criminal investigation does not determine whether sexual misconduct has occurred under this Policy. Conduct may violate this Policy even though the DA determines that there is insufficient evidence to prosecute the alleged crime.

To access the complete policy and procedures, use the link below:

<https://utsnyc.edu/wp-content/uploads/2016-09-1-UTS-Title-IX-Policy-YDW-Final-1PM.pdf>