Structure and Guidelines
of the Dalhousie Multifaith Centre

A Statement of Consensus by the
Chaplains on the Ecumenical and
Interfaith Ministry at Dalhousie
The Structure and Guidelines of the Dalhousie Multifaith Centre

A University Context

The Dalhousie Multifaith Centre operates in accord with the founding principles of Dalhousie University as a college that would be open to all people regardless of class or creed. George Ramsay, then Ninth Earl of Dalhousie and Lieutenant Governor of Nova Scotia, expressed this vision in his letter of 1817 to Lord Bathurst: “The gates of the University were open to all persons indiscriminately from whatever country they may come, or to whatever mode of faith or worship they are attached.” Ramsay elaborates:

Such an Institution in Halifax, open to all occupations and sects of Religion, restricted to such branches only as are applicable to our present state, and having the power to expand with the growth and improvement of our Society, would, I am confident, be found of important service to the Province.

In accordance with George Ramsay’s early dream, Dalhousie University thus began as an institution where no religious or political obstacles were to be placed in the way of faculty or students. As Lord Dalhousie reiterated at the laying of the cornerstone on May 22, 1820, the University was “founded on the principles of religious tolerance.”

Situated in this university context, the Multifaith Centre is an environment in which students, faculty, and staff can explore the fundamental issues and concerns of the world from religious and historic-faith perspectives. This is a setting that encourages open and free discussion and that welcomes the raising of core questions within various faith traditions. Since education gives attention to students’ well-rounded development, attention to the spiritual development is an important aspect of well-being, and hence the University makes the Multifaith Centre available.
B The Vision of the Dalhousie Multifaith Centre

Each Dalhousie University Chaplain and Associate Chaplain endeavours to serve the entire university community. Each chaplain of the Centre is committed to providing religious care and spiritual counsel for those of their own faith tradition in the University community. The chaplains also work in full accord with the principles and spirit of ecumenical, multicultural, multifaith, and interfaith relationships. The Multifaith Centre seeks to develop relationships with students, staff, and faculty that are characterized by respect, transparency, acceptance, trust, courtesy, forgiveness, truthfulness, and compassion.

The chaplains are committed to the following vision:

1. The chaplaincy team will provide a space and staff that is inclusive, nonjudgmental, and welcoming, a place safe for – and open to – all, and where guests are invited to address issues of spirituality, faith, and religion freely.

2. The chaplaincy team is committed to provide a place of solace for students, staff, and faculty who may find themselves in trouble or in need. The chaplains will listen with attentiveness and care, noticing the needs of the guest and offering help or access to other sources of help.

3. The chaplains, while each is rooted as a participant in a specific religious tradition, will create a Centre and meeting space which is safe and comfortable for all people, regardless of faith affiliation or no faith affiliation.

4. The chaplaincy team will encourage the community to be aware of – and responsive to – issues of social justice both locally and globally.

5. Not limiting themselves to working in the Multifaith Centre alone, the chaplains will live within the University community in a wide context.

6. The chaplaincy team will both model respect for the University’s diversity and be a visible sign of unity to the wider Dalhousie community.

C The Practice of Chaplaincy

In order to achieve this vision, all chaplains shall:

1. assist members of the university community to recognize and enhance the integration of religion/spiritual practice with the intellectual life of the university;
2. facilitate interfaith dialogue that will contribute to wholesome relationships and understanding on the campuses, while respecting the distinct and unique teachings of the diverse religious traditions;

3. be available in times of special opportunity or need to counsel or to refer, as well as to give support and encouragement during times of trauma, indecision, or other difficulties;

4. conduct services of worship and ritual where necessary and lead the University community in prayer at such various events and occasions as desired by the University;

5. be available to perform – or facilitate and arrange for others to conduct – traditional rites and ceremonies in the religious traditions of the members of the University community.

D Chaplaincy Council Membership

1. Membership

   a. University Chaplains
      These chaplains, designated by Dalhousie Student Services and by their religious bodies, are provided with shared office space, phone (internet and FAX service), student receptionist/secretarial assistance, university courtesy cards, a budget (Appendix III), and other resources. These chaplains commit to serve regularly as duty chaplains, regularly to attend meetings of the chaplains, and to be available to represent the Multifaith Centre to the wider community. Duty chaplains require experience and openness to the needs of a wide range of faiths and human experience. They have knowledge of the basic teachings, practices, and customs of the major faith communities. All University Chaplains must be willing to enter into multifaith discourse.

   b. University Associate Chaplains
      These chaplains, designated by Dalhousie Student Services and by their religious bodies, do not have a role in the administration of the Dalhousie Multifaith Centre.

      They represent their faith communities at occasional meetings of the chaplains. Associate Chaplains may be invited to back up University Chaplains in duty chaplaincy hours in the Centre. In such instances, these Chaplains must be willing to enter into multifaith discourse.

   c. Representatives
      A chaplain or an overseeing body may designate a representative to attend meetings and be present for events in the absence of that chaplain.
2. Liaisons/Relationships

The Dalhousie Multifaith Centre recognizes the diversity of faiths and religious groups represented on the campuses. The chaplains endeavour to maintain a liaison relationship with organized faith and religious groups on the campuses and will consult with them periodically as appropriate.

The ability of the chaplaincy team to serve the diverse religious and spiritual needs of the Dalhousie community is not limited to the specific traditions that are represented on the team. The chaplains are particularly sensitive in their mandate to respond positively to individuals and groups on campuses that do not have formal representation in the Centre. The chaplains treat all Dalhousie community members with equal respect and will respond to requests for assistance and support, as appropriate.

E Qualifications for All Chaplains

1. Academic credentials and professional preparation are both integral for working at the University. Chaplains are rooted both in theory and practice in a faith tradition and have training and education in the foundational writings of that particular tradition. In addition, chaplains may also have qualifications in interfaith dynamics, pastoral or spiritual care, and other relative fields.

2. Each religious body sponsoring a Dalhousie chaplain will have not only its academic requirements but also the formative, psychological, social, and spiritual expectations for leadership. Of course academic requirements alone are insufficient to the task, and so the religious community will select chaplains with other essential qualities to multifaith chaplaincy: relational skills, compassion, self-discipline, openness to people of other traditions, a willingness to facilitate the provision of spiritual resources and religious practice for persons of other faiths, a life of prayer and/or meditation practice, and so on. While persons may be singularly gifted with a natural ability for listening, compassion, and spiritual companioning, such gifts are further developed by education and training.

3. Chaplains are received into the Dalhousie Multifaith Centre not through their own initiatives but through the structures of accountability of a religious or faith community. They are appointed by their religious bodies. By religious body, the Centre understands a religious body with a substantial tradition and representation at the University. In summary, to become part of the Multifaith Centre, University Chaplains and University Associate Chaplains are expected to fulfill the conditions required by their religious body, whether this be ordination or its equivalent through education or training.
F  Accountability

All chaplains are accountable to the Dalhousie Multifaith Centre, to the University through Student Services, to their religious bodies, and to the discipline of chaplaincy.

1. To the Dalhousie Multifaith Centre

   a. Chaplains are expected to attend chaplains’ meetings on a regular basis.

   b. Chaplains are expected to attend and/or participate in special services or events at the University (where their faith permits).

   c. Chaplains are expected to attend and/or participate in all programs and events that have been planned and agreed upon by the chaplaincy team as a whole (where their faith or conscience permits).

   d. It is recognized that ethical or theological tensions may be irresolvable and that a chaplain may need to refer a student to a colleague.

   e. Chaplains are expected to participate in the responsibilities of the chaplaincy team as outlined in Section I on Responsibilities of Coordination for the Team.

   f. Chaplains who have agreed to office hours as an on-duty chaplain are expected to be prompt in those duties and to fill their expected times. Chaplains should contact the student receptionist or another chaplain if they will be late or unable to fulfill their office hours.

   g. For professional development chaplains are encouraged to be members of the Canadian Association of Campus Chaplains or another professional chaplaincy association. (See the Code of Ethics of the Canadian Association of Campus Chaplains in Appendix V.)

   h. It is normative that a denomination or faith group wishing to withdraw from membership or to replace personnel gives reasonable, just, and fair notice of its intentions.

   i. There are a number of Dalhousie Multifaith Centre documents with which chaplains need to be familiar: “Statement on Proselytizing Activities” (Appendix I), and “Guidelines for Prayers at Public University Occasions” (Appendix II). In addition, all chaplains are expected to be familiar with these University-related documents: “Professional Ethics” (Appendix VI), “Statement on Prohibited Discrimination” (Appendix VII), “Procedures Regarding Student Relations at Dalhousie University” (Appendix VIII),

j. If chaplains are supervising interns, there must be prudent supervision while the intern is on site. The interns assume full accountability as do all chaplains as outlined in this section.

k. If a chaplain acts in a manner contradictory to these guidelines for the Dalhousie Multifaith Centre, the coordinating chaplain shall bring the situation to the attention of the Executive Director in Student Services who is responsible for the Dalhousie Multifaith Centre. The Executive Director will work with the chaplains to resolve the situation. In the event the decision is reached to terminate the appointment of the chaplain, the Executive Director shall communicate with the relevant religious body. Letters outlining the decision shall be sent to the chaplain’s sponsoring body.

l. As chaplains in the course of their work encounter individuals whose faith or denomination is not represented on the chaplaincy team, the chaplains will refer those people to their own traditions within Halifax, when appropriate and with the permission of the person being referred.

2. To Dalhousie University

a. The Dalhousie Multifaith Centre provides an annual statistical report of services rendered to the University in the previous academic year. The chaplains will provide annual reports of services provided to the University’s administrative director.

b. The Dalhousie Multifaith Centre is represented at meetings of Student Services’ units by a designated chaplain (or chaplains) who reports regularly on these meetings.

c. The Student Services’ Executive Director responsible for the Dalhousie Multifaith Centre is invited to a monthly meeting of the chaplaincy team.

d. The chaplains attend as many campus events as possible.

e. The Dalhousie Multifaith Centre includes University officials in discussions of potentially controversial religious matters.
3. To Religious Bodies

Chaplains working at Dalhousie are also accountable to the religious communities to whom they report regularly and from whom they receive their salary and benefits. Chaplains are appointed by their religious communities through a local chaplaincy committee created by their sponsoring body. Ordinarily, chaplains should not be representative of a single congregation but should represent a larger body.

4. To the Profession of Chaplaincy

Chaplains are accountable to ethical and professional guidelines of their practice. Chaplains are accountable to understand the ethical aspects of their work and act in the best interests of people they meet in the areas of maintaining professional ethics and boundaries, protecting confidentiality, being vigilant about the gathering and disclosure of information, and being cautious with record-keeping. The Code of Conduct for Chaplains in Appendix V is an example of this dimension of the accountability of chaplains.

G Application and Replacement Procedures

1. Receiving New Chaplaincies

Applicants should be familiar with *The Structure and Guidelines of the Dalhousie Multifaith Centre* and its appendices and be prepared to abide by these documents. Applications for new religious group membership in the Dalhousie Multifaith Centre will be received by March 1 for the following September term. It may be possible to receive a new chaplaincy at other times in the academic year. The required application materials include the following:

a. A letter of application sent to the University’s Student Services’ Executive Director responsible for the Dalhousie Multifaith Centre with a copy to the Dalhousie Multifaith Centre, describing the chaplaincy and/or denominational group, the nature of that chaplaincy with any special emphases, the nature of the constituency, and the intended work on the Dalhousie campuses.

b. A letter from the relevant religious official or body.

A meeting of the Student Services’ Executive Director responsible for the Dalhousie Multifaith Centre and the chaplaincy team of the Dalhousie Multifaith Centre shall be held. The applicant may expect that a decision will be given by June 1 for chaplaincy commencing the following academic year.
2. Receiving New Chaplains

The process of receiving new chaplains may be initiated and completed at any time of the year. The religious bodies should remain in dialogue with the Student Services’ Executive Director responsible for the Dalhousie Multifaith Centre for the process to go smoothly.

When a particular chaplain is selected by a sponsoring body, the following will be necessary:

a. a letter of introduction from the sponsoring body, briefly describing the chaplain or candidate-chaplain’s background and the scope of the intended ministry, certifying that the chaplain or chaplain-candidate (i) is the duly designated replacement, and (ii) has standing as a religious professional, as appropriate to the particular tradition;

b. a complete resume or curriculum vitae;

c. a meeting with the Student Services’ Executive Director responsible for the Dalhousie Multifaith Centre and the current chaplains.

H Relationship of the Multifaith Centre and the Student Religious Societies

1. The Multifaith Centre and the student religious societies operate under differing guidelines and governance: the chaplains work under the Structure and Guidelines of the Dalhousie Multifaith Centre and under the policies of Dalhousie; the religious societies work under the supervision and expectations of the Dalhousie Student Union. As such, the Multifaith Centre and the religious societies are separate and discrete.

2. The chaplains will endeavour to meet with the leaders of the student religious societies at least once per academic year.

I Responsibilities of Coordination for the Team

One or two chaplains will be annually designated in March by the other chaplains as coordinating chaplain or chaplains to provide coordination for the following academic year. A summer coordinating chaplain, not necessarily the same person, may also be appointed. The duties of coordination, which may vary due to the availability of chaplains, are listed below. In cases where the duties are divided, there should be a delineation of duties to avoid confusion and redundancy.

1. Delegating special responsibilities by consensus with the other chaplains:
   a. chairing of regular chaplaincy meetings;
b. developing a schedule of meetings;
c. making room reservations;
d. sending meeting notifications;
e. convening at least once a year a joint meeting of the leaders of campus religious societies;
f. and other responsibilities as necessary.

2. Supervising official mail/correspondence;
3. Supervising the web site and the preparation and distribution of posters, brochures, schedules, etc.;
4. Supervising Office financial management: setting the budget with chaplains and the Student Services Office, bookkeeping, paying bills, preparing covariance reports, purchasing office and stationary supplies, etc.;
5. Arranging student receptionists: hiring, supervising, preparing schedules, submitting time sheets;
6. Orienting new staff (both chaplains and receptionists);
7. Assigning and retrieving keys;
8. Attending Student Services meetings and reporting back to the chaplains;
9. Coordinating receptions, refreshments at special gatherings, gifts, sending greeting and sympathy cards, etc.;
10. Communicating and liaising with others who may share the space and/or facilities;
11. Making ad hoc decisions for the chaplaincy team until consultation with the chaplains can occur.

Many responsibilities of the team depend on the equal sharing of tasks by all of the chaplains. The team, however, acknowledges the other responsibilities of the chaplains, and so an equal sharing of the tasks may not always be possible. The following responsibilities are shared by the team:

1. Chaplains’ retreats/long-term planning;
2. Participation in consultations with leaders of religious societies, orientations, campus fairs, special events;
3. The organization of joint services: memorial services, etc.;
4. Contingency planning: chaplaincy action at times of crisis (student deaths, strikes, etc.);
5. Liaison to campus and community: residence outreach, resource and welcome fairs, special fairs, etc.;
6. Public relations;
7. Contacting other faith groups;
8. Concerns about office space, chapel, etc.;
9. General planning.
J  University Resources

Dalhousie University, through the Office of Student Resources, provides the Dalhousie Multifaith Centre with office space, student assistance, a Centrex telephone system, computers and laser printer, and access to fax and photocopy machines. Chaplains also have use of photocopy services in the Career Services Centre in the Student Union Building. The office equipment, office space, and student receptionists are for the use of all chaplains. The scheduling for use of these facilities should be reached by the consensus of the chaplains. Chaplains are able to book rooms in the Student Union Building or elsewhere on campus for chaplaincy events, and these bookings are made through SUB Reservations. The Faith Fair is held in the SUB at no charge.
Participants in the Formation and Revision of This Document

The Dalhousie Multifaith Centre, formerly known as the Dalhousie Chaplaincy Office, developed this document through consensus over the period of December 1998 through December 2000. It was ratified on January 9, 2001. The participants included Rabbi Saul Aranov (Jewish), Chaplain Patricia Cummings (Roman Catholic), Rev. Dr. Paul Friesen (Anglican), Rev. Mark MacLean (United), Dr. Stephen Martin (Christian Reformed), Rev. Timothy McFarland (Baptist), Ms. Susan McIntyre (Director of Student Resources), Mr. Eric McKee (Vice-President, Student Services) and Chaplain Clement Mehlman (Lutheran).

Revised in April, 2005, by the following participants: Imam Dr. Jamal Badawi (Muslim), Rev. Dr. Paul Friesen (Anglican), Rabbi Yehoshua Grunstein (Jewish), Dr. Marilyn Iwama (Christian Reformed), Suzanne Kolmer (Director of Student Resources), Dr. Bethan Lloyd (Buddhist – Engaged Zen), Martha Martin (United), Rev. Timothy McFarland (Baptist), Mr. Eric McKee (Vice-President, Student Services), Clement Mehlman (Lutheran), and Father Ben St. Croix (Roman Catholic).

Revised and extended in 2008 by the following participants: Imam Dr. Jamal Badawi (Muslim), Father Brian Christie (Roman Catholic), Rev. Brad Close (Christian Reformed), Dr. Patricia De Meo (Student Services’ Executive Director responsible for the Dalhousie Multifaith Centre), Adrian Fish representing Rev. Tesshin James Smith (Buddhist – Soto Zen), Spiritual Leader Ari Isenberg (Conservative Jewish), Rev. Kim MacAulay (United), Clement Mehlman (Lutheran), Dr. Bonnie Neuman (Vice-President, Student Services), Dr. Swaminathan (Hindu), and Rev. Dr. Gary Thorne (Anglican), and Rabbi Yaakov Weiss (Orthodox Jewish).
Appendices

Multifaith Centre Appendices

I. Statement on Proselytizing Activities

II. Guidelines for Prayers at Public University Occasions

III. Budget

IV. The Use of Space at the Centre

Professional-Related Appendix

V. Code of Ethics – Canadian Association of Campus Chaplains

University-Related Appendices

VI. Professional Ethics

VII. Statement on Prohibited Discrimination

VIII. Procedures Regarding Student Relations at Dalhousie University

IX. Accommodation Policy

X. Procedures for Handling the Death of a Student

XI. Personal Harassment Policy
Appendix I

Statement on Proselytizing Activities

It is understood that members of the Dalhousie Multifaith Centre do not proselytize. Chaplains agree to honour the religious freedom, human dignity, conscience, personal spiritual welfare, and the religious tradition of every person to whom they minister. The chaplaincy team also affirms the right and responsibility of chaplains to respond to specific questions posed by students, staff, and faculty. For purposes of the guidelines of the Multifaith Centre, the following definitions of “proselytism” apply:

1. Any attempt by a chaplain to induce someone who is actively affiliated with a religious group to drop their affiliation with it and join theirs.

2. Any approach by a chaplain that targets individuals not affiliated with their faith group or tradition who have not themselves taken the initial step of seeking information or dialogue.

3. Any event sponsored by a chaplain which has the goal of encouraging individuals to change their religious affiliation and which impinges upon and challenges the attention of individuals who have not made a deliberate decision to participate in the event.

4. Any attempt on the part of a chaplain to conceal or obfuscate its sponsorship of an event or the intention of the event.

It is mandated that members of the Dalhousie Multifaith Centre who serve as advisors to student religious societies accept, by virtue of their chaplaincy team membership, an obligation to make the students in their groups aware of these understandings and of the requirement of adhering to them in programming and personal ministry. If a student(s) within a group for which the Dalhousie Multifaith Centre has accepted advisory responsibility consistently violates these principles, the affiliation of that member of the chaplaincy team will be called into review.

Guidelines for Chaplain-Sponsored Events:

1. It is expected that public announcements of chaplain-sponsored events and programs would clearly state the particular sponsor/sponsors.

2. It is understood that a chaplain has, in a clearly-labeled faith event, the right to espouse his/her particular faith views.

3. It is understood that the personal choice of someone attending such a faith event to join a group with which he or she has not been actively affiliated does not constitute proselytism.
Guidelines for Office-Hosted Events:

1. All events held or hosted in the Centre by campus or off-campus groups will clearly state the host or sponsor of those events.

(Adapted with permission from The United Ministry at Harvard/Radcliffe By-Laws and revised by the Dalhousie Chaplaincy Office.)
Appendix II

Guidelines for Prayers at Public University Occasions

Chaplains are often invited to participate in occasions of public worship and prayer. This might include occasions as diverse as offering prayers at convocations, orientation events, and memorial services. Although the occasions may be foreign to a particular faith tradition, and the contexts wider than a faith group’s particular confession, all chaplains are encouraged to take up the opportunity. The chaplains are called to speak on behalf of those who have different beliefs. Public prayer requires understanding the group on whose behalf one prays and finding the words in which all can join in spirit. If a gathering is primarily of a specific faith tradition, prayers ought to reflect that tradition as much as possible.

As a suggestion to guide those who lead prayer, the chaplains recommend the following guidelines for public prayer involving more than one faith tradition. These guidelines were formulated in 2001 for the services of public mourning in the case of the crash of SwissAir Flight 111 near Peggy’s Cove. These guidelines were a beginning contribution towards acknowledging the multifaith realities of Canada. Developed by the Canadian Council of Churches Interfaith Relations Committee in consultation with partners from the Muslim and Jewish faiths, and adopted as a statement of the Council, these guidelines provide suggestions for planning and conducting public religious ceremonies that include the participation of a diversity of religious traditions.

Guidelines for Religious Ceremonies Involving More than One Faith Tradition

Prayer involving members of more than one religious tradition is appropriate on public occasions when the wider community comes together to celebrate or to mourn following tragedy. As members of diverse communities in consultation with one another, we have made the following recommendations to our constituencies.

Such religious ceremonies grow out of, and reflect, respect for all traditions present. This respect needs to be present in the planning as well as in the actual event. Faith communities should take the initiative to work collaboratively in planning such events. They are free to name their own leadership to participate in planning and in the actual prayer.

- Introductory bidding prayers should be inclusive, in the form of an invocation that opens the community to the divine presence. Sensitivity toward all participants ought to guide all activities.
- Each participating leader should be free to pray from within his or her own tradition, and to read from texts that are considered sacred in his or her own tradition.
• Leaders may speak positively about their own tradition, not negatively about other faith traditions.
• It is appropriate to pray individually and collectively for the good and well-being of the whole community gathered. It is inappropriate in this context to offer prayers which imply the incompleteness of another faith tradition.

The aim of such religious ceremonies is to foster that respectful presence which enables members of a community to support and affirm each other. These guidelines give all participants the freedom to speak from their own traditions faithfully, and the responsibility to respect other traditions fully.

Sample Invocations

Common occasions for public prayer are at orientation events and multifaith gatherings at which the chaplain becomes an official representative of the University. Following are prayers that have been used within the spirit of the guidelines and are offered as illustrations.

O Sacred One,
We come together in a spirit of celebration.
We celebrate the achievements of those who have worked long
to receive recognition of their labours.
We celebrate the human mind
which is given to curiosity and the pursuit of new frontiers.
We celebrate and are thankful
for those who have taught and instructed.
Grace this time of ceremony
with a spirit of challenge,
optimism, and recognition of hard work.
We pray in your holy name. Amen.

Almighty God, fountain of all wisdom,
of whose gift comes knowledge and understanding:
We offer thanks for the diligent pursuit of truth,
which we honour and celebrate this day.
And we bid your blessing on this University,
that with perceptive minds and humble hearts,
we may pursue the mysteries of our universe,
and so benefit the whole human race,
and the world in which we live. Amen.
God of Love, Wisdom, and Healing,
Today we gather to celebrate the achievements of our graduates here at Dalhousie University. Be present with us during our time of convocation.
We give thanks for the gifts of minds, curiosity, and the desire to better our world that we have brought our graduates to this point in their lives.
We offer our thanks for the teachers and researchers who have worked and struggled with our graduates in the pursuit of healing knowledge.
We are grateful for the families and friends of our graduates and for the support they have given.
Beyond this single day continue to bless our University, our staff and faculty, and these, our graduates. In times of uncertainty, lead each of us to be servants of truth, love, and healing in our society that the world may benefit from our endeavours.
We pray in your Holy Name. Amen.

Learning to Pray and Meditate Together

In the immediate future, the multifaith chaplains will explore together how to gather in prayer and/or meditation with sensitivity to our differences in traditions yet with the expression of our “convergence of ethical standards,” to cite the phrase of Hans Kung. Presented below are several options for the meetings of the multifaith chaplains and campus multifaith events.

1. A common theme across the faith traditions might be selected, like The Golden Rule or the theme of stillness, and then citations of that theme as reflected in the sacred writings from all the traditions represented at the meeting might become the focus. Here is an example on the theme of “Being Still.”

- “Become empty of yourself and realize inner silence.” Lao Tzu – Tao
- “Be still and know that I am God.” Psalm 46:10 – Judeo/Christian
- “Thus, only true Silence is eternal speech, the Heart-to-Heart talk.” Swami Satyeswarananda Giri – Hindu
- “Be silent that the Lord who gave you language may speak.” Jahal-Al-Din Rumi – Islam
- “Silence is a privileged entry into the realm of God and into eternal life. For silence is a language that is infinitely deeper, more far reaching, more understanding, more compassionate, and more eternal than any other language.” Meister Eckhart – Christian
- “He (the American Indian) believes profoundly in silence – the sign of perfect equilibrium. Silence is the absolute poise or balance of body, mind, and spirit.” Ohiyesa – Native American
- “When you pray . . . you yourself must be silent; let the prayer speak.” Archimandrite Kallistos Ware – Greek Orthodox
• “It is as we join with others in a way that only human beings can, in a shared engagement in a common vision, that we find ourselves in the presence of another presence that is the final source of our hopes and intentions, and that undergirds and sustains them.” Rabbi Judith Plaskow – Jewish

• “The most precious gift we can offer others is our presence. When mindfulness embraces those we love, they will bloom like flowers.” Thick Nhat Hanh – Buddhist

2. This Global Prayer was inspired by the Parliament of World Religions and composed by Dr. V. V. Raman.

In striving to recognize the primacy of Fire and Light,
I feel kinship with my Zoroastrian brothers and sisters.
In striving to obey the Ten Commandments,
I feel kinship with my Jewish brothers and sisters.
In striving to be kind to neighbor and the needy,
I feel kinship with my Christian brothers and sisters.
In striving to be compassionate to creatures great and small,
I feel kinship with my Buddhist – Jaina brothers and sisters.
In striving to surrender myself completely to God Almighty,
I feel kinship with my Muslim brothers and sisters.
In the recognition that wisdom flows from enlightened masters,
I feel kinship with my Sikh brothers and sisters.
In remembering that serving people should be the goal of religion,
I feel kinship with my Baha’i brothers and sisters.
In my respect for reverence for Nature that sustains us,
I feel kinship with my Native brothers and sisters.
In feeling that these and more are all paths to the same Divinity,
I feel kinship with my Hindu brothers and sisters.
In my love and laughter, joy and pain,
I feel kinship with all my fellow humans.
In my need for nourishment and instinct to live on,
I feel kinship with all beings on the planet.
In my spiritual ecstasy with this wondrous world,
I feel kinship with the Cosmic Whole.

3. This Act of Commitment comes from the Inter Faith Network for the UK (http://www.interfaith.org.uk/rcommit.htm)

Faith community representatives:
In a world scarred by the evils of war, racism, injustice, and poverty,
we offer this joint Act of Commitment as we look to our shared future.
All:
We commit ourselves,
as people of many faiths,
to work together
for the common good,
uniting to build a better society,
grounded in values and ideals we share:
  community,
  personal integrity,
  a sense of right and wrong,
  learning, wisdom, and love of truth,
  care and compassion,
  justice and peace,
  respect for one another,
  for the earth and its creatures.

We commit ourselves,
in a spirit of friendship and co-operation,
to work together
alongside all who share our values and ideals,
to help bring about a better world
now and for generations to come.

Other Sources

One resource available in the Centre is
Appendix IV

The Use of Space at the Multifaith Centre

The Centre is a safe and open space for all who visit, operating in accord with the vision of the Dalhousie Multifaith Centre and the principles of Dalhousie University. Non-chaplains make reservations through the co-coordinators and are required to adhere to the vision and practice of the Centre and with the specified procedures for their meetings. Those making reservations are required to sign a statement of their intent to use the space in accord with the vision, practices, and procedures of the Multifaith Centre.

A similar statement of agreement to adhere to the Multifaith Centre’s vision and practices and University policies will be required of student societies and other campus groups in order to have postings on their society and events and links to their individual websites.

All events scheduled in the Dalhousie Multifaith Centre must be endorsed by the chaplaincy team.

The following documents state the procedures and rules for both reservation of meeting rooms and for entries on the website.

Reserving a Room in The Dalhousie Multifaith Centre*

An Agreement Between
The Dalhousie Multifaith Centre

and

Submit request to coordinating chaplain/s at least a week prior to the event. They will consider your request, and, if approved, place the reservation in Meeting Maker which will then be posted. You will be notified if the request has or has not been approved.

I request to use ____________________________ in the Dalhousie Multifaith Centre on ____________________________________________________________ at ________ am/pm for ____________ hours.

On Principles

The Chaplaincy Team at Dalhousie operates under a vision and practice of chaplaincy which is inclusive and welcoming to people of all faiths. We ask all those who use the facilities at the Centre to be aware of the principles which are available in the document entitled The Structure and Guidelines of the Dalhousie Multifaith Centre which is available on the website at www.dal.ca/dmc. The statement on Aggressive Religious Groups is also posted
on the website. Groups using the Centre are cautioned to observe all of these Multifaith Centre statements and to abide by all Dalhousie legislation; this legislation is included in the *Structure and Guidelines* document.

The promotion of your meeting or event must clearly indicate the sponsor and/or faith orientation of the meeting or event. For example, “This is a Christian/Muslim, Baha’i/etc. event.”

The Centre is open from 9 am to 4 pm on Monday through Friday during the fall and winter terms with adjusted hours in the spring and summer terms. Please observe the times when holding meetings so as not to intrude on another reservation or to delay closure of the Centre.

**On Meeting Rooms**

Replace furniture to the original positions.

Turn off the lights and lower the heat.

Record your meeting and the number attending on the recording sheet.

**On the Kitchen**

The kitchen is a place for socializing and refreshment for all who use the lower floor of the building. If you are holding a conversation or meeting there, be sensitive to those who enter for other purposes so that they do not feel they are intruding.

Wash dishes and cups shortly after use.

**On the Prayer and Meditation Room**

The Prayer and Meditation Room is available to everyone from 9 am to 4 pm on Monday through Friday. In light of this, we ask that you be sensitive to any people entering the room to pray or meditate while you are there. Generally, we will not approve requests to use this room for discussion, etc. during the Centre’s hours.

We would like to remind you to encourage your members to adhere to some general guidelines. We realize that some of these guidelines are shifts in our usual pattern; others are hitherto unexpressed expectations for sacred spaces.

The guidelines are:

1. Remove footwear before entering. Many who use the Room sit or kneel on cushions or mats, and thus we urge removal of footwear, especially during winter.
2. No food or drinks within the Room.
3. As a courtesy, return furniture and other items within the Room to their usual position.
4. Lighted candles, though not recommended, must be attended.

On the Rest of the Building

The main office shared with another unit and the rooms on the first floor of the building are restricted areas except for the washroom.

We value everyone’s participation in – and contribution to – the spiritual life of Dalhousie.

Signed by _____________________________ (for the Applicant Group)

_____________________________ (for the Multifaith Centre)

Date: __________________________

Having a Link to The Dalhousie Chaplaincy’s Website*

An Agreement Between
The Dalhousie Multifaith Centre
and
_____________________________________

Submit request to have a society link or notice on the Multifaith Centre website to the co-ordinator/s. They will then place the link or notice on the site, www.dal.ca/dmc. You will be notified if the request has or has not been approved.

I request to have the attached posting and or link added to the Dalhousie Multifaith Centre website.

To be posted on ____________________________ and deleted on _____________________________. Unless otherwise negotiated, postings and links will be removed at the end of the Winter term.

On Principles

The Chaplaincy Team at Dalhousie operates under a vision and practice of chaplaincy which is inclusive and welcoming to people of all faiths. We ask all those who use the facilities at the Centre to be aware of the principles which are available in the document entitled The Structure and Guidelines of the Dalhousie Multifaith Centre which is available on the website at www.dal.ca/dmc. The Centre’s statement on Aggressive Religious Groups is also posted on the website. Groups using the Multifaith Centre are cautioned to
observe all of the Multifaith Centre statements and to abide by all Dalhousie legislation; this legislation is included in the Structure and Guidelines document.

The promotion of your meeting or event must clearly indicate the sponsor and/or faith orientation of the meeting or event. For example, “This is a Christian/Muslim/Baha’i/etc. event.”

In general, we post on the website only those events of
(a) the chaplains who are Dalhousie staff, appointed by the Office of the Vice-President – Student Services and
(b) the Dalhousie University religious societies whose applications have been approved by the Dalhousie Student Union.
We also post on our website information on Places of Worship and Prayer which are located near Dalhousie.

We value everyone’s participation in – and contribution to – the spiritual life of Dalhousie.

Signed by _____________________________ (for the Applicant Group)
____________________________________ (for the Multifaith Centre)
Date: __________________________

*These application processes became effective September 1, 2007. These guidelines and procedures are the action of the Chaplaincy Team.*
Appendix V

Canadian Association of Campus Chaplains – Code of Ethics

Introduction

This code is founded on the following values and beliefs:

A. We have accountability to the church/faith group in which we have ecclesiastical standing and sponsorship.

B. We have accountability to the institution (university/college) where we minister.

C. We show sensitive regard for the difference of race, culture, nationality, sexual orientation, gender, age, and religion of other individuals and societies. We show sensitive regard for the physically and mentally challenged.

D. We seek out and engage in collegial relationships.

E. We are committed to working in an ecumenical and/or multi-faith partnership.

F. We are committed to continuing education to enrich our professional competence.

G. We strive to manage our personal lives in a healthful fashion and for our own personal problems and conflicts.

H. We have an obligation to develop an awareness of other resources on campus and in the community to which referral may be made. We provide ministry for those persons who present problems, issues or educational needs with which we are competent to deal.

I. We establish and maintain appropriate professional relationship boundaries.

Principle I: Practice of Ministry

In all professional matters members of the Canadian Association of Campus Chaplains maintain practices that protect the public and advance the profession.

A. We use our knowledge and professional associations for the benefit of the people we serve and not to secure personal advantage.
B. We attend to financial matters with due regard for recognized business and accounting procedures.

C. When professional liability insurance is not available through employment, members are encouraged to maintain such professional liability coverage for the protection of those to whom they minister.

**Principle II: Working and Educational Relationships**

We are aware of the different roles chaplains fulfill on a campus and we maintain a commitment to honour the trust of employees, students, faculty and staff. To this end:

A. We do not engage in any form of sexual impropriety in educational, counseling and/or working relationships regardless of invitation or consent. Sexual impropriety is defined as, but not limited to, all forms of overt and covert seductive speech, gesture, and behaviours as well as explicitly sexual contact.

B. We regard all forms of harassment between chaplains, students, faculty, and staff as unethical. Harassment is a form of violation which includes behaviour such as inappropriate demands, threats, gestures, innuendoes, remarks, jokes, slurs, displays of offensive material, physical assault, or taunting about an individual’s body, clothing, habits, customs, or mannerisms. Harassment may also include inappropriate or unwelcome attention to, or comments on, an individual's physical characteristics or appearance.

C. We do not engage in activities that could be understood as aggressive proselytizing.

**Principle III: Pastoral Relationships**

A. We show sensitive regard for the cultural and religious values of those we serve and refrain from imposing our own values on them.

B. We recognize that the pastoral relationship involves an imbalance of power. Any abuse of said power is unacceptable

**Principle IV: Inter-Professional Relationships**

We recognize that we are part of a network of professional care-givers both within and outside of campus ministry and that we are expected to develop and maintain professional relationships. To this end:

A. We seek to support and respect other professionals.
B. We exercise care and professional protocol when receiving or initiating referrals.

**Principle V: Confidentiality**

As members of the Canadian Association of Campus Chaplains we respect the integrity and protect the welfare of all persons to whom we minister and have an obligation to safeguard information about them that has been obtained in the course of our ministry.

A. We regard all communications from those to whom we minister with the highest professional confidence.

B. We do not disclose ministerial confidences to anyone, except: as mandated by institutional practice or law; to prevent a clear and immediate danger to someone; in the course of a criminal, civil or disciplinary action arising from the ministry where the member is a defendant; for the purpose of supervision or consultation; or by previously obtained written permission. In cases involving more than one person in the ministerial situation, written permission must be obtained from all legally accountable persons who have been present during the interaction before any disclosure can be made.

C. We do not use these standards of confidentiality to avoid disclosure when there is evidence of abuse.

D. Materials presented in reports or in person are used with permission as defined by the parties involved.

**Principle VI: Public Relations**

Any advertising by or for a member of the Canadian Association of Campus Chaplains including announcements, public statements, and promotional activities is undertaken with the purpose of educating the public and, when appropriate, helping the public make informed judgment and choices.

A. We do not misrepresent our professional qualifications, affiliations, and functions, or falsely imply sponsorship or certification by any organization.

B. Announcements and brochures promoting our services described them accurately.

Source: [www.xtas.uvic.ca/chap/CACC.htm](http://www.xtas.uvic.ca/chap/CACC.htm)
Appendix VI

Professional Ethics

From the *Collective Agreement Between the Board of Governors of Dalhousie College and University and the Dalhousie Faculty Association, 1997-2001.*

17.02 It is the responsibility of Members to be fair to their students, to foster a free exchange of ideas, to avoid unjust or improper discrimination, and to avoid any exploitation of students, or other employees.

17.03 Members have the obligation to defend the right of their colleagues to academic freedom. It is unethical for them to act so as deliberately to infringe that freedom. Members must strive to be fair and objective when presenting a professional judgment of a colleague and refrain from unjust criticism of the character or competence of colleagues.

17.04 Subject to Article 18, Members have the responsibility to respect the confidentiality of information about a colleague gained during participation in a committee dealing with such matters as appointment, reappointment, promotion, tenure, continuing appointment, appointment without term, dismissal or in the discharge of other administrative duties or responsibilities.

17.05 Members shall not reveal information about students, whether concerning their academic progress, their personal life, or their political or religious views, except in the normal provision of grades or references within Dalhousie University or to another educational institution, or as may be authorized by the student concerned.

17.06 Members have the responsibility to acknowledge in their scholarly lectures and publications academic debts to colleagues and students. It is unethical to exploit the unpaid work of colleagues or students for personal gain.
Appendix VII

Statement on Prohibited Discrimination

Dalhousie University is committed to safeguarding its students and employees against all forms of prohibited discrimination in the course of work or study or participation in University-sponsored organizations, activities and programs.

The University operates in accordance with the Nova Scotia Human Rights Act. The Act prohibits discrimination in certain activities including the provision of or access to services and facilities, accommodation, publications and employment. Discrimination is defined as making “a distinction, whether intentional or not, based on a characteristic, or perceived characteristic . . . [see list below] that has the effect of imposing burdens, obligations or disadvantages on an individual or class of individuals not imposed upon others or which withholds or limits access to opportunities, benefits and advantages available to other individuals or classes of individuals in society.” The Act prohibits discrimination based on the following grounds or characteristics:

(i) age
(ii) race
(iii) colour
(iv) religion
(v) creed
(vi) sex
(vii) sexual orientation
(viii) physical disability or mental disability
(ix) an irrational fear of contracting an illness or disease
(x) ethnic, national or aboriginal origin
(xi) family status
(xii) marital status
(xiii) source of income
(xiv) political belief, affiliation or activity
(xv) association with an individual or a class of individuals having characteristics referred to in (i) and (xiv).

The Human Rights Act contains provisions which exempt the application of the Act in certain circumstances; these exemptions include bona fide qualifications, reasonable limits prescribed by law, mandatory retirement, affirmative action programs and other exemptions stated in the Act. These exemptions apply at Dalhousie and are reflected in collective agreements, the Federal Contractors’ Program, affirmative action programs approved by the Nova Scotia Human Rights Commission and other University policies and initiatives.

Some Dalhousie collective agreements define additional characteristics, on the basis of which members of the employee group in question shall not be subjected to discrimination.
Harassment based on any of the above grounds is considered a form of discrimination and therefore is prohibited under the Act. In the case of employees, this will normally fall under the prohibition of discrimination in employment. With respect to students, the applicable provision of the Act is that which prohibits discrimination in the provision of access to services or facilities. The Act also explicitly prohibits sexual harassment, and Dalhousie University has a separate policy on sexual harassment.

Dalhousie is committed to addressing complaints of discrimination at the University. Students and employees who experience prohibited discrimination in the course of work or study or participation in University-sponsored organizations, activities and programs are encouraged to bring forward complaints as soon as possible after the events which gave rise to the complaints. Employees should make their complaints known to the Administrative Head of their unit or to the Employment Equity Officer. Students should make their complaints known to the Dean of the Faculty in which they are enrolled or to the Vice-President (Student Services). Complaints will be investigated and where it is determined that prohibited discrimination has occurred it will be addressed in accordance with any relevant collective agreement, Code of Student Conduct or other applicable disciplinary process for employees and students.

Should a complainant not be satisfied with the way his or her complaint has been addressed by the University, he or she can utilize the complaint procedures of the Nova Scotia Human Rights Commission.

Complaints of sexual harassment should be addressed to the Sexual Harassment Officer in accordance with the provisions of the University’s Sexual Harassment Policy.

Notwithstanding the existence of this policy, every person has the right to seek assistance from the Human Rights Commission or when a criminal act is involved, the police, even when actions are being taken under this policy.

*Endorsed by the Employment Equity Council, Dalhousie University*
Appendix VIII

Procedures Regarding Student Relations at Dalhousie University

The Mission Statement of Dalhousie University commits the University to ensuring the intellectual, professional, and personal development of faculty, staff and students within a fair, progressive, and caring environment that stimulates open-mindedness, adaptability, creativity, and imaginative thinking and is committed to equity and affirmative action.

In keeping with these goals, and establishing a basis for accountability within the Dalhousie community, we set forth the following principles. These are intended to articulate the University's commitment to its students, and what the University expects of its students and sees as their responsibilities to the Institution.

Students will expect:

1. A concerted effort by Faculty and Administration to provide full and complete information about University policies and regulations that affect them, communicated clearly and in a timely fashion.

2. The opportunity to contribute, and to be actively involved in the development of policies and regulations, either individually or through their representatives, on matters that affect their interests before decisions are made.

3. Teaching of the highest quality possible and fairness in academic evaluation.

4. An active interest in their individual welfare and development, balanced by a respect for their right to privacy and autonomy in managing their own lives.

5. Courtesy and respect in their dealings with faculty and staff.

6. High quality support services and efficient administrative practices that reflect a respect for students’ convenience and the value of their time.

7. Freedom from discrimination and harassment in a campus environment which is safe and secure.

8. Fairness, according to the principles of natural justice, in formal disciplinary and appeal procedures.

9. Discretion in the handling of personal and other confidential information.

10. Freedom to express their views and opinions in a responsible manner that respects the rights of others.
11. Consideration of their personal needs and circumstances, and flexibility of policies and regulations, whenever possible, to take these into account, including programs whose intent is to promote equity and affirmative action.

12. Prompt action regarding their complaints and concerns.

Of its students as members of the campus community, the University will expect:

1. An active interest in the overall well-being and reputation of the University.

2. A desire to take the fullest possible advantage of the educational opportunities which the Dalhousie University community offers.

3. Behaviour which exemplifies honesty and integrity in the fulfillment of academic requirements.

4.Courtesy and respect in their dealings with fellow students, and with faculty and staff.

5. A conscientious effort to inform themselves about University policies and regulations that affect them.

6. Cooperation in the timely completion of administrative and financial procedures.

7. A reasonable, and where possible prompt, effort to comment or express concerns about policies, procedures and practices, fairly and to appropriate persons.

8. Tolerance for the views of persons whose views differ from their own, and respect for a person’s right to hold differing views.

9. Respect for the right of fellow students and of University faculty and staff to privacy and autonomy in managing their own lives.

10. A contribution to creating and maintaining a campus atmosphere which is free from discrimination and harassment, and which is safe and secure.

(Approved at the Student Relations and Residence Committee meeting of Monday, October 15, 1990)
Appendix IX

Accommodation Policy

Dalhousie University recognizes the diversity of its faculty and staff and is committed to providing a work environment in which employees are able to contribute to the University community, including the opportunity to participate in work-related activities without discrimination on grounds prohibited by the Nova Scotia Human Rights Act.

The University’s commitment to safeguarding students and employees from prohibited discrimination is set out in the Statement on Prohibited Discrimination, and the procedures for addressing alleged violations of the Statement by employees are set out in the Statement on Prohibited Discrimination Procedure for Complaints against an Employee of the University.

As stated in the Statement on Prohibited Discrimination:

The University operates in accordance with the Nova Scotia Human Rights Act. The Act prohibits discrimination in certain activities including the provision of or access to services and facilities, accommodation, publications and employment. Discrimination is defined as making “a distinction, whether intentional or not, based on a characteristic, or perceived characteristic . . . [see list below] that has the effect of imposing burdens, obligations or disadvantages on an individual or class of individuals not imposed upon others or which withholds or limits access to opportunities, benefits and advantages available to other individuals or classes of individuals in society.” The Act prohibits discrimination based on the following grounds or characteristics:

(i) age  
(ii) race  
(iii) colour  
(iv) religion  
(v) creed  
(vi) sex  
(vii) sexual orientation  
(viii) physical disability or mental disability  
(ix) an irrational fear of contracting an illness or disease  
(x) ethnic, national or aboriginal origin  
(xi) family status  
(xii) marital status  
(xiii) source of income  
(xiv) political belief, affiliation or activity  
(xv) association with an individual or a class of individuals having characteristics referred to in (i) to (xiv)
The University recognizes that its obligation to provide a working environment free from prohibited discrimination includes the obligation to make accommodations for employees in instances where an employee’s work environment has a discriminatory effect on the employee’s ability to fully participate in work-related activities. In particular, the university is obliged to make every reasonable effort short of undue hardship to take substantial and meaningful measures to eliminate or reduce the discriminatory effects of its workplace environment, including facilities, policies, procedures, and practices.

Many existing University policies and practices or collective agreement provisions already provide means of achieving workplace accommodation. Examples of University policies or practices include:

- Holiday substitutions (non-majority religious holidays)
- Travel policy (dependant care)
- Access to day-care facilities
- Modification of physical facilities in certain circumstances
- Availability of flex hours in certain circumstances

Many accommodations are being made on a day-to-day basis by administrative and academic units throughout the University.

The purpose of this policy is to set out clear procedures to be followed in all instances where an employee seeks workplace accommodation to eliminate or ameliorate discrimination on one of the prohibited grounds.

Persons responsible for developing new activities, programs or procedures within the University may consult with the Employment Equity Office and/or Personnel Services for assistance in identifying and eliminating or reducing as much as possible any discriminatory effects of such activities, programs or procedures. The Employment Equity Office and Personnel Services are responsible for ensuring that current University policies, rules, practices, and procedures are reviewed to identify and eliminate discriminatory elements based on prohibited grounds.

The Employment Equity Office is a resource available to employees seeking accommodation and to units considering or implementing an accommodation plan.

**Policy**

1. In this policy, the “Administrative Head” of:

   a) a Dean, is the Vice-President Academic and Provost;
   b) a Chair, Head or academic Director is the Dean of that Faculty;
   c) a Director, or equivalent, of an administrative or other non-teaching unit is the Vice-President responsible for that unit;
d) an employee who is a faculty member is the Dean of that Faculty; and 
e) an employee who occupies a non-faculty position is the Dean of the Faculty, or the administrative Director or equivalent of the unit in which the employee works.

1. It is the employee’s responsibility to make a request for workplace accommodation. The University will consider a request for accommodation made by a third party (physician, family member, caregiver, union, advocate or other representative) only where the employee has provided prior written consent.

2. A request for accommodation shall be made in writing to the employee’s current or prospective Administrative Head, and shall contain the following information:
   a) the reasons for the accommodation (ie. particulars of the discriminatory impact on the employee on one of the prohibited grounds) and any supporting documentation; 
   b) the accommodation being requested and/or any suggestions as to how the accommodation can be achieved; and 
   c) where a medical condition is relevant to the request, copies of medical reports or additional medical documentation to substantiate the request and/or to assist in identifying the most appropriate means of accommodation.

1. The Administrative Head shall consult with the Employment Equity Officer and/or Personnel Services and any other person whom s/he deems appropriate in order to assess the request, including the employee making the request. The assessment is a two-step process. First, the Administrative Head shall consider whether or not the accommodation request arises in relation to one of the prohibited grounds of discrimination as set out in the Statement on Prohibited Discrimination. If the request does arise in relation to one of the prohibited grounds, the Administrative Head shall proceed to the second step, and shall consider all relevant factors in assessing whether an accommodation can be made without imposing an undue hardship to the University. Such factors include, but are not limited to, the following:
   a) Linkage – whether the proposed accommodation will have the practical effect of eliminating or reducing the identified discriminatory effect; 
   b) Safety – whether the proposed accommodation would pose a safety risk to other individuals or to the employee seeking accommodation; 
   c) Financial Cost – what are the costs (estimate out-of-pocket expenses to put the accommodation in place together with any long-term costs to sustain the proposed accommodation), and would such costs be prohibitive;
d) Size and Nature of the Operation – how disruptive would the proposed accommodation be to the employee’s unit, considering the number of employees and the nature and inter-relationship of the employees’ positions and the functions that they serve;

e) Interchangeability of the Workforce and Facilities – whether the workforce or facility would be adaptable enough to be able to implement the proposed accommodation;

f) Provisions of a Collective Agreement – whether the proposed accommodation would significantly interfere with the rights of other employees under the Collective Agreement;

g) Alternatives – where a requested accommodation appears to create an undue hardship based on the above factors, whether an alternative accommodation may be available.

1. Where the Administrative Head determines that the requested accommodation arises in relation to one of the prohibited grounds set out in the Statement on Prohibited Discrimination and where the Administrative Head determines that accommodation would not impose an undue hardship on the University, the Administrative Head shall allow the request.

2. The Administrative Head shall communicate his or her decision, with reasons, in writing to the employee requesting accommodation. A copy of the decision shall be forwarded to the Employment Equity Office.

3. Particulars of requests for accommodation, including supporting documentation, shall be treated as strictly confidential, and shall not be disclosed to other persons without the consent of the employee requesting accommodation, except and to the extent that such disclosure is reasonably necessary for the effective implementation of the accommodation plan, where disclosure is required by law, where disclosure is required as part of the reporting requirements under the Federal Contractors Program.

4. The Employment Equity Office and Personnel Services will monitor all accommodation plans to ensure that they have been implemented in accordance with this policy. Accommodation plans will be reviewed from time to time to determine whether any adjustments to the accommodation plan are necessary.

5. Where an employee believes that his or her request for accommodation has not been handled in accordance with this policy or is not satisfied with the type of accommodation offered, the employee may appeal to the Vice-President responsible for the unit in which the accommodation was sought. Where the Vice-President is the Administrative Head, the appeal shall be made to the President. Such appeals must be made in writing within 30 days of the date of
the decision. The decision of the Vice-President, or President, as the case may be, shall be final.

6. All employees shall cooperate with accommodation plans implemented under this policy. Failure to cooperate may be considered prohibited discrimination under the Statement on Prohibited Discrimination.

7. Notwithstanding anything in this policy, employees have the right at any time to seek the assistance of the Nova Scotia Human Rights Commission.
Appendix X

Procedures for Handling the Death of a Student

The purpose of the procedures is to ensure that, when a student dies, persons and units within the University that need to know are informed as quickly as possible, to coordinate the handling of necessary administrative business and communication with the deceased student's family in a way that is as sensitive as possible, and to ensure that any steps necessary to assist fellow students of the deceased are taken.

1. When a student dies, the Office of the Vice-President – Student Services (494-2404) should be informed immediately.

2. The Office of the Vice-President – Student Services will inform the President's Office, the Vice-President External, the Registrar’s Office, the General Manager of the Student Union, Student Accounts, Security, the Chaplaincy, Counseling and Psychological Services, Public Relations, Development, Alumni Affairs, the Director of Housing (if the student lived in University-operated housing), the International Student Advisor (if the student was an international student), and any other units that seem appropriate in a particular case.

3. The Registrar’s Office will inform the Dean of the Faculty in which the student was registered and the Director of the relevant School if one is involved, chair of major or honours department if known, and the faculty members in the student's classes.

4. In the event that the student’s parents were participants in the Parent’s Program, they will be deleted from the mailing list. If they are not Dalhousie Alumni, they will be deleted from any other mailing lists and by Alumni Affairs and Development.

5. If a student dies on campus, in a University residence or in the course of a University activity, the Office of the Vice-President – Student Services will be responsible for coordinating communication with the student's family.

6. The President will send a letter of condolence to the family, as will the Student Union. The Vice-President – Student Services will send information about a refund of tuition fees and the possibility of a claim under the Student Union’s Extended Health Care Plan (currently a $2000 death benefit is available in case of accidental death). Other University departments and personnel may send condolences if that seems appropriate in a particular case.
7. If the student dies during an academic session in which he or she is registered, Student Accounts will refund any tuition fees paid during the academic session, after deducting any outstanding loans. Residence fees will be refunded on a prorated basis. Other debts to the University will normally be forgiven.

8. If a student was living in residence or University-operated housing, the Director of Housing and Conferences will be responsible for communicating with the deceased student’s family regarding the student’s personal effects, and for ensuring that other student residents and staff receive any support they require.

9. The Counseling Services and Chaplain’s Office may offer assistance to a deceased student’s friends or classmates as appropriate.

10. If departments require assistance in dealing with issues related to the death of a student, this is available from the Office of the Vice-President – Student Services.

11. *Dal News* will publish a simple notice regarding a student’s death.
Appendix XI

Personal Harassment Policy

Policy Statement

Dalhousie University is committed to providing employees with a work environment that is free of personal harassment. All members of the University community share responsibility for establishing and maintaining a climate of respect and to take appropriate steps to address situations which violate this principle or seek advice.

The purpose of this policy is to define personal harassment and to set out clear procedures to be followed in instances where an employee believes personal harassment has occurred.

Definitions

“Personal Harassment” is conduct that is abusive, unfair, or demeaning treatment of a person or group of persons that is known or ought reasonably to be known to be unwelcome and unwanted when:

a) such treatment abuses the power one person holds over another by virtue of their employment relationship or misuses authority associated with their position of employment, or
b) such treatment has the effect of seriously threatening or intimidating a person, and such treatment has the effect of unreasonably interfering with a person’s or a group of persons’ employment or performance, or
c) such treatment has the effect of creating an intimidating, hostile or offensive work environment.

Conduct considered above means either repeated or persistent patterns of behaviour, direct or indirect, that when taken together constitute personal harassment; or a single act of sufficient severity to constitute personal harassment in its own right. Such conduct may occur within or outside of the workplace.

Examples of personal harassment include, but are not limited to, name calling, insults, inappropriate jokes, threats, shouting, derogatory remarks (including messages that are threatening, derisive, or defamatory), spreading malicious rumours, persistent criticism and exclusion.

Personal harassment does not include appropriate managerial direction, delegation, performance management or attendance management.

In this policy, the “Administrative Head” is defined as follows:
a) For an employee who occupies a non-faculty position, the Administrative Head is the Dean of the Faculty, or the administrative Director or equivalent of the unit in which the employee works.

b) For an employee who is a faculty member, the Administrative Head is the Dean of that Faculty;

c) For a Director, or equivalent, of an administrative or other non-teaching unit, the Administrative Head is the Vice-President responsible for that unit;

d) For a Chair, Head or academic Director the Administrative Head is the Dean of that Faculty;

e) For a Dean, the Administrative Head is the Vice-President Academic and Provost;

f) For a Vice-President, the Administrative Head is the President

“Employees” for the purposes of this policy includes University employees and individuals who hold a University academic appointment.

Application

This policy applies to all Employees. Dalhousie University has a separate policy on sexual harassment. Complaints of sexual harassment should be addressed to the Advisor, Harassment Prevention in accordance with the provisions of the University’s Sexual Harassment Policy. Harassment based on any of the characteristics protected by the Nova Scotia Human Rights Act is considered a form of discrimination and should be addressed to the Advisor, Human Rights and Equity in accordance with Dalhousie’s “Statement on Prohibited Discrimination”.

Procedures for Complaints of Personal Harassment:

Any employee who feels that he/she has been personally harassed is encouraged to take any or all of the following actions which are described in more detail below:

(i) Informal Resolution

(ii) Formal Complaint Process

Employees should resolve conflicts through Informal Resolution before proceeding to the Formal Complaint Process.
(i) Informal Resolution

Informal resolution may include a range of options such as:

a) Communicate concerns directly - The employee may directly advise the other party that her/his behaviour is unwelcome and unwanted, and that the behaviour must stop immediately;

b) Communicate concerns in writing - The employee may wish to write a letter to the other party describing the offending behaviour, the impact of the behaviour, and requesting that the behaviour stop immediately;

c) Informal mediation - The employee may wish to pursue, through his/her Supervisor/Manager or Department Head/Chair, the setting up of informal mediation or the use of neutral intervenors who will attempt to bring the parties to a mutual resolution of the matter.

(ii) Formal Complaint Process

The Administrative Head will ensure that reasonable attempts at informal resolution have been explored prior to implementing the formal complaint process. The procedures for the formal complaint process are as follows:

a) To initiate a formal complaint, the employee (complainant) must deliver a written statement of complaint to his/her Administrative Head. The statement of complaint must include the names of the individuals concerned and a detailed description of the alleged behavior or conduct that forms the basis of the complaint.

b) If the complaint makes allegations against an employee(s) from a unit(s) other than where the complainant works, the Administrative Head who receives the complaint shall consult with Academic Staff Relations and/or Employee Relations to determine the appropriate Administrative Head to handle the matter.

c) The Administrative Head shall report complaints to the office of Human Rights, Equity and Harassment Prevention.

d) The Administrative Head may appoint a delegate to address the matter on his/her behalf.

e) Within five (5) working days of receiving a complaint the Administrative Head shall deliver a copy of the statement of complaint and a copy of this policy to the employee(s) against whom the allegations were made (respondent(s)). The respondent(s) shall then have ten (10) working days to respond in writing. The
time limits may be extended by the Administrative Head where circumstances warrant, having regard to the severity of the allegations(s).

f) The Administrative Head shall investigate the complaint and may notify and consult the office of Human Rights, Equity and Harassment Prevention, Academic Staff Relations and/or Employee Relations and any other person whom s/he deems appropriate in order to assess the complaint.

g) The Administrative Head shall advise the complainant and respondent(s) to the complaint in writing of his/her finding and whether corrective action, including disciplinary action, is deemed to be appropriate in the circumstances. Disciplinary proceedings taken against any person under this policy shall be taken in accordance with existing applicable collective agreements or other applicable disciplinary processes for employees.

Confidentiality

Any communication or information gathered in any case is confidential except to the extent that disclosure is necessary to effectively implement this policy or to undertake any disciplinary or remedial steps arising from a complaint made under this policy.

False Accusations

Employees who make complaints that are fabricated with the intent of damaging the integrity of another individual or individuals will be subject to disciplinary action up to and including dismissal.

Retaliation

No person shall retaliate against another for bringing forward a complaint made in good faith or for providing information in respect of a complaint.

Other Proceedings

This Policy does not affect the right of the complainant or other parties from pursuing a complaint under any applicable legislation or from filing a grievance in accordance with any right to do so pursuant to a provision of an applicable collective agreement.

If the Administrative Head perceives an immediate threat to the physical safety of the complainant or any other member of the University community s/he shall contact Security Services.

Conflicts in the workplace involving criminal behaviour, physical violence or situations where an employee’s personal safety and security is in danger must be reported immediately to Security Services at extension 4109, who will communicate with the Halifax Regional Police, where appropriate (See Emergency Procedures on back of
Dalhousie University Telecommunications Directory). This policy does not replace this obligation.