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SUPPORTING AND INTERPRETING VIRTUE:
A CHAPLAINCY NARRATIVE.

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ABSTRACT

FACULTY OF ARTS, LAW & SOCIAL SCIENCES

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Pastoral care in the University of Cambridge has traditionally been identified with college-based Christian chaplaincies. As the University grows and becomes more diverse and more complex so do the challenges of pastoral care. In the face of these challenges the Chaplaincy to University Staff has been developed. This study is a reflexive exploration of its character; I am the current Chaplain to University Staff.

I adopt virtue ethics as the methodological construct, drawing critically and creatively on the late twentieth century scholarship of Alasdair MacIntyre. Using the cardinal and theological virtues as a curriculum of themes I facilitate an intentional scheme of storytelling among six colleagues from secular disciplines with whom I collaborate in the promotion of staff wellbeing. The communal character of virtue ethics is focussed on this small community of colleagues but the storytelling process, in turn, illuminates the political landscape of the wider University as an institution.

The participants demonstrate a humanistic diversity in their interpretation of the theological virtues, a similar diversity of understanding around their conception of justice and both passion and modesty in their subtly teleological commitment to the work of staff wellbeing. Special features emerge from the data set including Moments of Semantic Breakthrough, Narratives of Established *Habitus* and Discourses of Solidarity.

The practice of virtue storytelling amongst colleagues with collaborative responsibility for the promotion of staff wellbeing across the University discloses the viability of narrative virtue ethics in this specific context as a way of enabling such people to understand and extend the nature of their work. It further demonstrates the viability of the Chaplain as a supporter and interpreter of virtue. The practice is commended by the participants for further development among wider circles of colleagues as a novel form of reflective practice. I identify a personal interpretative standpoint that stresses the importance of community and interdependence. The model is commended for the practice of chaplaincy in other contexts.

Keywords:

Chaplaincy ~ Wellbeing ~ Virtue Ethics ~ Narrative ~ Solidarity

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Introduction

This dissertation is the culmination of my doctoral studies and, as such, presents an original contribution to knowledge on the subject of chaplaincy. The main body of writing represents the work of Stage 2 and opens up the ethical dimension of chaplaincy. In particular, I apply the tradition of virtue ethics, drawing on the theoretical work of Alasdair MacIntyre and the priority for virtue development set by Timothy Jenkins, to enact and inhabit the model: chaplain as supporter and interpreter of virtue.

In Stage 1 of the doctorate I constructed and narrated, from theory and practice, a novel, working model: chaplain as pastoral entrepreneur. I found considerable resonance between the preferred entrepreneurial logic known as Effectuation (Sarasvathy, 2008) and aspects of my own work as the Chaplain to University Staff in Cambridge. But, significantly, I reframed Sarasvathy's pragmatic approach, sensing the ethical challenge implicit in the practice of this entrepreneurial construal of chaplaincy: "a rich outworking of the traditional theological idea of stewardship; the right, not reckless deployment of gifts, resources and relationships, under the grace of God, for a good return" (Appendix 1, p. 139).

These models extend the knowledge and practice of chaplaincy, moving beyond the functional descriptions that are commonplace in popular literature and complementing other recent contributions that focus on the missiological and ecclesiological dimensions of chaplaincy.

This work is presented for the Professional Doctorate in Practical Theology, so the research presented is based in my own practice from the beginning. Accordingly, my preference is for the language of models and the modelling of chaplaincy, always pushing forward to enact and inhabit new construals of chaplaincy in practice. Theory is not enough. Practical theology presents practice as embodied, performative theology that is both creative and disclosive of new knowledge (Graham, 1996, p.99 and 2011a, p. 334-5). So, based in my own practice as the Chaplain to University Staff within the University of Cambridge, the work presented is deeply contextual. This dissertation is, therefore, an idiographic piece and I will not be seeking to generate theory or draw rule-like generalisations from my findings. Nevertheless, the insights are offered to chaplains in all

sectors and to their sending and receiving institutions, for the enrichment of understanding and practice.

The empirical research at the heart of this study was based in the emergent and collaborative realities of my work: a complex and on-going set of relationships, networks, tasks and events that cohere around the broad notion of staff wellbeing. I sought to reflect this in my choice of method by inviting colleagues, each of whom is involved in the collaborative pursuit of staff wellbeing, from their own secular discipline into my own pastoral frame of reference: the list of disciplines represented included accommodation, childcare, work with newcomers and visiting scholars, health and safety, equality and diversity and human resources management. I invited the stories of the participants' work in pursuit of staff wellbeing, using the virtues as a curriculum of themes. I facilitated an intentional period of storytelling and discussion as a form of reflective practice. Both the content of the stories told and the process of storytelling in small groups produced narrative data for qualitative analysis and reflection.

As the researcher, I became the sole interpreter of the data that I collected and, within the qualitative method chosen, this required me to take a reflexive turn: an intentional and analytical focus on myself as interpreter. This turn characterises the subjective nature of the research and, ultimately, makes the dissertation a hermeneutical piece. The interweaving of all these aspects: the contextual, the collaborative and the interpretative, together with the scholarly, the professional and the personal, gives the dissertation a multi-layered, narrative character.

My thesis is that, through the application of narrative virtue ethics, a chaplain gains a powerful tool that illuminates the political landscape of collaborative practice within the hosting or receiving institution. Those who participate in narrating their practice under the themes of the virtues experience a collegial Solidarity and this, in turn, mitigates the effects of isolation and impasse that are commonplace but clearly counterproductive for the individual, and for the wellbeing and flourishing of the institution and its members.

The early chapters present introductions to the context of my chaplaincy and this study, the University of Cambridge, together with theoretical considerations of the two principal concerns that are brought together by this research, chaplaincy and virtue ethics. I show

how these concepts are subtly synthesised by Jenkins in *An Experiment in Providence* (2006), resulting in something analogous to a middle axiom for chaplaincy that calls for further contextual development. The central section of the dissertation describes the storytelling research at the heart of the study, moving through choice of method to findings and evaluation. Chapters 4, 5 and 6 make a systematic presentation of the narrative data and, in discussion of it, present the more interpretative special features within the data set as a whole. The last of these is named Discourses of Solidarity, and I argue for this by triangulating narrative data with both evaluation data (Ch. 7) and the details of my own reflexive hermeneutical turn (Ch. 8). The dissertation ends with a recapitulation of the thesis in the light of the empirical research undertaken (Ch. 9).

Chapter 1

Context

The University of Cambridge is the general, institutional setting in which my particular chaplaincy is practised, as distinct from the small community of colleagues in which I undertake the empirical part of this study. The University has a long history, and its practices as an Institution of Higher Education are changing rapidly, So gaining a degree of perspective on these characteristics is important. And since political insight is gained through the virtue ethics approach that I will be deploying (see Ch. 2), it is important to consider the political development of the University too. From its medieval and monastic beginnings to the secularity of its modernity, Cambridge is a much-changed place. The extent to which the University's traditions, religious affinities and value-laden practices are able to adapt and respond to these changes is very much at the heart of this exploration of chaplaincy.

Founded by fugitives from Oxford in 1209, it is the second oldest university in England. Similarly to Oxford, its earliest forms were quasi-monastic settlements that, over the first two hundred years, gave birth to the built form of the college, wherein teachers, scholars and students shared a common life of prayer and study. To this day the universities of Oxford and Cambridge are known for their collegiate structure, which provides an array of small communities conducive to academic excellence. In her reflections for the 800th anniversary of the University, Marilyn Strathern, then Mistress of Girton College, refers to the "genius of scale", which "is replicated throughout the system. Indeed it is the very replication of the colleges alongside one another that fosters the quality of education" (2008, p. 85).

Oxford and Cambridge were deeply embroiled in the protestant Reformation, after which they both quickly became bastions of the Established Church. The dominance of the Christian tradition is visible to this day: in the naming of academic terms, Michaelmas, Lent and Easter in Cambridge; the default Trinitarian formulae by which degrees are conferred, the world-heritage status college chapels and world-renowned choral tradition and, as I shall detail in Ch. 2, a preponderance of pastoral chaplaincies.

The transition of Cambridge from its medieval, Christendom beginnings to its late modern and largely secular contemporary culture is in no small way due to its emergent scientific excellence. Iconic examples of this phenomenon range from Isaac Newton, with his proverbial apple and the subsequent discovery of the laws of gravitation (1687), Charles Darwin and his "Origin of Species" (1859), to equally world-changing events such as the splitting of the atom (1917), and the elucidation of the molecular structure of DNA (1968). These examples exhibit a certain tension between traditional behaviours and expectations rooted in the historical Anglicanism of Cambridge and other ideas of progress: Newton left Cambridge rather than succumb to the pressure, as a Fellow of Trinity College, to enter holy orders, and Crick and Watson were to fall out with their beloved new Churchill College over its plans to build a chapel, which today stands in the far corner of the college grounds and is governed by a separate trust (University of Cambridge, Churchill Chapel).

Despite this tension the University has maintained its excellence and for many years now has ranked in the top ten of the world's universities among other much newer American institutions, some of which were intentionally patterned on their founders' formative experiences in Cambridge, Harvard and Yale to name but two. Another measure of Cambridge's excellence, of which it is justifiably proud, is its top ranking for Nobel laureates: "Affiliates of University of Cambridge have won more Nobel Prizes than those of any other institution. 90 affiliates of the University of Cambridge have won the Nobel Prize since 1904." (University of Cambridge, Nobel)

This recurrent theme of excellence can readily be discerned as a ubiquitous narrative, which is important to note in beginning to articulate the University's own sense of its *telos,* or perhaps even in framing the University as a teleological community. *Telos* is an important feature in MacIntyre's theory of virtue (see Ch. 2). Indeed, for MacIntyre, an excellence narrative presupposes a goal: "This excellence – the very verb 'excel' suggests it – has to be understood historically. The sequences of development find their point and purpose in a progress towards and beyond a variety of types and modes of excellence."
 (2007, p.189).

Further examples of this narrative show the way in which the University, in all its constituent parts, understands itself and its mission. Excellence is the keyword that cascades through its complex structures. The following quotations, from various locations within the website of the University, illustrate this. My representation of this cascade begins with the University as a whole and proceeds through the various structures in which the Chaplaincy to University Staff is located, being the Unified Administration Service (UAS), the Human Resources (HR) division and the Equality and Diversity (E&D) section:

The mission of the University of Cambridge is to contribute to society through the pursuit of education, learning, and research at the highest international levels of excellence (University of Cambridge, Mission Statement).

To support and enable the University's mission to contribute to society through the pursuit of education, learning and research at the highest international levels of excellence. (University of Cambridge, UAS)

The Human Resources (HR) Division supports the achievement of excellence in education, learning and research via the recruitment, retention, reward, recognition and development activities undertaken with and for University staff. In addition, the Division seeks to ensure that the University continues to maintain and enhance its reputation as a leading employer. Alongside the effective HR policies, procedures and guidelines being in place throughout the full life cycle of employment, the Division offers a wide range of specialist HR and support services to staff, who are the University's greatest asset. (University of Cambridge, HR).

The University of Cambridge is committed in its pursuit of academic excellence to equality of opportunity and to a proactive and inclusive approach to equality, which supports and encourages all under-represented groups, promotes an inclusive culture, and values diversity. (University of Cambridge, E&D).

The Politics of Cambridge University

Another aspect of the University that has been inevitably affected by the tides of modernity is its politics. Considering that the University has now passed its octocentenary, the text most commonly referred to on Cambridge politics is still relatively recent, being F.M. Cornford's *Microcosmographia Academica* (1908), which is subtitled as "being a guide for the young academic politician." This satire is generally taken rather seriously by those doing real business within the polity of the University and beyond (Johnson, 2008, p. 8). Cornford names various parties: the Conservative Liberals, the Liberal Conservatives, the Non-Placets, the Adullamites (after 1 Samuel 22) and the Young Men in a Hurry (Johnson, 2008, p. 95). Ridicule is poured upon the first three for doing nothing, upon the Adullamites for being cave-dwellers, but successful at getting all the money there is going and the Young Men in a Hurry for being, "inexperienced enough to imagine that something might be done before long, and even to suggest definite things" (p.95).

Although Cornford was the son of a clergyman (Johnson, 2008, p. 2) he was very disaffected by religion as he saw it imposed through college life and discipline. He argued vehemently against compulsory attendance at chapel through the Heretics Society (Johnson, 2008, p. 32) and saw a causal link between the influence of the Church of England and political inertia in the University. His satire comes to a climax with the declaration that, "nothing should ever be done for the first time" and that "Time… is like the medlar: it has a trick of going rotten before it is ripe" (Johnson, 2008, p.105). All this reflects the complexity of the institution and how, within the polity and governance of the University, the matter of progressing new concerns can appear excruciatingly slow. Any newcomers may very soon feel themselves to be Young Men in a Hurry and to see all others in the establishment as either "open to conviction" (not yet convicted) or simply "not open to conviction" (p. 95). In his reflections for the 800th anniversary, Martin Daunton, then Master of Trinity Hall, had similar things to say:

> The governance and management of the University of Cambridge is immensely slow and cumbersome. But it also has great virtues, allowing engagement at all levels in order to create the sense of responsibility and liberty, which contribute

so powerfully to the success of Cambridge… Gradual evolution in governance has steered a middle course between atavistic clinging to the past and a leap into the unknown, between smug satisfaction and destructive change (2008, p. 294).

Cornford's satire aside, the characteristic political development of modernity is liberalism that, as the name suggests, is most concerned with individual liberty: freedom from being interfered with by others, or by the demands of tradition, religious or otherwise; free to pursue one's preferred business. The University of Cambridge can reasonably be characterised as liberal (Johnson, 2008, pp. 11 & 76). This is expressed in the autonomy afforded and fiercely maintained by constituent colleges, departments and schools, other non-school institutions and even by individual academics. In his recent speeches the current Vice-Chancellor has ascribed the globally unprecedented level of freedom experienced in Cambridge academic life to the University's history as a self-governing community of scholars, to its financial resources and to its positive engagement with society (Borysiewicz, 2013, p. 3). This freedom is robustly defended against any encroachments such as new government policy on higher education or research (see, for example: University of Cambridge, Government White Paper). Within the world of the University of Cambridge, freedom is certainly held to be a key to academic excellence. But, to take a contrary line, it is possible that such a strong emphasis on freedom as a common good may detract from careful consideration of the importance of other common goods such as pastoral care. My venture into virtue ethics as Chaplain to University Staff will bring this political tension into sharp relief.

The continuous extension of higher education

Perhaps the most significant change that has characterised the University in late modernity is the way in which it has rapidly become a research-intensive University. Traditional undergraduate education now accounts for only 15% of the University's business (University of Cambridge, Facts and Figures, 2015); postgraduate education has been expanding since the Robbins Report (1965) and Cambridge now has over 4000 post-doctoral workers (University of Cambridge, Post-docs), more than any other University in the world. In MacIntyre's philosophical language this overall shift to research can be seen as an example of the natural extension of the practice of higher education.

A corollary of this extension of higher education towards research intensity, and seen within this institutional context, is the physical expansion of the University, from the number of its members to the management of its estates and facilities. Three new postgraduate colleges have been built since 1965 (Clare Hall, Darwin and Wolfson, originally University College). In addition to this, the University has found that post-doctoral workers are far more likely to have partners or spouses, and even children. The knock-on effect of this is a chronic shortage of affordable housing and other forms of social infrastructure. Apart from the University, Cambridge is just a market town. For centuries the University has housed and provided pastoral care for its members through the social infrastructure of the college system. But post-doctoral workers do not, as a rule, belong to colleges, and the University is currently beginning to address these matters through the largest and most expensive extension of its estates in its history in the form of the Northwest Cambridge extension. Besides significant provision of new housing, a new sports center has recently been opened, as has a new Office for Post-doctoral Affairs.

Yet another dimension of this rapid expansion is significantly increased ethnic, cultural and religious diversity within the University. As a matter of policy Cambridge intentionally recruits from all over the world in its relentless pursuit of excellence (Richard, 2011). So contemporary Cambridge has recently become a cosmopolitan, multi-cultural, multi-faith community. Because different people work, rest, play and pray differently, matters of social infrastructure and pastoral care are culturally sensitive. The University's reckoning with itself and its continued aspiration to excellence needs to take into account these dimensions of the wellbeing of its members.

Amid all this change the chaplaincy to university staff, as a mission of the Anglican Church into the life of a secular institution, sees these structural and pastoral issues as the heart of its vocation and seeks to respond both practically and prophetically. So, in a second sense, this contextual study is about the extension of chaplaincy: working out in practice a new and theologically rooted model that will equip it for work beyond the traditional college locus, penetrating aspects of the University community and its common life that are more dispersed, be it physically or relationally, due to the various expansions that are

a natural corollary of the current extension of higher education towards research intensity.

Looking beyond my own immediate context, the Russell Group of universities is characterised by this same extension of higher education towards research intensity. Many of its member institutions are secular universities, located in large cities, having dispersed communities of members and also various forms of chaplaincy. It is hoped that my approach of stimulating the collaborative effort towards pastoral care and wellbeing as common goods, through a narrative approach to virtue ethics, will be of interest and inspiration to many chaplaincy colleagues, helping to deepen their reflection on the ethical dimension of their work and their theological, political and practical engagement with the institutions they serve. Beyond higher education it is hoped that these insights will also be useful and challenging for chaplaincy in other sectors. Public services such as hospitals, prisons, emergency services and the armed forces are charged with serving the public good, and their chaplains have constant opportunity to stimulate, support and interpret dialogue amongst their colleagues in collaborative pursuit of this good. I will show, from my own Christian tradition, that a creative application of virtue ethics is a tool by which chaplains and their colleagues can stimulate deliberation over the pursuit of pastoral goods, to the end of wellbeing.

Pastoral care and wellbeing

As the final part of this discussion, I seek to clarify the nature of the relationship between the terms pastoral care and wellbeing, particularly within the context of the University. Pastoral care seems to be a contested term. Many institutions, including the colleges, continue to use it even if it is only vaguely understood. But some of my closest colleagues in the University, even those who profess a Christian faith, continue to baulk at the term as I use it. They feel uncomfortable at the possibility of its use being politically incorrect within the public square of the University, and I am not always sure that they understand the intention that it signifies for me as a Christian chaplain. The same colleagues prefer instead to talk about wellbeing and, judging by the number of groups and projects that take this name, it would seem to be the preferred term. Through my participation in a wellbeing steering group, in policy reviews concerning stress and wellbeing and in the

emergence of an annual event that focuses on staff wellbeing, People Matter Week, even this study has been recognised as wellbeing research (see University of Cambridge, Wellbeing). From this involvement, however, my contention is that the University uses wellbeing as a synonym for pastoral care, signifying its intention to care for its staff.

There is an important grammatical and philosophical point to be highlighted here concerning the relationship between these two terms. Pastoral care is a task and a pursuit. As a faith-based, value-laden practice, it is also a vocation. By contrast, wellbeing is the intended result, the outcome or the end of pastoral care. If this distinction is forcibly dissolved, and pastoral care is abandoned in favour of a wellbeing process, the power of the pastoral metaphor and the intention it signifies for relational human care will be lost. The conception of wellbeing as the task rather than the outcome, as implied by the University's broad usage, expresses very little in the way of its ethical or moral character. Without a clear sense of this relationship between the two terms the sense of *telos* is lost.

Wellbeing, without naming it as the outcome of pastoral care, is perhaps preferred because it is religiously neutral; this appeals to the politically liberal. It is also attractive to those of a scientific positivist world-view, who are ready to embrace the insights of disciplines such as neuroscience and positive psychology as the final and objective truth (see University of Cambridge, The Wellbeing Institute). Evidence for this shift towards an amoral understanding of wellbeing can also be seen in the government's agenda on wellbeing, interpreted broadly as 'happiness', and based on momentary measurable indices of health and even ownership of certain specified electrical goods (see Allin and Hand, 2014, and Office of National Statistics website). But one person who is an insider to the medical context and rejects such an approach is the current Vice-Chancellor of the University. In his address at the beginning of the academic year 2013-14 he articulated the term 'pastoral care' in place of the language of wellbeing; I ascertained that this was intentional through personal conversation with him. His assertion was that, "…together we need to respond to the pressing question of how to meet the future social, academic and pastoral needs of our growing graduate (and post-doctoral) communities" (Borysiewicz, 2013, p. 8). So what might such a recovery of pastoral care mean?

The idea of pastoral care can be rooted in a number of biblical passages that invoke the metaphor of shepherd and sheep. Psalm 23 is perhaps the most well known and uses this metaphor to celebrate both the care of God and, in due sequence, the outcomes of wellbeing. Note, for example, the verbs that are used: feeding, leading, watering, restoring, protecting, comforting, banqueting, anointing, and abiding. The psalm, though metaphorical, is not difficult to interpret as a rich programme for care, complete with its outcomes of wellbeing. As a New Testament fulfilment of this imagery, Jesus identifies himself as "the good shepherd" saying that "the good shepherd lays down his life for the sheep" (John 10:11) and "I have other sheep that do not belong to this fold" (John 10:16). So pastoral care that is informed by this passage is relational and salvific in nature; it is inclusive rather than exclusive. This text also gives pastoral care a sense of *telos*: "I came that they may have life, and have it abundantly" (John 10:10). In line with the grammar pointed out above, wellbeing is God's will and purpose for his people, the outcome of faithful pastoral leadership, and an ideal for the treatment of others. Pastorally conceived, wellbeing is neither an isolated concept, nor a process, nor a neutral or amoral state.

It is important to note here the feminist and liberation critiques of pastoral care, which propose that the programme of work derived from the pastoral verbs, as detailed above, must be extended to include resisting, empowering, nurturing and liberating (Miller-McLemore, 2000, p. 234). Likewise, such work needs to move beyond the realm of the individual to engage with corporate, structural and institutional dimensions of society, thus engaging in political issues and action. As a white Western male it has not been my natural instinct to look first through the lenses of feminist and liberation theology but, as the narrative of this study will disclose, my biblical conception of pastoral care is inclusive and my practice has been amongst, and for the wellbeing of, women and children, often the families of post-doctoral workers, and including religious minorities. Because I am not an alumnus of Oxford and Cambridge I have a critical distance from the time-honoured patterns of college chaplaincy as a form of pastoral provision and my view of chaplaincy in Cambridge is not conditioned by an earlier experience of it.

The current situation, as this study comes to completion, includes a number of developments concerning staff wellbeing including the recent inauguration of the Office for Post-doctoral Affairs, which partners closely with the Newcomers and Visiting Scholars

group, a new emphasis on staff induction, the renaming of People Matter Week as the Festival of Wellbeing, and an increased focus on organising the pursuit of staff wellbeing as part of a general restructuring of the Human Resources division. As a very transient community, new people are becoming involved in this work, so there is a need for sustained effort and on-going contribution in this area of work. Wellbeing has become the primary focus of this research, but its wider context is the University-wide brief that characterises my chaplaincy, with it perennial opportunity for prophetic witness to the institution as a whole. My background in Industrial Mission (see Ch. 2), my on-going pastoral engagement with the University, the particulars this study, and even my choice of the Professional Doctorate are, for me, about raising a prophetic voice concerning structural issues that have the power to isolate and disadvantage those beyond the colleges on the margins of University life and privilege. The recovery of an informed and value-laden pastoral practice as a means by which to serve this end of wellbeing has, ultimately, to do with the "ordering of goods" (MacIntyre, 1998) in the University. This is the quintessence of the ethical and political challenge of a pastoral chaplaincy in a secular institution. It is a challenge that I have addressed, through a creative and embodied application of the work of Alasdair MacIntyre, amongst a small community of colleagues from different secular disciplines with whose work coheres with mine around the notion of staff wellbeing. The bringing together of these themes is the purpose of the next chapter.

Chapter 2

Theoretical Considerations

In this chapter I present a theoretical development of the two main areas that are brought together in this study, namely chaplaincy and virtue ethics. The history, practice, theology and philosophy of these ideas show significant development over the centuries. It is important to understand the foundation of these ideas in order to work with them creatively and practically in today's late modern culture. The two themes are brought together in the first instance by Timothy Jenkins in his important book *An Experiment in Providence* (2006). This becomes the springboard for my empirical research, as I will show.

Chaplaincy

It is possible that the title Chaplain may derive from as early as the cult of St Martin of Tours in late antiquity, when what remained of his cloak, or *Cappa*, the symbol of his piety, was taken into battle as a holy relic, guarded by *Capellanu,* or chaplains*,* only later coming to be housed in a *Capella,* or chapel. So a very early model of chaplaincy is the ministry of one who has charge over a private chapel, as opposed to a parish church. To this day, due to its Christian history and its abiding collegiate structure, this model is practiced widely across the University of Cambridge. There are thirty-one colleges, twenty-three of which have their own chapel, and twenty-six of which appoint one or more chaplains. When there is more than one chaplain in a college, or when chaplaincy duties are combined with teaching or other duties, such as those associated with college discipline, the more senior title Dean is sometimes used. The foundation of newer colleges without chapels correlates with eras of rapid secularisation: Hughes Hall, Homerton and Newnham with the late Victorian and Edwardian slump in church attendance (Wickham, 1957, pp 167-203); Clare Hall, Darwin, Lucy Cavendish, Murray Edwards (formerly New Hall) and Wolfson (formerly University College) with the 1960s (Brown, 2006).

Beyond the college chapels of Oxford and Cambridge the title Chaplain currently has a somewhat broader application and other models of chaplaincy exist, displaying a diversity of patronage and different ways of working. Not all chaplains oversee a private chapel. Chaplains are to be found in the armed forces and prisons: both these forms are a statutory provision in the United Kingdom, paid for by the Ministry of Defence and the Home Office respectively; in hospitals, schools and modern universities where their ministry is generally a pastoral provision made by the hosting institution; and, again, in industry and commerce, and increasingly in various community settings (Slater, 2013), where their ministry is more often a missionary expression of a local or regional church. This breadth of expression has led to the term 'sector ministry' and to popular literature on chaplaincy taking the form of compendia, for example, Giles Legood's *Chaplaincy; the church's sector ministries* (1999) and, more recently, *Being a Chaplain* by Miranda Threlfall-Holmes and Mark Newitt (2011). These texts certainly cover the breadth of expression in chaplaincy but, perhaps inevitably, each sector and each example is described with brevity, thus limiting the material to little more than a description of what the chaplain does, and thereby representing only the functional dimension of what is a complex practice.

It is important to comment next on the abstract noun 'chaplaincy'. For some, this term speaks of a building or centre associated with such ministry. For others, the idea of chaplaincy draws attention away from the individual chaplain in post and towards the practice in more conceptual ways. If chaplaincy is conceived or characterised only in terms of the efforts and achievements of the chaplain as an individual, or of activities associated with a certain place, then descriptions risk becoming isolated from their political contexts. In the Christian tradition, chaplaincy is understood as a ministry of the church (Hayler, 2011, see Appendix 1e), yet it is always situated within another institution (Ballard, 2009). So there is a complexity about chaplaincy, regarding the interaction of different institutions and communities that needs to be understood. This is very much the case in my chaplaincy, making it fertile ground for conceiving the practice with greater breadth and depth. My research has explored the ethical and the political dimensions of chaplaincy by shaping a new model in theory and practice.

In recent years there has been an increased interest in the study of chaplaincy in the United Kingdom, both for professional development purposes and in original research.

The emergence of the Cardiff Centre for Chaplaincy Studies and its post-graduate programme bears significant witness to this, as does the publication of papers and books (e.g. Todd, 2013a, Gilliat-Ray, Pattison and Ali, 2013 and Ryan, 2015). Moreover, two of the earliest theses presented for the Professional Doctorate in Practical Theology focus on chaplaincy (Caperon, 2013 and Slater, 2013), both followed by the publication of a book (Caperon, 2015 and Slater, 2015).

Internationally, the diversity and complexity of chaplaincy is deepened by different patterns of secularisation, perhaps particularly in settings where ecclesiastical and ecumenical polity are not so dominated by the existence of an Established Church. In the United States of America, for example, religious expression such as chaplaincy has no place in public institutions, but in private institutions there is a vast plurality of Christian denominational and other faith representatives. In order to benchmark the standards of training for hospital chaplaincy, the tradition of Clinical Pastoral Education (CPE) has been developed, drawing deeply on the interplay of psychology and counselling models with the practice of pastoral care. This has significantly shaped the development of pastoral and practical theology in America (Osmer, 2012, and Schipani, 2012). Because of the cultural specificity of different chaplaincies, however, not all models can be successfully transplanted. An example of this is the attempt of Scott Paradise to take industrial chaplaincy from Sheffield to Detroit (Paradise, 1968). The retrospective paper is titled as a *Requiem* (Paradise, 1974).

Focussing now on chaplaincy within Higher Education in the United Kingdom, Stan Brown's recent D.Min thesis (2012) is of particular value as background to this study. Brown synthesises a contextual theology for university chaplaincy, concentrating particularly on the secular setting in the English context, and achieving a critical distance from the default Anglican view by virtue of his own Methodist tradition (pp. 37ff and 64ff). He begins by offering an historical overview of the development of chaplaincy in Higher Education, and finds an interesting correlation between the different eras of university development in England and the broadening of chaplaincy as follows:

HE Institution	Collegiate	Redbrick Campus	Polytechnic Post '92	Current HE trends, FE Colleges
Chaplaincy Model	Resident chaplain, chapel based community focus	Denominational chaplains, centre or local church bases, student group focus	Ecumenical team, multi-campus institution focus	Multi-faith team, spirituality centre, service provider and diversity manager focus
Ministry Model	Sacramental – recalling the community to God-centredness	Pastoral – gathering and nurturing the church in an alien place	Prophetic – bearing witness to the institution	Common Good – offering services on the basis of shared goals
Plurality	Establishment	Denominationalism	Ecumenism	Multi-Faith

Table 1.
Historic Foundations and Chaplaincy Responses (Brown, p. 102)
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A brief response to this would be that my work as Chaplaincy to University Staff in Cambridge does not follow the dynamics listed for the collegiate model of chaplaincy as detailed in the first column. By contrast my work could be said to be an amalgam of the final two columns.

Of further importance for this study, Brown also goes on to discuss the place of chaplaincy in recent government, public sector and church documents, and the complexity of the multiple understandings of secularity in the contemporary public square. This enables him to plot the many different models of higher education chaplaincy between detached and embedded on one axis and between different understanding of the secular space, or *saeculum*, which he tentatively contrasts between the two political poles of liberal and pluralist (see Fig. 1):
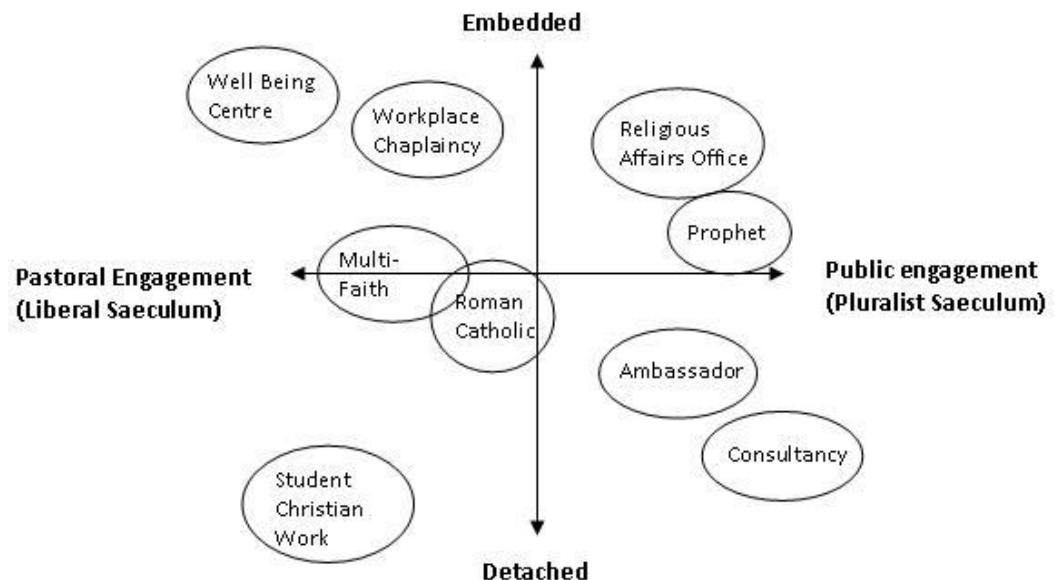
Fig. 1
Chaplaincy and the saeculum (Brown, 2012, p. 106)
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Brown concludes that the rightful place of chaplaincy on the public square of the university needs to be constantly renegotiated (p. 150 ff). He sees the task of chaplaincy as held in the tension between translation and narration (p. 157 ff) and he commends the contemporary renewed interest in dialogical wisdom, citing David Ford and Mike Higton (p. 133), and the 'civic practice' (Higton, 2012, p. 153) of dialogue as 'holy hospitality' after the work of Luke Bretherton (2006).

The Chaplaincy to University Staff in the University of Cambridge

The earliest references to a University Chaplain in Cambridge, as distinct from College Chaplains, are to be found as early as the 1290's, where a chaplaincy was established under monastic and episcopal patronage (Stokes, 1906, p. 3). From 1347 up to the Reformation records show that the post of University Chaplain was established by the endowment of Nigel de Thornton (Stokes, 1906, p.2). Two of the last men to hold this post were Hugh Latimer (1487-1555) and Nicholas Ridley (1500-1555); both were burnt at the stake outside Balliol College, Oxford as martyrs of the Reformation.

The current post, known as the Chaplaincy to University Staff, came into being in the mid 1990s, originally conceived by the then Vice-Chancellor, Alec Broers, as a pastoral response to the growing numbers of staff working in the University without membership of a college. It has since been established as a ministry of Great St Mary's, the University Church. Great St Mary's is the parish church at the geographical and historical centre of the city and has enjoyed links with the University since the very first days. In true Cambridge style, the work has been granted considerable freedom in which to develop.

Within the freedom to develop the role I have approached my work on the basis of prior training and practice in Industrial Mission. This is a tradition of the second half of the twentieth century that grew from the foundations of the Navvy Missions, the Forces' chaplaincies of two world wars, and the contribution to Anglican social theology of William Temple (1881-1944) (see my own account in Hayler, 2001, and a new retrospective account by Peter Cope and Mike West, 2011). Ted Wickham is recognised as Industrial Mission's principle ideologue and, based upon his universal theology of God and his historical reading of the industrialisation of Sheffield, he constructed a theory of secularisation that drove him and an increasing number of colleagues away from established patterns of parish ministry into chaplaincies in factories, steelworks and mines (Wickham, 1957). For Wickham, these institutions of the economy were clearly significant loci of power and influence in society, so these were the places in which to seek God, and look for opportunities to join in with God's work. This is basically a *Missio Dei* approach, but with a significant emphasis on institutional structures, perhaps even in preference to individuals. As industry changed and declined, Industrial Mission and its chaplains were hugely involved in the re-training projects of the Manpower Services Commission (1973-87) and, beyond that, to the work of researching unemployment and poverty whilst standing in solidarity with those worst affected by de-industrialisation. Mostyn Davies rehearses this historical development as three generations of Industrial Mission: factory-based, project-based and issue-based (1991, p. 10).

So how has Industrial Mission informed my development of the Chaplain to University Staff in Cambridge? In short, I have come to see the chaplaincy as an issue-based chaplaincy, the key issue, around which much of my work coheres, being that of staff wellbeing. This involves me in regular meetings and a rhythm of termly and annual such as the Human Resources (HR) Senior Management Team, the Staff Wellbeing Steering

Group, the Staff Services Support Group and People Matter Week planning group. There are further collaborations with other officers and groups within the University such as the Accommodation Service, the Childcare Office, the Newcomers and Visiting Scholars group, and even the Animal Welfare Ethics Review Board. In each, I seek to contribute pastorally from the Christian tradition.

The freedom to develop the post has, however, been gradually constrained as areas of need become clearly established and resourced through the chaplaincy. For example, since 1999 the chaplaincy has been linked with Merton Hall Farmhouse (MHFH), a small cottage on the outlying West Cambridge site, with the mandate to develop it as a multi-faith chaplaincy centre, the multi-faith realities being another relatively new characteristic of the emerging research-intensive University. MHFH is the only intentional multi-faith space in the University's estates. In practice, it has become a place that individuals and groups come to use for prayer, scriptural study and fellowship and, for people of faith the provision of these facilities is certainly part of their wellbeing. From 2009, during my years in post, I have developed MHFH as a base from which to see and respond to pastoral issues and opportunities that arise from the dearth of social infrastructure in this extra-collegiate part of the University. I developed a community coffee morning at MHFH to mitigate the isolation among post-doctoral spouses and toddlers, which eventually became Stay and Play, a week session for parents and toddlers, resourced by the University (see Ch. 1 and Appendix 1b). This is a key example of how Industrial Mission thinking has informed my practice. Isolation of post-doctoral spouses and toddlers is a structural issue that has a bearing on the wider concern of staff wellbeing; an issue around which I have worked in collaboration with colleagues in other disciplines. The key issue of staff wellbeing became the key focus of this research, and with these colleagues became key participants. In addition to open-house hospitality, MHFH has become a regular venue for Great St Mary's midweek liturgy, with Morning Prayer and a midday Eucharist every Wednesday. Other Christian groups meet during the week and up to fifteen Muslims come and go once or twice every day, as the seasons dictate, using a designated room and recently upgraded facilities for prayer. One or two Buddhist groups use the facilities less frequently.

In addition to this, and representing one third of the chaplain's stipend, that has been paid by University from the time of my appointment, the chaplaincy has been linked in a

formal partnership with the Equality and Diversity (E&D) section of the HR division of the Unified Administration Service (UAS), to explore and manage the duties and liabilities incumbent on the University, as a public body, according to the Equality Act 2010. This complements the multi-faith work based at MHFH but goes further the facilitating inclusive access to a building, to include the task of promoting an awareness of and developing a greater understanding of religious plurality amongst all members of the University. This task is sometimes referred to as Religious Literacy (see Dinham & Jones, 2010). In collaboration with E&D, a calendar of the festivals and seasons of the different faith communities is produced each year, and an on-going series of meetings entitled Face to Faith has been established, through which we seek to foster a greater understanding of the different faith identities and contingent issues. This work finds special focus in a multi-faith series of public-facing events during the annual Festival of Ideas, for the purposes of which I developed significant collaboration with the all the major faith communities across the city and University (see Appendix 1b).

It should be clear that, in comparison with the traditional college chaplaincies of Cambridge, the chaplaincy to University staff is a thoroughly different model: its history, ecclesiology and missiology are all different, as are the people and the structures in its purview. College chaplains relate largely to students, academics and college staff within the structures, traditions, rhythms and expectations of their respective college, whereas I relate to technical and administrative staff in the University and postdoctoral families within the extra-collegiate structures of the University. So, as a former Industrial Chaplain, I have interpreted my task as an issue-based chaplaincy and engaged with the work accordingly, contributing pastorally in the University-wide issue of staff wellbeing through a wide range of opportunities, task and events.

It is interesting to note that, nationally, the only post that bears any resemblance to mine is an Anglican chaplaincy to staff and institutions of both Liverpool and John Moores universities (see Brown, 2012, p. 110). Neither of these universities, however, have the collegiate structure of Oxford or Cambridge. There is no parallel post to mine in Oxford. In Durham there is a fully constituted team within which some individual chaplains have a nominal link with one or more colleges, and other denominational chaplains serve on a university-wide basis, while also serving local congregations in the city (University of Durham).

One final point that needs to be noted is the uncoordinated and decentralised nature of chaplaincy in Cambridge. Most modern Universities have structured and accountable multi-denominational or multi-faith teams. This is not the case in Cambridge. The traditionally embedded college chaplaincies (all Anglican except three) are different from the detached, denominational chaplaincies nominated by the Catholic, Methodist, Orthodox and Scottish churches, and two Orthodox Jewish traditions. There are also chaplains nominated by University faith societies: Buddhist, Hindu, and Islamic. All the above chaplaincies are resourced and managed by, and function within the autonomy of their respective college, denomination or society. By contrast, the Chaplain to University Staff is not formally connected with any of these but, with reference to Stan Brown's terminology and diagram, (see Fig. 1 above) is unique among all the chaplains in being 'embedded' within the administrative structures of the University. It is not surprising, therefore, that I have particularly identified with the upper right hand quadrant of Brown's diagram, where the chaplaincy is embedded in a plural setting. Brown suggests that the two distinct models of Religious Affairs Office and Prophet touch but do not overlap, perhaps even signifying a certain tension between them. Paradoxically, however, I am detached as well as being embedded: I remain an office holder of the Diocese of Ely and Associate Vicar at Great St Mary's; I am not an employee of the University.

In summary, the Chaplaincy to University Staff is formally located at the University Church in order to undertake a mission within and to the structures of the University. It is also located within the UAS, the central administrative body of the University, in order to work actively in networks, issues and events across the University for the pastoral care and wellbeing of staff. As I have rehearsed, the history, philosophy and theology of Industrial Mission are particularly pertinent to my chaplaincy and I have found my *habitus* as a former Industrial Chaplain to be well suited to the challenges of this constantly developing post.

Virtue Ethics

In both theological and philosophical writings, virtue ethics is arguably the most ancient form of ethical theory and, at least in the Western world, dates back to some of the earliest know texts. My principal interlocutor for the purposes of this study will be

Alasdair MacIntyre. Born in 1929, MacIntyre is a Scottish-American political and moral philosopher, and an historian of philosophy and theology whose most critically acclaimed work is *After Virtue* (1981; 3rd ed, 2007). In this writing he assesses the fate of virtue ethics in the aftermath of the Western Enlightenment, seeking to rehabilitate this ancient school of ethics for late modernity. *After Virtue*, however, was to become the first in a significant corpus of four works, followed by *Whose Justice? Which Rationality?* (1988) and *Three Rival Versions of Moral Enquiry* (1990), coming finally to *Dependent Rational Animals* (1999). MacIntyre himself has two principal interlocutors from the history of virtue ethics: Aristotle and Aquinas. Taken together they become the tradition in which he works. A brief introduction to both these writers is important, as it provides the backdrop for MacIntyre's argument, and the specific scheme of virtues with which I will be working in the empirical part of the study.

Aristotle (384 – 322 BCE) was a Classical Greek philosopher, a student of Plato and the tutor of Alexander the Great. The *Nicomachaen Ethics* (*NE*) is generally treated as his primary text but it is important to acknowledge that the complementary text is his *Politics*. From the beginning, then, the application of virtue ethics as a construct must be understood as political in nature, that is, of the *polis*, the people, the community, as opposed to the individual. Another less cited text of Aristotle, the *Eudemian Ethics,* is thought to be an earlier and less mature version (Thomson, 2004, p. xiii). For Aristotle the virtues are intentional dispositions towards right action that can only be learnt through practice (*NE* 1103a14 – 1103b25). These dispositions are the foundations of political conscience as they inform right action. They are derived from the heroic epics: the *Iliad* and the *Odyssey* of Homer, which were read publicly on an annual basis, the lectionary of ancient Athens.

Aristotle begins with the object of life as being the "good for man" (sic) (*NE* 1094a28 and 1097a15). The key Greek word here is *Eudaimonia*: translated by Thomson as "happiness". Once again this term must be understood politically, so that the good of man in Aristotle's context is the good of the city-state or the common good. *Eudaimonia* is also clearly a teleological word (*NE* 1095a16) signifying something crucial about the worldview of Aristotle, and about virtue ethics as a tradition.

The overall scheme of virtues in Aristotle is extensive, including, for example: liberality, munificence, magnanimity, amiability, friendship etc. (Book IV), but there are important sub-divisions to note. Aristotle names three intellectual virtues: *scientia*, *techné* and *epistemé* (Book VI): these are to be learnt by instruction and exercised by philosophers and politicians. By contrast there are four moral virtues, to be learnt by practice and exercised by all: *phronesis*, from which Prudence or practical wisdom is derived (Book VI, v), Justice (Book V), Temperance or Moderation, and Fortitude or Courage (Book III). I capitalize throughout when I use these words to refer to the virtues.

An interesting reference to this scheme of moral virtues can be found within the *Wisdom of Solomon*. This is a Hellenistic text and a book in the Apocrypha or deutero-canonical scriptures of the Christian Bible. As such, it represents a late extension to the wisdom literature of the Hebrew Bible or Old Testament and the particular passage on the virtues adopts a feminine personification of wisdom similar to that in *Proverbs*: "And if anyone loves righteousness, her labours are virtues; for she teaches temperance and prudence, justice and fortitude; nothing in life is more profitable for mortals than these." (Wisdom of Solomon 8:3-4)

David Winston goes to great length to catalogue the complexity of this book as a considered blend of Jewish and Greek thought (1979). Aristotle is amongst his long list of recognised sources but there are arguments from late antiquity about the translation and transliteration of the key terms between Greek and Latin codices. In *Duties of the Clergy* Ambrose of Milan (340-397) has the same four words as survive to contemporary English translations of Aristotle, whilst in *Retractations* Augustine of Hippo (354-430) puzzles over the variety of Latin words and remarks on the stability of the Greek manuscripts (Voicu, 2010, p.109). So while it would be simplistic to suggest that in *Wisdom of Solomon* is a straightforward adoption of Aristotle, the resonance in the Apocryphal text is clear enough. It is interesting to note in *Wisdom of Solomon* the synthesis of the Aristotelian virtues with the Jewish emphasis on the love of righteousness. This correlates with the pastoral imagery of Psalm 23:3: "He restores my soul and leads me forth in the paths of righteousness for his name's sake" .

Much of Aristotle's writing was lost to the Christian West in the first millennium, and was only recovered, from an Islamic context, in the thirteenth century. This era is recognised

for the pre-modern academic work of the monastic communities, known as scholasticism. The medieval European universities were already thriving, and Cambridge was just beginning. This was also the height of Christendom, the theo-political order in which all things were ordered unto God. The theological lens was the primary lens through which all other knowledge was regarded. The absolute quintessence of this era is the work of Thomas Aquinas (1225 -1274), a Dominican scholar of Rome and Paris who, amongst his many achievements, is credited with the rehabilitation of Aristotle's philosophy, including his virtue ethics. The fruit of Aquinas' labour is something far more substantial than the earlier poetic adoption in the *Wisdom of Solomon*, for Aquinas subjects Aristotle's work to a thorough dialogical overhaul in the light of the dominant theology of Augustine of Hippo (354-430). This work is to be found principally in his *Summa Theologiae* (*ST*), with further material in such volumes as *Quaestiones disputatae de veritate.*

In short, the moral virtues of Aristotle were received into Christian doctrine as the cardinal virtues but, in the process, were indissolubly linked with and interpreted through the theological or Christian virtues of Faith, Hope and Charity, simply proof-texting from 1 Corinthians 13:13, "And now faith, hope, and love abide, these three; and the greatest of these is love" (*ST 1a2ae, q. 62, a. 3*). This scheme of cardinal and theological virtues is the one I shall use in the empirical part of this study. The scholastic era of Aquinas was not to last. Though the ideals and practical polity of Christendom had helped to mediate relative stability in Europe, those ideals were soon to be fundamentally challenged by thoroughgoing cultural, political, philosophical, scientific, religious and moral revolutions.

Alasdair MacIntyre

MacIntyre opens *After Virtue* with a brief dystopian sketch, entitled, "A disquieting suggestion" (2007, p. 1-5). He sees the centuries from Aquinas down to the present day as nothing short of a "series of environmental disasters" (2007, p.1) on morality. There are interesting literary resonances for the Cambridge context between this sketch and *Lord of the World*, a dystopian novel by R.H. Benson, first published in 1907. Benson was a Catholic chaplain at Cambridge and a contemporary of Francis Cornford (see p. 8). Whereas Cornford blamed the inertia in University politics on the influence of the church,

Benson, blamed it on the liberal politics of the Enlightenment and the lack of (Catholic) religious influence.

MacIntyre sees contemporary society as picking up out of the rubble the broken shards of a bygone moral era, quite unable to state anything but opposing personal preferences in the face of concrete social and political problems. The dominance of personal preference over moral reasoning is named as emotivism (2007, p. 6 ff). MacIntyre then launches his critique of the Enlightenment Project (Ch. 5 and 6) and of managerialism as a product of the social sciences (Ch. 7 and 8). The need for a remedy for all this, and the avoidance of the nihilistic meltdown of society as foreseen by Nietzsche (Ch. 9), is the motivation for his study. What follows is a painstaking excavation of virtue ethics from the heroic era depicted in Homer (Ch. 10) through Aristotle, wherein the Athenian *polis* becomes the hero, and on to Aquinas, as I have described briefly.

Commentaries on MacIntyre's work, both philosophical (see, for example, Horton and Mendus, 1994) and theological (see, for example, Murphy, Kallenberg and Nation, 2003) concur that his argument for the viability of virtue ethics in contemporary times in based upon four key concepts. These are *telos*, practice, tradition, and narrative. MacIntyre works gradually towards new definitions of the three English terms and of virtue with particularity, this being the main fruit of his labour. It is important, to record here what these terms denote, before moving forward to locate my model and my practice of chaplaincy within the terms of this theory.

Telos

The importance of *telos* has already been hinted at in my introduction of Aristotle and Aquinas. *Telos* is the Greek term for end or goal and implies the sense of purpose. Ethics is about right action and it is of key importance, for MacIntyre, that right action and the nurturing of intentional dispositions towards right action, the virtues, are formed within an overall purpose or goal. In the Olympian religion of Athens, this meant ordering the life of the *polis* in accordance with the will of the gods, to the extent that it could be

discerned, and Aristotle's *eudaimonia* (happiness) relies on this particular teleological world-view.

In Aquinas' Christendom, the Christian *telos* was expressed in the close-knit polity of church and state: all things were ordered unto God's purpose. Christianity was and still is a teleological worldview. For example, the teleology of the Christian world-view is expressed in the central place given to texts such as the *Benedictus* (Luke 1:68-79) the *Magnificat* (Luke 1:46-55) and the *Nunc Dimittis* (Luke 2: 29-32) in the daily office. These canticles declare something of the purposes of God as fulfilled in Christ, and their daily recitation is both a public proclamation of these purposes, and an invitation to know and participate in them (Stancliffe, 2002, p. 1-2).

A key motif of MacIntyre's teleology is human flourishing. This phrase needs to be considered alongside other terms already mentioned such as happiness or wellbeing, and alongside its use by other modern theologians. For Elaine Graham, virtue ethics is "about nurturing the habits of a guided and intentional life which seeks to shape itself towards the good and all that promotes human flourishing (*eudaimonia*)" (2011a, p. 336). Grace Jantzen, a feminist theologian and philosopher, goes further in proposing the development of a full theology of human flourishing as a feminine counterbalance to the dominant masculine soteriology of modernity (1996). She points out that both flourishing and rescue are metaphors for salvation, and must not be overstretched. In their discussions, both Graham and Jantzen include reference to the *telos* of "abundant life" from the pastoral passage of John 10 (see p.11 above, Graham, 2011a. p. 337 and Jantzen, 1996, p. 59). For MacIntyre, human flourishing expresses something equally demanding: he argues in *Dependent Rational Animals* that, as a species exhibiting complex language-mediated motivations for action, our flourishing requires a mature practical rationally, expressed politically in ways that strive to listen and learn from the weak and vulnerable as well as the healthy and powerful in the task of ordering common goods:

> … our judgements about how it is best for an individual or a community to order
> the goods in their lives… whereby we judge unconditionally about what it is best
> for individuals or groups to be or do or have not only *qua* agents engaged in this

or that form of activity in this or that role or roles, but also *qua* human beings. It is these judgements that are judgements about human flourishing (2009, pp. 67).

MacIntyre's critique of modernity details an historical abandonment of *telos* in favour of reason. Even morality becomes a matter of reason, and right action is dislocated from any sense of ultimate good or purpose. Thus authentic virtue is subject to decay. MacIntyre tracks this decay from the novels of Jane Austen (1775-1817), whom he names as the last author of truly classical virtue novels, through to the self-styled ideas of virtue in the novels of her successors. The latter, he argues, are mere shadows of the Aristotelian-Thomist ideal (2007, p. 243), an argument that is picked up by Sarah Emsley in her book *Jane Austen's Philosophy of the Virtues* (2005).

Practice

The second key term in MacIntyre's argument is practice, which is defined as follows:

> … any coherent and complex form of socially established cooperative human activity through which goods internal to that form of activity are realized in the course of trying to achieve those standards of excellence which are appropriate to, and partially definitive of, that form of activity, with the result that human powers to achieve excellence, and human conceptions of the ends and goods involved, are systematically extended (2007, p. 187).

In the discussions that surround this definition, both in the original text and in the commentaries I have mentioned, much trouble is taken to understand authentically what is envisaged in MacIntyre's definition. MacIntyre illustrates: "Bricklaying is not a practice; architecture is. Planting turnips is not a practice; farming is," (p. 187). The practice, it seems, is always something wider and more complex than a particular set of technical skills or activities. Crucially, MacIntyre goes on to locate and to define the virtues in relation to the realisation of goods internal to a practice: "A virtue is an acquired human quality the possession and exercise of which tends to enable us to achieve those goods which are internal to practices and the lack of which effectively prevents us from achieving any such goods" (2007, p. 191). And again, "The ability of a practice to retain its

integrity will depend on the way in which the virtues can be and are exercised in sustaining the institutional forms which are the social bearers of the practice" (2007, p. 195). This is a crucial and complex part of MacIntyre's virtue theory, with which I will grapple latter in this chapter, when I seek to locate chaplaincy within these keys terms.

Tradition

According to MacIntyre's definition, "A living tradition… is an historically extended, socially embodied argument, and an argument precisely in part about the goods which constitute that tradition" (2007, p. 222). As has already been mentioned, MacInytre locates his work in the Aristotelian-Thomist tradition, not simply in the scheme of virtues with which he works, but in the mode of practical rationality that is part of this tradition, from the syllogisms of Aristotle's Academy to the disputations of Abelard's university in thirteenth century Paris. In *Three Rival Versions of Moral Enquiry* he even suggests that modern universities should learn to embody a specific tradition of rational enquiry and dispute with other universities in a scholastic way. This is hugely idealistic given the plurality of beliefs and rationalities that characterises university communities in late modernity.

It is important to distinguish between MacIntyre's particular usage of tradition and a much more general use of the term that is also current in my work and in this study. This involves the clear naming of the faith, denomination or political position, or any combination of these that forms a basis for contributing to ethical discourse and deliberation. In a plural setting the various contributions to ethical discourse from various groups representing various traditions need to be understood specifically as such. Examples might include Liberal-Catholic, Conservative-Evangelical, Sunni-Muslim etc.

A significant piece of research on virtue ethics that runs counter to MacIntyre on the matter of tradition is Christopher Peterson & Martin Seligman's study *Character Strengths and Virtues* (2004). The authors begin by collating traditional schemes of virtues from the major world religions and then reducing them into a new universal scheme: Wisdom and Knowledge, Courage, Humanity, Justice, Temperance and Transcendence. Clearly Aristotle survives but the Christian tradition of Aquinas does not. The authors go on from

this universalised scheme to make new links with their own world of positive psychology and evolutionary neuroscience in order to build a new therapy based on character strengths. Joanna Collicut has worked with this material for the development of Christian pastoral education (2013 and 2015), but the epistemological and methodological assumptions of such an approach are radically different from MacIntyre's. For MacIntyre's argument is not for a universal rationality, or for a universal theory or scheme of virtues, but rather that rationalities, theories of virtue and schemes of virtues are "tradition-constituted and tradition constitutive" (1988, p.354). Each of them stand within the integrity of their own particular tradition. Aristotle's scheme had its own integrity, based in the cultural, political and theological setting of the Athenian *polis*; Aquinas' scheme, though derived from Aristotle, was substantially argued and made viable for Christendom through the imposition and synthesis of Faith, Hope and Charity.

Narrative

The fourth key term in MacIntyre's argument is narrative. This is the subject of Ch. 15 of *After Virtue*, and marks a distinctly sociological turn, away from his primarily historical and philosophical method. Indeed it might be taken to correlate with what has been called "the narrative turn" both in sociology and in practical theology (Ganzevoort, 2011). MacIntyre grieves the loss of common values and morality in modern politics and culture, and strives against the individualism that has replaced them. He extols the upholding of the common good in Aristotle's Athenian *polis* and Aquinas' *Civitas Dei,* seeing only the decay of authentic virtue outside of these settings. In narrative, however, he senses the possibility for "unity of life" (MacIntyre, 2007, pp. 204-225). He asserts that both people and institutions understand themselves and their long-term intentions only in relation to their story: "Narrative history of a certain kind turns out to be the basic and essential genre for the characterization of human stories" (2007, p. 208).

MacIntyre's contemporaries also note how his narrative way of doing virtue ethics delivered ethical discourse from the abstracted state of "quandary ethics" that had been so dominant prior to this turn (Pincoffs, 1971 and Hauerwas *et al*, 1977). For me, MacIntyre's appeal to narrative serves to soften and authenticate the methodological character of an ethical enquiry. It respects the theory and scheme of virtues worked out

in the scholastic era, but delivers it from the hard and casuistic ecclesiastical culture of that era and the centuries that followed. In the empirical part of this study the cardinal and theological virtues will provide a set of themes that bring a sense of historical, philosophical and theological provenance to a contemporary, narrative moral enquiry.

Locating chaplaincy in MacIntyre's theory of virtue ethics

What are the concrete analogues of *telos*, practice, tradition and narrative as this study seeks to extend the understanding and practice of chaplaincy by modelling it through this contemporary virtue ethics approach? I have taken a narrative approach to the study because it was important that the story of the chaplaincy be told. Moreover, because the work of my chaplaincy is a collaborative pastoral approach to the *telos* of staff wellbeing, I have sought the stories of relevant colleagues: seeking to discover whether the "unity of life" principle that MacIntyre sees in pursuing narrative virtue ethics as a project enhances collegiality and common purpose in our collaborative work. I have undertaken the study in the Christian tradition (in the general sense), using the Aristotelian-Thomist tradition (in the MacIntyrean sense), in which the scheme of Prudence, Justice, Temperance and Fortitude together with Faith, Hope and Charity stand within their own integrity.

With regard to the *telos* of staff wellbeing or human flourishing within the excellence of the University, the emphases of both Jantzen and MacIntyre are appropriate aspirations for the chaplaincy as it practises pastoral care across the life of the institution. Working to stimulate the creation of an environment in which individuals can flourish, particularly in the extra-collegiate parts of the University, is clearly a political as well as an ethical challenge, one in which the exercise of all the virtues will be needed.

The most challenging part of locating chaplaincy within MacIntyre's virtue ethics consists in identifying the particular practice in question, together with the goods that are internal to that practice, the pursuit of which I will be looking to ground and support through the exercise of the theological and cardinal virtues. The first possibility here, using Stan Brown's terminology (see pp. 17-18 above), is to consider a fully embedded view, locating chaplaincy within the practice of higher education. From this angle, the pursuit of faith-

based or faith-motivated pastoral care certainly has a place but clearly has to compete with the more obvious priorities of higher education, such as teaching, learning and research. The place, priority and resources afforded to chaplaincy in a given setting will therefore be indicative of what MacIntyre calls the "ordering of goods" (1998), pastoral, educational or otherwise, by the university in question. This, in turn, will be indicative of the university's self-understanding, its *telos* and its politics.

For example, a thoroughly utilitarian and secular approach to higher education, one which emphasises practical competency and technical training, fitting students for the employment market, and in which matters of faith are seen as a matter of private choice, may choose to give very little place within a university community for chaplaincy. Or what little place it gives may be about managing duties and liabilities under the law and a purely pragmatic approach to minimal provision of prayer facilities. On the other hand a higher approach that seeks to prepare students as "effective practical reasoners" (MacIntyre, 2009, p.68) for citizenship of the global community, perhaps fostered through the values and virtues of a given faith identity, or even a plurality of faith identities, will order its goods differently, perhaps affording chaplaincy a higher place, concretely expressed in resources and opportunities. This latter approach is associated with the highest ideals of the Oxford scholar and Catholic convert, John Henry Newman (1801-1890) in *The Idea of a University* (Newman, 1899), with the aspirations of the recently formed Cathedrals Group of universities in the United Kingdom; and with the contemporary writing of Mike Higton in *A Theology of Higher Education* (2012).

A second possibility is to consider another fully embedded view: one that locates chaplaincy within the practice of the Church, either locally or regionally. In this view there should be little tension about the motivation for pursuing pastoral care but there may be tension expressed in the ordering of goods as the church decides on its priorities for maintenance rather than mission or *vice versa*. The appreciation of chaplaincy as a missionary model of ministry may be on the increase (Ryan, 2015 and Slater, 2015) but chaplaincy has not always managed to gain credence as such, or the resources it needs to establish sufficient full-time stipendiary posts, even for co-ordinators and trainers of part-time voluntary teams. Within the economy of the church such chaplaincies have long been easy targets for cuts when resources are constrained. This sometimes leads to partnership funding between the sending and receiving institutions. Movements and

tensions within such partnership lead, in turn, to ambiguities in power, in the setting of priorities and in the ordering of goods. In my experience, being caught in such tension can be utterly debilitating

A third possibility is to consider a detached view in which chaplaincy itself is the practice in question. Chaplaincy is certainly a complex undertaking with many different dimensions to be considered in its overall rationale; it is more than a limited set of technical skills. In this view chaplaincy can be clear about the ordering of its own goods for the pursuit of its own *telos.* This is too abstracted a way to conceive of chaplaincy. In reality, the practice of chaplaincy needs to be understood in the light of all three views, being somewhere between embedded and detached and, paradoxically, having something of the nature of both these realities. The tension between these three views is inherent to chaplaincy understood, in essence, as a missionary form of ministry that moves intentionally between the Church and secular institutions. This is perhaps seen most obviously in practical questions of patronage (who pays?) and power (who sets the priorities?) but, at a more philosophical level, it is fundamentally a matter of practice and the value-laden ordering of goods.

Locating chaplaincy thus, within the finer grain of MacIntyre's theory of virtue ethics, it should be clear that the practice of chaplaincy always has political ramifications. This is why, for me, the emphasis on structures, from IM, is an important part of the argument, and why a creative application of virtue ethics is needed. The practice of chaplaincy, moving between Church and secular institutions, engages with both individuals, with small collaborative communities of practice and with the polity of whole institutions, acting amongst and, at least in its own view, speaking prophetically to each.

Virtue ethics in practical theology

MacIntyre's work has been fundamental to the renewed interest in virtue ethics across the breadth of practical theology. Brief mention of four writers and their work will suffice here as examples.

In *Hospitality as Holiness* (2006) Luke Bretherton worked from MacIntyre's corpus towards an examination of the hospice movement, with special interest in the interplay between the explicitly Christian motivations in its founding narratives and the welcome that is extended to and received by those of other faith traditions.

Margaret Whipp, a theological educator and hospital chaplain, made a short-term study of the ethical practice of using e-mail communication in pastoral care settings. Correlating the cardinal and theological virtues with different aspects of care from Milton Mayeroff's *On Caring* (1990), together with narrative data from the discussions of several focus groups she derived a new set of digital virtues: media sensibility, sustained attention, respect for boundaries, congruence in role, prayerful focus, creative depth and consistent courtesy (2011).

Mike Higton's *A Theology of Higher Education* (2012) begins with an historical commentary on three eras of university development, commenting on both their ideologies and their ideologues: scholasticism in Paris (Abelard and Aquinas), *Bildung* and *Wissenschaft* in secular Berlin (Humboldt and Schleiermacher), and intellectual formation in Oxford and Dublin (Newman). Higton goes on to correlate these three historical generations of university development with three theological models that reflect MacIntyre's usage in *Dependent Rational Animals* (2009): the virtuous, the sociable and the good university. He details the strengths and weakness of each model, and ponders the possibility of a hybrid of all three: the negotiable university. In his discussion of the virtuous university he owns that the work of MacIntyre "looms large in the background" (2012, n10, p. 176) and he goes on to show how, through Aquinas' synthesis of Aristotle, virtue ethics has the ability to bridge the gap between Christian and secular aspirations for Higher Education, so many different shades of which characterise the cultural *milieux* of the contemporary English universities. For Higton, all this creates reciprocity of opportunity in which people of no religious conviction can experience a foreshadowing of the gospel in the virtuous behaviour of the university, and Christians access the breadth of academic disciplines ordered towards the public good.

Finally, James Keenan, a Jesuit Professor of Theology at Boston College, Massachusetts, has written recently on the propensity for isolation among university staff and on the dearth of ethical discourse about the nature of the university as an institution in his own

North American context (2014a). Both this and his essay *Seven Reasons for doing Virtue Ethics Today* (2014b) are particularly pertinent to this study, and both papers find their root in Keenan's earlier account, *Impasse and Solidarity in Theological Ethics* (2009). This is an account of a *kairos* moment during the author's personal struggle with cancer that led him to see the needs of the world's poor in a new way. His experience prompts him to name solidarity as a virtue, based on the papal encyclical *Sollicitudo rei socialis* (John Paul II, 1987) with the following explanation:

> …all my life I have tried to be in solidarity with the marginalized and alienated. But this experience was different. I felt solidarity not only as a principled stance, foundational to justice. Rather I experienced solidarity as a personal union; I felt that I was personally transformed emotionally, spiritually, and intellectually. There I discovered the intrinsic worth and healing nature of solidarity. Whereas often we think of solidarity as an action of extending ourselves to the marginalized and alienated, who in turn benefit from this inclusive stance, I found instead that solidarity was a virtue honing in me my openness and commitment to others. Moreover, like most virtues I found this experience of solidarity to be reflexive: as I sought to be in greater solidarity, I became in turn better incorporated and better able to face my own impasse (Keenan, 2009, pp. 2-3).

All of these projects point to the importance of ethical discourse in times of change, whether personal, demographic, technological or institutional; and all of them find currency with MacIntyre's arguments on the virtues for making ethical discourse accessible and intelligible at the interface of a faith tradition with the wider community. Malcolm Brown sums this up well:

> Movements in Christian ethics need to be understood through a grasp of the pressing problems to which they were once regarded as answers… Ethics matters precisely because it is a discipline motivated by desire for the peoples of the world to flourish (2010, p. 52).

Bringing virtue ethics and Chaplaincy together in practice

In bringing together these theoretical insights on virtue ethics and chaplaincy for the development of this new model in practice, one further account stands out, namely Jenkins' *An Experiment in Providence* (2006). There are deep resonances between the writings of Jenkins and MacIntyre and, in a personal conversation, Jenkins confirmed my suspicion that his book was, in a very real sense, a response to MacIntyre.

Jenkins' is a more philosophical text on chaplaincy than those of Legood, and Threlfall-Holmes and Newitt. Having no reference to chaplaincy in its title, it is rather *incognito*, but it has become, for me, the definitive text. Writing from two serial contexts, formerly as Chaplain at Nottingham University, latterly as Dean of Jesus College, Cambridge, and deploying the keen eye of a social anthropologist together with an awareness of the structural insights of Industrial Mission from the earliest days of his ordained ministry, Jenkins develops what seems, to me, to be something analogous to a middle axiom for the development of a virtue ethics approach to chaplaincy: "…the single most important criterion of ministry concerns the promotion of the virtues that maintain the practice and development of the insight in question within its institutional setting" (2006, p. 19).

Middle axioms developed within the work of William Temple and Ronald Preston in the early twentieth century. They were championed in Industrial Mission circles by the latter (Brown, 2010, p. 90, Suggate, 2014, p. 47 and Hughes, 2014, p. 79). In my reading of Jenkins, the author seems to have answered his own prior question, "What is the single most important criterion of a chaplain's ministry?" The unmistakably MacIntyrean answer is, "…the promotion of the virtues that maintain the practice and development of the insight in question within its institutional setting." But this is not a complete answer; it remains in the middle ground. It clearly begs further questions: Which virtues? Which practice? Which insight? Which Institution? The answers to these will, of course, be contextually specific. So, rather like a middle axiom, Jenkins provides a rule or a direction, but in a way that invites more work, more practice, more narrative.

In following his own priority on the promotion of virtue, Jenkins names various value-laden activities as intrinsic to chaplaincy; these might by interpreted as the "goods which are internal to" practice, that are the finer grain of MacIntyre's definition (2007, p. 191,

see p. 27 above). For Jenkins, and from his context, these are a follows: chaplains needs to pay attention to their institutional context: enquiring, visiting, waiting for opportunities, and thereby organising a trajectory for their work; chaplains must trust their fellow-Christians and allow for the development of their work over time, be it in conducting worship, pursuing pastoral care, or raising questions of meaning, value and purposes within the institution (2006, pp. 7-9). These ring true for me. I have already described my involvement in emergent, issue-based work in collaborative networks and events for staff wellbeing as my pastoral pursuit, as well as the organised trajectory of mitigating the sources of isolation amongst post-doctoral families on the West Cambridge site from my base at MHFH, and the most substantial and on-going challenge of my work as a whole is how best, in the complex polity of the University, to raise questions of meaning, value and purpose.

So in some ways my chaplaincy work is analogous to that of Jenkins, but the context is wider and the empirical study is different. Jenkins' "Trusting one's fellow Christians," (p. 8) is too exclusive for my context and needs to be broadened to include the colleagues with whom I am called to collaborate in promoting staff wellbeing, who become the focus of the empirical research within this study. This variance with Jenkins may be a reflection of the difference between Jesus College as a more intimate community with a strong Christian ethos and the wider University that, on the whole, is a very atomised and secular institution. This is perhaps the key difference between our two Cambridge chaplaincies, a difference that opens up a gap of knowledge into which I have made my original contribution. By contrast with Jenkins, it is the potential for virtuous collaborative community among secular colleagues in a plural setting that I seek to stimulate through the enactment of my virtue ethics model of chaplaincy.

In the remainder of his book Jenkins tells his own story, but he does so by collating a range of pieces in different genres: an ethics of liturgy (Ch. 7), a bible study (Ch. 10), a sermon (Ch. 15). Together these amount to a sort of auto-ethnographic survey. As the product of his own methodological choice, I feel that Jenkins' writing attests something of the real isolation of a chaplain, or otherwise betrays the sense of community and collaboration that are so fundamental to his construal of chaplaincy in response to MacIntyre's writing.

In contrast to this, I have sought to reflect the collaborations that characterise my work in a participatory narrative method: a sustained period of storytelling using the virtues as a curriculum of themes. In Jenkins' own terms this became a group exercise in:

> … practical thinking… to do with the recognition of 'obscure values' already present in the institution… to do with spotting them oneself… and with helping other people to spot them, so that they may emerge more clearly on the public agenda, at every level (2006, p. 11).

<u>Summary</u>

Through a critical consideration of the historical, philosophical and theological backdrop to the two key concepts of the study, chaplaincy and virtue ethics, the application of virtue ethics to the contemporary practice of chaplaincy has been set out and justified. The contextual outworking of the Chaplaincy to University Staff in Cambridge is located through the tradition of Industrial Mission and in relation to both the terminology of MacIntyre's argument and Jenkins' helpful interpretation of it, which proposes a chaplaincy priority for supporting the development of virtue. My original contribution has been in the development of Jenkins' implicit virtue ethic of chaplaincy, insisting that the collaborative and political aspects of my practice become the focus of the research, so receiving full and congruent expression.

Chapter 3

Empirical Method

In the previous chapters I have introduced the thesis and the context of this study, and presented a theoretical backdrop on chaplaincy and virtue ethics, which are being modelled together in practice. In particular, and in response to Jenkins' middle axiom on the development of virtues (2006, p. 19) I have chosen to capture and collate the stories of my own practice together with my colleagues' stories, using the cardinal and theological virtues as a curriculum of themes. In this chapter I will describe and justify my choice of empirical method, and describe the various stages of design, recruitment, data collection, analysis, evaluation and validation.

Choice of method

Practical theology is interdisciplinary and borrows critically from the human and social sciences, particularly when it comes to research methods. This means that there is a vast range of possibilities available to the researcher, and with this comes a corresponding range of epistemologies together with corresponding limitations to what can be claimed for the findings of any given research according to the method employed. Stated very simply this will be a qualitative study; I will not be deploying any form of statistical analysis. Rather I shall be taking a hermeneutical approach, embracing the subjectivity of my interpretation through a conscious reflexive process.

There is much current interest in Action Research as the empirical method of choice in practical theology, and much discussion as to when practical theology is or is not Action Research (Cameron *et al*, 2010 and 2012, Graham, 2013 and Watkins, 2014). At the very least Action Research is committed to the democratisation of the research process, and to transformative outcomes. These dynamics derive, at least in part, from the political pedagogy of Paulo Freire (1921-97) and have attracted the synergy of some but not all

Christian traditions. Action Research is explicitly transformational in its aspirations and although my research is showing signs of transformation, this has been very much a surprise. The somewhat softer objectives of characterising my chaplaincy through narrative were not originally or primarily about seeking transformation. So while my choice of method bears some resemblance to Action Research, I am neither claiming that it is such, nor limiting my work to the procedural strictures of this particular method.

In my project I am seeking to give expression to the collaborative nature of my chaplaincy by turning from Jenkins' auto-ethnographic style to a more participatory method. Yet in the end I am the sole researcher, and I will be the sole interpreter and presenter of my participants' narratives. This is a powerful position to take, and arguably runs counter to the ideal of democratisation. But my participants are not chaplains, practical theologians, or co-researchers in this study. For this reason the research should not be thought of as 'Co-operative Enquiry' (Heron, 1996). Likewise my work should not be thought of as Grounded Theory (Strauss and Corbin, 1998) as I am bringing a set of concepts for narration rather than seeking new concepts from narrative.

I have come to understand my method as naturalistic, narrative enquiry, and I have developed it accordingly. Naturalistic in this context denotes a simple desire to get people talking about the subject in question, and to capture what they have to say, with a priority for the quality of the narrative so produced. I deploy a longhand approach to analysis by immersion in the data without recourse to computer software. So this is very close to Sadler's description of naturalistic methods as having, "a reduced emphasis on quantification, controlled experiments and multivariate analyses" (1981, p. 26). My focus will be on the overall sense of the individual stories told, and of the data set as a whole.

Within the context of this working definition of naturalistic I set aside the option of Discourse Analysis. This is a method that pays more attention to, requires the technical notation of, and grants epistemic value to the intricate grammatical and performative detail of the narrative, taking note of even the interpersonal exchanges between participants such as body language, laughter or silence (see, for example, Todd, 2013b). In Mishler's typology this method of narrative analysis features as a way of working with narrative strategies, textual coherence and structure (1995, p. 102 ff). By contrast I am

simply inviting people to talk with me and amongst their colleagues, to tell the stories of their work around the themes of the Aristotelian-Thomist tradition of virtue ethics. Finally it is important to give place to the reflexive dynamics that are an inescapable part of this qualitative and subjective study. As the project proceeds, my role as chaplain will be enhanced to chaplain-researcher, and within this I will take on three roles: teacher (of virtue ethics), participant and interpreter. These correlate closely with Ruard Ganzevoort's three models of pastoral care: kerygmatic or instructive, therapeutic or expressive, and hermeneutic or evocative (2010, p 337 ff). More will be said on this reflexive aspect of the method in the final part of this thesis. Suffice to say here that my choice of method is conscious, intentional and powerful: "the involvement of the researcher is a necessary and constructive dimension of the interpretative process" (Swinton & Mowat, 2006, p. 37).

My choice of method has evolved gradually, but the guiding factor has been the nature of the research itself. This resonates with Hazel Wright's notion of 'emergent method' (2009), which stresses the importance of congruence between the nature and purpose of the data and the choice of analytical method. In the case of this study, Jenkins' priority for chaplaincy, based on his response to MacIntyre, is to support the formation of virtue according to the contextual issues in play. In my context this means both supporting the collaborative pursuit of pastoral care for the wellbeing and flourishing of the staff and, in the structural sense of Industrial Mission, supporting the university as an institution. So I have chosen to meet this challenge by convening storytelling groups amongst key colleagues using the virtues as a curriculum of themes. I will analyse both the narrative content and the storytelling process that are the products of this exercise.

Design

The design of the study seemed to grow naturally out of the synergy I found between the dimensions of chaplaincy, the virtue ethics construct, and my circle of colleagues. The cardinal virtues formed a curriculum of themes for storytelling and, in order to keep the theological virtues of Faith, Hope and Charity in place as the Christian interpretative key to the cardinal virtues, I began with these three themes, taken together, as a pilot session

to help the participants get used to working together, sharing stories and, in discussion, attempting to draw out the threads of what our stories had in common or otherwise.

As an early attempt to express my own Prudence and Temperance as a researcher I considered how much I might expect of my participants: how often it might be viable to meet, how long I might expect a session to last. I was eager to retain my participants for the duration of the data collection phase; dropping-out would be disastrous. So the storytelling sessions at the rate of one per term, planning for a pilot session on Faith, Hope and Charity together and four separate sessions, one on each of the cardinal virtues; five terms in all. I judged this as being an appropriately substantial but also realistic investment within the overall time limit of the doctoral study.

Because the virtues present themselves in rather old-fashioned language there would always be a possibility that my participants could misconstrue the themes for their stories. So preparatory papers were prepared two or three weeks ahead of each storytelling session. This succession of papers contained clear instructions and enough material to open up the meaning of the virtue in question, drawing briefly on the writings of Aristotle, Aquinas and MacIntyre. It would also provide a chance for me to steer the participants around the semantic potholes in modern parlance such as the connotation of frugality in the contemporary usage of Prudence, or the Victorian tee-total ideal as an interpretation of Temperance (see Appendix 2).

Recruitment

As the design of my study emerged I had a fairly clear sense of whom I would approach as participants. I was already in touch with these colleagues through emergent and ongoing collaborative work around the issue of pastoral care/wellbeing. Before approaching them, however, I sought permission to do so from their respective divisional directors. I also informed the University's officer for research ethics of my intention to undertake a piece of research on this aspect of the University. None of this proved to be problematic. In fact it eventually led to the research being recognised and given a place within the portfolio of 'Wellbeing' work undertaken by the different disciplines within the HR division of the UAS.

In preparing a Participant Information Sheet (see Appendix 3) important aspects were addressed, including explicit written consent, confidentiality, anonymity, freedom to withdraw without reason or recourse, data handling, processing and disposal, the provision of pastoral care, my inability to provide payment and my determination to provide hospitality. Informal interviews were undertaken with each of the prospective participants, leaving them with the full set of papers in order to consider their decision prior to formal written consent. I particularly underlined the thin sense of anonymity that would be present in the thesis eventually produced; it might prove possible for an interested reader from the University to work out who the participants had been.

Apart from assuring my prospective participants of the ethical provisions, I was keen to explore with them the sense of this being explicitly Christian theological research, as opposed to humanistic social science. This said, I had no sense that the participants needed to be regular worshipping members of a Christian church. What mattered was the fact that I had chosen to work with Aquinas' interpretative Christian virtues of Faith, Hope and Charity as an explicit part of the scheme. I wanted assurance that my participants were happy to work with this, rather than contest it.

The process of recruitment was undertaken successfully during the autumn of 2012. There were six participants: four women and two men. I had always anticipated that the group would meet all together, but as the recruitment came to completion and the process moved towards the pilot session, it proved difficult to agree a date and time that would suit all the participants. Thinking it would perhaps serve the purpose of the pilot session quite well to have half the group at a time, the group was split into two, according to an early consensus on dates that had emerged from three of the participants. The pilot meetings quickly demonstrated that a group of four, three participants and myself, was a good size for the work that was to be undertaken, both in terms of groups dynamics, and in terms of the time it would take for everybody to present their story and to have open discussion.

So, unexpectedly, but pragmatically, my group of six participants became two groups of three participants. Group A consisted of participants P1, P2, P3 and R (myself). Group B consisted of participants P4, P5, P6 and R. For me as both researcher, chaplain and participant member of both groups, this instantly produced a fresh challenge: I would

have to come to terms with working with two parallel sets of data, taking care over the potential for unhelpful 'leading' or 'cross-contamination' of stories between the two groups.

A little more detail by way of introductions to the participants' context is relevant here. I shall introduce their team contexts in order to blur their identity as individuals for the preservation of their anonymity.

Equality and Diversity is a small team of consultants and administrators who work to manage the duties and liabilities of the University in the face of the Equality Act 2010. The various protected characteristics named by the law including gender, race, disability, sexual orientation, religion and belief (including no belief), age and maternity. These form foci for policy work, promotional activities and educational schemes that are carried forward by the section through the strategic leadership of various Champions and the work of various networks of interested staff. An emergent but significant administrative burden for the Equality and Diversity section has been the Athena Swann award system, which assures equality of access to research for women. Making satisfactory progress in this area has become a major imperative for all research departments, as failure to achieve the award can block funding.

The HR division covers many disciplines, among which are the officers that cover the University's legal role as an employer, from recruitment, through promotional and disciplinary systems to pension and retirement provision. Because of the sheer size and atomised nature of the University the various academic faculties and departments are grouped into schools, each of which has an HR Business Manager, each supported by a small administrative team.

Other disciplines that have traditionally fallen outside of HR include the teams of officers and administrative staff that deal with statutory provision such as Health and Safety at work, government licences for animal-based and radio-nucleotide-based research, Occupational Health and the Staff Counselling Service. During the time of my appointment and this research, teams serving these disciplines have been drawn together under the title of Governance and Compliance.

One member from each of these three contexts, Equality and Diversity, HR Business Management, and Governance and Compliance formed one of the groups. They quickly recognised a common sense of working with the law in the provision of policy and guidance in various regulatory functions across the University.

The Newcomers and Visiting Scholars group (NVS) is staffed largely by volunteers who are mainly women and often the spouses or widows of academics. The group is sponsored by the University. It elects an Honorary President (normally the wife of a College Master); it employs a Director and receives administrative support through the University's Accommodation Service. Together the group puts on a year-round programme of events, mainly hospitality, talks, language classes, handicrafts and excursions. Generally speaking the group seeks to welcome and interpret to their target audience the riches of the Cambridge cultural calendar. During the period of my appointment I have sought to be a regular part of their team, but participating more in their activities than in their governance and planning. I represent among them a traditional, Anglican, pastoral presence. More recently NVS has been drawn into a strategic partnership with the newly formed Office for Post-Doctoral Affairs.

The Accommodation Service is a team that manages a large portfolio of residential properties beyond what is provided by the colleges. Those eligible to use this service are newcomers and visiting scholars, including post-doctoral families, and a significant part of the portfolio is the collection of 206 residences on the West Cambridge site. This includes the West Cambridge Community Room, which is the context in which I have most to do with the service, in regard to the establishment of the Stay & Play group for carers and toddlers of post-doctoral families.

The Childcare Office is a small team of childcare professionals and administrators who manage the applications from the families of University employees for places in the three day-nurseries that are part of the University's employee benefit system, for whom this also represents a significant source of tax relief. The other, more seasonal, but no less significant activity of this team is the planning and delivery of holiday play-schemes for the children of University employees. This involves the recruitment and management of many volunteer play-workers.

One member from each of these three contexts formed the second group, and this group quickly recognised a common sense of working within well-established member services provision. The common strands identified between the members in each group meant that both groups bonded well, with individual participants finding that at least part of their context was held in common with the other participants, and they soon found that they were able to recognise familiar aspects and tensions in one another's stories.

Finally, within these introductions it is worth repeating that it is these teams with whom I collaborate most closely. It is our collaborative work in the pursuit of pastoral care, to the end of staff wellbeing and flourishing, that characterises my chaplaincy. This is the reason for seeking their participation; these are the colleagues whom I wanted to invite into my frame of reference, and whose stories I wanted to capture and interpret as an enactment of my model: chaplain as supporter and interpreter of virtue.

Data collection and processing

Following each storytelling session, a basic verbatim transcript of each meeting was produced. I purposely undertook the transcription process myself, rather than having it done professionally or commercially. This was the best way to be immersed in the data of the chosen qualitative method. Transcription generally took in the region of eight hours for every hour of soundtrack. Each transcript was generally completed within one month of the storytelling session. Table 2 is a record of the data collection phase, which took place between December 2012 and May 2014.

Further to the detail in Table 2 it is important to note that on the day scheduled for Group A's meeting on Justice, P2 was called away to a meeting at the last moment. I decided to go ahead with the session, and to make a recording of P2's contribution at a later date. With hindsight this was an error of judgement because the dynamic of the group was totally changed by the absence of P2; neither was it possible to re-enact the group discussion with P2 alone. On subsequent occasions, when absence was notified, I insisted on postponement of the meeting in order to preserve the dynamic of the groups, even at the cost of delayed completion.

Date	Theme	Group	Order	Soundtrack (minutes)	Notes
17-12-12	Faith, Hope & Charity	A	P1, P2, P3, R	81.32	
17-1-13	Faith, Hope & Charity	B	P4, P5, P6, R	50.25	
18-3-13	Prudence	A	P2, P3, P1, R	70.56	
19-3-13	Prudence	B	P5, P6, P4, R	80.33	
24-6-13	Justice	B	P6, P4, P5, R	89.27	
27-6-13	Justice	A	P3, P1, R	89.29	P2 absent
5-7-13	Justice		P2, R	12.17	no discussion recorded
27-11-13	Temperance	B	P4, P5, P6, R	68.04	
15-1-14	Temperance	A	P1, P2, P3, R	99.56	
18-3-14	Fortitude	B	P5, P6, P4, R	75.06	
15-5-14	Fortitude	A	P2, P3, P1, R	80.52	

Table 2.

Data collection log.

The fourth column of Table 2 notes the order in which participants told their story. This was to mitigate, over the course of the whole scheme, a source of bias named by Sadler as "first impressions" (1981, p. 27). By rotating who spoke first, no participant was habitually heard first. In contrast to this, the same column also notes that, as participant-researcher, I always told my story last. This was in response to remarks from the external moderator of my research proposal that, as the researcher, I should be careful not to lead my participants in a way that might, even unconsciously, cause them to provide the right answer, that is, the answer they thought I wanted to hear or that I was seeking to model

in my own storytelling. It was interesting to note that, in supervision sessions, both my supervisors quickly picked up a distinct difference in quality between my participants' stories and my own in terms of theological reflection on practice, and my efforts to forge interpretative links between the cardinal virtue in question and the theological virtues. However, the participants were not there to be evaluated on their ability as theological reflectors.

Analysis of the narrative content

Analysis is not an end in itself, but rather a means to an end. Analysis is the intentional examination or interrogation of data in order to answer the particular research question or questions that are at the heart of the enquiry. Narrative has been analysed in many different ways so, once again, there were choices of method to be made, each with epistemological implications. In my research I was interested, not in the amount of times the virtues were mentioned, but in the overall sense of my participants' efforts to narrate their practice according to these themes, and in any commonalities or tensions that could be discerned between the stories of the participants.

By the end of the data collection phase I had a set of soundtracks, a set of transcripts and an aural experience of the whole storytelling project over eleven sessions. Sadler's paper on the sources of bias in naturalistic evaluations includes a pertinent section on "data overload" (1981, p. 27). My chosen method of analysis would need to take this potential pitfall seriously.

In certain methods, and certainly where there is a high volume of data, computer software such as N'Vivo is used. Text is uploaded then coded according to key words and participants, and the programme is able to harness the iterative power of the computer to make an exhaustive analysis leading to answers to questions such as: how many times was the word Justice used; where, when, by whom or in conjunction with another coded keyword? The answers given would form a list of where various codes intersect as nodes and the researcher would then draw meaning from an examination of these answers.

It should be clear from this example that a computer cannot analyse the overall sense of the narrative data; such a program cannot provide a qualitative interpretation of the narrative, but only a quantitative record of details within the narrative. This method is only as good as the researcher who codes the text and sets the questions by constructing the nodes. Epistemologically, the computer uses a positivist method and produces objective results. Although this certainly deals with data overload, I have judged this method as inappropriate for my naturalistic narrative enquiry in which the search is for the overall sense of the content, something that inevitably will be my subjective interpretation of the text.

Another prevalent method in narrative analysis is that of William Labov and Joshua Waletzky (1967). Their method is concerned with the temporal ordering of clauses as the basic way in which narrative is constructed, and through which the referential objective of the story is achieved (Mishler, 1995, p. 90). Labov and Waletzky created a generic morphology of the way a story progresses, proposing six main components that appear in a roughly linear, temporal order: abstract, orientation, complicating action, evaluation, result (or resolution) and coda. By using this method a long script can be edited into a list of key clauses that are judged to hold the main substance of the story. The judgement of what constitutes a key clause, of course, remains a matter of subjective interpretation.

This form of analysis appealed to me because of its potential for getting to the core of my participants' stories. Through my immersion in the narrative data, I detected the gradual emergence of a new pattern that was, perhaps, specific to virtue storytelling. I came to see that many of my participants' stories had similar temporal orderings of similar components. So new nomenclature for these components was needed. Some but not all of my participants, on some but not every occasion, would begin with an argument about the meaning or definition of the virtue in question, sometimes in response to my preparatory paper, sometimes out of their own interest. By the middle of the whole storytelling scheme, some participants were regularly looking up the meaning of the virtue in question using dictionaries and online sources. I called this component of the virtue storytelling the Semantic Argument.

The next component was generally about their work context, involving the current work task or activity within their department or office or group. I called this simply Context.

The crux of the virtue story, bearing in mind my basic request to tell a story of the practice of the virtue in question within their everyday work, would come next. Participants would tell of the instance in which they had sought or struggled to practise the virtue: making a prudent decision, deciding on a just plan of action, holding back from or stepping up to making a contribution in a certain way. For me, this was the key moment; I called it the Moment of Instantiated Practice. The storytelling would generally progress, however briefly, into a reflective evaluation, sometimes with interpretative links with the other virtues. The coda might include the suggestion of a remedy, or just a way of signalling the end of the story.

Noticing the emergence of this pattern in the telling of virtue stories and developing my own nomenclature as an adaptation of Labov and Waletzky's classical method became a key step in processing my data, and is an original contribution to narrative method, albeit for the processing of virtue stories in particular. This is also an original contribution in the creation and interpretation of new knowledge. The two schemes are summarised in Table 3:

Labov and Waletzky:

Abstract ~ Orientation ~ Complicating Action ~ Evaluation ~ Resolution ~ Coda

Hayler:

Semantic Argument ~ Context ~ Instantiated Practice ~ Evaluation ~ Coda

Table 3.
Two schemes of narrative components

Completion of this analysis for every separate story told made it possible to tabulate the whole data set, creating synopses of all the stories organised by theme, by group and by participant according the two most important components of the stories, the Semantic Argument and the Moment of Instantiated Practice. These tabulated synopses can be found in Appendix 4, and proved to be invaluable in dealing with data overload in my naturalistic analysis of the narrative data. These records are complemented by the transcripts of the short discussion that tended to follow on spontaneously at the end of each story, and from the longer discussion at the end of each session. In the discussion at the end of each session, the group was always invited to comment on their impressions of whether there were commonalities or tensions between the stories that they had just

heard and told. They were further invited to make *post-hoc* interpretative links with the theological virtues. These discussions were clearly marked in each transcript, taking on the appearance of a play script.

Evaluation

As well as the content of the stories themselves, there was insight to be gained from the process and experience of storytelling in groups, and from working through the whole scheme of virtues. So an interim evaluation questionnaire was devised, based on my early reflections, which the participants completed after the session on Justice, together with a further, final evaluation at the end of the process.

A questionnaire is a very different method of enquiry with quantitative and qualitative design choices, each with their own analytical and epistemological implications. I was keen for my questionnaires to be congruent with the choices I had made for the storytelling and content analysis, so the questions were complex, having both open and closed elements: they invited simple judgements (Yes or No) as well as comments (more narrative). This meant that the analysis would need to be a collation of the answers breaking down the component parts of the complex answers. With only six participants, this part of the process would not be so prone to data overload.

Validation

I decided to include a final validation stage: to offer to bring back to the participants my work-up of the findings to check whether they rang true with the original experience through which the data was gathered. This offer was made by means of the final evaluation questionnaire. Comments on this aspect of the process can be found towards the end of the next part of this thesis.

Summary

I have described and justified the key choices of method for the design, data collection, analysis, evaluation and validation of the empirical part of this study. I planned and undertook a virtue storytelling project: a naturalistic, narrative enquiry amongst six key colleagues with whom I share in the pursuit of pastoral care. The data produced is the result of enacting the model implicit in Jenkins' priority that chaplains should support the development of virtue (2006, p. 19). My chief interest was in the quality of the data and I derived a method of analysis that enabled me to examine the whole data set in a naturalistic way while avoiding the pitfall of data overload. The real time data collection that was undertaken according to these choices is tabulated as a record of the work undertaken. The findings are presented in the next part of the thesis.

Chapter 4

Semantic Arguments and Semantic Breakthrough

The empirical part of this study was a naturalistic, narrative enquiry that accrued a large data set of virtue stories. Immersion in the data and the use of an analytical method derived from Labov and Waletzsky led away from raw data to the construction of synopses of what I judged to be the critical referential components of the stories told: the Semantic Arguments and the Moments of Instantiated Practice. From the systematic presentation of these, laying out the significant contributions of the participants in each group and considering the data set as a whole, four observations can be made: first, the participants' engagement with the theological virtues is diverse and largely humanistic; second, the participants' stories show a cultural and religious diversity that reflects the cultural and religious diversity of a modern secular University; third, the participants display a real passion and a subtly teleological commitment to their work for staff wellbeing across the University; fourth, and somewhat paradoxically, the participants' modesty made it difficult for them to self-identify as courageous when invited to do so.

Beyond the systematic presentation of these findings I elucidate three interpretative special features within the data set as a whole, namely: Semantic Breakthrough for two participants, Narratives of Established *Habitus* for all of the participants, and Discourses of Solidarity in both groups.

This chapter focuses on the first significant component in the analysis, the Semantic Argument. Working from the synopses (see Appendix 5) I relate how my participants and I wrestled with the meaning of the cardinal and theological virtues, finding them to have fresh relevance for our professional practice in pursuit of staff wellbeing within the University of Cambridge. Moving forward discursively, I elucidate the special feature that correlates with the Semantic Argument, namely: Moments of Semantic Breakthrough.

In this and the following chapter, I have intentionally made the gender of the participants ambiguous, to preserve their anonymity, by using the pronouns s/he and his/her.

Semantic arguments on the meaning of the virtue themes

The pilot session was designed to induct the participants into their respective groups and into the task of storytelling and discussion. For both groups this session took the theological virtues of Faith, Hope and Charity together as the theme because of their place in the Christian scheme alongside the cardinal virtues. In this session the sense of how these virtues were being understood and how they were being practiced was thoroughly intermingled; the more discreet moments of semantic argument and instantiated practice were yet to emerge as characteristic components in virtue storytelling.

At this stage the participants were making their first attempt to appropriate these overtly Christian themes for their work. It was the case for most of them that they did not usually approach or understand their daily work primarily through the lens of pastoral care or virtue; such was the scale of re-framing that my project had invited them to undertake.

What emerged from the pilot session was an impression of the participants' largely humanistic understanding of Faith and Hope. All six participants talked about their faith in humanity: in their colleagues' and in people's ability to act for the good. For example:

P1   My biggest concern at the moment is with the negative aspects of being human (evident in media?) but with the overall hope of 'humanity' - and this supports my faith. In my work, I have faith in the overall goodness of humanity - however well hidden in ego, career development and self-reward. I find I am rarely challenged by this belief, however difficult the situation.

Both groups independently agreed that this understanding of faith was a common thread between participants.

Contrary to my explanation in the preparatory paper, citing 1 Peter 1: 3-5, the participants used Hope more as a verb than as a noun, for example:

P1   To maintain my positive belief in humans (humanity - as a creation of God) as outlined above, I perhaps cling on to my personal understanding of the term 'hope'. However I understand that this definition of hope is not that defined by the resurrection of Jesus Christ, because to me at the moment, this belief/concept of 'hope' is not one I find easy - I wish I did!

The general consensus of both groups was that Hope was to do with wanting that things to turn out all right in the end. For P3 this was a hope that people would choose the best path, while P4 used the following phrase: "I am someone who believes it will be alright on the night which demonstrates faith that the outcome will be positive." (P4).

In discussion, a surprisingly teleological understanding emerged for Group B: "But I think that's partly because of the nature of who we are and what we do. We *are* about wellbeing and trying to make the best for everybody… so I would hope that that would be something that we had in common" (P5).

For Group A, a rather pessimistic hierarchy was suggested in the discussion that followed the storytelling:

P1   Yes… I think we all hoped it was true… maybe I started off slightly more negative in that the reason I'm here in the first place is because… I am losing my… beliefs more that humans are innately good and I do find that difficult, actually... but yes it's linked in with a hope, we all hope that people act for the right reasons, for the good reasons, we all said the same.

P2   and try and remain positive, I guess... you know.

P3   or self deluded…

P1   Well I hope we're not.

P3   ...which is the fear.

P1   …yes, that's the fear.

R   There's almost a little hierarchy there… there's either faith that everybody is, or there's the hope that they might be, or the fear of self-delusion that actually it's all an illusion.

P1   Correct!

When the virtue theme of Charity/Love was discussed P4 related the work of pastoral care to *caritas*, while P6 said that love was "going the extra mile." P1 liked the four loves from New Testament Greek that I had rehearsed on the preparatory paper but could only relate *philia* and *agapé* to work-related practice:

P1   I tend to try and apply the concept of *philos* (brotherly love) and *agape* (self-sacrificial love) to my work, and think I am overall fairly good at this. Although I have no doubt that *eros* is constantly in play, and perhaps effected my behaviour to others in the work place more in my younger years, I genuinely believe it plays an insignificant part now (perhaps regrettably?)

Faith, Hope and karma.

During the pilot session on Faith, Hope and Charity an unexpected theme emerged amongst the participants of Group A, namely karma. It is not within the scope of this study to investigate further the participants' ordinary use and understanding of karma or other religious terms that are from outside the Christian tradition; suffice to say, the emergence and consensus around this particular motif signals something of the diversity of traditions and even a contemporary syncretism that informs some of the participants' worldview and work ethic.

It was first suggested towards the end of P1's story and identified as Buddhist, then raised independently and more explicitly in P3's story, becoming part of the discussions on commonalities and tensions between the stories of this group:

P1   I have a strong feeling that certain Buddhist principles apply unfailingly to life- and with regard to 'charity', this is a very strong belief for me - and the unity between the Theological Virtue and the Buddhist belief system of charity combine to make this the most important aspect of my daily work.

P3   I have a strong attachment to 'what goes around comes around' and some people call karma. Whatever it is, if you do bad it will come back to you and if you do good it will come to you.

P3   And eventually… what you find… and going back to my belief that

'What comes around goes around' things will…

R   …that was the other common thread that I picked up… at least two of you talked about that. (To P2), no, you said something about that, didn't you.

P2   Not sure… mmm. I sometimes hear myself saying that but I'm not sure within myself I'm thinking that it's the right thing.

P1   'What goes around comes around'?

P2   Yeah

R   When you quizzed whether there was any Christian content that would match for that…I knew that there was something… it took me a while and it's found its way into Shakespeare, it's the sense of Measure for Measure… the measure you give is the measure you will receive. It's interesting to put that, I don't think that people understand it in quite the sense of the doctrine of karma, as in the Buddhist sense…

Reference to the doctrine of Karma next appeared a term later in the session of Group B on the practice of Prudence:

P5   The phrase "What goes around comes around" springs to mind actually (*General agreement*)

P6   Yes, it is.

P4   Specially here, I think.

R   Did we talk about that phrase last time?

P4   No.

R   The other group did… (*laughter*)

P5   I don't think we did

P6   I don't remember talking about that…

R   …because if that's not what you bring up, I try not to put it in… but they (Group A) got on and talked about it as karma last time, and they actually wanted to know if there was a Christian version of karma …and when we got to the discussion I said, "There's the business about 'Measure for Measure'…

P6   Mmm, that's true.

R   …which found it's way into Shakespeare, of course…

P6   Yes. Well I always feel uncomfortable if something's kind of gone wrong with someone 'cause you feel like you've let them down in some way… even if it's not

been your fault, and, you know, you then dread that sense that you might mean them again in another situation or whatever and it'll come back and hit you in the face…

Further to this discussion P4, speaking third on this occasion and describing him/herself as a risk taker, used a similar phrase to appeal to the karma motif too: "And sometimes, again, it would be more prudent not to take that risk, but I'm prepared to do it, and sometimes it comes back and hits me in the face" (P4). In subsequent sessions the idea of karma appeared again in discussion on the theme of Justice between P1 and P3, and finally from P2 during the session on Temperance. In his/her semantic argument on Temperance, P2 had found, the idea, from Hindu sources, of Temperance as preventing bad karma.

<u>Semantic arguments about Prudence, Justice, Temperance and Fortitude</u>

In the sessions on Prudence, the moments of semantic argument still intermingled and overlapped with the moments of instantiated practice. This produced a list of phrases or aphorisms on practical wisdom: doing my best for the best outcomes overall; experience counts; risk aversion; prudent overspend; checking complex layers of rules, statutes and ordinances; good intentions steering away from emotive reactions balancing competing interests in a lived reality of greys; fixed positions are imprudent by definition; managing resources; doing one's best for the future with the resources one has to hand.

Both groups concurred with my suggestion in the preparatory paper on Prudence that the connotation of frugality (associated with contemporary usage on Budget Day) should be ignored. Group B was particularly helped by and interested in the idea of Prudence as Practical Wisdom:

P5   In my mind, Prudence is associated with money and being careful with it, but using 'Practical Wisdom' as a phrase in place of prudence sits well with me in this scenario, as I think I am being prudent with the resources my team and I (in particular) have available to put into managing this difficult situation.

P6   Prudence in terms of being cautious probably describes me. I tend to be careful with other people's money, my own and budgets. I don't feel it is my place to throw caution to the wind, but to use resources wisely. Being reflective, considerate towards others, doing the best I can with the means and resources that I have to hand is how I would describe prudence.

P4   I would never really want to be called prudent by somebody in the term in which we use it now… practically wise – yes! And it's sort of unadventurous and it's not taking risks and I think life is all about taking risks and pushing risks to the limit, and that's actually what Jesus did. So for me the main value of this whole preparation has actually been to come to the realisation of this true meaning of prudence if it is 'practical wisdom'… that's been a great thing for me. I shall look at it in a new light.

In my own story I introduced the Principles of Effectuation (Sarasvathy, 2008) that had featured in my early modelling of Chaplain as Pastoral Entrepreneur (Appendix 1) seeing this as the particular school of practical wisdom that I had embraced and reflected on in my practice, in particular the collaborative work of setting up the Stay & Play group. I tried to explain the fourth of these principles, the Leveraging of Contingency and how, at the prompting of Jenkins' study (2006), I was learning to see the unexpected, through Faith, as providence:

R   In November 2011 came the unexpected: I received word from P5 that a district health visitor had found a post-doctoral spouse living on West Cambridge but isolated and clinically depressed. P5 asked if s/he could extend the invitation to my coffee morning. For me this was corroborative evidence, and we needed to do more with it than just extend an invitation. (Leverage Contingency). From this came the group of strategic partners that now meets regularly with Pro-Vice-Chancellor to consider small pragmatic steps to enhance the social/pastoral contract for West Cambridge residents and post-doc families elsewhere. By November 2012 we had argued for and won the resources we needed, found new strategic partners, and were opening Stay & Play. Another unexpected aspect was that it really needed to be on a Wednesday morning and, with very little hesitation, I offered to shift the Coffee Morning into the afternoon, becoming

Chaplain's Teapot. A clash would have been counterproductive or even divisive; it was another sort of Affordable Loss, a risk I couldn't afford not to take. Those attending Stay & Play are new every week, and from almost every continent - no Antipodeans yet! Friendship and neighbourliness are on the increase; isolation is being addressed; post-doc family wellbeing is enhanced, which must be supportive of research.

Justice

The preparatory paper for the sessions on Justice had invited the participants to jostle with Aristotle's suggestions that Justice has to do with things "Lawful" and "Fair" (*NE* 1129a 37), and to consider Aquinas' statement that justice is the principal moral virtue: prudence meted out "in operations" (*ST 1a2ae, q. 66, a. 4*). The practice of Justice should perhaps be more concrete than abstract but it is clear how, since the Western Enlightenment, justice has been conceived and construed in many different ways, and to many different ends. MacIntyre rehearses a selection of such historical episodes at length in his second book *Whose Justice? Which rationality?* (1988). The diversity of conceptions of justice was certainly evident in the semantic arguments of my participants, and it was during the sessions on Justice that the Semantic Argument first appeared as a discreet moment in the stories of some of the participants.

P1 thought that these two categories could be contradictory, that doing the right thing might not always be doing the just thing. This is the gap between policy and practice, and was clearly seen as the challenge of practising justice, case by case, on a daily basis within each professional discipline. P2 puzzled over a wider range of words, seeking to locate rightness in ethics, rationality, law, natural law, religion, equity and fairness, as well as beginning to work with some of the different varieties of justice: utilitarian, retributive and restorative:

P2   So thinking about my work, then, in many of the cases I deal with the law is clear but the idea of fairness depends on the perception of the individuals involved and their beliefs, and values, and the solution also depends on their willingness to be reasonable and flexible. Quite often I think that the line is crossed between trying

to seek fairness and the individual seeking revenge. You know, it's a fine line quite often, and it's crossed. It's too personal.

P3 talked about redressing inequalities of power and made links between this task and the ideals of economic justice. In the privileged context of Cambridge:

P3   …it's always been about history and privilege… privilege (wryly) and subjugating others, whether you look at clearances or enclosure, or slavery… it's about somebody with a gun who can actually tell somebody else what to do, and who's powerless. And, actually justice, for me, is trying to redress that. It's trying to take that back in a way that's fair and there's a kind of… I suppose… I link this back to Aristotle because it's the insider-outsider dichotomy and that links it back to economics… because that, for me, is a very big important part… umm… of… where rights come from in terms of justice in our society… people here are privileged; I'm privileged by being here. I'd be a hypocrite to say that I'm powerless, because I'm not. I'm not somebody who has no voice, and therefore I'm an agent for justice.

P4 spoke of how a sense of fairness was more important that what was lawful as, at work, cultural differences in behaviour project very directly on to fair distribution of opportunities:

P4   How do we ration or fairly apportion the events program? We have this calendar of events, you know that: lots of social events and… Now, the system, a bi-product of the very efficient system that K has set up with an on-line booking… they… the savvy ones can book, actually, for everything for the whole term, which means nothing for the unable-to-speak-English Korean who comes in three weeks later and finds that everything's booked up. And so that is something that I *really* struggle with, and I have a tussle with K about it, and, you know, s/he and I both know that this is a problem that we can't… s/he obviously wants to get events fully booked so they don't lose money, although I don't think that's quite such an anxiety for him/her because nothing ever does lose money now because it's all fully booked.

P5 was content with fairness. P6 talked about the challenge of bending the rules consistently situation by situation, and being guided by qualities such as compassion and empathy: "But the fact that Justice is in my mind, I think, is a good thing, even when bending rules that are in place to benefit everyone. It comes down to humanity and concern for others" (P6).

In the group discussion that followed the storytelling there were links made with compassion and mercy, and mercy as loving-kindness, seeking once more to forge links between the cardinal and theological virtues. In my own reflection based on the work of getting Merton Hall Farmhouse refurbished and fitted with a foot-washing trough, I postulated that, in providing prayer rooms and other facilities and fittings for different faith traditions, there was a sort of hierarchy of the terms within the concept of Justice. The deserts of individuals of a given faith identity should be supported by an understanding of their needs, and people should have the right to this support. Justice needs to be practised inclusively, particularly in a religiously diverse setting.

Temperance

In the sessions on Temperance the participants were generally happy to use the word Moderation and to work around the Victorian expression of the ideal of teetotalism. P1 and P2 independently called Temperance a character trait or behavioural attribute, while P3 said that Temperance was very much a pragmatic approach that underpinned the whole of his/her professional discipline:

P3   … we try to avoid the sustained adverse reaction of being held up as zealots…
        I have to find a way of navigating an organisation that is driven by committee-led governance and therefore likes to be, I suppose, the path of least resistance, the most innocuous path, but actually at the same time an environment that tolerates all forms of weird and wonderful practice. So there's this contradictory behaviour that the organisation institutionalises systems, which actually doesn't want to move anything significantly and is very progressive, incrementally, in its approach to change but at the same time has a very broad variance in its behaviours. So

there a very… so I find, in order to have… for me Temperance is quite important there.

P4 was particularly unhappy with the sense of Temperance as "dumbing down" and could not see Temperance in the living, loving and dying of Jesus Christ:

P4   Moderation is usually dumbing down… To aim for moderation is to aim for neither end of the passion scale: not gluttony nor fasting, true, as you quoted, but also not total self-giving or sacrifice as practiced by Jesus. I don't believe Jesus was a moderate. Moderation in all things, as the saying goes. Moderation in generosity, mercy, empathy, joy, enthusiasm? No!

For P6, too, Jesus was not moderate and neither should we be. Similarly there should be no call to rein-in enthusiasm for the common good.

In my own reflections I shared how I had begun to capture the sense of Temperance in planning the sessions and setting a sustainable pace for the empirical part of the study, and how questions surrounding the prophetic role of chaplaincy, raising one's religious voice in the public square of the University, as calling for political Temperance: knowing when it is appropriate to speak up, and when it is not:

R   I believe I am a passionate person, particularly about my faith, and if I wasn't, then I probably wouldn't be a priest or chaplain. I truly believe my job requires me to be passionate, but it also requires me to have a reasonable belief. So the challenge of temperance is about knowing when and to what extent it's appropriate to be passionate about my faith within the public space of the University – when to 'rein it in' or 'bite my lip' or 'button it', and when to let the reins out. Or to use a more theological term, for me it's about the prophetic dynamic of my calling: when to speak out, as it were for God, and when to hold back. And if the chaplain isn't someone that's charged with speaking for God then, in a sense, nobody is, you know, it's part of the way of understanding the role.

<u>Fortitude</u>

Most participants were happy to use the word Courage. P2's now normal practice of arguing the semantics of the theme came up with a helpful phrase: "Moral courage is the willingness to stand up when others want you to sit down." This phrase was unattributed in the storytelling session, but appears to originate from the work of Muslim educator and reformer, Irshad Manji, founder of the Moral Courage Project at the Wagner School of Public Service in New York. P3 derived, from practice, the teleological sense of maintaining a calm disposition among strong characters and opinions in order to achieve the best outcome:

P3   … fortitude isn't necessarily about strength, for me, it's about having the ability to balance strength off in a sense of doing the right thing, you will actually have the best outcome, or the outcome that will be end goal, rather than it being a short-term win.

As a self-identified risk taker, P4 much preferred Courage to Moderation and argued that the two terms, Courage and Fortitude, carried different connotations: "Having more the quality of sticking with it, standing firm. That's fortitude, I think: sticking with it and standing firm and hanging in there, rather than the courage shown by a soldier in Iraq" (P4).

P6 identified Courage as strength of character. I made a link between Fortitude and speaking or acting truthfully, suggesting truthfulness as a sub-class of this virtue. Again, I was mindful of the prophetic calling of chaplaincy within the politics of the public square of the University:

R   So I'm coming straight to the point… umm… I've come to regard… umm…the 'coal-face' of courage to the business of raising my voice or acting in other ways to contribute from a Christian perspective to the life of the secular institution; that's what chaplaincy's about. Speaking and acting always involves people, and so is always a political thing, or within the politics of the institution. So, this is the inescapable nature of my job: knowing that what I have to say will be received differently by different people, ranging from delight to hostility and plenty of

sheer indifference in the middle, but doing it or saying it anyway because you believe it's the right thing to do or say. So that leads me to truthfulness, the idea of truthfulness… err…which some have called a virtue. And the Bible also has a phrase about speaking the truth in love. Sometimes it's hard and even costly to speak the truth, but we do it if we love the person or the people or the institution that needs to hear what we've got to say.

Semantic Breakthrough

Semantic Breakthrough is my own nomenclature for the first special feature within the data set as a whole. It refers to a participant's moment of connection between their semantic argument, their understanding of the virtue in question, and their moment of instantiated practice. In such a moment of breakthrough, new insight about the meaning of the virtue seems to illuminate and empower practice.

By the end of the data collection two of the participants in particular, P2 from Group A and P5 from Group B, were regularly researching the meaning of the virtue in question from an eclectic mixture of books and on-line resources. To begin with this frustrated me rather as I had taken time to present the semantic field of each theme to them according to Aristotle, Aquinas and MacIntyre by way of the preparatory paper. I was acutely aware that some of the virtues might be seen as old-fashioned concepts, and that some had picked up misleading connotations over the centuries, but I resolved not to proscribe the efforts of my participants. P2 eventually made the point that it was in the very nature of his/her work to be checking all sources. I could see that the Aristotelian sense of deliberating over means and ends was being practised here as the participants worked to come to terms with the meaning of the virtues and their relevance in the workplace; a sort of lexical prudence.

For the story-telling sessions on Temperance, the preparatory paper had included an explanation about Aristotle's Golden Mean, with simple examples about food and drink (see Appendix 2). Seeking to interpret Aquinas in an accessible way I had explained how Moderation was the reining in of the passions in order that reason might prevail. P2 and P5 showed how their semantic arguments had connected with and informed their

practice. For them, it was as if the stories of their practice had lifted off; through their reflection on their work using the lens of this particular virtue they were suddenly flying. These are significant episodes in the content of the storytelling and I record them both here:

P2 spoke of Temperance as a character trait and a behavioural attribute before quoting the sub-classes of 'Forgiveness, Mercy, Modesty, Humility and Self-regulation' from Peterson and Seligman's universalised list of virtues (2004). P2 had marvelled at the significance of these seemingly religious words for his/her irreligious self, and even more for his/her work:

P2   So when I was looking at the over-arching virtue of Temperance, under the, sort of, sub-classes of forgiveness, mercy, modesty, humility, self-regulation… and then I, kind of, always thought of those things as being… well, I guess not relevant to me, maybe because I'm not terribly religious. I don't go to church and… umm… I always thought of them as religious. Do you see what I mean? So then, when I looked at the definitions and what have you, I was quite interested to see, well, maybe they do apply to the way I work, in the things I do and that sort of thing, because the definitions came up a bit differently to what I expected them to be.

P2 went on to instantiate his/her practice with a beautifully told story about the difficulty of remaining calm in his/her role as an advisor in a long and difficult case over staff performance, wherein parties on both sides were getting extremely frustrated with the situation, and not always behaving well. P2 had found the whole experience of reflecting on work this way both integrative and interesting:

P2   …but when I look back, and this is where it also chimed with me, just that, well, what kept me going: (a) I had good intentions. I was trying to do the right thing… (b) I just, from my experience, and things that happened in the past, I was just staying in control, calm (keep control), you know… But Prudence and humility, actually… of all of those things that maybe I was trying to exercise kept me going. … but it really, sort of, bought it all together for me, really… some of these things. It was quite interesting.

In a slightly different way P5's moment of semantic breakthrough came as a real time coincidence between doing his/her own research on the meaning of Temperance for the storytelling session, while also dealing with a demanding managerial situation that required a good deal of Temperance, as follows:

P5   the first definition I came across was "moderation in thought, action and feeling." And for me that was sort of a light-bulb moment because I was thinking, actually, yeah, that's how I need to think about this whole Temperance idea.

The instantiated practice that followed was the story of a current and very difficult situation managing a team member whose work had, over an extended period of time, become irregular and erratic. The situation had been complicated through the employee's desire to take on more hours, the refusal of which had led to a resignation followed by a request to withdraw the resignation. Through the advice of peers, P5 had interpreted this as a call-my-bluff situation and sensed the possible danger of a claim of constructive dismissal. Reflecting on his/her action as the practice of Temperance P5 expressed:

P5   So I had to really control what I was thinking about the whole situation, and I had to dumb down my initial instincts which would be to scream and shout and kick and scream and, you know… it was just really, really difficult. Umm… and I think I also… so that's my thoughts and what I was thinking in my head; I then had to moderate my actions because, really, what I wanted to do was just shake the person's hand and say "Thanks very much! We'll see you in passing." and obviously I couldn't do that. I had to remain professional. I had to deal with the likes of people at HR and Legal and take advice and without the support of those guys and people like P6, umm… I don't think I could have remained as professional umm… but I was able to moderate my actions.

Summary

In this first chapter of findings I have told how my two small group of colleagues and I began to tell stories of our day-to-day practice under the headings of the virtues, how my participants worked to come to terms with the meaning of the seemingly rather old-fashioned concepts that are the cardinal and theological virtues. Across the six different professional practices represented, and that cohere around the pursuit of staff wellbeing, the participants found the virtues to be surprisingly relevant. Two participants in particular began to make real connections with their professional practice whilst researching the meaning of the virtues and telling their stories. I have named this special feature as Semantic Breakthrough. It is an important first piece of narrative evidence that the model of chaplain as supporter and interpreter of virtue is viable. My success in introducing the themes for virtue storytelling is also triangulated in the answers to the evaluation questionnaires in Ch.7.

Chapter 5

Instantiated Practice and Established *Habitus*

This second chapter of findings focuses on the second significant component in the analysis, the Moment of Instantiated Practice. I will relate how my participants and I grew into the practice of virtue storytelling as reflective practice, and how the stories bear witness to the "virtuous circle" (Graham, 2011b, p. 224) that is an intrinsic part of the virtue ethics construct: virtue is learnt through practice, instilling a virtuous *habitus* in the practitioner. In much the same way as the previous chapter, the systematic presentation of narrative data leads discursively to the elucidation of the interpretative special feature that correlates with Moments of Instantiated Practice, namely: Narratives of Established *Habitus*.

Moments of Instantiated Practice

In the pilot sessions the participants made their first attempt to narrate their practice according to the themes of the theological virtues, Faith, Hope and Charity/Love but, as mentioned in the previous chapter, discreet moments of instantiated practice were not very forthcoming.

P2 offered the general sense of practising patience, not judging or acting angrily, but advising and trying to see both sides of the issue in a context where the casework is a continuous flow of grievances, complaints, and disciplinary hearings. P3 talked, again very generally, of being guided by Faith and Hope in dealing with others, and that Charity received its outworking in patience and forgiveness. P4 talked about taking a step of faith in agreeing to take the role of leading a large team of volunteers, motivated by the charitable nature of the work involved. The challenge of Hope came in taking up new forward-looking work and instigating a round of strategic planning. P4 relates small instances as examples, listing the people whose work s/he appreciated and whom s/he found easy to love, and those whose participation s/he found difficult. The coda in this story was a description of P4's practice of pebble prayers, in which s/he held a smooth

stone as s/he gave thanks for favourite colleagues, while choosing and holding more jagged ones while praying for those with whom s/he struggled.

P5 quickly got into the sort of storytelling that I had imagined would take place, relating the struggles of "not feeling the love" in a stressful office situation. An employee's personal difficulties had affected his/her work and ability to relate to colleagues, affecting everybody in the team and precipitating a crisis at a busy time of the year. In discussion, "not feeling the love" turned out to be anger, but the coda of this story was expressed in terms of Hope:

P5   So I have a lot of hope for the future and I have a lot of trust… trust, faith… that my team and I will be able to provide the service that we want to for the University staff. And, as I say, I am feeling a lot more love now because the response within the team has been a collective "Let's get this sorted!" And that's… that goes a long way, I think.

P6 told a moving story of supporting a Chinese family who had turned up homeless and virtually penniless, and with expectations of how many family members might share one room that were culturally very different to what was likely to be acceptable to a Cambridge landlord:

P6   With their very low budget, we rang round some helpful - and some less helpful - B&B owners. Eventually we managed to secure them a bed for the night and then on to Link House on Chesterton Road who kindly stepped in to secure them accommodation for a few months. I felt enormously satisfied and relieved. I am not sure how appreciative the family was of the extent we had gone to, to secure them somewhere to live, but I felt inwardly very glad. Thanks and appreciation are considerable rewards for the work but, ultimately, it is the inner feeling that one has done the best possible for someone else, and with the best possible motivation.

For my own story I had picked only Hope and was trying to make links with Temperance. I related the story of my very frustrated work over two years or more to try to raise a voice on behalf of the faith communities to inform the design process of the Northwest

Cambridge extension and the community centre in particular. Having had almost all our practical suggestions refused without proper justification:

R   I went to a couple of meetings that stirred all this up for me again, and I found myself ballistically angry… with wild fantasies about keying the Project Director's car or extracting his/her breakfast by putting my fist right down his/her throat. I shocked myself. There was no Temperance here; the passions, the feelings were raw and violent. I even went to talk with the bishop about it, a sort of confession.

I continued to relate my attendance at a public consultation that began as an exhibition but would later become a presentation with the opportunity for questions:

R   To stay would be to risk getting very angry, wanting to put people on the spot, perhaps even attempting to shame or humiliate them in public, according to what I imagined was possible or justified. Leaving was the temperate thing to do, and I did it.

To my own surprise, I had walked away from this recent public consultation, rather than staying for a public confrontation, with the faithful words, "It's in God's hands."

Prudence

The sessions on Prudence proved less stressful than the pilot sessions, and more of my participants were able to instantiate their practice. P1 talked lucidly about managing disciplinary procedures, taking on the extra work of holding a statutory licence for the good of the University. Frustration with the "nonsense" (imprudence) of internal changes was expressed, as was the development of P1's own term, "Prudent overspending."

P1   Charging for internal university services/lecture theatre hire etc etc. Charging the University of Cambridge to train University of Cambridge Staff in University of Cambridge facilities for mandatory training felt wrong. I was furious - so refused, and shredded the invoices. This has not been opposed or followed up.

P2 spoke of the challenge of advising a committee on a work matter and judging that the right thing to do was different from what others thought was the good thing to do. The details of this narrative cannot be recorded here as they as legally sensitive. On revisiting the script of P3's Prudence story I could not identify a moment of instantiated practice. P3 seemed to prefer to reflect and evaluate in the abstract, only approaching the more personal details of the story by allusion.

The Prudence stories of Group B were rich and varied. P4 told how s/he judged when to ask and when not to ask for more money for the work of his/her group from central sources in the University; this particular story is related more fully towards the end of this chapter. P5 told an in-depth story of losing a key member of staff, M, through illness, and the task of extending the period of notice through the offices of the University's Temporary Employment Service (TES) in order that manuals for a successor on how to do the said employee's job could be completed:

P5   However, M was very unhappy at the prospect of leaving without having finished the manuals and said that s/he wanted to complete them still. We agreed that s/he would work from home in her own time, taking the documents home with his/her on a memory stick, which did not really sit well with me but my need to have the documents finished overrode my concerns about his/her working unpaid. Last week, M came into the office for 4 hours to put more detail into the work and to provide me with the latest updates of the manuals. We discussed their completion and recognised that quite a lot more work was needed. The obvious way to proceed was to ask him/her if s/he would be willing to continue the task, which s/he was and at this point I felt there needed to be something more formal in place to recompense him/her for her time. I therefore sought agreement to pay him/her as a TES temp' until the work was finalised, which s/he, too, was happy with. This has made me feel a lot better.

P6 related how the kindness and consideration s/he had shown a visiting scholar from South Korea had been remembered and how, a whole generation later, a member of the same family was coming to study in Cambridge as a result. I related the story of the community coffee morning I had started at Merton Hall Farmhouse to mitigate the

effects of isolation amongst post-graduate and post-doctoral spouses and toddlers on the West Cambridge site, and how this had evolved over time, becoming Stay and Play through partnership with many colleagues in different professional disciplines. This was the practical outworking of two of the Principles of Effectuation, namely Bird in the Hand: using the resources that are immediate available, and Strategic Partners: knowing and utilising your network of nearest colleagues (see Appendix 1).

Justice

The storytelling sessions on Justice were where the Semantic Argument and the Moment of Instantiated Practice no longer coalesced, but became discreet components of the virtue stories that I had invited.

In Group A, where P2 was absent, P1 spoke of the frustration of making an appointment according to the equal opportunities system and the appointee subsequently taking serial maternity leaves:

P1   All the questions were set. I could not ask anything. Even when the HR person was there I could not ask about… you know, can I ask how long you've been in Cambridge? And are you with your partner? They said "No, stick to…" This aside, this person was the right and best candidate for the position, and the panel, although obviously aware of the same issues as me, and we all kind of knew but we didn't talk about it… anyway, but we agreed to 'do what was right', OK, and we appointed them, because they were the best. The new employee informed me within three weeks of starting work that they were pregnant and were planning to take the full maternity leave entitlement. This put me in a difficult managerial position, both financially with respect to paying for work cover, managing resentment with other staff and generally dealing with my workloads. On this person's return, they announced they were again pregnant 3 months later, and the process then repeated one further time; she had three children, OK. In this situation, I simply cannot resolve in my mind what is 'just' and 'right', both with respect to my personal thoughts on the appointment process and the subsequent, fully legal and 'just' process of maternity leave, that subsequently happened, I… I

cannot… there's, sort of, two niggles: the fact that I believe it's just for people to work to support their families but, at the same time, yes, I think it's irresolvable. Yeah, I find it really tricky at the moment.

P1 also spoke of the tensions of managing the disciplinary procedures when both sickness absence and poor performance were factors for the employee concerned, with one of these circumstances seemingly eliciting more compassion than the other. The personal details in the raw narrative are too sensitive to record here.

In a similar way P3 partially instantiated a complex case in his/her own team context where it was difficult to judge between different causes in a case of long-term absence; the subtle difference in this story was that P3 was not involved in managerial decisions, but was concerned nevertheless to be behaving rightly (justly) towards a colleague. I was beginning to be familiar with P3's preference for narrating his/her practice in the abstract so I tried gently to tease out these allusions during the discussion that followed. P3 admitted to feeling "…like a piece of stretched elastic."

P2 was absent on the day of the group meeting and narrated his/her story to me at a later date. This told of advising a very drawn out workplace grievance between colleagues, wherein both sides were deemed to be at fault, but only one side was willing to make a reasonable compromise, whilst the other pressed for legal Justice. For P2, the likely outcome seemed more likely to be revenge or retributive Justice, and certainly a failure of restorative Justice despite his/her best efforts.

In Group B there was substantial similarity in practice between P5 and P6. Both participants have to process applications for the provision of services on a daily basis, in which certain points are given from an equality-assessed set of criteria. The difficulties that both participants talked about were the occasion on which extenuating or special circumstances needed to be considered. Both sought to administer this more subjective part of the procedure consistently and with compassion. Compassion seemed to be grounds for bending the rules, but bending the rules consistently was the challenge that made the work hard and complex.

P6   In fact we regularly get asked to waive or review the rules: – Can we stay in this University property for a third, fourth or even fifth year? What reasons do we need to give to enable us to remain? Shall we concoct some story, or get a senior academic to support our application – will it make any difference? I find it hard not to be swayed by these requests, especially when the heartstrings are pulled – "my child is sick"; "I work very close to the department"; "I am afraid to walk home late at night"; "I have been sick"; "my parents are helping with the childcare"; "I cannot afford to move"; "the apartment is close to the nursery or school"; "we love it here". There are many and varied reasons to consider ignoring the rules. But ensuring Justice and fairness to everyone can be hard.

P5   It is sometimes really tough to view any cases without special circumstances as a priority. But what is really important is, when assessing all applications, that we must be consistent. Understandably, we get people contacting us who are very anxious about getting or, more importantly, not getting a place. This can and often does lead them to be less than polite in their campaigning for a place. These are the times when being fair and consistent sometimes becomes much more of a challenge.

In a book of essays on *After Virtue*, David Miller makes the distinction between procedural and substantive Justice (1994, p. 245ff). These are helpful categories in beginning to appreciate the complexity involved in the practice of Justice for my colleagues and participants. The points systems and allocation criteria for childcare and accommodation are examples of procedural Justice and it is laudable that these have passed an Equality Assurance Assessment, for this adds a further layer of sophistication to the procedural Justice. But it is clear that the more subjective judgements over extenuating and special circumstances that P5 and P6 evidently work hard to practise consistently and compassionately are where the real challenges of substantive Justice arise. Further details from these stories show how applicants come with very different expectations of these services, based for some on their needs and for others on their own estimation of their deserts. These two services are also running at full stretch; both childcare and accommodation come at an absolute premium right across the city, largely due to the continued success and growth of the University. Applying the limited resources

of the University with equity to its complex diverse community, which evidently has diverse conceptions of Justice, certainly requires virtue.

P4 talked at length and even sought advice from the storytelling group on various challenges of administering the membership and opportunities of his/her group fairly. Some members of the group who were good at English could fill up the limited places on every outing very quickly, while other late arrivals or those with less English might find all the outings fully booked. On top of this there was always the question of how to judge the number of places, minimizing the gap between the number of places available, and the number who sign up but don't show up, and spare places remaining unfilled, with the loss of both revenue and opportunity. What is fair in all this?

P4   V was very happy on this occasion because it was a full party because lots of people had been allowed to come who hadn't signed. So it's not exactly lawful, that, but it is a question of fairness, I think. It's a question of, you know, who is it fair to? It's obviously fair to the security people, to stick by what they want to say, but it's not really fair to the… you know, to the newcomers who weren't able to get on a list and, actually, could have done, because there are always people who don't come. And the corollary to that, actually, is this cultural differences; being compassionate about different cultures, or being very new, as P6 was saying, because one or two of our volunteer helpers are adamant that nobody should be able to come to an event if they haven't signed up and been accepted and have the right umm… and there was only that number of people. But, in fact… and that they mustn't be allowed to come again if they don't turn up, because then that way, they'll learn!

In telling my own story I explained about the collaborative working and seemingly unrelated procedures that had been instrumental in getting the refurbishment of MHFH completed, including the provision of bespoke foot-washing facilities:

R   By coincidence P1 was due to carry out a Health & Safety audit of Great St Mary's and I asked whether s/he might include MHFH in this. The state of the toilet and foot-washing (Wudu) facilities was deemed to be a reputational risk to the University: it might only take a disgruntled Muslim to take a photo of the poor

facilities and send it to the press with the headline "This is what the world's best University provides for its religious minorities". The audit report was presented in due course and T mandated an upgrading of the facilities. Because I was pastorally in touch with those who prayed there regularly i.e. caring for their well-being, albeit across the boundaries of our different faiths, I was able to include them in the process, and they were able to introduce the University to a local plumber who was familiar with these religious fittings. It was a good and just outcome on every front.

I also narrated another aspect of different faith traditions sharing space in the multi-faith chaplaincy centre at MHFH. This included my recent awareness that the undesignated and least-used room was sometimes used as an overspill or segregated space by the Muslim women, sometimes for mindfulness workshops by the Buddhists or the Counselling Service or sometimes by individuals of neither group. I had been able to work out a statement to honour the different needs and priorities of both groups and to clarify these particulars for the avoidance of clashes.

The Justice stories of my participants had an impressive quality to them in terms of their virtuous professional practice, but not without the sense of struggle too.

Temperance and Fortitude

In the Thomist reading of virtue ethics it is very clearly the case that the faculty of reason leads the way with Prudence and Justice (*ST 1a2ae, q 59 & 60*). By contrast Temperance and Fortitude are virtues that are needed when the passions or appetites militate against what reason dictates. In the preparatory papers for Temperance and Fortitude I used the metaphor of reining it in and letting the reins out to encourage my participants in their understanding and their storytelling. The stories of P2 and P5 have already been related in the section entitled Moments of Semantic Breakthrough (pp. 64-65).

In Group A, P1 seemed to get a little tangled, having had a reputation for being outspoken, interpreting this as immoderate, but also having been recruited to the current position as a moderate within the professional discipline at a time when over-regulation

was making progress very slow in many disciplines. Over time, however, a real sense of how to judge what was unacceptable behaviour, and how to say so within this institutional role, had developed. P1 reasoned that the complexity of the University almost certainly had a moderating effect on its leaders over time, and that experience, too, had a moderating effect. So, for P1, Moderation is a virtue of the mature.

The instantiated practice of Courage for P1 had to do with not putting off difficult telephone calls when it was necessary to make them. It was interesting that P1 traced both the Temperance and the Fortitude stories back to the same formative episode in his/her teenage years of having to learn to self-medicate.

P3 struggled once again to give any moments of instantiated practice but talked in a more generalised way about 'navigating' situations, finding champions for the policy issues that need to be progressed, and picking the right battles to fight.

In Group B, P4 talked enthusiastically about taking risks and the challenges of serving growth rather than the *status quo*, and related the story of progress in opening up new collaboration between the very established Newcomers and Visiting Scholars group, and the neonate Office for Post-doctoral Affairs. For P4 the challenge of Fortitude was in supporting an unpopular policy because it was the right thing to do: "It would have been easier to say, 'Let's not go down this risky route of development, let's stay as we are; let's not go with the new offices.' And it took some steady Fortitude to keep pushing for our focus to change" (P4). For P6 the sessions on Temperance and Fortitude came at a time of personal and domestic difficulty, and the stories offered tended to reflect this, being focussed on situations at home rather than at work. In more general terms, for P6, the practice of Temperance included listening well, setting realistic targets and saying, "No", instead of capitulating to busyness in order to feel needed.

In my own stories on Temperance and Fortitude I worked on from my semantic argument about the political art of knowing when to speak up and when not to within the complex and diverse polity of the public square of the University. These included the long-term frustrated relationship over the planning of Northwest Cambridge, surprisingly and consistently difficult colleague relationships and even my sense of separation from the autonomous worlds of the traditional college chaplains. I cited Stan Brown's conclusion

that chaplaincy in a complex secular institution needs to be constantly renegotiated amongst all sorts of parties and stakeholders (2012, p. 147-153).

In the discussions that took place in each group following the stories of the participants, both groups commented on how difficult the practice of Temperance was for them. In addition, both groups went on to say, after the Fortitude stories, how hard they had found to it to identify stories in which they judged themselves to have been courageous. The unanimity of these reflections was striking. However, coming at the end of the scheme when the participants were confident in one another, with the group task, with virtue ethics as a construct, and with my knowledge of them was at its highest point, I judges that, actually, here was a set of leaders who are passionate about their work, about staff wellbeing and about the University as an institution, despite day to day frustrations. I was not surprised to hear that the reining in of their passions was challenging for them. I also judged that their difficulty in identifying stories of courage was a matter of modesty and that Fortitude was a default setting for them all. Politically speaking, the University is governed by its senior academics; by contrast, my participants are middle leaders in the administration of the institution, which requires Courage. I was not surprised by my participants' reticence to self-identify as courageous but I was sure that, paradoxically, their stories show them to be courageous in the practice of their several professional disciplines.

Moving from the systematic presentation of the instantiated practice of the virtues within the stories of my participants, the second special feature that emerges from the data set as a whole is Narratives of Established *Habitus*. Again, this is my own nomenclature and requires something by way of an introduction.

Narratives of Established *Habitus*

Habitus, as a concept word, is very closely related to virtue ethics. Aristotle spoke of learning the virtues by practice and habituation (*NE, I ix, 199b 10*). In the original Greek the word is *hexis*, which Aristotle himself related to Ethos, "Moral goodness, on the other hand, is the result of habit from which it has actually got its name" (*NE II i, 1103a 17*).

Aquinas preceded his *Treatise on the Virtues* (*ST 1a2ae, qq. 55-67*) with a *Treatise on Habits* (*ST 1a2ae, qq. 49-54*). In the original Latin of this text the word is *habitus*. Anthony Kenny's introduction to the Blackfriars Edition of *Summa Theologiae* comments on the equivalence between the Greek and Latin terms before discussing at length the difficulties concerning the transliteration and translation of such key words into English. Kenny eventually decides on disposition as a translation of *habitus*, to indicate capacity and action as "dispositional rather than episodic properties" (Vol. 22, p. xx-xxiii). Practical theologians such as Elaine Graham and Edward Farley prefer to use the Latinism *habitus*, drawing on similar usage in the sociology of Pierre Bourdieu (1930-2002) (Smith, 2012, p. 244 ff). Their interpretation of the term includes dispositional knowledge that comes from and informs practice, in contrast with the propositional knowledge that comes from theory or dogma.

There is also a play-on-words that illustrates the meaning of *habitus* as disposition, namely the use of habit to mean the everyday vesture of those in monastic orders. This, in turn, might helpfully be linked with the words of St Paul:

> Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self… clothe yourselves with compassion, kindness, humility, meekness, and patience… Above all, clothe yourselves with love… (Colossians 3: 9-14)

Likewise, John Henry Newman's idea of intellectual virtue, understood as academic formation, is also referred to as habit with the same play on words: "a state of mind which is always upon us, as a sort of ordinary dress or inseparable garment of the soul" (1908, p. 205).

So the use of *habitus* is intrinsically linked with the tradition of virtue ethics and I adopt it here to name the second special feature that emerges in my interpretation of the stories presented in this study. A Narrative of Established *Habitus* is that part of a virtue story in which the participants can be judged as having gained the virtuous disposition in question. Such narrative is not a feature of every story that was told; indeed, some stories are far more about the struggle to practise the virtue in question, but the first six

passages in which I identified this special feature happened to be one from each of my six participants. I relate them here.

For P1 this Narrative of Established *habitus* comes in his/her instantiated practice of Fortitude: not putting off difficult conversations or telephone calls. The story is also told against the teleological backdrop of seeking the good of the University; of participating in its excellence:

P1   So, not on a daily basis, but probably on a weekly basis if I'm honest, the reason that there's a certain thing I'm good at is because if there is an awkward person or difficult situation, or otherwise that I have to deal with, I deal with it as soon as I possibly can. So when someone… I got a message left to my secretary to say, "You know Prof X has just called up and said this is unacceptable, s/he's going to the VC, s/he's going to do that and bla bla bla… the first thing I do is pick up the telephone and say, "Right, I'm going to speak to him/her a s a p." I had it today, the Secretary of Y… very, very difficult situation… my first thing when I read the e-mail was, goodness, goodness it was really tough wording, it was very personalised, it was very upsetting, my secretary was in the room, and I just thought, "Right, I'll do that before I go for my lunch."…you see, I've got to do it, and I think, therefore, if there's any aspect of Courage that has helped the University it is the fact that I don't delay those situations.

For P2 the moment when this idea of Established *Habitus* appeared was also during his/her Fortitude story. After the conclusion of a long and difficult case s/he reflects:

P2   …but I kept going and, actually, do you know, when I came out the other side I felt better for having endured it and gone through it and done it and the experience I think that I gained from that has been really good for me, despite the fact that it was horrible, (*laughs*) …if you see what I mean. So… umm… I don't know why I'm saying about that now apart from just sharing that, sort of, with you… umm… Yeah, 'cause if I hadn't have done that I would have felt like I'd failed. And I think there's lessons to be learned from all of these situations when you go through them at the time…umm… but, actually, to go through them is a good experience and I felt at that time that I had the firmness of mind and the endurance to do it,

and I loved that I did it, but it was darn difficult in the face of all the things that were coming and being thrown at me…

I have described through the course of this chapter how P3 very often found it difficult to instantiate his/her practice in story. But there is an interesting key word in various cognate forms that appears regularly and often in the discourses of P3, namely 'navigate'. I believe that this may be the key to understanding P3's contribution across the whole data set and it begins to point towards the idea of *habitus*:

P3   I kind of feel like I'm somewhere in-between and, for me, sometimes, it's actually trying to keep a …?... (*this word is not intelligible on the soundtrack*) position when I know that, actually, something's not necessarily right… trying to figure out techniques, for me, to actually stay focused on a longer-term goal. I think survival, for me, has always been the longer-term goal because I don't feel like I belong here. It's a very basic sense of I don't feel I belong here. So, for me, it's about trying to survive and navigate something even though, in some respects, I do belong.

It is interesting that, in the era leading up to MacIntyre's writing and his insistence on narrative, there is a scathing critique of "quandary ethics" in the writing of Pincoffs (1971) and Hauerwas (1977). P3 seemed consistently uncomfortable in accepting the space afforded by participation in the storytelling research, preferring to reframe the opportunity to rehearse quandaries. Reflecting a little further on P3's contribution it is interesting that the present participle navigating is used solely and repeatedly by P3. (On one occasion P2 talks about 'manoeuvring' in a similar way.) When navigating has both the sense of a present participle (indicating on-going action) and, paradoxically, the sense of an abstract noun (indicating a concept) it is known as a gerund. For Bonnie Miller-McLemore gerunds typify the endeavour of practical theology and her Blackwell Companion volume is planned around a characteristic set of gerunds: suffering, healing, playing, eating, loving, consuming and blessing (2012, p. 8). In this vein the predicament of P3 becomes clearer: navigating describes P3's established sense of being *in via*: content in constantly and carefully getting there, yet never truly arriving. Correspondingly, when applying my idea of Established *Habitus* to the idea of navigating it seems to be both a habit, yet paradoxically not habituated. From on-going conversation

and collaborative work with P3 it is clear that navigating *is* a conscious and established habit. Perhaps living with this and the other occupational paradoxes that are related in his/her stories is what produces the already quoted feeling of being "…like a piece of stretched elastic" (P3).

In Group B, P4's Narrative of Established *Habitus* was evident in his/her Prudence story, both from the recounting of his/her spouse's comments as they discussed the semantics of Prudence as 'practical wisdom', and from relating the story of requesting more funding for the work of his/her group from the University's central funds:

P4   …from a different standpoint, I think we both suddenly realised we were pushing at an open door, in terms of money, and I quickly wanted to, you know, treble the amount I was asking for… (*general laughter*) …because I could see, being practically wise, that, actually, that's what I could get. You know, and I wasn't staying within the confines of what we had agreed, and nor did P6, you know, to do him/her… what I consider… to do him/her justice… she also was ready to ask for more. But that was something where, you know, if I'd been prudent in the contemporary sense of the word prudent, I would have wanted to take that risk with the Registrary, I would have asked for the money we had originally decided to ask for, and think "Right, we'll just step it up a little bit, a little bit." But, with me, I think it nearly always is completely instinctive…

I interpret the usage of instinctive from the general context of the passage and my knowledge of the participant as reflecting life-long learning through practice rather than unlearned intuition. For Aristotle, intuition is neither an intellectual nor a moral virtue (*NE Vi vi 1140b31 – 1141a8).*

For P5's Narrative of Established *Habitus* we return to the theme of Temperance. This story has already been related in the earlier special feature of Semantic Breakthrough, but there is a sense in which P5's discovery of the meaning of Temperance brought a new interpretation of his/her practice of managing the difficult situation in thought, action and feeling; that is, with the whole of his/her being. For me this is also a Narrative of Established *Habitus*:

P5   So that's when I get into my Temperance and how that fits in really and, P4, you talked about dumbing down emotions, and I think that is what I had to do because I had a whole range of emotions… umm… and I think Moderation is one that I had to apply to this situation… So I had to really control what I was thinking about the whole situation, and I had to dumb down my initial instincts which would be to scream and shout and kick and scream and, you know… it was just really, really difficult. Umm… and I think I also… so that's my thoughts and what I was thinking in my head; I then had to moderate my actions because, really, what I wanted to do was just shake the person's hand and say "Thanks very much! We'll see you in passing." and obviously I couldn't do that. I had to remain professional. I had to deal with the likes of people at HR and Legal and take advice and without the support of those guys and people like P6, umm… I don't think I could have remained as professional umm… but I was able to moderate my actions.

For P6, the idea of Established *Habitus* is evident in the story of his/her work than runs across both Prudence and Justice, concerning the consistent but compassionate application of the accommodation resources and rules of the University. P6 evaluates his/her work, once again with a discernible teleological hue, as follows:

P6   It is so important, I tell my colleagues, to be consistent in our approach to ensure that Justice is applied equally – even if it doesn't always seem fair. But we are human beings dealing with other humans and I consider it essential to view other people's situation as if it was me myself applying or making the request. How would I wish to be treated? What lengths would I go to so as to get what my family needed? What response would I hope that the person with power might show? … But the fact that Justice is in my mind I think is a good thing, even when bending rules that are in place to benefit everyone. It comes down to humanity and concern for others.

Summary

My participants instantiated their struggles and successes in practising the virtues, through intentional, facilitated storytelling. These are virtue stories of work undertaken in different professional disciplines in pursuit of the common good of staff wellbeing so they are, for me, stories of pastoral virtue. The most important and encouraging of these passages are interpreted as Narratives of Established *Habitus,* one for each of the six participants. These demonstrate that, within the professional contexts of my participants, and with interpretative support, virtuous dispositions can indeed be learnt through practice, and that the collective work of a small community of practice, so focused, can serve the common good of staff wellbeing. This is a second piece of narrative evidence that demonstrates the viability of the model: chaplain as supporter and interpreter of virtue.

Chapter 6

Group Discussions and Discourses of Solidarity

This third chapter of findings focuses on the group discussions that were invited as part of each session, coming after the participants and I had told the stories of our practice. These discussions were intended to begin the work of identifying common themes or tensions between individual stories, and to invite any new connections between the particular cardinal virtue in focus and the Christian theological virtues of Faith, Hope and Charity. On several occasions, though, these group discussions seemed to take on a life of their own; they proved difficult to steer without leading the participants and rarely achieved the specific ends for which they had been designed. They are, however, the locus of the surprise or unanticipated finding that is the subject of this chapter, that participants in virtue storytelling can experience collegial Solidarity in the very process of narrating their practice.

It is within the transcripts of the discussions that I have discerned the third special feature of the data set as a whole. Once again, this feature has my own nomenclature: Discourses of Solidarity. The emergence of this important interpretative theme draws on the contemporary virtue ethics writing of James Keenan (see p. 33), which I discovered towards the end of the data collection phase of this research. The elucidation of this special feature is altogether more subjective, for the word Solidarity is not used during the storytelling, either by my participants or by myself. I introduce it here as an interpretative motif. Significantly, this feature is about the quality of the inter-personal processes within the storytelling groups. The transcripts are where glimpses can be caught of the micro-political effect of virtue storytelling as a form of reflective practice.

Solidarity is more than just participants finding commonalities in their stories and more than an empathic response from one participant to another after a story has been told. A Discourse of Solidarity attests the emergence of a community of understanding and even of belonging. Such a discourse demonstrates recognition across the group that one another's motives and efforts are working together for the common good despite differences of power and opportunity. Understood in this way, perhaps it is fair to say

that Solidarity can only be experienced through participation in an intentional group activity; Solidarity is essentially inter-personal.

Because of the more subjective nature of this interpretative special feature I will argue for it in three ways: first, from the narrative data to be found in the transcripts; second, from the participants' answers to the evaluation questionnaires, which are otherwise discussed in Ch. 7; third, from the validation exercise that was undertaken only after the completion of the storytelling, evaluation and analysis of the data, and in which my choice of the word Solidarity was blind-tested with the participants. The second and third of these serve to triangulate the primary claim from the narrative data.

Discourses of Solidarity in the transcripts of group discussions

The first such discourse comes in Group A's discussion following P2's story on Prudence, in which the story of the challenging work of advising the upholding of an appeal where, in the opinion of P2, the "right" outcome was fairer than the "good" outcome for which many people affected by the case had hoped. In the discussion P1 and P3 come around P2 story with recognition and reassurance:

P2   As long as we have carried out the role in good faith and with good intentions then I think that is all that we can do. We can try and be prudent, make rational choices, judgements, taking relevant circumstances into account but if we are not doing it with good intentions and for the right reasons, then we can get caught up in the emotions and aligning our decision-making to achieve the "right" outcome – but what is the "right" outcome? Clearly in this case different groups of people looked at it with different perspectives, came to different conclusions for what they considered to be the "right" reasons. Does that make sense?

P1   Absolutely!

P3   Spot on!

P1   I cannot… "God moves in mysterious ways…   (P3 joining in with quote & shared laughter) …and to hear you say that… I mean… that's just basically the same story and I couldn't put it better… that's exactly how I feel about it, and that was the

conclusion I came to… that you had a good intention as opposed to… but… I think you summed that up perfectly…

P2 I'm sometimes worried that I'm writing this and it won't be relevant to anybody.

P3 Entirely relevant… (*all voices mix in agreement, R remarks on unanimity*) in so many ways

P1 And that has just helped me because I've got an issue at the moment… which is one of mine… exactly that… exactly that… and I'm torn about what I might have done… so it was really very good to hear you say that.

P2 I was just surprised at how it, sort of, made me feel because, either way, I don't think I could have felt good about the situation… whichever way it went.

P1 It makes you feel horrible, actually.

P2 It does make you feel horrible…

P1 Yeah, it does

P2 And then you question all the time what you could have done and…

P1 You do

P2 Could I have done this better, or that better, you know…

P3 What is 'better' in that context?

P2 Well exactly!

P3 What is for the best?

P2 Mmm

A similar moment is recorded in Group B's discussion after P5's story of Temperance, in which P5 had been very challenged by the erratic decline of performance in a member of his/her team which had been complicated by a request for further hours. When this was declined, the employee had resigned, raising the fear of constructive dismissal claim. P5 had worked hard, with colleagues, to manage the situation with Moderation using the "thought, action and feeling" motif that s/he had discovered while researching his/her Temperance story. Once again, the members of the group come around with reassurance:

P4 Umm… yeah. Sad on the human side, of course, and you empathise with them..

P5 Yeah, sad…

P4 …and like them. But it doesn't sound to me like it's very sad from the work point of view… you know, from the…

P5   No, and it's not. And that's… again, I am having to moderate how I feel about that, because I am pleased that that decision has been made and I'm sticking to it. I genuinely believe it was the right thing to do.

P6   And I think everyone else in the office will be relieved…

P5   I… well I think so

P5   Definitely!

R   Well thank you.

P5   Thank you

R   A good story of practice.

P6   You handled it very well… consumption of time… apart from the emotion…

P4   That's what I would feel resentful about, I think… the amount of time.

P5   Mmm… and of course the knock-on effect of that is that we're recruiting someone, so that takes more time… umm… but yeah. We'll get there.

R   You will.

There is a further discussion of interest in which I believe P1 is genuinely sensing solidarity, but is puzzled by the experience. P1 is fascinated by the extent to which the group is repeatedly experiencing the feeling that their efforts are somehow in common, and P1 enquires as to whether this is clever design on my part as the researcher. I reiterate my selection criteria and the way that six participants became two groups of three for purely pragmatic reasons at the beginning of the process. P1 still insists that this sort of "moral" discussion would not, and does not happen anywhere else in his/her experience of working for the University:

P1   (To R) I did wonder, because of the similarities between us… and the feelings behind that, and I think it's the second time running… I did wonder what your part of your selection process is, actually…

R   What, why you're here?

P1   Yeah, why us three, because you kind of… I think there are profound similarities in the way we view things, and when you chose us did you have in mind certain personalities… what did it?

R   The first layer of choosing was that you all worked for staff wellbeing…

P1   OK

R   …but in different roles. The second layer was that you… in approaching you I hoped you might agree not to throw out the Faith, Hope and Charity thing, but to work with it, even if that was not your first way in to the other four virtues. The providential bit was that three out of the six of you, you three, ended up in one group, and the other three in the other, and I think that they know themselves… they work very closely as a three… and the similarities that have been evident tonight, here… although you are in different disciplines, I think the workload has, you know… but what all six of you have in common is that you're bringing a professional discipline towards the breadth of staff well-being, or human flourishing, or engagement… or what I would call pastoral care, in the breadth of post-Christendom pastoral care.

P1&2   Mmm

P1   It's just that my… in my experience of other people who I work with, or others, they wouldn't have anywhere as much debated or moralised, or whatever you want to call it, as much.

Two further pieces of evidence from the transcripts come from discussions after the Fortitude stories. These were the final sessions of storytelling and the participants were, in a sense, reviewing the whole project and their appreciation of what it had given them:

P3   I mean, the moral dimension, I mean… how much of what we do is based in morality and how much of it is pragmatic?

R   That's where these virtues cut right through, you see. They've come out of moral philosophy and moral theology all the way through, and that's why it's a fresh way to talk. You don't go to any other meetings to talk about the moral rectitude of the University's progress, do you?

P1   No… do you know what…?

R   But the fact that we're telling stories means it's an approachable way of talking about that.

P1   It is, it is!

R   We're not being high-minded or over-religious about it but we're asked to talk… the common good is a moral concern.

P1   I agree

P2   Oh, absolutely! I said that right at the beginning of this. I do know. That's what's changed me. That's what I've got out of it.

P3   There's something about that because the way that they're presented… because we don't speak in this language any more, because we don't think of things from this philosophical or reflective way, but it's normally very glib jargon, that actually hackneyed…

P1   That's right!

P3   But you have to actually appreciate that by hearing it. Because, whenever you speak to an HR colleague about something like this, we talk about it at work, it's always very… yeah. I have to be honest, most colleagues will never tell you anything about anything. You never know what… you can't get a sense of what they're talking about; and, actually going through this process, we learnt about some of the horrors of your job but also, at the same time, actually how… it's so similar in terms of experiences and feelings to what each of us goes through. So it's commonality.

And finally, from Group B, this fragment of discussion refers to the way in which the participants had increasingly felt the benefit of sharing stories as "therapeutic":

P4   Shared values… but I think also being able to be so open and, you know, share it with people who we don't know terribly well (well I don't know how well you two know each other) but, you know, not knowing each other very well is great, I mean, that like…

P5   But I also think that the size of this group was comfortable. It worked. I think had we had the other three members of this group I don't think we'd have got the same…

R   It was right for the, sort of, therapeutic… value.

P4   So you must make that point when you're writing up and everything, you know the group size actually made quite a difference.

P5   Certainly for us…

Triangulating evidence from the evaluation questionnaires

The interpretative claim for Discourses of Solidarity is somewhat subjective so this next section will bring evidence for the claim from another part of the empirical data collected, namely, the evaluation questionnaires that were designed to probe the participants' experience of the storytelling process. The next chapter of the dissertation will deal with the findings from the evaluation questionnaires more fully, but something of this complementary data needs to be cited here in order to triangulate the claim made primarily from the narrative data of the group discussions that followed the stories.

Participants were asked first if they thought, felt or acted differently as a result of the virtue storytelling. The first part of this question was in relation to self, and the second part of this question (see Appendix 6) was in relation to colleagues or the University; so this was a place where insight on the interpersonal experience of the participants might reasonably be captured. Likewise, the fourth part of this question was in relation to the notion of pastoral care and wellbeing. The second question in the Interim Evaluation concerned my early apprehension that virtue storytelling might be beneficially be developed and extended as a intentional and facilitated form of reflective practice. This question was reiterated and developed in the Final Evaluation together with other questions about the participants' learning experience, my role as participant researcher and sole interpreter, and a general evaluation inviting comments about what had been most helpful and most difficult in the overall scheme.

It is significant that the answers to many of the questions pointed to the value of the group experience, adding value-laden words such as bonding, cathartic, collegial, surprisingly constructive, enlightening, nurturing, rapport, rewarding, supported, therapeutic and trusting to the findings. These words are not synonymous with Solidarity but, as a set of sentiments from the research data, they certainly begin to point in that direction.

<u>Triangulating evidence from the validation meeting</u>

The interpretative claim for Discourses of Solidarity is further triangulated by discourse from the validation that I held. In the final part of Ch. 3 I described the process of bringing back to a meeting of the participants an early draft of the findings, to check whether my interpretation of the raw data from the storytelling sessions rang true with their experience of the process. In the light of their positive responses to my intention with regard to this validation step, the meeting was arranged and held in November 2014. My systematic collation of the stories was presented, together with the more interpretative special features that had emerged from the data set as a whole: Semantic Breakthrough (see Ch. 4), Narratives of Established *Habitus* (see Ch. 5) and Discourses of Solidarity (this chapter). But in order to make a blind test through which I could gauge their reactions I had removed the word Solidarity from the scripts leaving a blank and a question mark in its place. Each group was invited to examine the pertinent discourses and to suggest a new and value-laden title for this record of their corporate experience. Group A suggested "discourse of conscience", "discourse of reassurance" and "discourse of shared experience". Group B suggested "discourse of compassion", "discourse of empathy" and "discourse of common understanding".

It was not altogether surprising that they had not suggested the word Solidarity and although I was content that the words that were chosen were tending in that general direction they remained at a more interpersonal than political level, which was entirely understandable for such small groups. When I eventually disclosed my chosen term Solidarity, there were mixed reactions, including memories of the Polish trade union and industrial action. The word Solidarity was regarded by the participants as a rather grand but definitely political term and, absolutely, it is. There was one practising Roman Catholic amongst the participants for whom Solidarity might have been more familiar as church vocabulary, but there was no mention of this.

Summary

Discourses of Solidarity are elucidated from the discussions between participants following their sessions of virtue storytelling, and this interpretative claim is triangulated from both the feedback from the evaluation questionnaires and the validation meeting. Unlike the first two special features of Semantic Breakthrough and Narratives of Established *Habitus*, which seem to be natural and positive out-workings of the virtue storytelling exercise that is at the heart of this research, the special feature that I have called Discourses of Solidarity was unexpected. It is the surprise finding of this research. Working interpretatively with the politically loaded word Solidarity precipitated, for me, a powerful, reflexive and hermeneutical turn, through which the political landscape of my practice as a chaplain and of this study were suddenly, unexpectedly and powerfully illuminated. This turn is described in Ch. 8. As an unexpected finding, Solidarity gives a political and theological cutting edge to the model of chaplain as supporter and interpreter of virtue as worked out in the context of a small community of colleagues. This conclusion is elaborated in Ch. 9.

The next chapter presents the complete findings of the evaluation questionnaire as extra narrative data that is complementary to the content of the stories told and through which the participants' experience of the process of storytelling is explored.

Chapter 7

Virtue Storytelling - the Process

The final part of the findings of this empirical study concerns the participants' experience of storytelling over the whole process. It is important to contrast the content of the stories told (Ch. 4, 5 and 6) with the process of the storytelling, and to evaluate the project as a whole process. This secondary set of narrative data complements the first.

As explained in Ch. 3, I designed questionnaires with complex questions inviting both simple judgements (Yes or No) as well as comments (more narrative), and I analysed the participants' answers first having separated the different parts of the answers for the sake of clarity. Formal records of these answers can be found in Appendix 6. Having only six participants, I did not consider this analytical task to be prone to data overload (Sadler, 1981, p. 27), neither was it appropriate to subject the collated results to statistical treatment.

In both the Interim Evaluation and the Final Evaluation (IE & FE), there were questions designed to probe what benefit, if any, the participants had found from the process of storytelling. I present the findings to these questions first.

Benefits of participating in the research

In the Interim Evaluation (IE) the first question was complex and multi-part:

IE   1   Do you think, feel or act differently as a result of this work in relation to:

a   Yourself and your work?

b   Your colleagues or the University?

c   The notion of chaplaincy?

d   The notion of pastoral care/wellbeing?

In the analysis of the collated answers for 1a and 1b, colour coding was used to mark the parts of the answers as they pertained to the participants' different faculties of thoughts, feelings and actions. The majority of the answers addressed the thoughts, and were unanimous in expressing a positive benefit: more considered, more reflective, more thoughtful, pause, think, consider, better/greater understanding. In contrast only two participants recorded enhanced action or aspirations for enhanced action. In question 1a, P3 noted being, "…conscious of links between the principles explored and the work that I do." In question 1b, P4 answered as follows: "Yes – feel and I hope in the future acting differently to colleagues – with respect for their concerns." In addition, two participants, P3 and P5 answered these questions by saying that their exploration of the virtues thus far had given them a new or different frame of reference for their work. This was, indeed, the intention of the research, and the design was supposed to facilitate the participants' entry into new frame of reference. So this was a pleasing response.

It is clear from the analysis of these first answers that the questions were too complex. The participants had all answered the questions according to their thoughts, but the frequency of their answers on feelings and actions fell away sharply. This is similar to Sadler's 'first impressions' (1981, p. 27) as a source of unconscious bias in naturalistic analysis that I noted in Ch. 3, only it pertains to the participants' first impression of my question and led them to provide only partial answers.

Because the over-arching concern of the research was to reflect the collaborative nature of the chaplaincy and to enact the model of chaplain as supporter and interpreter of virtue, the participants had been invited as collaborators from across the University's breadth of work on pastoral care/wellbeing. The next focus of the evaluation addressed the extent to which these key concepts were developing for my participants:

IE   1   Do you think, feel or act differently as a result of this work in relation to:

            c   The notion of chaplaincy?
            d   The notion of pastoral care/wellbeing?

The answers given were wide-ranging and almost all positive. On the notion of chaplaincy these included: "I had not previously considered the role to be so key to core functions of a secular university" (P1); "Because it has been *via* the chaplain I feel 'safe' to talk about it" (P2); "We are all chaplains in different ways" (P3); "Considering chaplaincy in a wider context" (P4); "The pastoral side of chaplaincy is the most important part" (P5); "Important in our multi-faith community" (P6). On the notion of pastoral care/wellbeing the key phrases in answers given were as follows: core function – more human – broader and looser – more mindful of acute needs - more open to suggestions. P5 answered that his/her experience of the group had confirmed the importance of pastoral care. P4 gave the only 'negative' answer: that the first session had "not really" caused him/her to think, feel or act differently towards the notion of pastoral care/wellbeing.

For an interim evaluation I was pleased with participants' level of engagement with the process and the effects of the process on them in relation to the concerns and core concepts of the study. It was evident that working through the scheme of virtues in the Christian tradition as a storytelling exercise was proving to be a worthwhile reflective practice, enabling wider issues than just the virtues to be explored.

The question of the benefits of participation was revisited in the FE. Here I was probing the participants' experience as learners of virtue theory as well as practice. I often wondered whether they had found the virtues to be a rather old-fashioned set of concepts, and whether I had achieved a satisfactory result in my role as a teacher, making the virtues accessible and relevant. These questions were as follows:

FE 2a At the beginning, how familiar were you with the virtues?

   2b Having been once through the scheme, how well do you feel you
       understand the virtues now?

The answers to the first of these questions ranged from "Not at all," (P2 and P4), "sub-consciously" (P3) and "only… as three words," (P1) to, "Partially," (P6), and the following from P5: "By name, very familiar, but to really think about them and to analyse how they have been part of my life/work, I hadn't given much thought to." P3's answer on this occasion included his/her sense that the virtues were part of his/her 'Judaeo-Christian' upbringing, but not something s/he had pondered with cogent consideration and

reflection. P4's further comments owned knowledge of Aristotle's philosophy from studying Classics, but not as a rule for life and, frankly, s/he was, "slightly cynical of their appropriateness in this context." It is fair to say from these answers that all my participants were fairly new to virtue ethics, at the beginning of a learning curve, and that I had my work cut out as the teacher.

The answers to the second of these questions were gratifying, showing that I had managed my task as a teacher well and to good effect. I record the answers in full here:

P1   I understand their context, their varying interpretations and reasons for being the virtues!

P2   Much better. I found it very interesting that I could consider the virtues in relation to my work experiences. It was a refreshing and different way of looking at things.

P3   An understanding of the virtues is not what I will take away from the exercise. The framework of using them allowed me to see myself and my colleagues more clearly and with greater understanding.

P4   I feel I have been brilliantly guided through, and imperceptibly brought to understand and to value the virtues now. A complete turn-around, and full appreciation. I am sure there is always more to understand.

P5   I have a much greater understanding of the virtues and in particular how I use them in my life every day in a way I had not thought about before. This has proved to be very reassuring for me.

P6   Much better

P4's comments perhaps mark the greatest learning. P3's comments are rather angular and make an interesting link with both the difficulties s/he experienced in instantiating his/her practice in story, and passing judgements (Yes or No) in the rest of the evaluation.

Virtue storytelling as reflective practice

In the first half of the data-collection phase, leading up to the interim evaluation, and as the participants were beginning to settle into the task of telling stories of their practice under the themes of the cardinal virtues, I began to wonder whether, in storytelling that

was intentionally themed according to the virtues, I had unwittingly stumbled upon a novel form of reflective practice. I was keen to test this idea out with the participants, at least one of whom I knew to be regularly involved in a form of reflective practice, and most if not all of whom would have been involved in various forms of continuing professional development (CPD) from time to time.

This question was asked of my participants in both the IE and FE, introducing a finer grain to the questions in the FE, introducing one or two new concerns, as follows:

IE 2 By undertaking this research it is possible we have stumbled upon a novel form of reflective practice that could be offered for continuing professional development. Would you commend it to others as a worthwhile exercise? If so, why? If not, why not?

FE 1 In the Interim Evaluation there was a positive response to the idea of this virtue storytelling as a form of reflective practice and a possibility for CPD. Staying with this idea…

  a Do you think that the virtues, as presented, make a useful set of themes?

  b Do you think they are applicable for working across the secular/religious boundary, i.e. with University staff who may not consider themselves as being religious?

  c Would you commend such an opportunity to colleagues?

The question in the interim evaluation was perhaps the most complex of all the questions and required the most detailed analysis. I had invited both a judgement (Yes or No) as well as comments (Why? or Why not?). In the analysis I separated the judgements from the comments and grouped the comments into two parts, separating the value that participants saw in the proposal from any recommendations that they made (see Appendix 6).

Five out of six participants answered 'Yes'. The sixth participant, P3, did not make a judgement either way. The value that participants saw in virtue storytelling as a novel form of CPD were overwhelming positive: eye-opening, surprisingly constructive, enjoyable, enlightening, rewarding, reassuring, relaxing, interesting, cathartic, useful

(twice), safe, helpful (twice), re-energising, focussing, pause for reflection, wider perspective, bonding, coaching, clarifies thinking, take time to think, and collegial.

Four participants made recommendations. P1 said that there was much to be gained from the chaplain through such a teaching experience, regardless of one's view on the existence of God. P2, being one who regularly participates in reflective practice within a group of colleagues from his/her own professional discipline, commended this new experience as one of trust, confidentiality and small-group rapport outside of her normal colleague group. This was echoed independently by P6 with the caveat that colleagues drawn together into such a group should be engaged in similar work, rather than colleagues from elsewhere across the University. This reflected the providential way in which my six participants had become two groups of three with surprisingly close connections between the roles of the respective members. P3 was unsure that such a proposal would "scale well."

As already noted, the questions in the final evaluation had a finer grain, seeking to probe the participants' views on the usefulness of the virtues as themes, their application across the secular/religious boundary and, once again, seeking recommendations. These, too, were complex questions inviting both a judgement (Yes or No) and free comments, congruent with the narrative style of the research. The same five out of six participants answered positively, but with two out of these fifteen answers being raised from an ordinary 'Yes' to a superlative 'Absolutely!' For each of these particular questions P3, once again, did not offer a judgement either way.

The comments received on the usefulness of the virtues as a set of themes for CPD suggested that the explanations contained in the preparatory papers had worked well to give interpretation and contextual relevance to the virtues (P1 and P4), and an element of surprise at the how much the virtues had applied to normal working lives (P2). The virtue themes had been experienced as a very good basis for discussion in relation to work, both thought provoking and somehow comforting in a forum for sharing (P5).
Opinions of the participants relating to the ability of the virtues to straddle the secular/religious boundary and to engage University staff who may not consider themselves as being religious included: the successful contextualisation that I had managed to achieve in my presentation of the themes (P1), and an interesting statement

that the virtues were "moral, not religious" (P4). P2 and P5 both said clearly that they did not consider themselves as religious, but had found they could relate to the virtues (P2) and that they had proved helpful (P5).

With regard to the reiteration of the questions about whether the participants would recommend a virtue storytelling group to colleagues, the answers were generally very positive. On this occasion, P5's answer was a little more measured: "I am not sure it would be something that everyone responds positively to, but I am sure there would be people that would welcome and benefit from such opportunities." All this feedback about the facilitated process of virtue storytelling serves to triangulate the narrative findings from the stories themselves that the model of chaplain as supporter and interpreter of virtue is viable.

Reflexivity and validation

Question 3a of the FE was designed as an approach to my reflections on the place that reflexivity would have in my interpretation of the qualitative data. As the researcher I had found myself in at least three roles simultaneously: teacher, participant and interpreter, and I was keen to know whether this had been problematic for any of the participants. Five out of the six participants said that it was not. They commented that my presence in these three roles had been "vital for the process," "reassuring," and a "nice, helpful and excellent sharing in the storytelling."

Staying on the surface, and refraining from further conjecture at this point, it would seem that P3 answered this question theoretically but not personally:

P3   It can work both ways. Participation reduces the feeling of perhaps being a guinea pig in a mad scientist's experiment. However, participation also may blur boundaries and possibly bias steer discussions although his (R's) going last may reduce this risk.

Question 3b went on to ask if the participants would value a feedback session in due course with a chance for them to hear my findings and a chance for me to have them

validated or challenged. Five out of six participants said that they would value such an opportunity and four of these commented that this would be a matter of interest. P3, amongst this majority and offering a judgement on this occasion, answered as follows:

P3   We are all relatively close professionally and, it appears, in our experiences of the challenges of navigating the workplace. The opportunity would reassure me personally that the content and conclusions were robust.

Opposed to such concerns came one contrary answer, on this occasion from P1, who said s/he would not value the chance to validate or challenge the findings. The comment was as follows:

P1   As an academic piece of work of an individual, I do not feel it is my place to challenge any of the considerations at this stage, although a general discussion subsequent to a submission, or answering further questions by the chaplain to clarify any aspects for them would be appropriate.

I believe that this interesting answer comes from the participant's own experience of doctoral study, but in a positivist discipline, methodology and epistemology.

On the strength of this consensus and interest, I arranged and delivered a feedback and validation session. Both groups came together at their own request. At this meeting the chief concern of the participants was confidentiality and the possibility that local interested readers could identify participants and their particular stories. This matter had originally been raised at the recruitment and consenting stage, but was well worth revisiting at a later stage. Two or three minor amendments were agreed where they afforded a little more anonymity. As a matter of fact, none of the participants had ever mentioned names in their portrayals of challenging casework; they had frequently anonymised their stories themselves, prior to the sessions. The participants raised no concerns about my overall representation of the data as a product of my analysis, editing and writing up. The validation session was also the place in which I blind tested my choice of the word Solidarity as an interpretative motif (see Ch. 6).

<u>The general evaluation</u>

In the FE participants were asked to say what they had found most helpful and what they had found most difficult about their experience. The benefits of the storytelling had been in the experience of stimulation, learning and application; in reflection with self and others; the sharing had been "therapeutic" (P2) and "nurturing" (P5); it had been an opportunity to appreciate the work of others and to see one's own challenges in a wider context (P3). P1 registered no sense of difficulty with undertaking the project. Among the difficulties that the others participants recorded were struggles with fears about confidentiality (P3), articulating the stories and writing them up (P4), and the fact the storytelling had unearthed some difficult memories (P6). For some the work had been "daunting" (P5) and "demanding" (P6), but some had grown in confidence as the scheme had progressed. It is clear from these findings that the sense of small community had been an important part of the process, which, once again, is in the direction of Solidarity, and consonant with the "Benedict" motif (MacIntyre, 2007, p. 256 ff.) and MacIntyre's general stress on the communal nature of virtue ethics that is clearly potentiated by his emphasis on narrative.

<u>Summary</u>

Analysis of the participants' answers to the questionnaires in the IE and FE showed that the storytelling process had generally been experienced as positive and helpful, particularly in the areas of learning and sharing with others, though most of the participants had also felt challenged at some stage, both personally and within the dynamics of the group work. The participants reported an enhanced appreciation of the core concepts of the study such as the virtues, chaplaincy and pastoral care/wellbeing and the relation of their work to those concepts. The possibility that in undertaking the storytelling exercise the group had witnessed the unwitting discovery of a novel form of reflective practice was affirmed and, with only minor reservations, the possibility of developing virtue storytelling for the purposes of CPD was commended. My role as a teacher had been effective and was much appreciated, and the other roles that I had taken had been found to be integral and not problematic for the project. These evaluative findings triangulate the claims made for my working model of chaplaincy.

Chapter 8

The Reflexive Hermeneutical Turn

In the previous chapters the findings of the empirical part of this study were presented using a systematic approach and seeking to bring comprehensive order to a large data set of stories, as well as answers to evaluation questionnaires. I was conscious throughout of the inevitably subjective nature of the analysis I had undertaken and the interpretative nature of the special features that had arisen out of the data. In this final part of the thesis I turn from presenting my findings systematically to working with them reflectively, seeking a greater depth of understanding of this interpretative process.

As a primary discipline in its own right, practical theology's home base is theological reflection. It borrows freely from other theological disciplines such as biblical studies and systematics, and from many other non-theological disciplines, but it does this in order to enrich its primary concern with practice through reflection. Methods of theological reflection are rich and varied as attested in key texts (see Graham, Walton & Ward, 2005 and Miller-McLemore, 2012) and there is no sense of closed canon. On the contrary, theological reflection is perhaps the locus of practical theology's greatest creativity.

In this study I have sought to be clear about the choices I have made along the way, and that my choices have epistemological implications. In the spirit of emergent method (Wright, 2009) and, in order that my choice of method and design might serve the subject under investigation, I have opted for a qualitative and naturalistic, narrative enquiry. These choices together imply a subjective epistemology. Furthermore I have undertaken my research as a participant storyteller, placing myself intentionally on the inside of the experience alongside my colleagues as participants. Paying proper attention to this during my immersion in the narrative data and in my theological reflection meant that, for me, taking a reflexive turn and taking a hermeneutical turn become one and the same movement. As I turned to consider my own involvement at depth this became the interpretative key to the data and the way that I could embrace and work out the

subjective epistemology of this study. So, according to Bennett and Lyall (2014), this chapter is the real kernel of the Professional Doctorate in Practical Theology.

In my introduction to the key concept of chaplaincy (Ch. 2) I noted that, until the recent burgeoning of research, chaplaincy literature was rather limited to the compendium genre and to the functional dimension, describing what chaplains do. To begin to move beyond this I have opened up, in a new way, the ethical and political dimensions of chaplaincy that develop through a small community of collaborative practice in the setting of a large, complex secular institution. This led to both my choice of virtue ethics as a methodological framework for my research and the design of the virtue storytelling exercise that I have undertaken amongst colleagues. So, because my study of chaplaincy has not been in the abstract, or from the outside, but rather the enactment of a new model within my own practice, taking a reflexive and hermeneutical turn here is the vital next step as I seek to draw meaning from my data.

My reflexive turn began with an examination of the different roles that I took during the research, namely teacher, participant and interpreter. First, as the teacher I first taught myself virtue theory, which was new to me, and then sought a way to present it to colleagues in secular disciplines. I embraced MacIntyre's sociological or narrative turn to devise an accessible but sustained storytelling exercise. This involved the writing of the preparatory papers and, during every meeting, cultivating the ability to interject with reassurance, clarification and, occasionally, a little more detail on the virtues. Such interjections can be readily discerned in the transcripts and, as presented in Ch. 7, my participants accorded me success in this role. Second, as a participant, I always presented the story of my own practice, though always speaking last to avoid leading the participants, but never withdrawing from the storytelling. None of the participants saw this as problematic; most saw it as helpful or even vital. Third, after each session, through transcription and analysis, I switched into the role of sole interpreter. These three roles correlate well with Ruard Ganzevoort's three models of pastoral care: the kerygmatic or instructive, the therapeutic or expressive and the hermeneutic or evocative (2010, p 337-338), and so all are commensurate with the pastoral care/wellbeing work that is at the heart of chaplaincy.

All three roles are aspects of the enhanced identity of researcher-chaplain, but among these three distinct roles it is the participant role that opens up the reflexive turn: only through undertaking the research by enacting and inhabiting the model did the opportunity of teaching, storytelling, and interpreting open up. It is also of great importance that the choice to participate gives congruent expression to the collaborative nature of my work; I am not an overseer, but a colleague. So the participative nature of the research is, in turn, an embodied expression of my commitment to the collaborative pursuit of pastoral care for the wellbeing of University staff, an end to which all the participants contribute.

Probing still further into the role of interpreter and the analysis of the narrative data in particular, there was a powerful and creative task in identification and naming of special features. There are echoes here of Adam's share in the work of creation through the naming of the animals (Genesis 2:19-20). The first two special features within the narrative data, Semantic Breakthrough and Narratives of Established *Habitus*, came from my newly found interest in, and appreciation of, virtue ethics; and with a teacher's sense of pride in how my participants had wrestled with, and progressed in, the task I had given them. There was a different quality, however, to the moment in which I named the third special feature as Discourses of Solidarity. It was the political connotations of the word Solidarity, from childhood memories of the pro-democracy struggle of the trade union in Poland, aroused by James Keenan's use of the term in his contemporary work on virtue ethics, to which I had responded so strongly. Recognition of this politically loaded term alerted me to what was happening in a powerful moment of interpretative awakening.

For me, the doctoral study had always been a process of learning, and I had identified for exploration a political dimension of chaplaincy, but only very late in the process was I beginning to be conscious of the political nature of my own longings and frustrations, and the inevitable, if inarticulate, ways in which they had been finding expression in my practice, including the interpretation of the findings of my research. With hindsight I can now see that I had been content to call naïve what was a lack of clarity over my political motivations, both in general, as a chaplain, and now as the interpreter of my own data. So it is important to pause and to back track here, to gather the various threads of my formation in the Christian faith and in Anglican ministry, identifying the experiences and influences that have informed my interpretative self.

Recognising the interpretative self

In my evangelical Anglican upbringing I was nurtured in the tradition of Common Prayer. This was deepened by the introduction of the Eucharist in contemporary language through the Church of England's process of liturgical revision, complete with its shift from the first person singular to the first person plural; for example, in the creed, "We believe in one God…" But the disjunction between saying this and the prayer of humble access, "We do not presume to come this your table, merciful Lord…" when, until the age of fifteen, I was not allowed to be confirmed or to participate in communion was a cause of deep personal frustration.

During my initial theological training I was drawn into Industrial Mission with its emphasis on corporate structures, its identification with the Trade Union movement and its scathing criticism of the dominance of the neo-liberal market economy under the Conservative government of Margaret Thatcher. Coming later to priesthood and parish ministry my early frustrations were of trying to relate to numerous tiny rural parishes whose interest was in maintaining their own patterns of worship, with a corresponding reluctance to give way to the economies required in large groups and team ministries. With constantly competing priorities and strongly expressed preferences, an experience of richly collaborative ministry remained elusive. This seemed, to me, to laugh in the face of theological notions such as common prayer, communion and the body of Christ.

Coming to Cambridge in 2009 to do my current work as Chaplain to University Staff, I very quickly felt what has become an abiding sense of isolation, even amongst forty other deans and chaplains. The latter seemed to work entirely within the autonomy, tradition, rhythm and expectations of their own colleges or societies. They are not, in any formal sense, a team and their meetings are generally quite poorly attended, in which I see a lack of accountability, either to one another, to the University as a whole, or even to such a notion as pastoral care as a common good.

Within the natural trajectory of my chaplaincy work in the wider, extra-collegiate parts of the University, I also began to identify with the isolation of other subgroups, particularly international post-doctoral workers and their families, who are almost completely marginalised in the constitutional polity of the University, and live almost completely

outside the homes and communities provided by the colleges. My attempts to address some of these matters as strategic pastoral issues for future planning, even when working with leaders of other faith communities to raise a common voice, have met with resistance. This is largely due to powerful individuals and syndicates within the complex structures of the University's governance that expresses the liberal saeculum (see Brown, 2012) and, in my experience, effectively silence the voices of traditions. This negative outcome has been balanced only by smaller pragmatic steps, such as the formation of the Stay & Play group, taken in collaboration with three of my research participants and others, to remedy shortcomings in the provision of social and pastoral infrastructure. These are the stories of my practice that I brought to my groups under the themes of the virtues.

The keywords in this brief re-telling of my personal story concerning Christian and ministerial identity include common prayer, communion, we, body of Christ, corporate identity, corporate structures, team ministry, collaborative ministry, accountability, common good, and community. See how many of these words begin with 'co- ' or 'comm- '. The antitheses to these ideals include the structures and autonomies that lead away from community and collaboration towards the atomised isolation of people and resources. Here is the key political tension illuminated by the undertaking of this study: the practice of the chaplaincy seeks and stresses community, collaboration and interdependence, but constantly comes up against the structures, dynamics and polity of a deeply liberal and atomised institution. This tension is further exacerbated by the fact that the chaplaincy represents a traditional faith identity in what is now a very largely secular university.

Having named this tension, it becomes clear how my convictions have informed the choices I have made in the methodology and design of this study. So, too, I recognise that I have interpreted my narrative data from this personal political standpoint. Aristotle's *Nicomachaen Ethics* and *Politics*, as introduced in Ch. 2, hold up the common good of the community, albeit of the Athenian *polis*, based around the values of the heroic literature and metaphysics that attended belief in the gods of Mt. Olympus. Likewise Aquinas' work in rehabilitating Aristotle is for the strengthening of the Christian Church, albeit at the height of the Christendom era. And so with Alasdair MacIntyre: after a lifelong struggle with both Roman Catholic Christianity as a faith tradition, and communism as a political

ideology, his writing is characterised by a deep critique of political liberalism as the antithesis to his own longings.

In ethics and political theology, liberalism is most regularly contrasted against communitarianism (see, for example, Brown, 2010, pp. 61-64). For some, such as Amitai Etzioni, communitarianism is a political identity, a formal doctrine and even a program (1993). Others have combined their faith and political longings in a "Christian-communitarian" identity (see Suggate, 2014 pp. 43-44). MacIntyre himself is reticent in naming his longings in party-political terms. In an interview with Giovanna Borradori, transcribed in *The MacIntyre Reader*, he says categorically, "I am not a communitarian. I do not believe in ideals or forms of community as a nostrum for contemporary social ills. I give my loyalty to no program" (1998, p. 265). He does, however, talk positively about:

> the politics involved in constructing and sustaining small-scale local communities, at the level of the family, the neighbourhood, the workplace, the parish, the school or clinic, communities within which the needs of the hungry and the homeless can be met (1998, p. 265).

This is what is signified in his use of the "Benedict" motif in Ch. 18 of *After Virtue*, recalling the dominant monastic tradition of Europe. None of this is very far from the historical role and identity of the Cambridge colleges, through which value-laden social and pastoral infrastructure has been delivered so effectively over the centuries. For me, though, there is an inexorable tension between what is now evidently possible by working amongst a small community of colleagues, and my sense of calling to speak and act prophetically within the larger and more complex institution of the University. My prior training, experience and *habitus* in the tradition of Industrial Mission only serves to accentuate this tension.

With hindsight I can see that the enthusiasm aroused in me by my discovery of MacIntyre's writings and my subsequent adoption of his work as a methodological guide are a matter of resonance with my own newly identified political understanding. It is interesting that, even while I was still naïve to the reason for this powerful sense of connection, I had a strong urge to work out what the terminology and definitions of MacIntyre's arguments meant in my own context. This way, I was able to situate staff

wellbeing as a good of the University, with the promotion of it held in common by a small inter-disciplinary group of colleagues, and the opportunity, as Chaplain, to make a contribution to that good from the perspective of the Christian tradition, within the life and structures of the wider institution. I was also able to identify and confirm through personal conversation with Jenkins that his book *An Experiment in Providence* was indeed a response to MacIntyre's writing. So, too, I now understand why I was so keen to take up Jenkins' priority for chaplaincy in supporting the development of virtue (2006, p.19), and the extent to which it has shaped my research. Finally, the design of the storytelling project around this idea became an expression of my commitment to the collaborative nature of chaplaincy in pursuit of the common good of staff wellbeing. Having participated fully in the storytelling on the inside of the groups, it was only in the act of interpretation that I become fully conscious of my own political standpoint and the power of narrative virtue ethics to illuminate this.

It was following the completion of the data collection, but prior to my analysis and interpretation, that I became aware of the contemporary virtue ethics writing of James Keenan, with its roots in Catholic Social Teaching and its emphasis on Solidarity. In ecclesiastical writing of a very different order, the papal encyclical *Sollicitudo Rei Socialis* describes a Christian *via media*, between the political ideologies of the liberal free market economy and Marxist collectivism, positing "Interdependence" as the "moral category" and Solidarity as the virtue that should properly serve it (John Paul II, 1987, § 38-40). Keenan's writing helped me to identify isolation in the University as a personal experience of impasse as well as a structural issue affecting many people in the University whom I meet in my pastoral work beyond the colleges. It was this that triggered my reflexive moment of hermeneutic awakening and caused me to see and name in my participants' discussions the special feature that I named Discourses of Solidarity (Ch 6).

Summary

This chapter has been deeply personal, but contributes to the authentic character of the Professional Doctorate, as signalled in the introduction. The overall challenge of this research was to further characterise the Chaplaincy to University Staff through the enactment of the model: chaplain as supporter and interpreter of virtue.

Working collaboratively with a small interdisciplinary community of colleagues around the issues of staff wellbeing, and deepening this effort through the intentional reflective practice of virtue storytelling while taking care to consider the interpretation of the data reflexively, this research has disclosed new self-knowledge of a political nature: quite literally, how I relate as an individual, but also in the office of Chaplain, to the politics of the institution I serve. There are four distinct elements of work in which I have developed a deeper understanding; elements that are inter-connected and yet have contrasts embedded within them: feeling isolated myself; working to mitigate sources of isolation for others; witnessing an emergent solidarity between colleagues in my small-group research; and beginning to come to terms with the politics of an atomised liberal institution. These contrasts were thrown into sharp relief by the processes of narrating and interpreting the virtue stories at the heart of my research.

The chaplaincy has many opportunities for contributing to the on-going collaborative effort around staff wellbeing among University staff, and my research shows that this contribution can be enhanced through the facilitation and interpretation of virtue storytelling amongst colleagues. As my enhanced identity of researcher-chaplain was enacted and inhabited in the practice of teaching virtue theory and interpreting virtue stories, so the participants and I grew in our appreciation of our collaborative work for the common good. But more than that, we experienced a new micro-political Solidarity with each other. In this small group context there is real substance in the notion of pastoral virtue, in the possibility of virtuous community, and in the unexpected outcome of Solidarity. This is the fruit of my enacted model: chaplain as supporter and interpreter of virtue.

Chapter 9

Concluding Reflections

As the institutional context of this chaplaincy study, the University of Cambridge is a world-leading institution of Higher Education, a place of excellence that inspires excellence. From the beginning of my time here I wanted to be part of this and to make my own contribution.

Cambridge has, in late modernity, developed rapidly into an archetypal research-intensive University. This process feeds off the liberal polity of the institution that promotes academic freedom and fends off any interference that would limit progress by over-regulation. The expansion and diversity of staffing, of accommodation and social and pastoral infrastructure that is the corollary of this development is both a formidable challenge for the University and the point of entry for my practice as Chaplain to University Staff. The very existence of the chaplaincy raises the fundamental ethical questions: what shall I do, how shall I do it well, and to what end?

Virtue ethics has a long historical, philosophical and theological provenance and I have rehearsed the classical and scholastic expressions of this tradition that are championed by Alasdair MacIntyre in his rehabilitation of virtue ethics for late modernity. Just as the virtue ethics of Aristotle describe the politics of the Athenian *polis*, and Aquinas' the politics of Christendom, so MacIntyre addresses the politics of late modernity. It is impossible to engage authentically with this style of ethics without engaging the political landscape of the context in question. By applying the philosophical categories within MacIntyre's argument to the practice of chaplaincy, it is possible to locate the particular ethical concerns of that practice within the landscape and institutional polity of the given context and according to a given faith tradition. This is the new way I have construed my chaplaincy. But what I have presented is more than just a construal: these ideas have been enacted and inhabited at the micro-political level of a small group of colleagues whose work coheres with mine around the promotion of staff wellbeing. The working

model is expressed in the title of the dissertation: chaplain as supporter and interpreter of virtue.

In this particular project, the rather diffuse but important issue of staff wellbeing was brought into focus. A small group of six colleagues from different professional disciplines were invited into my own pastoral frame of reference to undertake an intentional and facilitated scheme of storytelling under the themes of the cardinal and theological virtues, producing a narrative data set for qualitative analysis. In an *un*surprising way, their stories reflected a humanistic diversity of understanding that is commensurate with the plurality of contemporary, secular Cambridge. Remarkably, however, the stories also reflected a real passion for the common good of the University and its members, which was enlivened by my Christian, pastoral frame of reference. The stories also attested a paradoxical modesty in the participants' reticence to self-identity as being courageous in their work. The scheme of virtue storytelling was found to be stimulating, instructive and altogether beneficial, if quite challenging at times. But from participation in this small group practice came a new experience of Solidarity: a strengthening of interpersonal relationships and a felt recognition of the value of shared efforts in pursuit of a common good, despite common frustrations and difficulties. To the extent that I was able to stimulate, awaken, identify or name the virtue of others, so the small-group exercise of narrative virtue ethics began to subvert the dynamics of isolation and independence, bringing focus and clarity to the interdependence of colleagues around the shared pursuit of an institutional good.

The practical enactment of my model: chaplain as supporter and interpreter of virtue fulfils Jenkins' priority for chaplaincy but goes further, by reflecting the collaborative nature of chaplaincy in the communal nature of the storytelling activity undertaken, and the breadth of personal beliefs and secular professional disciplines represented by the participants. The isolating dynamics and the dearth of ethical discourse in the modern university, as rehearsed by Keenan, ring very true in my own experience and the experience of my participants. The facilitation of virtue storytelling proved to be remedial, and was commended for development as a form of reflective practice. Many more members of staff could participate in sharing the stories of their work. My results show that they would be likely to benefit both from the political insight that this method imparts, and from the experience of collegial Solidarity that this practice endows.

The virtue storytelling at the heart of this research was intentional, with two purposely-formed small groups finding a termly rhythm for their meetings and completing one cycle of the particular scheme of virtues chosen. There are no reasons why this rhythm could not be varied to be more intensive, or the cycle be revisited again and again, or relaxed to the point where small communities of colleagues become accustomed to a chaplain raising matters of virtue, or colleagues meet to narrate their efforts under the heading of an appropriate virtue from time to time. The reciprocity between virtue and practice, sometimes called the virtuous circle, means that any sense of momentum can only be for the good.

Virtue ethics cannot fix matters of isolation in a large, complex and secular institution, nor can virtue storytelling ensure that more and concerted resources are brought to the pursuit of such issues as staff wellbeing. However, in the hands of a chaplain, perhaps a chaplain of any faith tradition, virtue ethics, understood through the work of MacIntyre and practised creatively in small storytelling groups of collaborative practice around common goods such as staff wellbeing, such as I have shown, can be a powerful tool. For a Christian chaplain, the theological virtues of Faith, Hope and Love serve as an interpretative lens to the cardinal virtues of Prudence, Justice, Temperance and Fortitude, but they are also gifts and graces to be received from God. Other faith traditions will have their own schemes of virtues and their own voices to raise in a plural setting. Narrative virtue ethics engages participants in their practice and in the polity of their community. Virtue storytelling sheds light on the ordering of goods in the shared environment of the institution in question. Virtue ethics is fundamentally communal. Practised creatively, it can subvert independence with *inter*dependence, and participants can experience collegial Solidarity.

The contextual specifics of this study, together with it subjective epistemology, mean that no generalisations can be made about the specific claims I have made. But my findings may serve as an example with which chaplains in other contexts may find resonance, or as propositions that they may be interested to test. The following are suggestions about applying this method to the work of chaplaincy in other contexts. Other universities may not be as large, or as geographically dispersed, or as complex as Cambridge, but most are diverse institutions and most have chaplains. Each University makes choices about the tenor of the Higher Education it provides, and each orders its goods and applies its

resources accordingly, including faith-based pastoral provision such as chaplaincy and programmes for staff wellbeing: see, for example, the "Juice" programme (University of Sheffield). In hospitals, chaplains regularly work with staff from different disciplines to debrief or decompress after busy or traumatic shifts, either as individuals or in small groups. What these complex institutions have in common is the pursuit of good health care. Prisons are complex multi-disciplinary communities that employ chaplains as a statutory provision, working together for the security and wellbeing of inmates, staff and society at large. Resources are undoubtedly limited, inviting prudent deliberation over means and ends. All sorts of understandings of Justice, legal, punitive and restorative to name but three, are likely to be jostling for primacy in the minds and wills of different parties; passions undoubtedly run high from time to time. At Airports, chaplains work amongst passengers, employees and management alike. Profitability and security will likely lead the way in the ordering of goods but, to the extent that chapels or prayer rooms are provided, and multi-faith teams of chaplains are deployed and co-ordinated, the religious element of passenger and staff dignity clearly has a place and will need to be developed and re-negotiated from time to time.

I have found that the virtues readily commend themselves for collaborative narrative practice in small groups and communities of practice. In other settings it may be that patients or inmates or passengers, with chaplains and staff, of all faiths and none, will have tales to tell that, with careful, even plural interpretation, could contribute to the virtuous development of practice. Virtue storytelling in these contexts would provide narrative data and political insight to complement other more quantitative metrics of wellbeing. In any of these, and many more contexts, the nature of facilitated virtue storytelling makes it a value-laden school of excellence. Participants will be formed in dispositions that serve the common good, and will grow together in Solidarity.

Applying the virtue ethics construct to the concept and practice of chaplaincy, and enacting this new model to good effect amongst a small community of colleagues in different secular disciplines whose work coheres with mine around the common good of staff wellbeing in the University, has shown it to be both viable and fruitful. I whole-heartedly commend this model to all those who send, all those who receive and all those whose work is chaplaincy.

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Appendix 1

Examined Papers (Stage 1)

1. Voices of innovation; an interdisciplinary dialogue towards the development of a complementary model of chaplaincy within the University of Cambridge.

2. Characterising a complementary model of chaplaincy within the University of Cambridge; effectuation in practice, vocation and virtue. (Un-appended Version)

3. Developing a Christian virtue Ethic of pastoral care within extra-collegiate Cambridge; a proposal.

ANGLIA RUSKIN UNIVERSITY

FACULTY OF ARTS, LAW & SOCIAL SCIENCES

PROFESSIONAL DOCTORATE IN PRACTICAL THEOLOGY

VOICES OF INNOVATION;
AN INTERDISCIPLINARY DIALOGUE TOWARDS THE DEVELOPMENT OF A
COMPLEMENTARY MODEL OF CHAPLAINCY WITHIN THE UNIVERSITY OF CAMBRIDGE.

Peter J. Hayler

Submitted: March 2011

ABSTRACT

The University of Cambridge has a long tradition of college-based Christian chaplaincy but, in the face of change, has been developing a complementary role entitled 'Chaplain to University Staff.' The challenges within this are considerable and the role deserves to be well researched. From my first year in the office I suggest a putative model of 'Chaplain as Pastoral Entrepreneur.' Then, from this context, and in the interdisciplinary and dialogical tradition of Practical Theology, I raise a dialogue between the applied-academic concept of entrepreneurship and more consciously theological sources. In particular I explore the concept of 'effectuation' as described by Saras D. Sarasvathy; the Church of England and Methodist literature on 'Pioneer Ministry'; the interdisciplinary writing of Bill Bolton; and the work of Chris Baker on social, religious and spiritual capital. The dialogue brings to fruition an 'ethics of entrepreneurship' which I commend for ongoing reflection, dissemination and contextual research.

Keywords:

Chaplain ~ Chaplaincy ~ Effectuation ~ Entrepreneur ~ Entrepreneurship
Pioneer Ministry ~ Social, Religious and Spiritual Capital

Introduction - the endeavour of practical theology

Practical theology, by its very nature, is interdisciplinary and contextual (Pattison and Lynch, 1997, p. 410 ff), working critically 'in the saddle' with the 'voices' of multiple texts towards deeper understanding and, ultimately, the enhancement of practice. This first paper of my doctoral portfolio seeks to launch my study within the breadth of the practical theology tradition building, from dialogue, a cumulative case and framework for the research that will follow. I begin by describing my context as 'Chaplain to University Staff' in Cambridge, and by articulating the besetting issues and questions. This is followed by a brief chronological account of how I came to stumble so resoundingly into a theological investigation around the ideas of entrepreneurship. I go on to give voice to some of the basic theory from this field of knowledge and, in particular, the pragmatic voice of Saras D. Sarasvathy on 'effectuation'. From here I move through dialogical exchanges with three more consciously theological 'voices': firstly with the current literature on pioneer ministry emanating from the Church of England and the Methodist Church; secondly with Bill Bolton, the only writer I have found who is explicitly seeking a fusion of insights between entrepreneurship and Christian ministry; and thirdly with Chris Baker on the concepts of social, religious and spiritual capital. By virtue of this dialogue, I bring about the theological permeation of an otherwise secular set of ideas, with a transformative outcome (Pattison and Lynch, 1997, p. 412) that is certainly a first step in modelling my chaplaincy to university staff.

Context - institutional setting and opportunities

The University of Cambridge is a large and complex institution of higher education. Over a period of no less than eight hundred years, it has developed from small, monastic beginnings, becoming the world's leading university (Georgiou, 2010). Its Christian heritage is clearly visible in its built environment, with twenty-four of the thirty-one colleges having their own chapel. Likewise, its long established model of religious pastoral care, expressed through college-based chaplaincies, remains an integral part of the social and formative environment. The University is, however, more than the sum of its colleges: its wide variety of academic departments and its substantial administrative service form a staff of around nine thousand workers, many of whom have no personal membership of a college. This leaves them beyond the reach of the college-based

chaplaincy system and, therefore, outside of the collegiate university's structures for religious pastoral care.

For the past twelve years, however, a 'Chaplaincy to University Staff' has been developing, based at Great St. Mary's, the University Church, and working out into the University departments and offices and networks, both discovering and creating pastoral opportunities. As the fourth person to hold this post, I arrived at the point when the University had, for the first time, agreed to contribute one third of the stipend. This finds its outworking and expression in a newly formalised partnership with the Equality & Diversity section of the Human Resources division. In turn, this opens up structural opportunities to work with the multi-faith aspects of what is now a cosmopolitan community, from policy formation, particularly in the light of the Equality Act 2010, to real-estate management, which involves co-ordinating the use of Merton Hall Farmhouse, one of the University's only multi-faith spaces. There are also opportunities for involvement in looking forward, with representatives of the different faith communities, to what is being planned for the fulfilment of the University's future needs in the construction of North West Cambridge (Green Paper, 2010 and Development, 2010).

Where to start with such a broad range of possibilities? How to prioritise time and effort against the expectations of very different groups with the University? How to deploy an unusual set of resources - from formal and informal colleagues, through established and embryonic networks, with institutional and built structures, with no operational budget? How to model this chaplaincy - so different from the traditional pattern, but a seemingly needful and potentially complementary form of pastoral engagement with the University?

A possible answer, drawing on my previous ministry experience in traditional factory-visiting Industrial Mission, would be to concentrate on departmental workplace visiting. Unlike the four factories I 'inherited' on moving to take up a post in South Wales, which expected me to arrive regularly of 'their' day each week, there were no contacts of this sort within the University that had been left by my predecessor to be continued; and very quickly the day-to-day capacity of the post became filled with more 'issue-based' work. The key issue is 'Multi-Faith', reflecting the demographic reality that the University is made up of people of all faiths, beliefs (and none) who come to study, to research, and to

teach from all over the world. At present there is very little 'hard' knowledge of the size and relative proportions of the different faith communities since there is a principled policy of no monitoring in respect of the student intake, and monitoring of staff appointments has only just begun. Two non-Anglican denominations of the Christian church appoint their own chaplains externally, and three University societies representing other world religions appoint their own chaplains. How to plan or co-ordinate pastoral activities of any kind, and to what end, with so little way of knowing the level of interest, uptake or outcome? Is it enough to work towards compliance with the demands of equality legislation, or should people of faith be otherwise motivated? Does the University have a consensus in its understanding of the place of religion or belief within its overall vision, values and purpose? To what extent will it be able or prepared to invest in all this? Or, put another way, what form or shape will the 'pastoral economy' of the University take? ('Pastoral economy' is my own term, which I first coined to pose these sorts of questions in the presentation that formed part of my interview for this post.)

These questions signify an underlying fact that the majority of my day-to-day issue-based and network-based work consists in profound uncertainties and non-predictability. I think of the college chaplains as one group of colleagues, with the rhythms, traditions, expectations and economies of their respective houses (as well as, perhaps, the unpredictability of students and fellows in college life and governance) and I feel very different, but not envious. I feel accountable for the pastoral welfare of a much larger number of people who are widely dispersed through a large and complex institution, and at a time when religious pluralism has never been so apparent, and so potentially divisive. My work points towards, and is situated within, a wide range of important issues, but is still in a developmental phase, important to some, irrelevant to others, unknown to many.

An unexpected resonance - telling it the way it happened

Having started work in this post in September 2009, I had begun to get a sense of the 'landscape' of opportunities during my first year. Despite the uncertainties, described above, I had begun to sense where the 'deep pools' of concern lay, what I needed to learn and what was waiting to be developed. I had a sense that the Professional Doctorate

programme would be a good way to develop the model of the role I inhabit, and my own practice within it. Then, in a meeting of Human Resources staff within the University in June 2009, I heard a presentation by Helga Widowicz, Vice-Provost for Human Resources in the new Medical University of Graz, Austria. She spoke of her experience of establishing her professional function: the broad range of activities that might be undertaken, and the challenge of doing the best possible for her institution with the limited human and budgetary resources at her disposal. She then spoke of a body of 'theory' which had seemingly empowered her in deciding what to attempt, and what not to; all this in a context with its own issues of uncertainty and unpredictability. Following up her lead, I discovered 'Effectuation' a relatively new strand of research within the field of entrepreneurship: the work of Saras D. Sarasvathy of Darden Business School, University of Virginia, USA. As I read her most easily accessible paper (Sarasvathy, 2009) there was an immediate sense of resonance with her description of the uncertainty, which she recognises as the prevailing climate and stimulus for entrepreneurial action, and my own situation, as described above. Furthermore, through her 'Principles of Effectuation', I could interpret and evaluate the ways in which I had been working: juggling resources, making decisions and looking for advantage, particularly within my early development of opportunities at Merton Hall Farmhouse (see Appendix 1). So I had an intuitive sense of having found a key concept, which dared me to articulate a putative model: 'Chaplain as pastoral entrepreneur'. Thus began my exploration: an interdisciplinary dialogue, with a voice not consciously theological, for the development of my professional practice as chaplain to university staff.

Knightian uncertainty - a 'secular parable'

If uncertainty and unpredictability is the first point of resonance: a besetting difficulty, the prevailing climate for my work, and apparently also the setting for entrepreneurial action, then how better to begin this interdisciplinary dialogue than by naming it and describing it according to this body of theory. Often cited in the literature of entrepreneurship, Knight was an early twentieth century mathematician, working in the applied area of economics, to distinguish between risk and uncertainty in respect of capital. The following is Kamien's metaphorical description of Knight's orders of uncertainty (1994), as retold and discussed by Sarasvathy (2008, p. 25, my emphases):

"Consider first a game in which you draw balls from an a urn containing five green balls and five red balls. If you draw a red ball, you win $50. For any given draw, you can calculate precisely the probability of getting a red ball, because you know the distribution of the balls in the urn. This kind of game is an example of **risk**. Now consider a game in which you are again awarded $50 for drawing a red ball, but this time you don't know how many balls are in the urn, what colours there are, or if there are any red balls at all. This kind of game exemplifies **uncertainty**".

This picture-in-words is slightly extended in Sarasvathy's narrative, and may be conveniently tabulated as follows:

Degree of Uncertainty:	1st Order	2nd Order	3rd Order **"Knightian"**
In the Urn:	5 Green Balls 5 Red Balls	More Green Balls Less Red Balls	No information
Mathematically:	Probability	Risk	Uncertainty

Table 1.

Having characterised the nature of uncertainty thus, Sarasvathy's 'judgement call', (2008, p. 27 ff) as prompted by Knight, is to suggest that effectual entrepreneurs...

"... gather up red balls any way they can and put them into the urn, they also persuade people who own red balls to bring them to the urn and play the game as their partners. The idea is to rig the urn in favor of one's own draws. If that is not feasible and the effectuator has access only to green balls, then the effectuator refuses to play the game that rewards red balls, and designs a new game in which green balls win."

This 'secular parable', then, is what drew me into a thoroughgoing dialogue with the thinking and theory of entrepreneurship, for the sake of deepening my understanding and living into the opportunities of this complementary university chaplaincy. I am clear

about the climate of unpredictability and uncertainty that surrounds the question of chaplaincy in a religious and pastoral environment that is so changed from that which Cambridge has been used to for so many centuries. I am also clear that, in the terms of this 'parable', I want to be adding red balls to the urn and encouraging all sorts of partners to do likewise, or otherwise discover the green ball game we must play instead. The parable is clear and valuable; it appears to translate freely from its original economic environment to my putative pastoral-entrepreneur model; I get excited when I use it to tell others about my work, and I look forward to writing more about my ongoing practice with reference to it in subsequent doctoral papers.

Whilst Sarasvathy was my point of entry into the conceptual world of entrepreneur-ship, my wider reading and enquiry also suggested that her work is not yet considered mainstream within this applied field. So I was keen to read further into this large and growing tradition. In doing so I found a varieties of styles in the literature, from popular to scholarly, from largely anecdotal and rhetorical, to more analytical. I found that I preferred and sought out the latter in my search for more generic insights, which might readily translate and genuinely inform my situation, as did the 'parable' of the red balls.

The entrepreneur - setting the semantic field

'Entrepreneur,' the noun, derives from the French verb *entreprendre* - to undertake. Its first usage in political economy is attributed to Jean-Baptiste Say (Bolton and Thompson, 2003, p. 2) and has the sense of "a contractor acting as intermediary between capital and labour" (Shorter Oxford, 1973). A regularly cited equivalent from the German language is attributed to the Austrian-American economist, Joseph Schumpeter, whose 'Unternehmergeist' is an heroic figure at work amidst economic turbulence, bringing about "creative destruction" (Bolton and Thompson, 2003, p.2). The title 'Entrepreneur' has been historically prone to misunderstanding and caricature, overemphasising traits such as self-interest and risk taking: but this is redressed by most modern writers on the subject. Of particular interest to this discussion are what might be called 'hybrid' forms of entrepreneurship: double-barrelled titles that describe ways of working which go beyond self interest and hard cash, namely: social or community entrepreneurship (Bolton and Thompson, 2003, p.3). Some writers form other hybrids too, joining the entrepreneur's

role with those of manager, leader (Bolton and Thompson, 2003, p.161) and strategist (Stevenson and Jarillo, 1990). Furthermore, there is a significant tradition on corporate entrepreneurship or 'Intrapreneurship', attributed to Gifford Pinchot III (1978 and 1986); this characterises entrepreneurial action *within* an institution. This may well be pertinent for my model, as the chaplaincy is at least loosely coupled with the University, and a minister always has an institutional relationship with the church. The existence of these hybrid forms, then, brings a sense of flexibility and transferability to the core economic concepts of entrepreneurship; they enhance the outlook of this exploration towards its intended aim of theological dialogue.

General dimensions of entrepreneurship

Shane and Venkataraman (2000), American scholars of entrepreneurship, review a long-running struggle towards a definitive and scholarly understanding of entrepreneurship, bemoaning the incoherence they find in the literature of their own discipline. They reject definitions that are solely about the person or solely about the opportunity but rather propose, and later defend (2001), that the essence of entrepreneurship consists in a two-dimensional framework, which they call the "individual-opportunity nexus." In this description both the individual and the opportunity exist independently of each other as objective realities that can, and have been researched separately. In their consideration of the individual they cite McClelland's psychological work on motivation and achievement (1961) as a starting point for understanding entrepreneurial temperament, and Khilstrom and Laffont (1997) who propose that entrepreneurs have a preference for uncertainty. Likewise (and returning momentarily to the parable of the red balls) Kamien (1994 as cited in Sarasvathy, 2008, p. 25) speculates that:

> "since entrepreneurs have a high tolerance for ambiguity, they would prefer
>   the urn with the unknown distribution."

Offering comparable insights in British literature, Bolton and Thompson present their synthesis on the nature of the entrepreneur in similar terms to that described above, providing a kaleidoscopic view of the complexity of the individual. They neatly describe six 'character themes' and develop this into a sort of popular psychometric on entrepreneurial flare under the acrostic title FACETS: (2003, p.70 ff):

F	Focus
A	Advantage
C	Creativity
E	Ego
T	Team
S	Social

Table 2.

The last character theme of FACETS is of special interest here since 'Social' describes the organising beliefs and values of the entrepreneur: their desire to serve (2003, p. 144 ff). For Bolton and Thompson the strength of this character theme in an individual (projected through action onto the opportunity in real time) points to the formation of the aforementioned hybrids, namely: social-, community-, not-for-profit- entrepreneur, and so, by extension, the pastoral-entrepreneur.

If questions about entrepreneurial temperament help us to consider the ontological aspect of the individual, there are many more questions and much research literature about the functional aspect, perhaps most crucially in the area of decision-making behaviour. For example, many courses for entrepreneurs (e.g. Rae, 2007) teach a causal model of business wherein decisions are made stepwise based on market research and related activities, seeking to exert a predictive control on the outcome. Belief in this model implies that uncertainties are merely constraints to be optimised - a view diametrically opposed and thoroughly addressed by Sarasvathy, as I shall show.

The second dimension of Shane and Venkataraman's individual-opportunity nexus, opens up the consideration of opportunities: complex combinations of conditions that come and go in real time, and that may be extended or curtailed by entrepreneurial action, based on internal or external factors such as information, technology and markets. Further literature makes the distinction between discovered opportunities and created opportunities (Alvarez and Barney, 2010).

For a general picture of the dimensions of entrepreneurship, then, I have notionally superimposed or blended Bolton and Thompson's FACETS with Shane and Venkataraman's individual-opportunity nexus. Together they represent the breadth of

debate, and might usefully be represented diagramatically, see figure 1 below. In my conception of this diagram I wonder if I detect my own bias of interest towards the investigation of the complex individual over the opportunity. On reflection, the dimension of opportunity is no less complex but it is, in some sense, a contextual given: i.e. the complex and changing field in real time, the pastoral economy of the University in which I discover and take, create and enact pastoral opportunities.
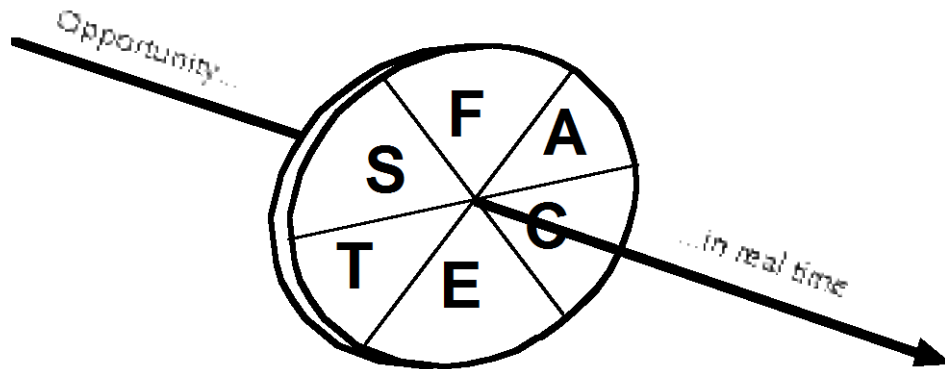
Diagram. 1

Effectuation - a new logic in entrepreneurship

Returning briefly to the work of Sarasvathy, her particular contention is that the commonly taught causal principles of business, as a form of predictive control, do not predominate in entrepreneurial behaviour and decision making, nor are they appropriate for conditions of Knightian uncertainty. Working from a special domain of cognitive psychology, namely expertise theory, she has demonstrated that expert entrepreneurs do indeed display a consistent preference for a set of principles that are inverted from the classical causal set. Expert entrepreneurs more often exert a non-predictive control over their besetting uncertainties: this is 'effectuation' - "To the extent that we can control the future, we do not need to predict it" (2008, p. 17).

In another place this is reformulated into four principles - I use her titles (Sarasvathy, 2009, p. 5 ff) and my own paraphrase, for brevity, here:

Bird-in-hand - innovate with what you've got, including who you are;

Affordable Loss - limit pre-commitments to what you're willing to lose;

Leverage Contingencies - learn, change and innovate out of difficulties;

Strategic Partners - make your networks serve the goal - even as customers!

So Sarasvathy proposes effectuation as "a c*omprehensive alternative frame* for tackling entrepreneurial problems" (2008, p. 17): "Effectual framing is about transforming the problem space and reconstituting extant realities into new opportunities" (2008, p.18).

In a necessarily brief but purposeful reading of the main ideas in entrepreneurship I have found a fertile area in applied research. It considers the way in which individuals decide on the co-ordination of all sorts of resources for the exploitation or creation of opportunities, doing a new thing in the face of changed circumstances, with uncertain and unpredictable outcomes. Because of the similarity of my own endeavour, my intuition says that there is wisdom to be sought through critical dialogue with this tradition. Of particular interest for me is effectuation, a principled pragmatism for non-predictive control, which is demonstrably the preference of expert entrepreneurs, and which I could recognise without difficulty in a *post hoc* evaluation of my own work (see Appendix 1).

Entrepreneurship as a theological tradition

Where is the church with entrepreneurship? Can secular principles from the world of applied maths, economics and business studies be applied to the practice of ministry? How might I attempt to strike up a consciously theological dialogue? There is a fairly self-evident semantic overlap between the terms 'entrepreneur' and 'pioneer', with both having the sense of 'doing a new thing' or 'innovation' about them. 'Pioneer Ministry' is a current interest of both the Church of England and the Methodist Church in the UK, so this is the first area in which I have sought a theological rejoinder.

A significant document in the contemporary missiology of the Church of England, *Mission-Shaped Church* (GS 1523) seeks to build on the experiences of the decade of evangelism (1990's) and to broaden the agenda of its developmental paper on church planting:

Breaking New Ground (GS 1099 as cited in GS 1523). In the foreword Archbishop Rowan Williams identifies "we are at a real watershed" (GS 1523, p. vii): he notes that, while there is "plenty of theological room for diversity of rhythm and style" in the church, there are large questions about the kinds of leadership needed. *Mission-Shaped Church* cites from *Social Trends* the many dimensions of change which have driven a social evolution towards network-based living, characterised by consumer culture, paralleled by the demise of Christendom (GS 1523, ch. 1). It reviews the early years of 'church planting' as a varied set of responses to the opportunities of social change, and then moves to raise questions about resources, and particularly leadership, noting that: "Neither pioneer nor entrepreneur leaders find life within Anglicanism easy. There is neither a vocational structure, nor support for them" (p.130). It bemoans the transient nature of pioneer appointments, the isolation of individual pioneers, and the tension that exists between freedom to innovate and the need, for continuity's sake, to include team building and skills transfer (p. 132). These concerns leads to a recommendation that "Priority attention needs to be given by the Church of England to the identification and training of leaders for pioneering missionary projects" (p. 134). This is expanded in the formal recommendations of the report to include specific selection criteria, patterns of training, and appropriate selectors "adequately equipped to identify and affirm pioneers and mission entrepreneurs" (p. 147).

This particular recommendation was welcomed as both visionary and challenging by the Ministry Division of the Church of England, which went on to issue a set of guidelines developing the text of 'selection criterion H' on mission and evangelism, which then read as follows: "Bishops Advisers should watch for candidates who have the necessary vision and gifts to be missionary entrepreneurs: to lead fresh expressions of church and forms of church appropriate to a particular culture..." (Guidelines, p.2).

In the guidelines' "note on terminology" nothing more is said to expound the church's understanding of 'entrepreneur' but, in a later appendix, the characteristics listed include the capacities "to initiate and innovate", "to handle stress and pressure", "self-motivation within a team context" and an ability "to enable and motivate others" (p.11). The guidelines goes on to prescribe ideals for contextual training and deployment, concluding, with Rowan Williams, that, "The Church of England stands in a particular moment of opportunity for mission" (p.10). In this there is a fair correlation between the church's

conceptual language and the conceptual dimensions of entrepreneurship as rehearsed above from secular literature. The church's voice on this theme, however, is not well developed.

The Methodist Church in the United Kingdom has a similar concern for Fresh Expressions of Church and Pioneer Ministry under the title 'Project FX'. Working from this denominational setting Angela Shier-Jones has written one of the very few books to accompany the process. She works hard to locate her work beside the conciliar progress of the corresponding work of the Church of England (described above) but owns that the knowledge of the task of pioneer ministry is presently greater than the knowledge of the gift set needed to accomplish it (p.6). The closing of this gap is not addressed as a needful task for the church, however, and no further dialogue with the secular tradition is attempted or evident. Shier-Jones' search for this knowledge is set within a traditional rehearsal of the marks of the church as one, holy, catholic and apostolic (p. 9 ff) followed by a description of the pioneer from material regarding selection in the Methodist Connexion. This consists in "entrepreneurial skills... vision, motivation, the ability to inspire others... flexibility, resilien[ce]... etc." (p.16). She then moves swiftly to criticise both the Anglican and Methodist material for their "rather functional view of ministry" (p.16). Her counterbalance to this is the grace of God, which she then uses twice over as an acrostic to structure her discussion of the cycles of pioneering activity and the maturing of fresh expressions of church (ch 3 & 4):

	PIONEERING		MATURING
G	Gathering Support	**G**	Grow
R	Rehearse the Message	**R**	Reflect and Respond
A	Aspire to Greatness	**A**	Adapt
C	Communicate the Vision	**C**	Challenge
E	Expect Success	**E**	Enable and Exit

Table 3.

The brief voicing of this representative contemporary literature on Pioneer Ministry shows clearly enough that the churches in question have made semantic links with the concept of entrepreneurship. The churches attempt an analysis of social change as a besetting reality, but whilst they seem ready, notionally and even institutionally, to address the challenges of their turbulent social contexts, there is growing dis-ease about

the practice of Schumpeterian 'creative destruction' in the form of 'Fresh Expressions'; indeed Davison and Milbank (2010) see the encouragements and prescriptions of *Mission Shaped Church* as a deeply flawed set of permissions that will wreak unwanted destruction on inherited patterns of church.

There is, sadly, something rather hurried and oversimplified in Angela Shier-Jones' writing on entrepreneurial activity cycles and the maturing of fresh expressions of church under the acrostic of GRACE. She describes a very causal model of new church business, as though God's grace were for predictive control in pioneer ministry. I find myself recoiling at this. For me, the grace of God and the activity of the Holy Spirit in the gifting of the church, whether in my reading of the Acts of the Apostles, or in my current work for the church, is far more akin to Schumpeterian turbulence, and far more appropriate for work in contexts of Knightian uncertainty than the church itself seems ready to recognise. The words of the Iona Community (Bell and Maule, 1990. p. 113) capture this honestly:

> Gentler than air, wilder than rain / settling yet also deranging,
> the Spirit thrives in human lives / both changeless and yet changing.

> Far from the church, outside the fold / where prayer turns feeble and nervous,
> the Spirit wills society's ills / be healed through humble service.

So, for me, there is quantum leap or paradigm shift here, rising out of my dialogue between the ideas of entrepreneurship and contemporary Anglican-Methodist missiology. My hunch is that the question of 'predictive or non-predictive control?' has far reaching institutional implications for the church, which it will continue to find most uncomfortable. *Mission Shaped Church* acknowledges the demise of Christendom, but it prescribes a way forward that does not fully acknowledge or understand how to let go of Christendom's legacy of institutional control whilst remaining, in the best sense, in historical continuity (catholicity) with its own ecclesiological heritage. Whilst the shift away from predictive control is a central tenet of the work of Sarasvathy, it is unevidenced, possibly uncountenanced or even unknown in contemporary Anglican-Methodist missiology. But Sarasvathy asserts that effectual logic can be taught (2008, p.231 ff and see Read, *et al*. 2011); this might be an attractive option for the churches in

their quest to and equip suitable leaders identified for pioneering work, whether in *Fresh Expressions* or parish-rooted outreach or, indeed, new chaplaincies. Furthermore, the principles of effectuation might helpfully be interpreted as a rich outworking of the traditional theological idea of stewardship (lit. *oikonomia*/ economy): namely the right (not reckless) deployment of gifts, resources and relationships, under the grace of God, for a good return. A fresh reading of the parables of the sower and the talents (Luke 8:4-15 and 19:11-27) alongside the principles of effectuation might be a worthwhile exercise. And even the parable of the shrewd manager (Luke 16:1-9), commonly reckoned to be one of the most difficult, might reasonably translate into approbation for Sarasvathy's principle of leveraging contingencies (see above, and Sarasvathy 2009, p. 6). Again, the Iona Community's lively verse captures the sense of this well (Bell and Maule, 1990. p. 113):

> Truth after tears, trust after fears / God after all that denies him.
> the Spirit springs through hopeless things / transforming what defies him.

This first dialogical exchange reveals the Church of England and the Methodist Church as struggling with turbulent change in society, but ready to identify its own entrepreneurs and to declare an interest in entrepreneurial action, or pioneer ministry. In their early exploration of this field, however, there is little evidence of dialogue with, or the search for insights from any secular entrepreneurial theory or practice, perhaps least of all, effectuation. Angela Shier-Jones' account raises questions about the churches' preference for a causal business/ministry model which, in turn, raises questions about the churches' understanding and expectations of the work of the Holy Spirit, and its institutional preference for predictive control. The corpus of church literature I have considered, however, in not at all extensive or developed, so the search for theologically conscious voices with which to dialogue must continue.

FACETS for the Church

Contemporary with but not explicitly part of the conciliar church literature surveyed above, Bill Bolton (previously cited for his contribution, with John Thompson, of the FACETS 'character themes) appears to be the only British writer who has informedly

attempted a transfer of insights from an academic and practical understanding of 'secular' entrepreneurship to church ministry. An engineer by profession, a champion (if not the global ideologue) of science parks as venues for technology transfer, and a Lay Minister, Bolton is keen to merge the insights of his professional career with his faith for the benefit of the church. His Grove Booklet "The Entrepreneur and the Church" (2006) gives, with a brevity enforced by the Grove format, a whistle stop tour of the interdisciplinary landscape, helpfully placing the entrepreneur within the context of change and opportunity, and describing the nature of the individual through his FACETS tool (described above). As I research and write this paper I learn that Bolton is now in conversation with the *Fresh Expressions* team of the Church of England, looking to assimilate this tool within a redrafting of the accepted descriptors for a Pioneer Minister (Moynagh, 2010). Bolton's conversations with the Church of England, may represent a breakthrough in the search for wisdom through interdisciplinary dialogue, although, from personal correspondence with Bolton it is clear that he had not heard of effectuation. (He has now!) Likewise, in personal correspondence with Sarasvathy, she owns that my area of interest is beyond her experience. There are, then, reasonable grounds for believing that my dialogue is a new frontier in practical theology, at least in the U.K. (Sarasvathy, 2010), and worthy of further exploration.

In treating Bolton's work as a second dialogical exchange, there is much to commend about the centrality he affords to gifts and skills, and some of the ways in which he merges biblical and personal insights from faith and ministry with his experience amidst entrepreneurs. Maybe there are some answers here for Angela Shier-Jones' question about the specific gift set for church entrepreneurs or pioneer ministers: Bolton is right to be offering the insights of FACETS for consideration. There is much in the Acts of the Apostles and the Pauline epistles to suggest that the manifold gifts of the Holy Spirit, given in different measure as she wills, are indeed the 'currency' of the Church (e.g. Acts 6 & Romans 12). Indeed, the church needs always to discern the presence (or absence) of combinations of gifts and skills in it members. Careful consideration of the 'Team' character themes within FACETS could also lead to worthwhile insights about temperament and skills for 'collaborative ministry' - another hard-to-grasp reality of contemporary church ministry.

<u>Hybrid capital</u>

For a third and final dialogical exchange, I have explored a further idea that works alongside the earlier hybrid forms of entrepreneur, namely the concept of social, religious and spiritual capital as hybrid forms of economic capital. Like the biblical ideas of gifts and talents discussed above, these forms of capital are part of the 'currency' of the entrepreneur, but these hybrid forms of capital go further in addressing corporate forms of wealth and motivation as real assets.

Chris Baker of the William Temple Foundation employs these concepts well for his research context of the contribution of faith based organisations to urban regeneration in Manchester, and as a contribution to current debate about faith in the public realm (Dinham, Furbey and Lowndes, 2009). With Jonathan Miles-Watson he reviews the development of the ideas, contrasting American and British usage, and comparing the work of Pierre Bordieu, James Coleman and Robert Putnam (2010, pp 21-27). He defines the hybrid prefixes 'religious' and 'spiritual' respectively as the 'what' and 'why' - that is 'the concrete and tangible resources that faith groups contribute to civil society' and 'that area of belief or faith that actually energises or motivates our ethical and public living' (2010, p.18). This construct is straightaway comparable with the way scholars have argued over the essential nature of entrepreneurship (Shane and Venkataraman, 2000 & 2001) and with Bolton's FACETS. It is also generic enough to contain the aggregated contributions of people of different faiths, and so it is immediately attractive for the conceptual framing envisaged multi-faith work and chaplaincy development for North West Cambridge (Green Paper and Development, see p.3 above). Put another way, it adds real theological substance to two of Sarasvathy's principles, namely: 'Bird in the hand' and 'Strategic partners' (see p.10 above).

Robert Putnam's further definitions on the different tasks that social capital is put to, by groups, is also challenging. He distinguishes, for instance, between exclusive use of 'bonding capital' as a "kind of sociological superglue", and inclusive use of 'bridging' capital as a form of "sociological WD 40" (Putnam, 2000, p.25 and cited in Baker and Miles-Watson, 2010, p. 26.) If my 'strategic partners', the many faith groups in Cambridge, are to contribute to building a socially cohesive new swathe of university community - to bring their 'red balls' to the urn - all these concepts, and the distinctions between them, will surely be of use. Pastoral possibilities may start amongst individuals

and religious groups, but a more secular usage of 'pastoral' stretches the potential of participation in pastoral care towards the health and well-being sectors, even within some universities (e.g.The Living Centre at University of the West of England). Chris Baker also explores the growing usage of the language of spiritual capital in secular professional contexts, citing Leonie Sandercock, a secular-humanist town planner, on the "search for a values-driven religious literacy as a resource for a "new form of planning action.""" (Sandercock, 2006, p. 67, within Baker, 2009, p. 117). My recently mandated task, to pump-prime the concept of a 'Pastoral Plan' for North West Cambridge (Taylor, 2011, p.3), will certainly be about suggesting what is both desirable and possible, and will certainly consist in collecting the values-based pre-commitments of many groups, both religious and secular. As a pastoral entrepreneur I will be seeking ways in which to deploy religious and spiritual capital, even 'secular spiritual capital' (Baker and Miles-Watson 2010, p. 44 ff) as real assets to complement economic capital, for the ends of the desired social capital, in whichever language this may be articulated, be it 'Cohesive Community' or 'Big Society'.

The fruition of dialogue

In exploring the secular texts of entrepreneurship and in raising up a dialogue between these and more consciously theologically voices I have begun to grasp that the conceptual landscape of the entrepreneur is, or certainly could be, a theological landscape. Talk of temperament, resources and decision-making are just as much the business of the first century apostles, as of twenty-first century pioneer ministers, or university chaplains with newly configured tasks, as they are of Science Park boffins or innovative industrialists. Questions of 'Who are you?', 'What have you got?' , 'How will you act?' and 'Why?' are pertinent whatever the context. Or put more philosophically, considerations of ontology, instrumentality, functionality and motivation are crucial in understanding the nature of the entrepreneur. The churches can readily relate to the language of gifts and talents from scripture and tradition, but are seemingly unsure about how new combinations of these for pioneer ministry might look. This is further complicated by institutional differences and preferences on the issue of freedom or control in responding to changing circumstances. If *Mission Shaped Church* has it right, the churches are currently at risk of losing those of their number with entrepreneurial flare. If Davison and Milbank have it

right, the church risks discarding the apparent strength of its traditional *habitus* (2010). Either way, unity between these two divergent ways of *Fresh Expressions* and 'inherited church' seems imperilled for want of informed consensus on the way forward in a post-Christendom era.

The vexed question of authentic entrepreneurial shape and character is addressed, at least in part, by Sarasvathy's effectual logic. I have suggested that her principles are very close to a traditional understanding of Christian stewardship, and reiterated her assertion that they can be taught. The real challenge of effectuation, however, lies in its utility for non-predictive control which, on first examination, seems to run counter to the institutional psyche of the traditional church, and even to one who has written purposefully for the churches' pioneering projects. This issue also raises testing questions about the churches' understanding and outworking of the doctrine (and the person!) of the Holy Spirit, and here I have made a fleeting appeal to scripture and the songs of the Iona Community.

There is, however, a major sticking point in moving forward with Sarasvathy's logic, namely that she frames her work in pragmatic terms, after the tradition of William James (Sarasvathy, 2008, p. 59 ff). In doing this she makes the sole virtue of effectuation the fact that it works, and in so doing she inverts the position of the institution, making it entirely instrumental, and she inverts the instrumentality of the agent so that the entrepreneur becomes 'everything'. This latter point is all too reminiscent of the parable of the rich fool who built bigger barns in readiness for bumper crops, who planned to eat drink and be merry, but who couldn't predict his imminent death (Luke 12:16-21). Davison and Milbank's argument with *Mission Shaped Church* is that it forces mere instrumentality upon the Church, thus rending apart the very form and content of the Gospel (2010, Ch. 1). Furthermore, the basic concept and identity of Christian ministry is inseparable from ideas such as agency and service, either etymologically and doctrinally, whether in Christological terms (Mark 10:45), charismatic terms (Romans 12 and 1 Corinthians 12) or ecclesiological terms (Ephesians 4:7 ff) (Collins, 1995).

This is not irredeemable, however, and the very result of this dialogue between the secular voices of entrepreneurship and other consciously theological voices allows me to propose the reframing of Sarasvathy's principles as an 'Ethics of Entrepreneurship': a rich

outworking of the traditional theological idea of Stewardship; the right, not reckless deployment of gifts, resources and relationships, under the grace of God, for a good return. Thus reframed, Gospel and Church remain 'everything' and the pastoral entrepreneur, brimming with spiritual capital and well connected to others for religious capital, is empowered with a consistent ethic, to be the instrument of the church, whether in the 'collegiate-formative' university (Dinham and Jones, 2010, p.17) or the community at large. The properly identified and equipped pastoral entrepreneur is well disposed towards and confident about working in the face of uncertainty, even the uncertainty of a unstructured multi-faith setting, constantly looking to add 'red-balls' to the urn, encouraging others to do so, but watchful for the day when it is right to stop playing the red ball game, and play or invent the green ball game; and in all this, waiting to be surprised by the Holy Spirit. This ideal deserves to be tested in reflective practice, and I look forward to exploring this set of ethical principles through my ongoing work.

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ANGLIA RUSKIN UNIVERSITY

FACULTY OF ARTS, LAW & SOCIAL SCIENCES

PROFESSIONAL DOCTORATE IN PRACTICAL THEOLOGY

CHARACTERISING A COMPLEMENTARY MODEL OF CHAPLAINCY WITHIN THE UNIVERSITY
OF CAMBRIDGE;
EFFECTUATION IN PRACTICE, VOCATION AND VIRTUE.

Peter J. Hayler

ABSTRACT

The Chaplaincy to University Staff is complementary to the college-based tradition of chaplaincy and is currently being modelled as pastoral entrepreneurship, using Sarasvathy's principles of effectuation. Having presented this model theoretically in my first paper I go on to narrate and evaluate the model in practice, focussing on two aspects: the development of Merton Hall Farmhouse Multi-Faith Chaplaincy Centre and the Festival of Ideas. Constantly seeking to deepen my theological reflection on practice, I introduce ongoing exchanges with landmark texts that are challenging and developing my practice through the ideas of vocation and virtue, whilst bringing a fresh theological hue to my model of pastoral entrepreneurship.

Introduction: practical theology.

A key challenge of practical theology consists in the maintenance of a certain tension between theory and practice. This challenge is perhaps heightened within the framework of the professional doctorate, characterised by the progression: "Practice > Theory > Practice" (Research Student Handbook 2010, p.16), which arguably privileges the inductive derivation of meaning from practice. It is clear that no matter how inter-textual or dialogical the discourse at the heart of research (Pattison and Lynch 1997, p. 410 ff) the endeavour has practice as both the focus and goal, but this is not to say that theory cannot or should not be engaged on the way; indeed it would be surprising if it were not. Lewin declares, "There is nothing so practical as a good theory" (Trafford and Leshem 2008, p. 80), and some people, myself for one, have a natural preference for theory as a 'Learning Style' (Coffield *et al*, 2004). Somewhat deepening this conundrum, it would also be fair to say both that theory and practice have traditionally been treated as a dichotomy, but that practical theology contends with this, embracing "context and experience as primary sources of knowing" (Miller-McLemore 2011, p. 2).

In my first paper and subsequently published articles (Hayler, 2011a, b and c) I described my professional context as a developing and complementary chaplaincy serving on the non-college and multi-faith margins of the University of Cambridge, which I am seeking to explore and characterise. I presented the intuitive and embryonic idea of 'Chaplain as Pastoral Entrepreneur' and went on to explore this, primarily from a theoretical perspective. Whilst I was busy working at and reflecting on the experience of the chaplaincy from day to day, and thereby gathering the 'data' and 'narrative' of practice, I set about a critical exploration of the formal literature on entrepreneurship, reporting on both the generic descriptors of entrepreneurship and the particular insights of Sarasvathy's 'Effectuation'. I also raised a dialogue between this first synthesis and other more consciously theological material such as the Church of England's approach to its entrepreneurial 'Ordained Pioneer Ministry'. This produced an 'Ethics of Pastoral Entrepreneurship': a critical interpretation and reframing of the principles of effectuation through the traditional theological ideas of stewardship. I proposed its application to practice through my model of chaplain as pastoral entrepreneur with reflections from ecclesiology and pneumatology, and I commended Sarasvathy's concept of 'non-predictive control' for further exploration. At least theoretically, there was potential for

significant correlation between theory and practice amidst the real challenges I was facing in my work.

Here, almost twelve months on, I seek to continue the task of characterising my role, by narrating and evaluating my practice in the light of my theoretical model. I will present the story of my progress in two key tasks over seven terms (almost two and a half years): firstly the development of Merton Hall Farmhouse (MHFH), the multi-faith chaplaincy centre within the University, and secondly my participation over two years in the annual Festival of Ideas, as a way of promoting religious literacy. These accounts will serve to demonstrate my application of the principles of effectuation, and they will also lead to a deeper theological reflection on my developing entrepreneurship model. As theory and practice are shown to correlate within my developing context and experience of chaplaincy, what truth or meaning might be induced? I will describe how, seeking to wrestle with the whole endeavour, I have continued to dialogue with landmark texts of scholars and practitioners who have struggled with the generics of ethics and social theories, and with the particular practice of Higher Education Chaplaincy. Ultimately my focus will come to rest on the two notions of **vocation** and **virtue**: traditional theological concepts through which have to begun the task of drawing meaning from my practice.

Merton Hall Farmhouse: empty shell or thriving chaplaincy centre?

MHFH is a small cottage on the edge of a complex of modern laboratories well away from the historic city centre on the outlying West Cambridge site. Originally used by the school of veterinary medicine, it was adapted as a multi-faith chaplaincy centre at about the time when the chaplaincy first came into being (c.1995). My two predecessors developed the centre to varying extents but, on viewing the facility during the interview process that led to my appointment (June 2009), the place felt like an empty shell. It was an unmarked building accessed only by its back door, standing beside a prefabricated canteen, having no telecommunications and more than its fair share of outdated and uncomfortable furniture; a suite of four meeting rooms each seating twelve persons, one of which had been designated for Muslim prayer. Furthermore there was no continuity of communication with anyone who used the facility. Pastorally speaking I was starting more or less from scratch. During my first term I attempted very little indeed, needing to get established in other, more accessible aspects of my work.

Retrospectively I can see that my first impressions epitomised 'Knightian' uncertainty (Hayler 2011a, p. 4): MHFH was the 'urn' in which I could not be sure were any winning 'red balls'. The stage was set for entrepreneurial action, but I was not yet considering doctoral research, nor had I heard of effectuation. So the first part of the complex chain of events that was to follow represents intuitive work that I have since come to recognise as effectuation.

First of all, I was concerned to meet the group of Muslim 'brothers' in order to learn about the needs of their tradition, particularly their ablutions, or Wudu, and to hear their assessment of the facilities. Secondly, I sought out the site development manager for West Cambridge concerning minor repairs such as a broken door handle, and to make representation of my concern for the poor state of MHFH. It seemed clear at this point that there was no budget for a general upgrade of the facilities. Thirdly, the University's health and safety officer, a colleague from Human Resources, came to carry out an audit of the University Church. I asked if he would include MHFH, which he did. This led to the facilities (particularly the toilets/wudu) being classified as a 'reputational risk'. When his report was presented to the relevant committee, an upgrade was immediately mandated and financial resources found. Putting these three together pastorally I insisted on the site manager liaising with the brothers in contacting a plumber who was familiar with Islamic installations so that the upgrade was done with them and for them, not to them or despite them.

With the completion of a new permanent coffee shop at the other end of the site, news followed that the canteen next to MHFH had to be demolished and the land returned to paddock. However, the news was accompanied by an invitation to submit a list of any works that might be undertaken at MHFH as part of the demolition budget. Taking the opportunity I requested works that, in due course, resulted in a general renovation, both interior and exterior: bringing access round from the back to the front door, a new boundary fence, gate, bicycle parking, and even signage for the front of the house (something that had been refused my predecessor some three years earlier on the grounds that no resources were available). With this work completed I decided to stage a 're-launch' (October 2010) inviting all the above-mentioned colleagues and many more to attend. New contact with the local Humanist group ('multi-faith' in the light of the Equalities Act 2010 includes philosophical beliefs and no faith) produced the unexpected

gift of a tree. Established contacts with the Jewish community led me to invite them to provide kosher refreshments on the day. We held concurrent but separate Christian and Muslim worship in two different rooms and a 'Humanist Half Hour' in a third, followed by speeches, tree-planting and lunch, with photographic opportunities and a small write-up in the University's staff newsletter.

In the following term came the Festival of Ideas series (see below), a first 'pot-luck supper' for the post-doctoral society and the completion of the first sign-in diary, which led in due course to the first general and statistical report for MHFH.

In this and the following year there arose a crescendo of new activity, with new groups using the facilities regularly. In particular I started a new weekly community coffee morning for the West Cambridge site, which attracted mainly non-college residents: international mums and toddlers who might otherwise have remained quite isolated due to the general lack of social infrastructure on the site. Telecommunications were eventually added, and a three-year budget set by the university for the renewal of furniture. The footfall of visitors to MHFH rose by 69% in 2011.

Evaluation: 'anonymous' effectuation becoming a conscious choice.

My 'epiphany' about effectuation (see Hayler 2010a, p. 3 and its Appendix 1) came towards the end of my first year in post, as did my decision to register for the professional doctorate, so it is difficult in any reflexive/subjective evaluation to be clear about the distinction between intuitive and self-conscious decision-making, which I have since recognised as effectuation. But eighteen months have passed since that epiphany and on-going work is now consciously undertaken within this entrepreneurial framework. I have changed, becoming increasingly confident in my self-understanding and *modus operandi*. What is offered here by way of evaluation is, then, a reflective narrative of the developing task that names and evaluates what has been done according to theory, thereby embedding the practice as it has evolved from intuitive beginnings to self-conscious ethical action.

The **bird-in-the-hand** principle is about knowing who you are and using what you have. From my slow, almost inactive beginnings in the autumn of 2009 I have slowly increased my time commitment at MHFH, sometime spending up to two days per week in this context. I have relied on my own judgement and aspirations for the standards of

decoration and furnishings. I have pushed forward with offering hospitality, not afraid to submit expenses claims for this. Likewise I have, in due course, found the moments to ask for more strategic investment, being necessarily patient with the workings of a large and complex institution that is not at all used to being the patron of chaplaincy. There remains to this day no formal budget at my disposal other than the three-year furniture renewal plan. The main resources being utilised remain somewhat softer than cash, being vision, presence, time and effort; the resources of vocation.

The **strategic partners** principle is about networking with colleagues and associates, getting them to add their resources to the project and even to be customers/consumers of the product. The inactivity at MHFH during the first term was in fact a crucial time to be meeting colleagues and understanding their roles within the University in relation to my tasks. I have already named many of the colleagues and centre users, all of who have played different roles as strategic partners. This, then, is an out-working of my own thought, tentatively articulated from the beginning of my work: that chaplaincy is perhaps better conceived as a process or even as a community, rather than the efforts of the chaplain.

With virtually no hard cash resources in the system it is difficult to reflect on the application of the principle of **affordable loss;** in these terms there was very little to lose, very little even to risk. But inactivity may have led to the facilities being lost altogether. Any serviceable space within the University is a precious resource and users should always be ready to demonstrate its fullest proper use. At one point in the first year the question was posed as to whether MHFH was worth the effort. Two and a half years into post I can say without doubt that it is.

In interpreting the narrative surrounding my work at MHFH as the pastoral practice of effectuation, **leveraging contingencies** stands out as being the most important principle. Progress from empty shell to thriving centre has clearly hinged on opportunities taken around unexpected and unanticipated events in which I was bold enough both to request the resources so clearly lacking, and to offer vision and partnerships. The enhancement of facilities thus achieved was worthy of celebration and publicity, which together with two annual statistical reports has won further investment.

I believe that the improvement of MHFH has enlivened the sense of community on the West Cambridge site. The number of groups using the centre has grown, and the groups are contributing their goodwill and assets, so becoming new strategic partners of chaplaincy-as-community: a virtuous effectual cycle. This in turn affords valuable insights into the nature of the multi-faith and non-college residential aspects of the University community, insights that will be invaluable as the green-field development of Northwest Cambridge progresses (see Green Paper and Reporter). MHFH has thus become, at least in my own reckoning, a prospective model as well as a rear-guard pastoral action on the un-reached margins of the University community beyond the traditional loci of pastoral care, namely the colleges. The practice of the principles of effectuation has indeed rendered no small measure of non-predictive control: in the face of change and many different degrees of uncertainty pastoral work in the multi-faith non-college setting is proving to be an exciting and productive journey, both for those participating and for the wider institution.

The Festival of Ideas, 2010.

The Festival of Ideas has been an annual event in Cambridge since 2008, a celebration of the arts, humanities and social sciences for the whole community, and the counterpart of the Science Festival.

The growing momentum of my work around the multi-faith realities within the University and my growing appreciation of the Festival of Ideas suggested there was a synergy to be discovered if I could weave the two together. I decided to use the Festival of Ideas as an opportunity and a vehicle for making public presentations on the basics of as many of the world religions as possible; an exercise in religious literacy. During my first year in office I had met most of the chaplains of the other faith communities (who are appointed and sometimes funded by their own missions and societies, as opposed to colleges). I had also introduced some of them to the facilities at the MHFH. Still, at the time of writing, the work of chaplains across the other faith communities is neither coordinated nor accountable to the University. Likewise, none of the other chaplains use MHFH; there is no real sense of 'team'.

I planned to take 'Idea' from the title of the festival, and combine it with a concept most faiths share, and yet have their own distinctive tradition: namely 'Scripture'. So, through one-to-one visits (or e-mails) to the chaplains of the different faith communities, I proposed a series of lunchtime talks entitled 'No Idea about Scripture'. It would be a chance for each of them to present a talk about their own tradition of scripture in their own way, a chance for us to combine our efforts into a series that I hoped would be more visible and altogether more satisfying than isolated talks or nothing. It would be a chance to test out the interest of the University community and the Cambridge public, as well as a chance to test the capacity and suitability of MHFH as a venue. All whom I approached were pleased to have been asked, and equally pleased to join in with my suggestion. So quite quickly, a series of five talks came together; we were even able to order the series according to the chronology of the different traditions, as follows:

20th Oct	'No Idea about the Hindu Scriptures'	Hindu Chaplain
25th Oct	'No Idea about the Tanach'	Jewish Chaplain
26th Oct	'No Idea about the New Testament'	Chaplain to University Staff
27th Oct	'No Idea about the Qur'an'	Assistant Muslim Chaplain
28th Oct	'No Idea about the Guru Granth Sahib'	Sikh visitor

Fig.1

As the festival drew near, the full colour brochure was published. I was a little disappointed to find that each talk was detailed as a separate event, and that the sense of a series was not immediately apparent, but here we were, featured in a 'glossy' as part of something much bigger. Then the bookings started coming in by phone and e-mail. In my first paper (Hayler, 2010a, p. 5) I talked about the impossibility of knowing the level of interest or uptake of any multi-faith process within the University as the contextual outworking of 'Knightian' uncertainty; and here it was in practice. I kept a manual record of bookings on a pre-numbered list, knowing that the designated room at MHFH would not contain any more than twelve people, but not knowing from day to day how the bookings would accrue. It became clear fairly early that the talks on the Hindu Scriptures and on the Qur'an were likely to overbook. This was the contingency that needed to be leveraged, or at least managed.

Across the road from MHFH lies the William Gates Computer Laboratory, one of the newest and most prestigious departmental buildings in the University. The administrative staff there, however, were pleased to look at the availability of seminar rooms in the lunch hour, and to make provisional bookings for our most popular talks, together with IT support. It was as if being part of the corporate endeavour of the Festival of Ideas was a talisman. There was no internal market value placed on the room bookings; no question of there being a charge. In the event, three out of five of the talks over-booked the capacity of MHFH, and were hosted in the Gates Computer Laboratory, with a manageable administrative burden of last-minute e-mails, telephone calls and signage to re-direct guests. The attendance, as a quantitative record of the event, was as follows:

20th Oct	'No Idea about the Hindu Scriptures'	27	Gates Computer Lab'
25th Oct	"No Idea about the Tanach'	10	MHFH
26th Oct	"No Idea about the New Testament'	8	MHFH
27th Oct	'No Idea about the Qur'an'	38	Gates Computer Lab'
28th Oct	'No Idea about the Guru Granth Sahib'	12	Gates Computer Lab'

Fig.2

The Festival of Ideas, 2011.

By the time the next festival arrived I had been in post for just over two years, time enough to be properly 'embedded' in the context, in the job, in strategic partnerships, in the rhythm, opportunities and resources of the festival, and well into my stride in the conscious and reflective practice of effectuation as a form of non-predictive control for chaplaincy in my pastoral entrepreneurship model. For 2011 the festival team had offered three key words (as opposed to an overall theme) and from 'Communication' I proposed a series entitled "Communicating what we believe" inviting each of the faith communities to host an event at which interested guests could learn by observing or participating. Those communities without their own premises needed support in finding a suitable venue, a form of support that the festival team is well used to giving. It would also more likely be the case that I would not be hosting every episode in the series, so it was more appropriate for the festival team to take the bookings, which they were happy to do, given sufficient notice. In good time, I was able to attract and enable the participation of

eight different faiths or beliefs, and to have the series advertised together on the same page of the festival brochure for maximum impact.

As with the previous year and my multi-faith work in general, there was no way of predicting interest or uptake but, consciously practising the principles of effectuation in the planning and delivery of this series, together with strategic partners, I was able to contribute a significant series to the festival, to further the work of religious literacy and celebrate the religious diversity within the University, whilst reaping the benefits of non-predictive control. The details of the series are summarised below:

Date	Title	Tradition	Capacity	Bookings
21st Oct	'Juma'	Islamic	20	14
22nd Oct	'Fireside'	Baha'i	70	5
25th Oct	'Meditation'	Buddhist	70	32
26th Oct	'Kosher'	Jewish	20	17
27th Oct	'Recitation'	Humanist	66	62
28th Oct	'Diwali'	Hindu	60	36
30th Oct	'Eucharist'	Christian	100	0
30th Oct	'Divan'	Sikh	20	10

Fig. 3

Evaluation.

In considering the **Bird-in-the-Hand** principle once again, it is the capacity of time and effort that is available for the task by virtue of my position that is the most obvious resource. Secondly, I trusted my own level of knowledge to be able to present, plan and resource the Christian episodes within the respective series. Thirdly, the facility of MHFH and Great St Mary's was in my gift to utilise. Although the capacity of MHFH is very limited I was keen to see how it would work, and whether people would come to events held there. From a somewhat later and more detailed appreciation of effectuation and it's converse I wonder if part of me had been interested to use the festival as a sort of market research on the utility of the venue, with the hope of gaining some sense of predictive control. Effectuation is commended a conferring a form of *non*-predictive control, and in all other senses I have been keen to embrace this because of its relevance to the clearly 'Knightian' character of uncertainty in my situation. In practice, the period of taking bookings in the first year was the most demanding on my time and energy but my involvement gave me a keen awareness and even control in the face of the contingencies that arose.

In considering the **Strategic Partners** principle at work in this project, it is clear to me that I could not have delivered either series on my own, neither would it have been appropriate to do so. The converse was also true: I was confident that the others I engaged had the ability to contribute at the level I was seeking, and I hoped that my understanding of their involvement in the life of the University and wider community would be enough to motivate them to join in. Both series worked out well: we had collaborated in 'delivering the goods'. At the level of financial resources, there was no budget for national or international speakers as some other events in the festival have, so once again it was appropriate to draw on local resources and to encourage and enable a new opportunity for interaction between the interested public, the university community, and the minority faith and belief groups.

Affordable Loss comes to the fore in my reckoning on the effectual principles at work in my participation in the Festival of Ideas. My working model of pastoral entrepreneurship could be said to be a particular form of 'social entrepreneurship' as it tends to rely more heavily on resources 'in kind' than on hard cash resources; my discussion of time, energy and relationships in relation to the **bird-in-the-hand** principle points clearly to this reality. However, I recognise the essence of **affordable loss** in an oblique form in these particular pieces of work. As one approaching the festivals with no formal cash budget it was imperative that I utilise the resources 'in kind' that were available through the overall apparatus of the festival, and which are only accessible through participation. By running both multi-faith series as part of the festivals, as opposed to independently or in spite of the festivals, the expertise of the festival team, particularly in the publicity, became a real resource. By 'playing along' with the timescales for planning and submission of events, risk assessments etc. I gained the benefit of the team's expertise and resources. The festival team, then, are more than merely instrumental and more, even, than a **strategic partner**: they are the resource that I cannot afford *not* to use. *Not* to participate would be an unaffordable loss.

Leveraging Contingencies also comes sharply into focus in my reflections on managing the uncertainty of response to what was advertised, the eventual over-booking of some of the sessions in relation to room size, and the ability to relocate to the unlikely alternative venue of the Gates Laboratory (2010). The intra-University bond between unlikely neighbours for the sake of the festival was all that was necessary. Once I had

procured and taken up their offer the events were no longer impeded in fulfilling their potential. In particular, the interest in the Hindu Scriptures was not anticipated, and the politically informed but not politically motivated presentation of the Qur'an proved to be of interest to people of all ages, races and beliefs.

As with the progress of MHFH (above) there is much to celebrate in having contributed with others to the Festival of Ideas in 2010 and 2011. Both series have served to fulfil agreed aims within my issue-based work in partnership with the Equality and Diversity section. I had learnt about the festival team, its apparatus and its timescales; I had collaborated successfully with colleagues in other religious traditions, and they had been pleased to participate; I had been able to grow bonds of co-operation with neighbouring academic departments despite distinct differences. In reviewing this piece of work in the light of a growing understanding of Sarasvathy's principles of effectuation, I have demonstrated the different principles at work, and see the particular emphasis on working 'in kind' in a virtually cashless context, together with the imperative for partnerships of resource in my oblique interpretation of **affordable losses**.

Theological reflection

Thus far I have striven to demonstrate that the practice of my chaplaincy is embedded in the theoretically proposed model of ethical pastoral entrepreneurship and, reciprocally, how the narrative of my practice produces a particular interpretation of the principles of effectuation. I am discovering and deploying personal, collegial and institutional resources in the taking and making of opportunities; I reckon with the risks of both action and non-action in the face of both opportunities and the unexpected; I am progressing with the overall task or collection of tasks, and through the self-conscious stewardship of both resources, opportunities and contingencies in real time, my intuitive decision-making has been named, and has become an ethical pursuit. Theory and practice have developed synchronously, even if they have been presented sequentially over the course of two papers. Theological reflection has been ongoing throughout and I have been concerned to deepen my understanding of the areas of study with which my work has engaged me. Challenging dialogical exchanges with new texts have continued along the way, and I seek next to present an account of these.

In my early inter-disciplinary engagement with Sarasvathy's texts on effectuation I was quick to embrace her ideas and eventually more critical of the pragmatic and utilitarian framing of her findings on expert entrepreneurs' preference for effectual logic. After this I began to question the validity of embracing as theological 'loci' (Miller-McLemore 2010, p. 823 ff) the concepts that I had drawn solely from entrepreneurship theory, which is a specialist area within business studies, which in turn draws on economics. This, in turn, helped me to articulate uncertainties about assumptions that may lie behind the grouping of practical theology within the social sciences. At Anglia Ruskin practical theology falls within the faculty of Arts, Law and Social Sciences (ALSS) and the range of training workshops offered reflects a predominance of social science method and methodology. Clearly some of these may be appropriate, and I have generally welcomed the freedom to work in an interdisciplinary way, but certain features of theology need to be recognised as distinct from, and not reducible to social science. For example, scripture is more than just text, and vocational matters are more than just professional matters. The question of what that 'something more' might be is the very stuff of practical theological exploration.

John Milbank's *Theology and Social Theory* is a landmark discussion that has since triggered the theological movement known as 'Radical Orthodoxy'. Milbank is concerned about how theological meaning can be drawn from post-enlightenment thought particularly as, in his view, this has so often represented a diminution or abandonment of faith considerations. He is scathing in his criticism of the disciplines that make up the social sciences and of ideologies such as capitalism that have arisen from them, seeing in them the 'will-to-power' (after Nietzsche) triumphing over the 'will-to-charity', together with the 'ontological violence' inherent in so much of what he surveys and critiques (ch. 10). What would Milbank's hermeneutic of suspicion make of Sarasvathy's core concept of 'non-predictive control', which so excites me? I hardly know how to answer such a question at this stage. But both scripturally and vocationally I can clearly see the mandate for the 'will-to-charity' to triumph over the 'will-to-power' within the practice of chaplaincy, and I have no interest in practice that could be deemed 'ontologically violent.' This is due to my Christian faith and formation, in which "Charity (or love) does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things" (I Corinthians 13:6-7). So this exchange, however fleeting, challenged me to take care over choosing the loci with which to anchor my study. My earliest expression of this challenge came in the form of a poster for Summer

School, (July '11). At this stage I had placed some of Milbank's theological loci over and against some of the concepts emerging from my engagement with the theory of entrepreneurship. Reckoning with Milbank had felt rather like 'rowing over Niagara'; I was rather shocked, or even frightened, and was perhaps therefore unnecessarily dualistic. This did, however lead me to an unexpected exploration of the more traditionally theological loci of **vocation** and **virtue**.

Vocation

There is a recognised paucity of theological literature on the subject of chaplaincy in general (Ballard 2009 and Slater 2011) and on Higher Education chaplaincy in particular. Apart from short accounts by Legood, (1999, pp. 132-140), Shilson-Thomas (2011, pp. 30-34) and Speck (2011, pp. 34-38), the only sustained reflection is to be found in Tim Jenkins' *An Experiment In Providence*. Here the author reflects on his work as Chaplain of Nottingham University and as Dean of Jesus College, Cambridge using the notion of Anglican **vocation** as his primary 'lens'. Jenkins states that chaplains work within the "central concerns of the university amid the material constraints that the world imposes" as a reflection of their belief that "because God expressed himself in matter and history, in becoming man, there is no end to the surprises that matter and history can contain" (p. 6). These surprises he goes on to refer to as contingencies, but with a theological readiness to interpret them as providential (of God) rather than serendipitous (by chance). This, then, is in stark contrast to Sarasvathy's view of contingency, which is clearly on the side of serendipity, or even 'Murphy's law' (Read *et al* 2011, p. 143).

Providence is a theological theme with its own sizeable literature, but of particular interest is John Polkinghorne's discussion in which he recalls the patristic teaching on the three wills of God, as rehearsed by Maximus the Confessor: God acts through purpose or good pleasure (*eudokia*) illustrated in his choice of Abraham; through acquiescence or concession, illustrated in Satan's being given leave to torment Job, and through economy (*oikonomia*), illustrated in the summary to the Joseph narrative (Polkinghorne 2005, pp10-12). The latter is the of the most interest, having the same word route as stewardship, and resonating with my own questions about chaplaincy as having to do with the 'pastoral economy' of the institution (Hayler 2011b, p. 26, and Hayler 2001c, p.

22). And if providence can be understood as God's economy it is possible that the complex entrepreneurial dynamics of change, uncertainty, individual, opportunity, resource- organising, decision-making and risk-taking are all part of the work of God. By extension (see Chandler 2011, p. 8) it is possible even to suggest that the nature of God includes the perfect entrepreneur and, again, that work such as I find myself involved in could be conceived as joining in with the entrepreneurial God.

To rejoin Jenkins, his next assertion on contingency is that "all these surprises do not simply multiply away into endless diversity, but also in the end (perhaps with a capital E?) add up to something: they have their beginning and end in Jesus Christ" (p. 6); and again "contingency is the mark of truth" (p. 19). In relation to Maximus the Confessor, then, Jenkins holds together the purpose or good pleasure of God with the economy of God. So Jenkins' theology, wrought in a comparable task and context to my own, is also tentatively teleological.

Having laid his foundations Jenkins brings his own multi-layered narrative (and his own preference for anthropological method) around three principles for the fulfilment of his **vocation**: paying attention to one's context, trusting one's fellow-Christians, and development over time (p.7 ff). The first two of these are fairly clearly synonymous with the **bird-in-the-hand** and **strategic partners** principles of effectuation, though in the case of my narrative a multi-faith dimension needs to be added. I proposed in one of my published articles that my interpretation and application of the principles of effectuation "is perhaps just a Christian angle on something more universal, but something that is faith-informed or values-based rather than amoral or self-interested"(Hayler 2011b, p. 26). I see Jenkins' third principle of development over time clearly evidenced in the narrative of my practice. Within 'development' Jenkins includes general tasks such as "conducting worship, pursuing pastoral care, and raising questions of meaning, value and purpose within the institution"(p. 9). Again these are evidenced in my work: I am rooted in the liturgical life of Great St. Mary's, the University; this has always been a strength to me and a real fulfilment of the ideal Diaconal dynamic that I argued in my Master's thesis (Hayler, 2001). The outreach at MHFH is clearly a pastoral concern on the non-college margins of the University, which I am continually bringing to the attention of the University, both for the present and for the future. (see Appendix 2). I am increasingly putting these aspects of my work together, and enjoying illustrating my sermons with

stories from my work. Finally, it is worth noting that Jenkins' teleological approach coheres not just with a Christian understanding of God, and of vocation and ministry, but also with the traditional formative (as opposed to utilitarian) goals of the University: "the reproduction and development of modern society" (p. 13).

So there are fascinating resonances between my own account and Jenkins': as fellow Anglicans seeking to fulfil our respective vocations, serving (or having served) as chaplains within our particular university settings, we evidently hold as central some very similar concerns for reckoning with real resources, including human partnerships and co-operation, and with making theological sense of contingency "as a vital resource" (p. 24) in the face of change and uncertainty. Exchange with Jenkins' text intensifies the theological hue of the borrowed entrepreneurial terminology of my working model. With so many themes in common, it is perhaps not so surprising that I also find a striking consonance with Jenkins on the concept of **virtue** as a traditional way of describing ethical, practical and formational content of **vocation**: "The single most important criterion of ministry concerns the promotion of the virtues that maintain the practice and development… within its institutional setting" (p. 19).

Virtue

In my reflective exchange with Milbank (see pp. 11-12 above) I learned to question my adoption of the language and concepts of entrepreneurship as loci for theological reflection. The conference poster I produced (see Appendix 6) reflected this exchange and, prompted by Milbank, one pair of concepts that I contrasted was the business language of 'added value' with the possibility of 'added virtue'. This was the beginning of new dialogical exchange with a number of texts in which I discovered contemporary philosophical and theological interest in the concept of **virtue**, a traditional category commanding a vast array of writing that dates back to some of the earliest of all Western literature, and a key idea at the heart of ethics, which in turn is at the heart of practice. What might this tradition have to offer to my overall task of characterising my chaplaincy?

Ethicists and scholars of virtue tend to refer to Aristotle's *Nicomachean Ethics* as the fundamental text, and although this work is both pagan and pre-Christian, it has

traditionally been valued for its conceptual framework and synthesised within Christian theology down the ages, most notably by Thomas Aquinas. A fairly standard presentation of the virtues from the Christian tradition of Moral Theology (for example, Williamson 1949) places the three Christian virtues of faith, hope, and charity first and follows them with the Classical or 'cardinal' virtues of prudence, justice, temperance and fortitude. The abiding value of Aristotle is his conception of the virtues as intentional dispositions to right action, his insistence on the intimate reciprocal relationship between virtue and practice wherein one continually begets the other, and the situation of both his theory and his schema of virtues within a teleological framework and an organismic view of the material world.

Perhaps the landmark contemporary text on virtue is Alasdair MacIntyre's *After Virtue*. In some senses this book is similar to Milbank's *Theology and Social Theory* in that the author sets about the task of critiquing modernity and the epistemological foundations of the social sciences (Ch. 8). But MacIntyre's work *is* ultimately focused on the subject of virtue. He surveys both the theories and the lists and hierarchies of virtues across different literary eras: the heroic era of Homer (Ch. 10), the Athenian era and Aristotle (Ch. 11 and 12), the Medieval (Ch. 13) and the Modern. This survey allows him to conclude that if there is any connectivity, continuity or coherence to be found between the difference eras that could pattern a meaningful contemporary understanding of virtue, then virtues need to be situated within practices within traditions within a teleological view according to his heavily caveated definitions. Complex arguments that distinguish between internal and external goods are posited, with the imperative that virtues serve the former (p. 193 ff); this contrast, in essence, rehearses the same polarity between the 'will-to-power' and the 'will-to-charity' that we saw in Milbank.

The critique MacIntyre makes of modernity, with its individual rather than community location of morals, and its utilitarian rather than teleological ethics makes the prospect of a meaningful contemporary project on virtue a formidable challenge, and MacIntyre ends somewhat gloomily by calling for a return to Benedictine communitarianism, else yielding to the fate proposed in Nietzchean nihilism (Ch. 18). Both Milbank and MacIntyre might be understood as longing to wind the clocks back to pre-Enlightenment days. This would be to consign their work as simply nostalgic and inevitably doomed. MacIntyre's work, however, can alternatively be understood as having painstakingly created a methodology

for an authentic development and synthesis around the idea of **virtue**, a task that Luke Bretherton takes up in his narrative on the hospice movement in *Hospitality as Holiness*, as do others on a range of issues and practices (see Murphy *et al* 2003). The following table shows the traditional list of Christian virtues and indicates, by linking concepts and key phrases from my work, how such a synthesis is beginning for me. It is purposely incomplete as this is a work in progress:

Faith	Contingency as Providence not Serendipity
Hope	Teleological framing of God, Providence, Vocation…
Charity	Will-to-Charity triumphing over Will-to-Power
Prudence	Principles of Effectuation interpreted as Stewardship
Justice	
Temperance	
Fortitude	

Fig. 4

Finally, it is impossible not to notice the fascinating interplay between the texts of MacIntyre and Jenkins. Jenkins' collection of essays demonstrates the fulfilment of his own principles of public worship and raising issues of meaning and concern within the life of the institution, for example his chapter on forbearance, complete with an exposition of Jane Austen's *Persuasion* (cf MacIntyre 2007, p. 239 ff and Jenkins 2006, p.117 ff). *An Experiment in Providence* is almost certainly, if not explicitly or structurally, a positive response to MacIntyre's implicit methodology on **virtue**. Jenkins builds up a reflective narrative on the practice of chaplaincy in Higher Education, whilst being absolutely explicit about the activity and *telos* of God, apprehended as providence amidst contingency. His testimony describes a 'virtue ethic' for chaplaincy, being a busily engaged watchfulness for the fulfilment of one's **vocation** in serving both the community life of the institution (internal goods) as well as the overall *telos* of the institution (a mixture of internal *and* external goods), even if that sometimes seems a paradoxical task (Jenkins 2006, p. 23). This is an ideal I identify with, and that I believe I have begun to narrate from my own practice.

Conclusion

A significant proportion of my work as Chaplain to University Staff within the University of Cambridge coheres around the model of pastoral entrepreneurship. I have sought to present a narrative demonstration of the congruence between my theoretical model and my practice, which is an original and critical application of the principles of effectuation to pastoral work. This in turn involves on-going dialogue and synthesis around the theological loci of **vocation** and **virtue**. My question whether the 'non-predictive control', supposedly bestowed on the practitioner of effectuation, might be argued as a virtue remains unanswered for now, but I am gaining a more sophisticated understanding of how my work is enmeshed in both a teleological view of vocation and the teleological life of the institution I serve, setting the scene for an exploration of virtue. My pastoral work amidst the non-college and multi-faith realities situates me to a great extent on the margin, but also right on the 'growth plate' of contemporary Cambridge: a place where the University has really never been before, and which it struggles to address effectively for many complex reasons, not least its unpredictability. This, then, is perhaps the place where both institutional entrepreneurship (Pacheco *et al* 2010, p. 1003) and pastoral virtue (MacIntyre 2007, p. 225) can make sense.

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ANGLIA RUSKIN UNIVERSITY

FACULTY OF ARTS, LAW & SOCIAL SCIENCES

PROFESSIONAL DOCTORATE IN PRACTICAL THEOLOGY

DEVELOPING A CHRISTIAN VIRTUE ETHIC OF PASTORAL CARE WITHIN EXTRA-COLLEGIATE CAMBRIDGE; A PROPOSAL.

Peter J. Hayler

Submitted: June 2012

ABSTRACT

The Chaplaincy to University Staff is developing through its engagement with the growing complexities of the multi-faith and extra-collegiate realities of the University of Cambridge. But what virtues are needed to sustain the practice of pastoral care, and can the Chaplain be a leader and mediator of such practice? This extended and defended research proposal derives a methodological framework from the work of Timothy Jenkins, Alasdair MacIntyre, Thomas Aquinas and Aristotle. It goes on to describe the design of an Action Research plan to construct, with others working across the breadth of secular pastoral disciplines, a common Christian Virtue Ethic of pastoral care for extra-collegiate Cambridge. Implicit in this research approach is an assessment of the extent to which the Christian virtues relate to the 'cardinal' virtues in this context. Further considerations of pacing, resourcing and setting ethical boundaries for the research project complete the proposal.

Keywords:

Chaplain ~ Chaplaincy ~ Virtue ~ Action Research

Introduction

One of the privileges afforded by the two-part structure of the Professional Doctorate is the gradual approach through both ongoing practice and the foundational papers of Part 1 to the tasks of framing a research question, finding an appropriate methodological framework and choosing a research method by which to proceed. This inductive process fits well with part-time study 'in the saddle' and with Practical Theology understood as a primary rather than an applied discipline. It illustrates from the beginning the conviction that knowledge and meaning can be drawn from experience (Graham, Walton & Ward, 2005, p. 4 ff), and that the **reflexive** researcher himself is involved from the beginning as both participant in, and interpreter of the phenomenon in question; the researcher is thus the primary tool in the whole process (Swinton and Mowat, 2006, p. 60). Accordingly, this paper begins with a description of my context, then moves on to explain my gradual derivation of a methodological framework before introducing the research questions, indicative titles, proposed method and study plan. It finishes with a discussion on other resources and ethical considerations for Part 2.

Institutional setting

The University of Cambridge, founded in 1209, is one of the world's leading institutions of higher education. Its eight hundred year religious history is dominated by Christianity, and a large majority of its colleges demonstrate this commitment both in their heritage-status built environment and in their tradition of faith-based pastoral care through college-based chaplaincy (Hayler, Kartupelis and Cearns, 2012b p. 1). But twenty-first century Cambridge is more than the sum of its colleges and no longer just Christian. In latter years it has become a research-intensive university, inviting post-doctoral staff (currently in excess of 3000) from all over the world; people of all faiths and none. Increasingly these members of the University are not members of colleges and, because of limited housing capacity across the city, the University has already begun and is planning to continue with significant expansion of provision (Green Paper and Reporter); this is the sense of my phrase **'extra-collegiate Cambridge'**. As Chaplain to University Staff this is a key focus of my work: an issue-based chaplaincy concerned with pastoral

care beyond the autonomy, gift, tradition, rhythm or expectations of any college, but fulfilling an emerging and expedient duty of care within the wider University.

Professional role

So my work sits differently within the University as a whole. One way that scholars have sought to make sense of difference is through such notions as 'ideal types', taxonomy and models: typical theological examples of this are Richard Niebuhr's *Christ and Culture* (1951) and Avery Dulles' *Models of the Church* (1974) (see Graham, Walton and Ward 2005, p. 11ff). To take such an approach would enable me to conceptualise and characterise what it is I do: for whom, with whom, and why. This has been my preoccupation in the first two years of my post, as reflected in my first two doctoral papers and subsequent publications (Hayler 2011 a, b, c and 2012). I have begun to narrate my role. My key model has been 'chaplain as pastoral entrepreneur' and from a new appreciation of the generics of entrepreneurship and an in-depth critical reckoning with the work of Saras Sarasvathy on 'Effectuation' (Sarasvathy, 2008 and 2009) I have grown in my understanding and interpretation of my own endeavours, bringing a canonical and doctrinal understanding of 'stewardship' to bear on concrete questions regarding the right use of a strange set of resources, strategic decision-making, and working with the unexpected in the face of change and uncertainty. This has been a novel application of effectuation (Sarasvathy, 2010).

Methodological framework

Wrestling constantly with a difficult-to-articulate sense of unease about the work of practical theology as belonging with and borrowing from the social sciences (Hayler 2012, p. 11), and the linked task of finding a methodology through which I can faithfully draw meaning from my own practice, I have synchronously found a sense of 'home' in the philosophical work of Alasdair MacIntyre, and what is perhaps the only sustained reflection on Higher Education chaplaincy, by Timothy Jenkins. In *After Virtue* (originally published in 1981, second edition, 1985, cited hereafter) and in subsequent writings MacIntyre disentangles and develops the teleologically attuned tradition of Aristotle, its

Christian synthesis under Thomas Aquinas, and its decline and disintegration under the influence of the Western 'Enlightenment Project'. Reading optimistically, this issues in a methodological guide for those who would continue meaningfully with **'Virtue-Ethics'**, a school that has now been in renaissance since the mid twentieth century, and to which MacIntyre's work has added much momentum (Emsley, 2005, p. 169). Those who have used MacIntyre' work as a guide for moral inquiry and practical theology include Luke Bretherton (2010), Nancy Murphy, Brad Kallenburg and Mark Thiessen Nation (1997) and, notably, Jenkins in his book on Higher Education Chaplaincy: *An Experiment in Providence* (2006).

My reflections on these texts and on my own developing practice have combined to suggest my research task: that of constructing, through the **narrative** of **practice** in the Christian **tradition**, and collaboratively with others involved in the secular breadth of pastoral work, a virtue-ethic of pastoral care for extra-collegiate Cambridge. The three terms emboldened above are key concepts in MacIntyre's argument. In particular he defines a practice as

> any coherent and complex form of socially established cooperative human activity through which goods internal to that form of activity are realized in the course of trying to achieve those standards of excellence which are appropriate to, and partially definitive of, that form of activity, with the result that human powers to achieve excellence, and human conceptions of the ends and goods involved, are systematically extended. (1985, p. 187)

In the context of this research proposal, Higher Education is the practice in focus. To follow through on my interpretation of MacInytre's definition at little more fully: degrees, teaching, research and assuring a constant supply of resources for sustaining and growing all three of these activities are clearly the '**external goods**' of the University. As a part of this the pastoral care and wellbeing of its members should be considered as '**internal goods**.' This is where the virtues finds their outworking, their niche (MacIntyre 1985, p. 193). Both external and internal goods constitute the overall *telos* of the University (*telos*, or 'goal', from the Aristotelian tradition is the fourth and crucial category in MacIntyre's argument, without which the classical and scholastic theories and schemes of virtues disintegrate). It follows, then, that if the University does not look after its

members, if it fails in its duty of pastoral care, it will fail in its overall endeavour, which is still to this day articulated in terms of 'excellence' (again, consonant with MacIntyre's definition above).

But, like every other institution in the land, the University's resources are stretched at this time, and it is prone to judging what is expedient and what resources it will spend in hard economic terms around the question "What is the value-added of chaplaincy to extra-collegiate Cambridge?" The prophetic and 'counter-cultural' part of my vocation is, I believe, to resist answering such a question, at least in hard economic terms, but rather to pose and to answer as fully as possible the alternative question of the 'pastoral economy' of the University – a subtly different question: "What is the 'virtue-added' of chaplaincy to extra-collegiate Cambridge?" This is my first and widest research question. The question of pastoral virtue, then, has to do with sustaining the intentional dispositions towards the practices that will support human flourishing within the extra collegiate parts of the *polis* of the University. The primary locus for the delivery of pastoral care has always been the colleges, and chaplains have traditionally played a leading role in its provision. But, as explained above (pp. 1-2), the extra-collegiate realities of the institution in the twenty-first century bring to the University, and not to the colleges, a new and expedient mandate for understanding, resourcing and delivering pastoral care that will uphold and enable these newer and growing parts of the institution to play their part in the life of the whole. In his assimilation of MacIntyre's work and from his time as Chaplain to Nottingham University and as Dean of Jesus College Cambridge, Jenkins asserts that in "conducting worship… pursuing pastoral care… and raising questions of meaning, value and purpose within the institution… (p.9) …the single most important criterion of ministry concerns the promotion of the virtues that maintain the practice and development of the insight in question within its institutional setting" (p. 19).

The most common scheme of virtues in the Christian tradition names **Faith**, **Hope** and **Charity**, (the Christian virtues cf. 1 Corinthians 13:13 and see, for example, Williamson, 1949) together with the 'cardinal' virtues (from Aristotle): **Prudence, Justice, Moderation** and **Courage**. By introducing the Christian virtues, Aquinas was able to reconcile the continued use of Aristotle's cardinal virtues. Other virtues have been derived from and added to the traditional schemes or hierarchies, such as **Friendship** (Aristotle and, for

example: Hannah Arendt, see Chiba, 1995), **Forbearance** (Jenkins 2006, p 117 ff) or **Constancy** (Jane Austen in *Mansfield Park and Persuasion,* see MacIntyre 1985, p. 242). Further, there remains an interesting relationship between the Christian and the cardinal virtues, wherein the former might be understood as an interpretative lens or filter on the practice of the latter. A fairly straightforward literary exercise would be to examine, say, from Aristotle and Aquinas, what the traditional virtues might mean for contemporary pastoral care. But by using this sort of material with measured brevity to suggest the respective semantic fields of these traditional concepts, I want to explore what these virtues might mean today through the narrative of practice in the extra-collegiate Cambridge context.

For example, my own synthesis and reflection around the narrative of my entrepreneurship model (Hayler 2012, p. 2 ff) is, I believe, the stuff of prudence. And again, my bringing focus and even pressure to bear upon the expedience of pastoral provision in extra-collegiate could be narrated as the practice of justice. Furthermore, MacIntyre's methodological framework and extensive argument on the theme of justice, as based on deserts as opposed to rights, (1985, Ch. 17 & 1996) poses very interesting, if yet unarticulated, questions about the commensurability of my work in partnership with the University's Equality and Diversity section, which includes advising the University on its compliance with the provisions of the Equality Act 2010. As yet I have found it difficult to find any resonance between the virtue of moderation and my practice. I may, therefore, 'reserve the right' to defend the substitution of this cardinal virtue for one of the 'derived virtues'; at the time of writing my preference is with friendship due the perennial pastoral difficulties of isolation, both in ministry itself and in extra-collegiate Cambridge, and perhaps especially in the light of the recent publication of *Fear and Friendship* (Ward and Coakley, 2012) on Anglican-Islamic engagement. My resonance with the theme of courage invites a discussion on speaking out from non-academic, and therefore less privileged positions in a large, complex and innately conservative institution; it also lends itself to a Christian understanding of the prophetic aspects of chaplaincy (Ballard 2009, p. 23).

To bring theory and practice together in this way is clearly a **qualitative** task, "attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them" (Denzin and Lincoln 1998, p. 3). Qualitative research represents a substantial tradition in social science methodology with it's own vast literature, and considerable breadth and depth of methods. Crucial in choosing appropriately from this breadth is my own sense that chaplaincy does not consist solely in the efforts of the chaplain, but in more of a process or even as a community. Pastoral care, as discussed above, is an institutional duty incumbent on a secular breadth of professional disciplines. So the possibility of engaging with others to reflect systematically on the role and content of virtues for the work of pastoral care in sustaining the 'internal goods' of the University suggests the formation of a **Focus Group** and a programme of **Action Research.**

Action Research is described by Peter Reason and Hilary Bradbury as: "a family of practices of living inquiry that aims, in a great variety of ways, to link practice and ideas in the service of human flourishing." (2008, p. 1). They go on to define it more formally as follows:

Action research is a participatory process concerned with developing practical knowing in the pursuit of worthwhile human purposes. It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities (2008, p. 4)

With roots in the work of Kurt Lewin and Paulo Freire, and with at least superficial, if contested, links to the Marxian idea of 'praxis' (Swantz, 2008), it seeks to move beyond merely representing the complexities of social phenomenon, with a real emphasis on participation and action, most often in iterative cycles.

Of growing interest among practical theologians, it is reviewed by Elaine Graham, Heather Walton and Frances Ward (2005, p. 170 ff) and further developed as **Theological Action Research** by Helen Cameron *et al* in *Talking about God in Practice* (2010). This latter

volume introduces a 'Four Voices of Theology' model (p. 53) to accompany the traditional cycle of experience –> reflection –> learning -> action (p. 50). In what I have presented thus far, the text of Sarasvathy and MacIntyre are the 'formal' voices that I am bringing to the narrative of my practice, together with the 'normative' voice of Jenkins, in order to synthesise an 'operant' theology. The extra step of bringing this narrative to others for reflection is the very stuff of action research, and holds the transformative potential of 'espoused' theology. Participants, including myself, would accompany one another over time in asking, in trying-out, and asking again what it means to practice prudence, justice, friendship and courage, in their role within the University; and likewise, what it means to practice these things with faith, hope and charity, for "Our stories are concretely embedded, or our stories intersect, in those practices in which we are co-participants." (Kallenberg 1997, p. 24)

I believe it would be an achievable target to bring the narrative of my own practice before a focus group in four iterations or episodes, around the four cardinal virtues, and at the rate of one per term. Leading with a written representation of my own work around these themes I would seek their response: a narrative elicitation of narrative. This would frame the chaplain, at least within the scope of this research project, as a pastoral leader and as a mediator of the development of pastoral praxis (Swinton and Mowat 2006, p. 254 ff). If Aristotle's ingenious reciprocal relationship between moral virtue and practice is true: that the former is learnt or realised only through the latter (Thomson (tr) 2004, p. 31 ff), then the very endeavour of seeking to mediate the construction of a common virtue ethic of pastoral practice using an action research method could be transformative for all involved, and could justifiably be termed 'pastoral praxis'. Furthermore, if MacIntyre's sociological assertion that narrative extends tradition is true (1996, p. 12, and see Kallenberg 1997, p.29), then this work is both appropriate and expedient given the discontinuity with tradition and the potential loss of moral momentum that the contextual challenges of multi-faith and secular extra-collegiate Cambridge present.

So then, who are the 'others' that will be involved in the proposed action research and on what grounds will I invite their participation? In her introduction to 'social policy' as another method in practical theology, pertinent to the study of human flourishing in institutions such as universities, Pamela Couture introduces the notion of 'rhizomatic networking' and links it with action research for "finding the levers of power in large

networks… creating new partnerships… bringing to the fore previously unheard voices"
(2011, p. 160-161). In my work I interact with all sorts of networks: Human Resources,
Equality & Diversity, Newcomers and Visiting Scholars Group, Accommodations,
Childcare, Health & Safety, Occupational Health, and Wellbeing. These people and many
more represent the secular breadth of pastoral care within the University; they are also
recipients of pastoral care. It is from this 'population' that I hope to recruit the members
of my focus group, but according to the following considerations around MacIntyre's
concept of **tradition**. MacIntyre defines **tradition** as:

an argument extended through time in which certain fundamental agreements are
defined and redefined in terms of two kinds of conflict: those with critics and enemies
external to the tradition… and those internal, interpretative debates through which the
meaning and rationale of the fundamental agreements come to be expressed and by
whose progress a tradition is constituted (1996, p. 12).

His argument on the virtues is clear on the defining role of tradition, and he details at
length how both the theories and schemes of virtues changed over time in the hands of
various traditions; indeed, he argue that under the influence of the Western
Enlightenment the essence of both the Aristotelian and the Scholastic tradition dissipated
into total incoherence. Sarah Emsley provides an accessible illustration of this in her
survey of the virtue novels after Jane Austen (2005, p. 159 ff). On this basis it would make
no sense to attempt the construction of a multi-faith virtue ethic of pastoral care,
however attractive or appropriate that might seem, given the context of my work. In the
context of this study, then, the tradition in focus is **Christianity**. This self-conscious
awareness of **tradition** as an epistemological boundary shows that the study is
intrinsically reflexive: "the involvement of the researcher is a necessary and constructive
dimension of the interpretative process" (Swinton and Mowat 2006, p. 37).

A corollary of this is that, in choosing and inviting others to share in the action research, it
would make no sense suddenly to ignore or omit 'Christian' as a qualifying adjective to
my proposed way of working or the potential outcome of my work. Those whom I will
approach should therefore be understood as a 'purposive' sample. In the first instance
they will be people whom I know to be committed in some way to the Christian
worldview or, if this is not known, I will assume from their informed consent that they are
happy to work within it. They will have been introduced carefully at the point of invitation

as to how this task will be characterised as Christian through the ethical guidance that will accompany the process and invite their informed consent. Furthermore, it will be important to acknowledge that any common virtue-ethic constructed within this framework will be a Christian virtue-ethic. Furthermore, this self-conscious approach to the concept, design and delivery of the research will, I believe, allow the Christian virtues to be the 'normative' interpretative lens as we discuss the four cardinal virtues through four cycles of focus group work over four terms. The implicit question about the relationship between the Christian virtues and the cardinal virtues will perhaps become the proverbial 'elephant in the room', but perhaps only for the duration of the doctoral study. Since the writings of Aristotle were rediscovered and rehabilitated to the West from Islamic sources prior to their synthesis by Aquinas, there is almost certainly an Islamic tradition in parallel with Christian virtue-ethics. This would make for a fascinating post-doctoral study with Muslim counterparts, but holding fast to MacIntyre's concept of tradition would suggest *post hoc* comparison after delineated studies in separate traditions.

Each cycle of the action research will begin with the distribution of my own paper to the participants, containing an introduction to the particular cardinal virtue in focus for the current term, briefly setting the semantic field from Aristotle, Aquinas and other appropriate sources, and followed by my own narrative of practice around the said virtue; three or four pages of A4 in total. The invitation to the participants (I anticipate 6) will be to read and reflect on my paper, and to respond with their own narrative of practice, two or three pages of A4 in total. On the day of the focus group meeting they will be invited to present this orally, and the round of presentations will be followed by a group discussion in which we will hopefully be able to identify and develop the commonalities or tensions between the group's accounts, and the relationship of the cardinal virtue in question to the Christian virtues. As the group progresses through the four cycles it will likely be necessary to add more time for reflection on past themes in ongoing practice. Each discussion will be recorded, transcribed 'verbatim' and, together with the written narratives, will be the raw data produced in each session. This in turn will be analysed to answer the same questions of commonalities or tensions in constructing a virtue-ethic of pastoral care, together with a tracking of the developing understanding of the relationship between the Christian and the cardinal virtues. The analysis will be mainly concerned with content and may or may not require the computer processing available

through, for example, 'NVivo' software. The finer grained analysis that is accessible through methods such as narrative or discourse analysis is also possible, but these bring with them more detailed epistemological arguments such as 'presentational knowing' (Mullett 2008), which may be unnecessarily complicated. I am also aware of the possible pitfalls of "Intuitive data processing as a potential source of bias in naturalistic evaluations" (Sadler 2002). One of the pitfalls listed by Sadler, namely 'data overload' (p. 127) may be mitigated by the careful use of software, whereas 'first impressions' (p. 128) may be mitigated by the intentional rotation of the order in which participants present their narrative with the focus group meeting. By contrast, another 'subjective' trait which Sadler labels 'value inertia' (p. 124) is actually the very stuff of reflexive methodology, or in the language of hermeneutics: the 'pretext' of the study (Edgerton p. 34). The two indicative titles I go on to name (see p. 9 and 10 below) hopefully bear witness to the fact that there is no hidden hypothesis or anticipated outcome, and that I am as open as I can be to what the study will produce. These things said, it is still difficult to assess quite what depth of analysis will be necessary or appropriate to make a valid evaluation of the data, but I am looking forward to exploring these issues with a second supervisor from Social Sciences.

Indicative titles.

Having introduced my institutional and professional context together with a discussion of my methodological framework and approach to research method, the first indicative title for my thesis is:

Getting chaplaincy right; developing a common Christian virtue-ethic of pastoral care for extra-collegiate Cambridge.

The first clause alludes to the leading and mediating role of the chaplain, and to the fact that this will be an ethical deliberation. The second clause alludes to the collaborative nature of the project, the wider sense of pastoral care, and the particularity of both the tradition and context as parameters of the study. This first title is optimistic in its anticipation of a positive synthesis from the raw materials of the data that the proposed action research will produce. It is entirely possible, though, that the different narratives of

practice as discussed around the themes of the cardinal virtues may not render a common account; according to Swinton and Mowat, qualitative research that places common sense understandings under scrutiny has a tendency to complexify the world (2006, p. 32). It may be that the most that could be achieved from the raw material in this case would be an in-depth description of the tensions that exist, which would lead to very different theological reflections and prospects. I therefore want to propose an alternative indicative title for this latter scenario, namely:

Intentions in tension; an exploration of Christian pastoral praxis in extra collegiate Cambridge.

The first clause in this instance is a play-on-words, alluding to both the Aristotelian understanding of virtue at the root of the study, and to a less-than-common outcome. The second clause describes the subject, the method and the context of the research.

Setting and sustaining a manageable pace – a study plan

2012	June	Completion and submission of Paper 3
	July	Completion and submission of Ethics and Proposal forms
	Michaelmas Term	Recruitment, preparatory papers & introductory meeting
2013	Lent Term	Paper and Session on **Prudence** – analyse data
	Easter Term	Paper and Session on **Justice** – analyse data
	Summer	Complete analysis to date & review progress
	Michaelmas Term	Paper and Session on **Friendship** – analyse data
2014	Lent Term	Paper and Session on **Courage** – analyse data
	Easter Term	Complete analysis
	Michaelmas Term	Write-up
2015	Lent Term	Write-up
	Easter Term	Complete write-up and submit Thesis

<u>Other resources</u>

I intend to buy a digital voice recorder, estimated cost £100, which I will have to learn to use reliably. This will include understanding battery life, memory capacity, acoustic sensitivity, as well as saving and processing digital files.

There are plenty of appropriate (free) venues in central Cambridge, many within my gift as a member of staff at Great St Mary's with Michaelhouse, or accessible by arrangement as a member of the University.

The production and dissemination of papers, including the use of resources such as stationery, postage and copying are freely available at Great St Mary's, and have been agreed as the church's contribution 'in kind' towards the cost of my research.

It may be wise to arrange a helper, to be a spare pair of hands or time keeper, and perhaps to hold a listening brief with the ability to give feedback on the general flow, ease or difficulty of the sessions. If the finer grained narrative or discourse analysis is attempted, then an independent and manual record of non-verbal discourse markers such as silence or laughter may be complementary and corroborative of recorded data. I have one or two theologically able friends or colleagues in mind.

All the above considerations come together under the necessity of a pilot session, which I plan to be one and the same thing as our introductory meeting. The 'Preparatory Paper' indicated in the study plan will lay out very simply the methodological framework and practical method that the group will be working with, and a short semantic and practice-based presentation on the Christian virtues: faith, hope and charity, as a taster of what is to come, namely the cardinal virtues. The meeting will take place towards the end of the Michaelmas term of 2012, following due clearance of my research proposal and ethics papers according the regulatory framework in place at ARU. The participants, as discussed, will be a 'purposive sample': they will be known to me, and I trust there would be a plentiful supply of good humour and understanding and we grapple together with the demands of creating and capturing data.

<u>Ethical research</u>

All research must be bounded and carried out ethically, according to the standards and policies set by the awarding university. This paper will be followed by a reduced *pro forma* proposal that, in turn, will be accompanied by the ethics *pro forma* and checklist. My research is to be carried out amongst consenting adults, using written and spoken data, to be recorded and held in analogue and electronic form for analysis. Each invited participant will receive an introductory letter on Anglia Ruskin headed notepaper explaining the code of ethical research, which is there for their protection as volunteers. These provisions will include the request for explicit informed consent, confidentiality, an option for anonymity in the use of the data (both their written narrative and their contribution to the discussions), their freedom to withdraw without reason or recourse, and procedures and standards for the secure handling, processing and eventual disposal of data. The presence and action of the helper will be included in the understanding of confidentiality binding the focus group. It will be made clear from the beginning that I am not in a position to offer payment, but that hospitality will be provided for their comfort during the sessions.

Other matters of ethical research that are particularly pertinent to qualitative methods in general, and to my project in particular, have to do with the radically reflexive nature of my involvement with them: my powerful role as a participant researcher 'on the inside', as co-creator with them but, ultimately, lead interpreter of their material (Swinton and Mowat 2006, p. 64).

There are also the pastoral implications that I hinted at earlier (p. 7 above), namely, that the participants in the focus group will be those involved in the secular breadth of pastoral care within the University, but also *recipients* of pastoral care. On a practical level this means that I may not, objectively, be able to be a chaplain to them during the course of this research, or perhaps even after it has been completed. Some of the participants may know others from whom they can receive appropriate pastoral support, if necessary, such as college chaplains, but it will also be important for me to provide contact details and to commend them to other clergy colleagues whom I will have arranged to provide pastoral support in my stead for any who might need it.

A final point regarding the ethical bounding of this research is that the focus group, as a group of employees, will be discussing the pastoral work of the University, perhaps at personal depth. It is likely, then, that the thesis that results from this fieldwork will reflect something of the inner life of this University. Whilst Cambridge has a well guarded and libertarian tradition of the freedom of expression and speech, it is for me to appraise the appropriate officer within the University of my plans. This has already been done at a very early stage, and was greeted with warmth and welcome. I will be revisiting this process using this paper, seeking formal permission for inclusion in the ethics application before the collection of data begins.

Conclusion

Pastoral care, conceived as an 'internal good' within the practice of Higher Education has for centuries been a Christian and college-based function of the University of Cambridge. The University, however, has recently over-grown its collegiate structure, and pastoral care in the *extra-collegiate* parts of the institution is the focus of the proposed doctoral study. From my unique standpoint as Chaplain to University Staff I am well placed and already engaged with the challenges of pastoral care in this context, and seek to work with others from the secular breadth of pastoral functions within the University's administration to forge, through narrative, an extension of this tradition. Adopting a methodological framework derived from Alasdair MacIntyre' *After Virtue* together with an Action Research method, I am proposing to explore the construction of a common Christian 'Virtue Ethic' of pastoral care for this particular context. A positive outcome would be a significant if ideographic contribution to knowledge, as well as an enactment of the proposed chaplaincy role as leader and mediator of pastoral praxis, enabling colleagues to think about their work ethically, and even to develop pastoral virtues through innately theological reflective practice. Thus it would also furnish a very full answer to my counter-cultural question: "What is the 'virtue-added' of chaplaincy to extra-collegiate Cambridge?" On the way to such an outcome I would be continuing to practice the principles of effectuation that are the essence of my original pastoral entrepreneurship model. I believe this would be a significant contribution to practice.

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Appendix 2

Published Articles (Stage 1)

The following articles were published during Stage 1 of the doctorate, between Paper 1 and Paper 2, in fulfilment of the criteria for Paper 2:

1. "Entrepreneur on the loose! … in the 'pastoral economy' of a large university."
   Interconnections 7 (2011), pp. 20-27.

   Interconnections is the annual journal of the Lord Ashcroft Business School at Anglia Ruskin University.

2. "Doing a new thing: Chaplaincy as Entrepreneurship."
   Crucible Oct-Dec 2011, pp. 17-24.

   Crucible is the social ethics journal of the Church of England.

Entrepreneur on the loose! …in the 'pastoral economy' of a large university.

Peter Hayler

Picture Cambridge, if you will, and then think about the word 'Chaplain'. In your mind's eye you might, very reasonably, see a youngish cleric talking with a troubled undergraduate on the edge of a beautifully manicured lawn in a neo-gothic college court, or processing into chapel behind a choir for choral evensong. Now think of a University in which undergraduate teaching only accounts for fifteen percent of its total business, in which staff numbers exceed nine thousand, and which is made up of people from all over the world; people of all faiths and none. This is still Cambridge, the place where I work as Chaplain to University Staff: partnering with the Equality and Diversity section, networking with the Newcomers & Visiting Scholars group and post-doctoral workers not attached to colleges, facilitating the use of a farm cottage as a multi-faith chaplaincy centre on the West Cambridge site, and delivering 'multi-faith basics' through the annual Festival of Ideas and the Cambridge Science Festival. So, then, a new sort of chaplaincy for which my working model is 'chaplain as pastoral entrepreneur'. In the inter-textual and dialogical tradition of practical theology (Pattison & Lynch, 1997, p.412), I am making a theological reading of entrepreneurship theory to inform and deepen my work. I seek, here, to share the conceptual framework that is emerging together with soundings of the dialogue that I am raising between this supposedly secular tradition and more consciously theological voices.

The opportunity; climates of change and uncertainty

Joseph Schumpeter (1883-1950) is credited as being one of the original theorists of entrepreneurship. He described stormy changes in the economy as the climate for entrepreneurial action, or 'creative destruction, but without prescribing the limits of either the market, the technology or the goods. So maybe rapid demographic change with respect to religion or belief or even the Equality Act 2010 is the storm in which my opportunity has arisen, and a broader spectrum of pastoral care the goods that are in demand, raising over-arching questions about the pastoral economy of the institution. Richard Swedburg of Cornell recounts that Schumpeter's original writing included the sort of action known today as 'social entrepreneurship', and he goes on to encourage the generic extension and playful adaptation of Schumpeter's full theory (2009, p. 77).

Frank Knight (1885-1972) is quoted in entrepreneurship theory for his mathematics of risk and uncertainty, giving his name to the third degree of uncertainty: that which is beyond either probability or risk. The task of developing some sort of multi-faith process at Cambridge, with no way of knowing the level of uptake or outcome certainly feels very 'Knightian'. I could, perhaps, opt to undertake a sort of market research approach, seeking predictive control over the uncertainty. This would involve the statistical monitoring of religion and belief, which has only just begun in respect of staff appointments, and is unlikely to be undertaken in respect of student admissions due to the University's commitment to the sole criterion of academic merit. Such an approach would require significant resources and expertise, and I doubt it would feel much like chaplaincy.

In general, change and uncertainty are good descriptors of the sort of climate in which entrepreneurial opportunity arises; as concepts, they readily extend as themes within the wider questions of pastoral economy. Wider than this, change and uncertainty are also besetting difficulties for many of the Christian churches in the U.K. Some of these have long bemoaned the tide of secularization, some explore what it might mean to be a cultural minority, while others acknowledge how difficult it is to keep their entrepreneurial members within their ranks, and some have sought to recognise, equip and set such people free as 'Ordained Pioneer Ministers' to enact 'Fresh Expressions (of Church)', (GS1523, p. 130 ff)) much to the dismay of those who prize 'inherited' forms of church (Davison & Milbank, 2010). On a first examination of church literature on this subject, I found that very little appeal had been made to sources of entrepreneurship theory. What material I did find suggested that 'fresh expressions' should expect to follow causal or predictive-control patterns of development, even under the grace of God (Shier-Jones, 2009, chapters 3 and 4). This seemed to me to run counter to Schumpeter's stormy picture of change, and to ignore completely the stormy birth of the church as powered by the Holy Spirit on the day of Pentecost (Acts 2 ff).

The individual; temperament, skills and gifts

Scott Shane and Sankaran Venkataraman argue that entrepreneurship is best understood as an individual-opportunity nexus, both parts of which are objective realities and capable of being studied independently (2000 & 2001). Bill Bolton and John Thompson have developed FACETS, a sort of psychometric acrostic on entrepreneurial flare, as a way of understanding the individual's gifts and temperament: the 'character themes' (or axes) are Focus, Advantage, Creativity, Ego, Team and Social (2003, chapters 7-14). These are important because self-knowledge is crucial, and Bolton and Thompson are as keen to warn against misdirected enthusiasm as they are to encourage the informed deployment of skills and personal attributes. Their schema is also easy for the churches to grasp, for the Judaeo-Christian tradition has always looked to the Holy Spirit as the giver of gifts, for the building up of the people of God (e.g. Isaiah 61:1, Luke 4:16, Romans 12:6, 1 Corinthians 12, Ephesians 4:7).

For me, a retrospective view of nineteen years in full-time Christian Ministry, prior to stumbling into the concept of entrepreneurship, and prior to the church's current fascination with pioneering, shows me that I have been so much more fulfilled when I have been mandated or free to do a new thing. Building a chaplaincy to the Cambridge Science Park (as an Evangelist) or helping to found a new County Voluntary Council in South Wales (as a Deacon) were stimulating and satisfying: a good use of who I was, of what skills and attributes I had, and what role I had in the wider church. By contrast, ministry in a large group of small conservative rural parishes (as a Priest) left very little room for innovation, and I soon began to stagnate.

So my conceptual framework is developing: in contexts of change and in the face of uncertainty, people with the right sorts of flare can discover and take, create and enact different opportunities. I feel this is as true for boffins and their blue chip technology as it is for me, and my new model of chaplaincy.

Entrepreneurial action

A real epiphany for me (call it serendipity or call it providence – whoosh - there went the Holy Spirit again!) was finding 'Effectuation', the work of Saras Sarasvathy: "Effectual framing is about transforming the problem space and reconstituting extant realities into new opportunities" (2008, p. 18). Effectuation is the inverse of causation, and is therefore particularly relevant in the face of 'Knightian' uncertainty. It takes the entrepreneur down to the micro-level, the level of every-day decision-making behaviour, and describes four (or six) principles through which *non*-predictive control may be exerted (2009, p. 5 ff). I use her titles and my own paraphrase for brevity:

- **Bird-in-hand** - innovate with what you've got, including who you are;
- **Strategic Partners** - make your networks serve the goal - even as customers!
- **Affordable Loss** - limit pre-commitments to what you're willing to lose;
- **Leverage Contingencies** - learn, change and innovate out of difficulties.

Through these principles I found I could evaluate the ways in which I had been making my decisions, and know myself to be an effectuator. Coming from the parish setting to a pioneering task within a large and complex institution facing change was immediately enlivening; I felt like a round peg come home to a round hole (bird-in hand). However loosely coupled the networks that I work in, and however incoherent the set of other faiths' chaplaincies, I have been able to start building partnerships. Through collaboration over Cambridge's first multi-faith calendar of festivals, information has been added and awareness stimulated within the default Anglican psyche of the institution. Likewise, through a multi-faith series of talks on scripture as part of the Festival of Ideas 2010, the University has begun a concerted and public celebration of its diversity of faiths (strategic partners). I have learnt to ride the wave of this particular annual event, gaining the benefits of all the professional publicity and bookings (affordable loss). When the number of bookings for the talks became too large for the limited space I had at my disposal, I was able to relocate, without cost, to a bigger and more prestigious venue because the event was part of the university festival (leverage contingencies). Just imagine, forty guests turning up at the Gates Computer Laboratory for a free talk… on the Qu'ran! It was a good result all round, I had delivered the goods; not by throwing money at it, nor by taking reckless risks, but by recombining my strange set of resources, including my network of colleagues and their resources, to good effect.

Pragmatism or ethics?

Sarasvathy has demonstrated under laboratory conditions that expert entrepreneurs prefer to exert the non-predictive control that she now characterises as 'effectuation'. She then frames her findings within the pragmatic tradition of William James (1842-1910), but in so doing makes the sole virtue of effectuation the fact that it works. This is a real sticking point for a theologian: one who searches the 'store rooms' of scripture and doctrine for something more virtuous than utility. In studying and reflecting on the concept of effectuation, however, I have found deep resonances with the biblical idea of 'stewardship': the right (not reckless) deployment of gifts, resources and relationships under the grace of God, for a good return. Interestingly, the word 'stewardship' derives from the Greek: *oikonomia*, which is also translated as 'economy', or literally 'house keeping'. Some of the parables of Jesus also spring to life: the sower (Luke 8:4-15), and the talents (Luke 19:11-27) are familiar examples, and even the parable of the shrewd

manager (Luke 16:1-9) might reasonably translate into approbation for the principle of leveraging contingencies.

To go a step further, Sarasvathy's shift into pragmatism is also problematic in that it inverts the role of the institution, making it purely instrumental, whilst the entrepreneur becomes 'everything' (2008, p. 59 ff.). This is reminiscent of the parable of the rich young fool (Luke 12:16-21) who built bigger barns in readiness for a bumper harvest, who planned to eat, drink and be merry, but who couldn't predict his own imminent death. Neither the Church nor the University are merely instruments; rather they seek to be formative, even transformative communities. Furthermore, the basic concept of ministry is inseparable from ideas such as 'agency' and 'service' (Collins, 1995).

I hope it is not too arrogant to have 'rescued' Sarasvathy's otherwise empowering work from its original pragmatic framing. But having begun to hear the powerful resonances between her hard-won principles and the values, stories and doctrines of my own faith I feel that the product is more an ethics of entrepreneurship, which is capable of informing the way I work within the developing pastoral economy of the University. I feel sure those of other faiths might find similar resonances from their own scripture and tradition so, then, what I have is articulated is perhaps just a Christian angle on something more universal, but nevertheless something that is faith-informed or values-based rather than amoral or self-interested. I look forward to exploring it further with colleagues in different settings in the course of my doctoral research.

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Doing a New Thing: Chaplaincy as Entrepreneurship

Peter Hayler

Picture Cambridge, if you will, and then think about the word 'Chaplain'. In your mind's eye you might, very reasonably, see a youngish cleric talking with a troubled undergraduate on the edge of a beautifully manicured lawn in a neo-gothic college court, or processing into chapel behind a choir for choral evensong. Cambridge is no stranger to this sort of Chaplaincy. The collegiate university can be understood as an agglomeration of private houses: some with mediaeval monastic beginnings which are still structured and governed accordingly, many with a priceless heritage in religious built environment, and a few nineteenth and twentieth foundations conscientiously abstaining from liturgical rhythms and the provision of faith-based pastoral care, of the sort we recognize as 'chaplaincy.'

Now think of a university in which undergraduate teaching accounts for just fifteen percent of its total business, in which the number of non-college staff exceeds nine thousand, and which is made up of people from all over the world: people of all faiths and none. This is still Cambridge, the place where I work as 'Chaplain to University Staff.' Based at Great St Mary's, the University Church, I work out into the institution of the University in a number of ways: as a partner with the Equality and Diversity section, offering pastoral support through the Newcomers & Visiting Scholars group, offering hospitality to post-doctoral workers, the majority of whom are not attached to colleges, facilitating the life of Merton Hall Farmhouse Multi-Faith Chaplaincy Centre on the West Cambridge site, delivering 'multi-faith basics' through the University's annual Festival of Ideas and the Science Festival, and looking forward with others to the University's planned expansion onto the Northwest Cambridge site.

So, then, a new sort of chaplaincy: a new faith-based provider, working from a recognisable church identity but on an altogether different trajectory to fulfil a new set of needs within the life of the institution. In the first sixth months of my appointment I gained a very deep sense that what Cambridge did *not* need was a light sprinkling of pastoral care (holy icing-sugar!) but that a structural approach was needed. I began to contrast my role with that of my college chaplaincy colleagues, knowing that I was not a 'Pastor-Tutor'. I began to reflect on the chaplaincy as one of the 'goods and services' within the whole economy of the University, and to toy with the model 'Chaplain as Pastor-Entrepreneur'. Within a year I was enrolled on a fairly new course, the Anglia Ruskin professional doctorate in Practical Theology, sensing this to be an ideal tool for a serious piece of exploratory work and, in the inter-textual and dialogical tradition of practical theology,[1] I have begun to make a theological reading of entrepreneurship theory to inform and deepen my work. I seek, here, to share the conceptual framework that is emerging, together with some of the dialogue that I am raising between this supposedly secular tradition and other more consciously theological voices, in the hope that my insights might stimulate wider thinking about chaplaincy in general, whether institutional or community-based; wherever the church is doing or seeking to accompany a new thing.

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[1] Pattison, S. and Lynch, G., (1997), "Pastoral and Practical Theology" in Ford, D. (ed), *Modern Theologians*, Blackwell, p.412.

The opportunity: change and uncertainty

Joseph Schumpeter (1883-1950) is credited as being one of the original theorists of entrepreneurship. He described stormy changes in the economy as the climate for entrepreneurial action, or 'creative destruction', but without prescribing the limits of either the market, the technology or the goods. In a recent essay Richard Swedburg recalls how Schumpeter's original writing included the sort of action known today as 'social entrepreneurship', and he goes on to encourage the generic extension and playful adaptation of Schumpeter's full theory.[2] So maybe rapid demographic change, particularly with respect to religion or belief, or even new legislative drivers, such as the Equality Act 2010, could fairly describe the storm in which the opportunities of my post have arisen. Within the pastoral business of the University new goods and services, which are traditionally linked with the idea of chaplaincy, are in demand; the pastoral economy of the university needs re-appraisal.

Frank Knight (1885-1972) is quoted in entrepreneurship theory for his mathematics of risk and uncertainty, and his name is given to the third degree of uncertainty: that which is beyond either probability or risk. This is popularly recounted as a 'lucky dip' game with three urns, containing red and green balls, in which a red ball wins a prize. In the first urn there are ten green and ten red balls; if you do the maths the risk can be calculated with every draw; it's just probability. About the second urn there is less information, more uncertainty: there are fewer red balls than green balls and so the probability of winning cannot be calculated; it becomes a risk. About the third urn there is no information: it may or may not contain any red balls; this is 'Knightian' uncertainty. Many forms of pioneering work, chaplaincies among them, face this level of uncertainty. My particular work of addressing the multi-faith realities of Cambridge, with very little in the way of established rhythm, institutional expectations and no way of knowing the level of uptake, co-operation or outcome certainly feels very 'Knightian'. Faced with this situation I could, hypothetically, opt for a causal business approach, undertaking something akin to market research, seeking a level of predictive control over this uncertainty. This would involve the statistical monitoring of religion and belief, which has not yet begun even in respect of staff appointments, and is unlikely to be undertaken in respect of student admissions due to the university's principled commitment to the sole criterion of academic merit. Such an approach would require significant resources and expertise, and I doubt it would feel much like chaplaincy.

The individual: temperament, skills and gifts

Scott Shane and Sankaran Venkataraman argue that entrepreneurship is best understood as an individual-opportunity nexus, both parts of which are objective realities and capable of being studied independently.[3] Bill Bolton and John Thompson have developed FACETS, a sort of psychometric acrostic on entrepreneurial flair; a tool for understanding the individual's gifts and temperament: the 'character themes' (or axes) are focus, advantage,

[2] Swedberg, R., (2009). "Schumpeter's full model of entrepreneurship: economic, non-economic and social entrepreneurship." in Ziegler, R., (ed), *An introduction to social entrepreneurship; voices, preconditions, contexts,* Edward Elgar, p.77.

[3] Shane, S. and Venkataraman, S., 2000. The promise of entrepreneurship as a field of research. *The Academy of Management Review* 25(1), pp. 217-226.
Shane, S. and Venkataraman, S., 2001. Entrepreneurship as a field of research: a response to Zahra and Dess, Singh, and Erikson. *The Academy of Management Review* 26(1), pp. 13-16.

creativity, ego, team and social.[4] This is important because self-knowledge is crucial, and Bolton and Thompson are as keen to warn against misdirected enthusiasm as they are to encourage the informed deployment of skills and personal attributes. Their schema is consonant with a general biblical understanding of skills and gifts and should be easy for the church to grasp; the Judaeo-Christian tradition has always looked to the Holy Spirit as the giver of gifts, for the building up of the people of God (e.g. Isaiah 61:1, Luke 4:16, Romans 12:6, 1 Corinthians 12, Ephesians 4:7). Indeed, Bolton is himself a Reader in the Church of England, and has re-presented his material explicitly for church use.[5]

Entrepreneurial action

A real epiphany for me was finding 'Effectuation', the work of Saras Sarasvathy: 'Effectual framing is about transforming the problem space and reconstituting extant realities into new opportunities'.[6] Effectuation is particularly relevant in the face of 'Knightian' uncertainty. It offers the entrepreneur a consistent logic at the micro-level, the level of every-day decision-making behaviour, and is described in four principles through which *non*-predictive control may be exerted.[7] I use Sarasvathy's titles, and my own paraphrase for brevity:

- **Bird in hand** - innovate with what you've got, including who you are
- **Strategic Partners** - make your networks serve the goal - even as customers
- **Affordable Loss** – do not take unaffordable risks
- **Leverage Contingencies** - learn, change and innovate out of difficulties

Sarasvathy invokes the story of the three urns and adds her own epilogue as a way of illustrating her principles, a sort of secular parable. She asserts that effectual entrepreneurs:

gather up red balls any way they can and put them into the urn, they also persuade people who own red balls to bring them to the urn and play the game as their partners… If that is not feasible and the effectuator has access only to green balls, then the effectuator refuses to play the game that rewards red balls, and designs a new game in which green balls win.[8]

I am clear about the climate of unpredictability and uncertainty that surrounds my work. I am also clear that, in the terms of this parable, I want to be adding red balls to the urn which is the pastoral economy of the university and encourage all sorts of partners to do likewise; or otherwise discover the green ball game we must play instead. For example, in the university's Festival of Ideas, 2010, I produced and hosted a series of five lunchtime talks on the traditions of scripture in Hinduism, Judaism, Christianity, Islam and Sikhism. I was able to do this by using my own time, energy, administration skills, venue and New Testament knowledge (bird in hand), cajoling the independent chaplains of the other

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[4] Bolton, B. and Thompson, J., 2003. *The entrepreneur in focus; achieve your potential.* Thomson Learning, chs. 7-14.

[5] Bolton, B. (2006). *The Entrepreneur and the Church.* Grove Books Ltd.

[6] Sarasvathy, S., (2008). *Effectuation; elements of entrepreneurial expertise.* Edward Elgar, p.18.

[7] Sarasvathy, S.(2009). *What makes entrepreneurs entrepreneurial?* Technical Note UVA-ENT-0065. Charlottesville, VA: Darden Business Publishing, University of Virginia. Available at: <http://www.ecch.com> ,pp.5ff.

[8] *ibid*, (2008), p.27.

faith communities to contribute as speakers (strategic partners), while not having to worry about the cost or distribution of publicity, but using the festival team's own capacity and expertise in this area (affordable loss) and knowing that there were larger venues nearby that could be used without cost if the numbers of guest exceeded what I could safely or comfortably offer at my own venue (leveraging contingencies). Just imagine, forty guests turning up at the Gates Computer Laboratory for a free talk... on the Qur'an. Everybody won! I had effected the desired outcome. In partnership I had delivered the goods: not by throwing money at the opportunity, nor by taking reckless risks, but by recombining my strange set of resources, including my network of colleagues and their resources, to good effect. The university had begun a concerted and public celebration of the diversity of its faith communities.

So, from 'digging down' into entrepreneurship theory whilst listening carefully for resonances within my own faith and practice, a conceptual framework is emerging: in contexts of change and in the face of uncertainty, people with the right sorts of flare can discover and take, create and enact different opportunities, gaining a non-predictive control and achieving their goals through effectuation.

Entrepreneurship in the wider church.

In *Mission-Shaped Church* and the papers and schemes that followed,[9] the Church of England declared its interest in entrepreneurial action. It rehearsed and embraced a particular reading of social change highlighting a shift to network-based living, characterized by consumer culture, paralleled by the demise of Christendom (ch. 1). It reviewed the early years of 'church planting' as a varied set of responses to the opportunities of social change and then moved to raise questions about resources, and particularly leadership, noting that: 'Neither pioneer nor entrepreneur leaders find life within Anglicanism easy. There is neither a vocational structure, nor support for them'.[10] It bemoaned the transient nature of pioneer appointments, the isolation of individual pioneers, and the tension between freedom to innovate and the need, for continuity's sake, to include team building and skills transfer.[11] It recommended, among others things, that, 'Priority attention needs to be given by the Church of England to the identification and training of leaders for pioneering missionary projects'.[12] This was expanded in the formal recommendations of the report to include specific selection criteria, patterns of training, and appropriate selectors 'adequately equipped to identify and affirm pioneers and mission entrepreneurs'.[13] The recommendation was welcomed as both visionary and challenging by the Ministry Division of the Church of England, which went on to issue a set of guidelines developing the text of 'selection criterion H' on mission and evangelism, which read as follows:

> Bishops Advisers should watch for candidates who have the necessary
> vision and gifts to be missionary entrepreneurs: to lead Fresh Expressions

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[9] GS 1523 *Mission-Shaped Church*; *church planting and Fresh Expressions of church in a changing context.* (2004). Church House Publishing.
[10] *ibid*, p.130.
[11] *ibid*, p.132.
[12] *ibid*, p.134.
[13] *ibid*, p.147

of church and forms of church appropriate to a particular culture...[14]

In the guidelines' 'note on terminology' nothing more was said to expound the church's understanding of 'entrepreneur' but, in a later appendix, the characteristics listed include the capacities 'to initiate and innovate', 'to handle stress and pressure', 'self-motivation within a team context' and an ability 'to enable and motivate others' (p.11). In accordance with this process the Church of England now selects, trains and deploys 'Ordained Pioneer Ministers'.

A parallel concern and similar adaptation has been made in the Methodist Church under the title 'Project FX' and Angela Shier-Jones has written one of the very few books to accompany the process.[15] She works hard to locate her work beside the conciliar process of the Church of England but owns that the knowledge of the task of pioneer ministry is presently greater than the knowledge of the gift set needed to accomplish it (p.6). In her attempt to address this she constructs cycles on pioneering activity and the maturing of Fresh Expressions of church under the acrostic 'GRACE' (ch. 3 & 4) but in so doing paints an entirely causal model of new church business, as though God's grace were an agent for predictive control in pioneer ministry. I find myself recoiling from this. For me, the grace of God and the activity of the Holy Spirit in the gifting of the church, whether from my reading of the Acts of the Apostles, or in my current work in Cambridge, is far more akin to Schumpeterian turbulence, and far more appropriate for work in contexts of change and in the face of Knightian uncertainty than the church itself seems ready to recognize. This being the case, Schumpeter's heroic figure, the entrepreneur, the agent of 'creative destruction' would more than likely be misunderstood by an intrinsically conservative institution. This is entirely born out in key missiological episodes of our own Church of England history such as the inception of the Church Army (late nineteenth century) and Industrial Mission (mid twentieth century).

Dialogue

There are two resounding clashes in all this, the first being the launch of a new brand of ministry for a new expression of church, a real departure in 'Faith and Order', which appeals to the concept of entrepreneurship in the face of change and uncertainty, but fails to dialogue at any depth with either the wisdom of the academic discipline or with the lessons from other entrepreneurial episodes in its own fairly recent history. The second is between professed belief in the empowering gifts of the Holy Spirit for the ongoing work of pastoral care in every community, a task that is characteristically worked out in the face of uncertainty, coming up against the propensity of the institution to opt for patterns of predictive control. Both are addressed through my adoption and theological interpretation of effectuation.

Theologically, the principles of effectuation might helpfully be interpreted as a rich outworking of the traditional idea of stewardship (having close connections to the Greek *oikonomia*/economy, *oikonomos*/steward). Stewardship involves the right (not reckless) deployment of gifts, resources and relationships, under the grace of God, for a good return. A fresh reading of the parables of the sower and the talents (Luke 8:4-15 and 19:11-27) alongside the principles of effectuation might be a worthwhile exercise. Even

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[14] Church of England (no date) *Guidelines for the identification, training and deployment of Ordained Pioneer Ministers*. Available at: http://www.westcott.cam.ac.uk/resources/pioneerministry.html

[15] Shier-Jones, A. (2009). *Pioneer ministry and Fresh Expressions of church.* SPCK.

the parable of the shrewd manager (Luke 16:1-9), might reasonably translate into approbation for Sarasvathy's principle of leveraging contingencies. Sarasvathy makes the very strong assertion that effectual logic can be taught.[16] She travels the world giving seminars to student of entrepreneurship and together with colleagues, has recently published a workbook on her principles.[17] There might be attractive practical options here for the churches in their quest to identify and equip suitable leaders for pioneering work, whether in *Fresh Expressions,* or parish-rooted outreach, or new chaplaincies.

The unresolved clash in this dialogue has to do with institutional differences and preferences on the issue of freedom or control in responding to changing circumstances. Many episodes in church history, flowing all the way back to the primitive church, show that this has been a perennial tension. Max Weber explored it under the title 'Charisma and Institution'; I explored it in my earlier work, focussing on the nature of the Diaconate through the praxis of Industrial Mission, under the title 'Free and Rooted'.[18] It still strikes me that, in all forms of chaplaincy, it is the genitive relationship which is more often blurred or marred: but authentic ministry and mission remain Christ's gift through the church for the world, whatever other institutions are involved. Furthermore a consideration of church as 'servant' or 'herald' or even as 'mystical communion' rather than solely 'institution'[19] shows that both characteristics are expedient, and need to be understood and managed as something closer than poles apart. In which case, the newer concept of non-predictive control that I have encountered in Sarasvathy's 'Effectuation' and which I am seeking to explore *in vivo* within my model of chaplaincy, should be of interest and utility.

There is, however, one important sticking point in moving forward with Sarasvathy's logic, namely that she frames her work in pragmatic terms, after the tradition of William James.[20] In doing this she makes the sole virtue of effectuation the fact that it works. In so doing she inverts the position of the institution, making it entirely instrumental, and she inverts the instrumentality of the agent so that the entrepreneur becomes 'everything'. Once again, it is the genitive relationship that is undermined. Davison and Milbank's argument with *Mission Shaped Church* is that it forces mere instrumentality upon the Church, thus rending apart the very form and content of the Gospel.[21] Neither the church nor the university (nor the hospital, nor the RAF base…) are mere instruments; rather they seek to be formative, even transformative communities. Furthermore, the basic concept and identity of Christian ministry is inseparable from ideas such as agency and service, either etymologically or doctrinally, whether in Christological (Mark 10:45), charismatic (Romans 12 and 1 Corinthians 12) or ecclesiological (Ephesians 4:7 ff) terms.[22]

The fruition of dialogue

In exploring the secular texts of entrepreneurship, and in raising a dialogue between these and more consciously theological voices I have begun to grasp that the conceptual

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[16] *ibid* (2008), pp.231ff.

[17] Read, S. Sarasvathy, S., Dew, N., Wiltbank, R., and Ohlsson, A-V. (2011). *Effectual Entrepreneurship.* Routledge.

[18] Hayler, P. (2002). *Free and Rooted; the Order of Deacons in relations to Industrial Mission.* M.Phil Thesis: University of Cardiff.

[19] Dulles, A. (1988). *Models of the Church* (2nd ed.) Gill & Macmillan.

[20] *ibid* (2008), pp.59ff.

[21] Davison, A. and Milbank, A. (2010). *For the parish; a critique of Fresh Expressions.* SCM Press, ch.1.

[22] Collins, J., 1995. A ministry for tomorrow's church. *Journal of Ecumenical Studies* 32(2), pp. 159-178.

landscape of the entrepreneur is, or certainly could be, a theological landscape. Gaining an understanding of the nexus of opportunities, temperaments, resources and decision-making was just as much the business of the first century apostles (e.g. Acts 6), as it is of contemporary church pioneers, chaplains or otherwise, or indeed of science-park boffins and innovative industrialists. Questions of, 'who are you, what have you got, how will you act and why?' are pertinent whatever the context. Or put more philosophically, considerations of ontology, functionality, instrumentality and motivation are crucial in understanding the nature of the entrepreneur. The church can readily relate to the language of gifts and talents from scripture and tradition, but is seemingly unsure about how new combinations of these for pioneering roles in ministry might look. As I research and write this paper I learn that Bill Bolton is now in conversation with the *Fresh Expressions* team of the Church of England, looking to assimilate his FACETS tool within a redrafting of the accepted descriptors for a Pioneer Minister. As the empirical data from the use of this tool by those in ministry grows, there may be understanding to be gained in respect of the benchmarks pertaining to entrepreneurial tasks in all sorts of appointments, including chaplaincy, and a greater practical understanding of skills and gifts for ministry. Bolton's conversations with the Church of England may represent the possibility of a real breakthrough in the search for wisdom through interdisciplinary dialogue.

The result of my dialogue between the secular voices of entrepreneurship and other consciously theological voices allows me to propose the reframing of Sarasvathy's principles as an 'Ethics of Entrepreneurship': a rich outworking of the traditional theological idea of stewardship. Thus reframed, Gospel and Church remain 'everything' and the pastoral entrepreneur is empowered with a consistent ethic, to be an instrument of the church, whether in the 'collegiate-formative' university,[23] in statutory institutions such as hospitals, prisons or the armed forces, or in the community at large. This ideal deserves to be tested in reflective practice, and I look forward to exploring this set of ethical principles through my ongoing work.

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[23] Dinham, A and Jones, S. H. (2010). *Religious literacy leadership in higher education; an analysis of challenges of religious faith, and resources for meeting them, for university leaders.* York: Religious Literacy Leadership in Higher Education Programme, p.17.

Appendix 3

Preparatory Papers

Preparatory Paper for the Introductory Meeting

First of all, welcome to the beginning of what I hope will be an interesting and challenging, but also enjoyable and rewarding Focus Group process. Thank you for consenting to participate; this will involve a sustained but hopefully manageable attempt to reflect upon and share stories about your professional practice.

A 'warm-up' exercise in narrating the practice of the virtues.

Reflecting on your ongoing work and the notes below, write down any stories of how you have practised or struggled to practice either faith or hope or love in your work; no more that two sides A4. At the meeting please be ready to make an oral presentation of your story - either reading what you have prepared or by speaking to bullet-points, whatever is easiest for you. Please also bring what you have prepared in electronic form on the memory stick enclosed, (which is yours to keep!) so that I can have a copy for my records and for analysis.

What I provide here is a brief explanation of some of the concepts that are foundational for the study as a whole, and some guidance on the 'semantic field' of the virtues in focus at the introductory meeting. You may want to refer to it again at a later stage, as our work develops.

Chaplaincy

Chaplaincy is the practice of religious ministry within a non-church institution. Traditionally a chaplain was a Christian minister who kept the chapel in a private house, but the concept has been extended over time. The concept has been adopted by some but not all other faiths. Chaplains can be found in prisons, the armed forces and emergency services, hospitals, schools, industry, sports clubs and increasingly in all manner of community settings.

The traditional model of chaplaincy in the University of Cambridge is Anglican and college-based. Twenty-six out of our thirty-one colleges have Chaplaincies. Latterly there are other chaplains appointed by various faith societies and various Christian denominations and, since about 1995, there has also been the Chaplaincy to University Staff. Based at Great St Mary's, the University Church, this chaplaincy works with various networks and, in particular, the issues raised by the multi-faith realities of today's University community, and the parts of the University beyond the colleges (**extra-collegiate Cambridge)**. As a research-intensive university there are 9000+ staff, of which 3000+ are post-docs, people from all over the world, often with spouses and young family, seldom attached to colleges, and living in settings such as the West Cambridge site. This is also the location of Merton Hall Farmhouse, the Multi-Faith Chaplaincy Centre of the University, which is run by the Chaplaincy to University Staff.

My recruitment of you as participants for this Focus Group process reflects something of the networks and issues within my work: Equality & Diversity, Newcomers & Visiting Scholars, Human Resources, Childcare & Accommodation. I have a very strong sense that we are all working for the wellbeing of staff or, in arguably more theological language, all our work is of pastoral significance. This may me a very new way of looking at your work, or perhaps a subtle 're-framing' of it. For me it holds the potential of creating an

interesting counterbalance to the rather isolating notion that Chaplaincy is solely the work of the Chaplain; it points to Chaplaincy as a shared process or even as a community.

Pastoral Care

Pastoral care is an interesting term which sits across the subtle boundary between the religious and the secular. Anybody training for Christian ministry will undertake studies and practice in pastoral care but also in schools, for example, pastoral care will signify a particular part of the whole duty of care within by the school. Other terms that are sometimes treated as synonymous with pastoral care include 'wellbeing' , 'human flourishing' or 'engagement'. It seems to me that, of these, at least wellbeing and human flourishing are outcomes of the care giving *process* rather than practices in themselves.

The key concept within the Christian understanding of pastoral care is 'Shepherd' and calls to mind biblical texts such as Psalm 23, Ezekiel 34 and John 10 (see separate folded white sheet). Such passages, of course, need to be interpreted for a very different time and context to the ones in which they were composed: there are not many sheep in Cambridge and I do not carry a staff! But the formal duty of care or the 'Cure of Souls' that I share with my Bishop (who does still carry a staff!) certainly invokes this imagery, and any pastoral care offered in a Christian setting work might reasonably be tested against these ideals. All three texts can be read figuratively as a basis for inclusive care, wellbeing, human flourishing and engagement.

Ethics

Ethics begins with simple questions such as: What shall I do? How should I act? How do I judge what is right? **Virtue Ethics** is a specific tradition with both ancient and modern pedigree, and is the key methodology in this study. The three main writers whose works I will be referring to are as follows:

Aristotle	4th Century BC	*Nicomachean Ethics* & *Politics*
Thomas Aquinas	13th Century AD	*Treatise of the Virtues from Summa Theologia*
Alasdair MacIntyre	Contemporary	*After Virtue* & *Whose Justice? Which Rationality?*

Aristotle names the four **moral** virtues as **Prudence, Justice, Temperance** and **Fortitude**. They are **intentional dispositions to right action** for people in every walk of life, which can be learnt **through practice**. It is important to understand the political nature of the virtues: that is to say that Athenian citizens had a deeply ingrained sense of what the city state was about (its *telos,* purpose or goal) and therefore what was the right way to act. A helpful contemporary phrase here might be '**the common good**'. In Aristotle's historical scheme a higher set of 'intellectual virtues' is also named: these concern the practice of wisdom and contemplation by politicians and philosophers.

The works of Aristotle were lost to the Christian West (but not to Islam) during the dark ages, and only rediscovered in late medieval times. Thomas Aquinas' remarkable work of rehabilitating Aristotle's texts and synthesising them with Christian doctrine resulted in the naming of a complementary set of '**Theological**' virtues: **Faith**, **Hope** and **Charity**. The relationship between Aristotle's moral or '**cardinal**' virtues and the theological virtues is expressed like this: that whilst the moral virtues are a response to human law, and order man (*sic*) to natural happiness, the theological virtues are a response to divine law and

order man to God, and to divine happiness. This fits with the general pattern of politics and Christianity across Europe in that era, sometimes referred to as Christendom: all things ordered under God.

Shortly after Aquinas' 'scholastic' era came the thoroughgoing cultural, political, religious and scientific revolutions known as the Renaissance, the Reformation, the birth of modern science and the '**Enlightenment**', which celebrated that man had come of age. Alasdair MacIntyre describes one of the effects of the 'Enlightenment Project' as nothing short of a nuclear holocaust on morality, with a devastating loss of common good, and the individualisation of morality which means that people nowadays decide what is right according to nothing more than personal preference. He gloomily points to two options as the ultimate consequences or remedy for this: either the complete breakdown of society (Nietzsche) or a return to monastic communitarianism (St. Benedict). Interestingly MacIntyre writes about the University as a possible exception to this bleak scenario because of its potential to maintain a common goal. Think for a moment how powerful and all-pervasive is the 'Excellence Discourse' of Cambridge. Think also of the UAS values: to what extent might these frame a common good?

So given the many challenges of the changing face of twenty-first century Cambridge, of which we are all aware in our own roles and professions, my research is seeking to use the conceptual framework offered by **Virtue Ethics** to narrate the practice of pastoral care, according to the Christian tradition, particularly focussing on the extra-collegiate parts of the University that are a normal part, if not the major trajectory of much of our work.

As explained above, the Theological Virtues stand in relationship to the Cardinal Virtues, but what is the nature of that relationship? Do they 'unlock' the sense of the cardinal virtues, or are they an interpretative 'lens', or perhaps something else? This is a secondary question in my research. In our four full sessions we will share our stories around the Cardinal virtues, but the Theological virtues will never be far away - perhaps they will be the 'elephant in the room'. So in our introductory exercise we are having a go a seeing/naming the elephant!

Faith is not easy to define. It is a response of belief or trust in something that is beyond what we can see or know intellectually or in an empirical sense. As a first attempt to cite a helpful scriptural passage about the nature of faith I have given a little definition from the Letter to the Hebrews which precedes a whole chapter account of Old Testament heroes who responded obediently to their sense of God's calling, and whilst they seldom saw concrete evidence or outworking of this, they are deemed to have been faithful (see folded white sheet). In Tim Jenkins' book on Chaplaincy (cited above) faith is discussed as the way by which we discern God's providence in the unexpected and unpredictable occurrences of daily life.

Hope is similarly tricky, and the Christian sense of the word is quite different from common usage such as, "I hope the weather will be nice tomorrow". For a Christian, hope is a form of confidence about the future and about the completion of God's purposes in due time, arising out of faith in what God has already achieved through the death and resurrection of Christ. (See passage from 1 Peter on folded white sheet - take a deep breath!)

Charity is a translation of the Latin *caritas* which is Aquinas' choice of word for what we more usually call **Love**. Aquinas always quotes 1 Corinthians 13 (see folded white sheet). The original Greek of the new Testament uses four different words for love: philios (brotherly love), eros (erotic love), staugé (family love), and agapé (self-sacrificial love). By comparison the English 'love' is an all-inclusive term. Please try to leave behind any connotations you might associate with 'Charity Shops' or, "I don't want your charity!"

Preparatory Paper for the meeting on Prudence, or 'Practical Wisdom.'

Reflecting on your ongoing work for the University, write down any stories of how you have practised or struggled to practice Prudence in your work; no more that two sides of A4. The notes below give something of the meaning of Prudence from the three scholars whose work I am using. You may prefer to think of a story in response to either of the direct quotes below.

Remember to keep in mind the three Christian virtues, Faith, Hope and Charity, and the ongoing question of how they might inform or interpret the practice of Prudence in your setting.

At the meeting please be ready to make an oral presentation of your story - either reading what you have prepared or by speaking to bullet-points, whatever is easiest for you. Please also bring what you have prepared in electronic form on the memory stick.

Any reflections on previously presented stories or how they have developed are always welcome.

Background, from Aristotle:

Aristotle presents five modes of thought or states of mind by which truth is reached, namely: art, science, prudence, wisdom and intuition. Of these, art, science and wisdom become his intellectual virtues, to be practised by the philosophers and politicians of Athens. Intuition is instinctive; it cannot be learnt through practice and so it is not considered to be a virtue. Prudence, or practical wisdom, may be practised for good or ill and so becomes the first of his moral virtues.

Direct Quote, from Thomas Aquinas:

Now doing good deeds not only involves *what* a man (*sic*) does but also *how* he does them, namely, that he does them from right choice and not merely out of impulse or passion.

(*ST 1a2ae, q. 57 a, 5*)

Direct Quote, from Alasdair MacIntyre:

Every particular practical situation has aspects which fall under rules and others which do not; in some cases the importance of the latter is minimal; in others it is maximal. Knowing which is which and how to act accordingly is the work of *prudentia*.

Who's justice? Which rationality? p. 196

Modern parlance to regard with caution:

The word prudence is often heard in comments upon budgets and fiscal decisions, and in this context often carries overtones of being conservative (in the frugal or cautious sense, as opposed to the party-political sense). Drawing up a budget certainly must take account of means and ends, and requires long and hard deliberation. When this is done thoroughly the result is prudent, but this doesn't necessarily imply frugality.

Peter Hayler ~ 1st March 2013

Preparatory Paper for the meeting on Justice

Reflecting on your ongoing work for the University, write down any stories of how you have practised or struggled to practice Justice in your work; no more that two sides of A4. The notes below give something of the meaning of Justice from the three scholars whose work I am using.

Remember to keep in mind the three Christian virtues, Faith, Hope and Charity, and the ongoing question of how they might inform or interpret the practice of Justice in your setting (or not!)

At the meeting please be ready to make an oral presentation of your story - either reading what you have prepared or by speaking to bullet-points, whatever is easiest for you. Please also bring what you have prepared in electronic form on the memory stick.

Any reflections on previously presented stories or how they have developed are always welcome.

Justice has to do with what is lawful and what is fair (*Nicomachean Ethics V1129a 37*). Some of us certainly work to administer the law and the regulations that come as part of it. Some of us deal with more social and cultural exchanges, but we very soon run into question of what is fair. We may finds notion of lawful or fair either helpful or dreadfully vague. The stories we have told thus far reflect that shades of grey often predominate over black and white.

The Greek word for Justice is *diké* - and implies a certain **order,** or the restoration of order. For the Greeks, this was always a theological idea as the order of things was understood to be determined by Zeus; and yet justice is always mediated or administered by and amongst mortals in communities. This raises the question of what basis justice is enacted upon.

Consider the simple image of a cake. You have the knife. On what basis will you cut and share the cake? If you are hungry you might privilege yourself with a large piece. If you feel you are better than or bear more responsibility than others you might also help yourself to more cake. Inversely you may choose to share the cake evenly - but even then, on what basis? Who deserves more or less cake? Who needs more or less cake? The worthy? The hungry?
In Cambridge, who are the deserving and the worthy? Who are the needy and the hungry?
All our colleges would claim to be charitable foundation; likewise the University would claim to be a just academic meritocracy. We all know from experience how complex this is in practice. So what is justice for us? How and on what basis do we seek to practice it in our work?

Aristotle's ideas of justice as basically political - justice is extended to those who deserve it by nature of their citizenship and their position within the *polis* of Athens. "The laws prescribe for all departments of life, aiming at the common advantage either of all citizens or of the best of them, or of the ruling class or on some other such basis. So in one sense we call just anything that tends to produce or conserve the happiness (and the

constituents of the happiness) of a political association." (*Nicomachean Ethics V 1129b 14 ff*) If you happened to be from Sparta rather than Athens, it was a very different deal.

For **Aquinas**, "Justice is about the operations by which man (*sic*) establishes order not only in himself, but in relation to another." (*ST 1a2ae, q. 66, a. 4*)

Alasdair MacIntyre puzzles long and hard over the historical development of justice and shows how it always reflects the concerns of the day: Aristotle is concerned for the Athenian *polis*, Aquinas for Christendom (all things ordered unto God), Hume's utilitarian property laws for the landed classes of the seventeenth century etc. He contrasts the justice that is based on such contextually subjective deserts with the justice that is based notion of rights, and again between the position based on acquisition and entitlements with that based on needs and means. (*After Virtue ch .17*)

Peter Hayler ~ 1st June 2013

Preparatory Paper for the meeting on Temperance (or Moderation)

Reflecting on your ongoing work for the University, write down any stories of how you have practised or struggled to practice Temperance or Moderation in your work; no more that two sides of A4. The notes below give something of the meaning of Temperance from the scholars whose work I am using.

Remember to keep in mind the three Christian virtues, Faith, Hope and Charity, and the ongoing question of how they might inform or interpret the practice of Temperance in your setting (or not!)

At the meeting please be ready to make an oral presentation of your story - either reading what you have prepared or by speaking to bullet-points, whatever is easiest for you. Please also bring what you have prepared in electronic form on the memory stick.

Any reflections on previously presented stories or how they have developed are always welcome.

Temperance is the virtue that most clearly links with **Aristotle**'s theory of the 'Golden Mean'. This is not an arithmetical average, but a virtuous midway point between extreme behaviours. For example, in relation to food, gluttony is a vice, but so is abstinence; both will make you unwell. By contrast, the golden mean is a temperate and healthy consumption of food, which is virtuous. Similar things could be said in relation to alcoholic drink. This shows that the rather prudish Victorian attitudes that held up tee-totalling as virtuous had rather hijacked the Classical meaning of Temperance. The motto of Yates' Wine Lodge has it rather better: "Moderation is True Temperance." Another expression, away from food and drink, was the orchestra in South Wales, of which I was once a member, which had come into being as part of the "Pleasant Sunday Afternoon" movement - another Victorian expression of temperance.

Aquinas' writing asserts very strongly that **reason** leads the way to virtue, particularly to prudence and justice, and that the **passions**, which oppose reason, may need to be restrained (Temperance) or strengthened (Fortitude). *(ST 1a2ae, q. 61)*

So think about your work and instances when you practice or struggle to practice the restraint of your passions - when you are challenged to 'rein-it-in' for the common good.

Peter Hayler ~ 8th November 2013

Preparatory Paper for the meeting on Fortitude (or Courage).

Reflecting on your ongoing work for the University, write down any stories of how you have practised or struggled to practice Fortitude or Courage in your work; no more that two sides of A4. The note below gives just a brief reminder of the meaning of Fortitude in relation to the theme of Temperance from our last session.

Remember to keep in mind the three Christian virtues, Faith, Hope and Charity, and the ongoing question of how they might inform or interpret the practice of Fortitude in your setting (or not!)

At the meeting please be ready to make an oral presentation of your story - either reading what you have prepared or by speaking to bullet-points, whatever is easiest for you. Please also bring what you have prepared in electronic form on the memory stick.

Any reflections on previously presented stories or how they have developed are always welcome.

Aquinas' writing asserts very strongly that **reason** leads the way to virtue, particularly to prudence and justice, and that the **passions**, which oppose reason, may need to be restrained (Temperance) or strengthened (Fortitude). *(ST 1a2ae, q. 61)*

So think about your work and instances when you strengthen or struggle to strengthen your passions in order to do the right thing - when you are challenged to 'let the reins out' for the common good.

Peter Hayler ~ 9th March 2014

Appendix 4

Participant Information Sheet

The Research Project

Virtue-Ethics of Chaplaincy and Pastoral Care for Extra-Collegiate Cambridge

My research project has derived from programme of study I am undertaking with the purpose of developing the understanding and practice of the **Chaplaincy to University Staff**. As the Chaplain, I warmly invited you to participate.

The envisaged research will constitute Part 2 of the **Professional Doctorate** (Pr.D) in Practical Theology, and will be written up as a traditional thesis for submission and examination. Articles for journals and conferences may also be produced during and after the research.

The research is being supported by a number of benefactors including St Luke's College Foundation (Personal Award), the University of Cambridge (AGAT Fund), Trinity College (Piggott Fund), and Mrs Anne Culver (Private Gift).

Further information may be obtained from me, Peter Hayler, at:
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Email: peter.hayler@student.anglia.ac.uk   Tel: 01223-(7)41718 (w)   07964-999036 (m)

Your Participation in the Research Project

You have been invited to participate in this research based on your potential to fulfil two criteria that are specific to this research: firstly that you work in a professional or voluntary role within a extra-collegiate part of the University of Cambridge, and which contributes to the overall wellbeing of the members of the University. In theological terms, your work could be understood as having pastoral significance. Secondly, you have been invited to participate in the hope that you will be willing to reflect and share reflections on the practice of your role according to the themes of the research, which come within a Christian world-view.

You are entirely at **liberty to refuse** to take part in this study. Whilst the University has given formal permission for this research it neither requests, nor requires, nor forbids your participation. Your consent to participate is entirely voluntary, but should be fully informed by our preliminary conversations and the provisions within this paper.

You can **withdraw** from this research at any time, without reason or recourse, simply by filling in and and returning the slip at the bottom of the consent form. The only proviso to this is that, because the research involves the recording of group discussions, the content of any contribution made prior to your withdrawal will not be expunged from the data, as this would likely render the discourse unintelligible. However, your withdrawal would mean that neither the fact of your participation nor the content of your contribution would be mentioned or quoted in the write-up.

If you agree to take part you will join me, and a group of four or five others from across the various divisions of UAS, and we will meet as a group for approximately one and a half hours, just once per term, towards the end of each term, but over a period of five terms in all, beginning with an introductory meeting in Michaelmas Term 2012. A fortnight or so prior to each meeting I will send a paper of no more than four sides of A4 to introduce the theme of the forthcoming meeting and provide some narrative from my own practice around that theme. In response you will be invited to reflect and write (no more than two or three sides of A4) on the same theme as is appertains to your work. At the meeting itself the participants will be asked to present their narrative orally, and there will be a group discussion to follow, which will be digitally recorded. The themes in question are a modified version of the 'cardinal virtues' of Aristotle: prudence,

justice, friendship and courage, and in the discussion we shall seek to include the 'Christian virtues': faith, hope and charity, as complementary to or interpretive of the cardinal virtues in practice. An openness to work with these latter three themes is, in part, what was implied by my earlier phrase "within a Christian worldview".

Our **meetings** will be held in either Church or University premises in central Cambridge, probably using the 5.30-7.00 pm slot, but by arrangement. I hope this means that there will be no travel expenses incurred. I am not in a position to offer payment for you participation in this research so it will be, in a second sense, entirely voluntary. I will, however, provide refreshments for your comfort at each session, and I am open to receive notification of any dietary needs or preferences you may have.

The risks involved in participation are in the areas of pastoral, personal and professional, rather that health and safety. The subject area of religious ethics is a sensitive area, wherein deeply or even vaguely held beliefs can be challenged in and through ongoing practice in one's daily occupation. In particular, participation in this project invites you to think and talk about your work within a theological framework: as having pastoral significance. This is potentially unsettling, depending on how you cope with reflecting on the interaction between your faith and work. I will provide a journal for your own private use during the research period, and to keep (rather than submit) at the end of the research. As your chaplain I will always be available to offer one to one support, but should you feel that you would prefer independent pastoral support I have arranged for access to pastoral support from two of my colleagues who will not be involved in the project and would be happy to offer support:

Rev Canon Dr John Binns, Vicar of Great St Mary's
Rev Annabel Shilson-Thomas, Associate Vicar and Chaplain to Michaelhouse.

(Emails addresses and telephone numbers were provided)

Your agreement to participate in this research should not compromise your **legal rights** should something go wrong. There are no special precautions you must take before, during or after taking part in this study.

The **data** that will be collected from you during your participation in the research will include your presentations (in electronic and hard copy) and your contributions to the discussion (recorded digitally for verbatim transcription). I will provide a 'data stick' for dedicated use throughout the project. All data will be duly anonymised using codes. It will be stored on password-protected computers and in locked filing cabinets. In due course it will be subject to content and thematic analysis, maybe employing 'NVivo' software. Academic supervisors will be the only others entitled to view the data with myself as researcher. It is likely that direct quotations of your data will find their way into the final thesis, and it is not beyond possibility, however, that even anonymised quotations might be recognisable by interested local readers. All stored data will be destroyed after completion of the doctoral programme.

My hope is that the group itself will become a mutually supportive and **beneficial** collegial network, and that new ways of seeing things will be exciting and fulfilling. The Action Research method that we will be using holds out the potential for transformation, and Aristotle insists that the moral virtues are learned through practice.

Confidentiality will be an important bond of trust between myself as the researcher and you and all the other participants, including Dr David Grummett who will attend as a research assistant. (David is a member of the Divinity Faculties of both Cambridge and Edinburgh, a member of Great St Mary's Church, and an experienced group facilitator at the last two Lambeth Conferences of Anglican bishops.) We will discuss our shared understanding of confidentiality at the introductory meeting, and can review it at any time by the request of any participant. As a participant, you will be

free to discuss you own material outside of the group, but you will be expected to refrain from sharing other participants' material beyond the group.

Finally, if there are any other aspects of the study that are not clear, or any other ethical considerations that you would like to raise before consenting, please do not hesitate to be in touch, and I will do be best to answer your concerns.

Appendix 5

Analytical Synopses

In the analysis of the narrative data, I derived a method based on the work of Labov and Waletzsky, naming the two key components of the virtue stories as the Semantic Argument and the Moment of Instantiated Practice, and identifying the key clauses in each script accordingly. The following tables represent summaries of this work and are ordered by group and by key component; each table is arranged by participant and by virtue theme.

1. Group A Semantic Arguments
2. Group A Moment of Instantiated Practice
3. Group B Semantic Arguments
4. Group B Moment of Instantiated Practice

Group A Semantic Arguments	P1	P2	P3	R
Faith, Hope & Charity	Faith in humans Hope not based on Resurrection. has own hope. Love: philios and agapē apply to work. Karma	Faith that right and good will prevail. Hope: clean sheet for all - remain positive	Faith - inclusive practice not dogma. Faith in humans Karma Hope that people will choose the best way	Hope - linked with Temperance as a an antidote to Anger
Prudence	Doing my best for the best outcomes overall	Checking complex layers of rules, stats, ords. Good intentions. Steer away from emotive reaction.	Balancing competing interests in a lived reality of greys. Fixed positions are imprudent	Principles of Effectuation Unexpected, through faith, is Providence.
Justice	Lawful and fair contradictory... Policy & Practice Right allighned with just?	Rightness based on ethics, rationality, law, natural law, religion, equity or fairness. Utilitarian, retributive...	Redressing inequalities of power. Economic Justice	Hierarchy of Desert (dignity) Need (support) Rights (support) Inclusive
Temperance	Character trait Moderate	Character trait Behavioural attribute. Preventing bad Karma? Forgiveness mercy, modesty, humility, self-reg	Pragmatic approach. Temperance underpins everything in this discipline	Setting a pace (self and others) Reasonable Appropriate faith expression in public square of Univ Prophetic
Fortitude	Not selfish risk taking. Speaking and acting for the common good. Opposing reason.	The willingness to stand up when others want you to sit down. Firmness of mind Endurance	Maintaining calm disposition among strong characters/ opinions... not same as strength. Best outcome.	Speaking or acting truthfully

| Group A

Moment of Instantiated Practice	P1	P2	P3	R
Faith, Hope & Charity	X	Patience, not judging or acting angrily.	Guided by faith and hope in dealing with others in training. Charity shown in patience and forgiveness	Walking away when angry... It is in Gods hands.
Prudence	Managing disciplinary prodeures. Taking on extra work. Nonsense of internal changes Spending priorites.	Advising appeals panel - upholding appeal however difficult. Right > good	X	Coffee morning and transition to Stay and Play & ChaplainsTeapot .
Justice	Equal opps appoinment then serial maternity leaves - difficult to manage consequences. Sickness vs. poor performance.	Workplace dispute: reasonable and flexible > revenge	Struggling to live out E&D values in complex inst.

Honesty in playing the system vs. genuine grievance | Improving and alllocating facilities in multi-faith centre. |
| **Temperance** | Being outspoken but clear of what is unacceptable. Age and experience Quick to apologise | Guiding disciplinary/ promotion case with immoderate plaintive. | Navigating, Finding champions, picking battles

X | Learning to read complex multiple secularities of different contxts within Univ. Learning to speak out appropriately. |
| **Fortitude** | Not putting off difficult decisions/ conversations. | Speaking out against bullying manager. Enduring long legal battle. | Navigate for long term survival avoid conflict serve justice

X | NW police visit Cross cultural hospitality Hosting/guesting Collaborating & leading - not treading on toes |

Group B Semantic Arguments	P4	P5	P6	R
Faith, Hope & Charity	Faith - trust & respect in others Hope - be alright on the night Stepping into the unknown (Heb) Pastoral care of others = caritas	Faith - trust in team Hope that things will turn out OK Not feeling the love	Faith in others human-nature & kindness Going beyond norms of caring Going that step beyond	Hope - linked with Temperance as a an antidote to Anger
Prudence	Caution - X Practically wise	Careful - X Practically wise Managing resources Prioritising wellbeing	Caautious with money & budgets Considerate Doing best with means/ resources to hand for the future	Principles of Effectuation Unexpected, through faith, is Providence.
Justice	Fair > Lawful Cultural differences in behaviour projected as fairness	Fairness	Consistently applying rules or bending them consistently. situations compassionate empathy	Hierarchy of Desert (dignity) Need (support) Rights (support) Inclusive
Temperance	Dumbing down Not total self-giving Jesus no a moderate! Hard to rein-in enthusiasm for common good	Moderation in Thought, Action and Feeling.	Moderation	Setting a pace (self and others) Reasonable Appropriate faith expression in public square of Univ Prophetic
Fortitude	Risk taking Daring to step out Fortitude = Courage?	Courage	Courage as a strength of character	Speaking or acting truthfully

Group B Moment of Instantiated Practice	P4	P5	P6	R
Faith, Hope & Charity	Taking on a charitable leadership role. Strategic networking (NWC) forward looking. Struggles to love all volunteers.	Supportive team undrr toxic conditions	Helping family with acute housing needs but very different cultural expectations	walking away when angry... Its in Gods hands.
Prudence	When to ask/not to ask for more money/ commitment. Holding a creative tension between opposites.	Extending period of notice via TES and arranging desk space for completion of important manuals.	Kindness and consideration ti visitors being remembered 20 years on.	Coffee morning and transition to Stay and Play & ChaplainsTeapot
Justice	Fair administration of membership and opportunities incl. no-shows, reserves.	Overseeing nursery applications esp, in special circumstances	Administering regs of eligibility for Univ Accomm judging extentuating circumstances consistently	Improving and alllocating facilities in multi-faith centre
Temperance	Entusiasm and desire to take risks. Growth>staus quo New collaboration with OPdA Cancelling events Closing bookings	Taking care and advice over complex employee to avoid grounds for constructive dismissal	Consider own freedom Listening Setting realistic targets incl saying no vs being needed.	Learning to read complex multiple secularities of different contexts within Univ. Learning to speak out appropriately
Fortitude	Supporting an unpopular policy because its the right thing to do.	To leave bullying work envÕment To apply for CU job Managing team firmly	self-abnegation courage just life	NW police visit Cross cultural hospitality Hosting/guesting Collaborating & leading - not treading on toes

Appendix 6

Collated Answers to
Interim and Final Evaluations

Collated Interim Evaluation

1.   Do you think, feel or act differently as a result of this work in relation to:

a.   Yourself and your work?

P1   Yes - more considered as to the basis of the decisions I make at work.

P2   It has helped me to think about the work I do: purpose and relationships with colleagues. Reflecting on what has happened in the past helps me to think more carefully about future actions.

P3   I am more reflective than I used to be and conscious about the links between the principles explored and the work that I do. It has provided a reference point that is different from University compliance or the law.

P4   It has certainly forced me to pause and reflect on my own traits in relation to my work and caused me to consider the approach I take.

P5   I believe I am a lot more thoughtful about situations that arise at work, particularly when there are difficult issues to be faced/addressed.

P6   I think I feel that I am more reflective in my work. I am clear of the importance of faith, hope and charity. I still could do more by way of prudence! I have been under a great deal of pressure at work over the past few months, so it has been hard to be as considered as I might be. I know though, that I do enjoy and relish helping other people to resolve their tricky situations, and give of my time and phone number to that aim.

b.   Your colleagues or the University?

P1   Yes - makes me consider their motives too!

P2   It has helped me to think in more details about other people's perspectives. Thinking about them in term of the virtues has been good. Normally when we think about our work we   do it in relation to something else (another context) like virtues.

P3   Yes, I have a better understanding of the complexities of the University and the work of my colleagues. I therefore appreciate their challenges and successes more than previously.

P4   Yes – feel and I hope in the future acting differently to colleagues – with respect for their concerns**.**

P5   Not really, except that I feel I have a greater understanding of the work and lives of the people in my group and the issues/challenges they face.

P6   I like to think that I behave well towards my colleagues and the University. I am possibly more considerate, occasionally more relaxed, but I do not know that I act very differently. I feel a bit different in myself, possibly as a result of being a bit

more reflective. There are times when I know I could do more, appear to be less rushed and looking after their needs better.

c.   The notion of chaplaincy?

P1   Yes - I had not previously considered the role to be so key to the core functions of a secular University.

P2   Because it has been via chaplain I feel "safe" to talk about it. I trust the group.

P3   We are all chaplains in different ways – the religious tradition is too narrow in an increasingly secular environment but all excludes important pastoral work that is undertaken across the services we deliver.

P4   Perhaps considering chaplaincy in a wider context – but how to spread this t hrough the University?

P5   I have always felt that the pastoral side of chaplaincy is the most important part for me so this has really helped confirm it for me.

P6   This is very important in our multi-faith community, and the overall support and understanding of different nationalities with their diverse backgrounds. I have tried hard to remind myself and my colleagues of the challenging circumstances our visitors can find themselves in, and not to be too rash to jump to conclusions or to prejudge situations without full knowledge.

d.   The notion of pastoral care/wellbeing?

P1   Yes - mainly for the reason above.

P2   I find it helpful to hear other experiences and how they feel and reassuring that others have the same issues and dilemmas. We run around trying to be and appear 'so' professional but we are human beings too with feelings and concern. Other people we deal with are too – and rather than going through 'process and procedures' we need to stop and think how can we support them. Bring more of our 'human' element to our work.

P3   Much broader and looser to reflect the environment, needs and priorities of our working environment.

P4   Not really affected by our discussions.

P5   I have felt supported and cared for by the members of the group, reconfirming how important pastoral support is. I have enjoyed taking the time out to reflect and listen too!

P6   I am even more acutely aware of the support needed for those who are new to Cambridge, as well as those who have lived here for a while. Partners, children as well as the academics themselves need a range of support functions and they

differ depending on their individual circumstances. I am more mindful of the need to be open to new ideas, suggestions from the visitors' themselves, and to help in whatever way I can. Sometimes, just listening, making suggestions of places to go, people who can help, is enough to prevent anyone from feeling alone or isolated.

2. **By undertaking this research it is possible we have stumbled upon a novel form of reflective practice that could be offered for continuing professional development. Would you commend it to others as a worthwhile exercise? If so, why? If not, why not?**

P1   Definitely yes. This process of reflective practice, both with respect to our own actions and listening to others with subsequent discussion, in a semi-formal but relaxed and confidential environment has been eye-opening, surprisingly constructive, enjoyable, enlightening and rewarding. I would strongly recommend that this becomes embedded into CPD/Cambridge University training programmes. For those of a non-religious disposition, it should be emphasised that there is much to be gained from someone in such a position of Chaplain due to their teaching, experience, mentality (in general I guess – not willing to stereotype!), regardless of ones view on the existence of God!

P2   Yes, I have found this very reassuring, relaxing, interesting, cathartic experience. Trust, confidentiality are key and would not work with it. Small group – building rapport and relationships are very important – outside of normal colleague group also important.

P3   I think the exercise resonates with me because of my disposition towards discussion and my openness to religious frameworks. I am not so philosophical but the opportunity to reflect, consider and share experiences has been useful and safe. I am not sure it would scale well but does provide a helpful pause from the routine of work and life. It can be somewhat re-energising and focussing.

P4   Yes I would, CPD could use this method effectively because, (a) forces those undertaking it to pause and reflect on the work issues from a wider perspective; (b) helps the group of colleagues to bond and to see work issues from another point of view; (c) always good to take time out to think.

P5   Yes, it would be helpful – I see it as a form of coaching which can help to clarify thinking, know if you are on the right track and possibly think about actions to take.

P6   Yes, it has been a kind of reflective practice and has worked well for me, as I do not normally take time to stop and think about my situation in this way. It is useful to be with a group of colleagues who have vaguely similar roles – i.e. in a service office – rather than just colleagues from elsewhere in the University.

Collated Final Evaluation

Now that we have completed the scheme of virtue storytelling I would be grateful if you could take a little while to assess the impact of the process, responding with a sentence or a paragraph, whatever you feel most appropriate.

1. **In the Interim Evaluation there was a positive response to the idea of this virtue storytelling as a form of reflective practice and a possibility for CPD.**
Staying with this idea…

a. **Do you think that the virtues, as presented, make a useful set of themes?**

	Judgement	**Comments**
P1 I	Yes.	Without the context you placed them in for each of the discussions, may have struggled to always find their relevance - but the work sheets did this perfectly.
P2	Yes.	I was surprised how much they applied to our normal working lives.
P3		The virtues provide a framework to consider our roles. They offer a particular perspective, classical (European)/ Judeo-Christian, which is shared or at least understood by many. The overlapping nature and inter-relatedness of the themes, which were independent of individual member's specific area(s) of expertise, allowed for shared discussion using a proxy which could be shared or understood by all members of the group. They thus facilitated discussion and provided me with the opportunity to consider different perspectives of essentially the same thing.
P4	Yes…	once they have been clearly explained and articulated, and also interpreted for the 21st century. They are appropriate to any age, and an effective tool for CPD.
P5	Yes,	I think that these provided a very good basis for our discussions and as themes I had never really considered in relation to my work, they were very thought provoking and somehow comforting at the same time. I did find that my personal experience outside of work came into my storytelling, but that's more about me than the way the sessions were set up. This was a very useful and appreciated forum for sharing.
P6	Yes	

b. Do you think they are applicable for working across the secular/religious boundary, i.e. with University staff who may not consider themselves as being religious?

Judgement   Comments

P1   Yes.   I am an example of this. As long as they were placed in context at the beginning – which you did.

P2   Yes.   I do not consider myself to be religious but I could relate to the virtues.

P3   I suppose it would depend on the level of acceptance of and/or knowledge of classical (European) ideas so that they were not overly Judeo-Christian. The challenge is that some may view them as religious and be blinkered in their response. Others may not share the same faith or socialisation process to empathise with the messages. Notwithstanding this, they form a basis on which substantial discussions can be had, discussion which has depth but also flexibility to shift and alter the discussion.

P4   Absolutely   – after all Aristotle was not religious! These 4 moral virtues are "intentional dispositions to right action for people in every walk of life, which can be learnt through practice." They are moral, not religious virtues.

P5   Yes.   I would not consider myself 'religious' in the everyday sense (my sense that is!) as I do not regularly go to church etc., but I do have a belief and I believe, which I probably keep to myself and practice in my own way. I don't really know how someone who was not 'religious' would feel about the idea of discussing work practices using the virtues, but from my experience, I obtained a dictionary definition of the virtues to help me focus on what I would speak about and this proved helpful.

I think this type of support/self-analysis/sharing/peer mentoring – whatever title we want to give it, is a very unthreatening way of looking at what we do and how we do it, in the work environment. Having said that, the first meeting we had was quite frightening and I felt very anxious, not knowing what to expect, although that totally disappeared as our meetings went on!!

P6   Yes I do.   Perhaps not at first glance but once I reflected on them, definitely.

c.   Would you commend such an opportunity to colleagues?

Judgement   Comments

P1   Absolutely.

P2   Yes.   It was a ==very positive== experience.

P3   The sessions provided me with an opportunity to consider, ponder, reflect, share and empathise on the virtues and how they impact my life and work. The empathy for others' work provided me the opportunity to appreciate and value my colleague in ways I would not otherwise have been able to do. They also allowed me to value myself. *Hasn't answered the question.*

P4   Yes,   wholeheartedly, now. They could be effectively used in many different contexts.

P5   Yes,   I would. Any kind of ==support== or opportunity to express how our job impacts on us, our beliefs and how we have to balance the work within our own belief system ==is good== in my eyes. I have always valued the opportunity to use the ==group supervision/peer mentoring/ coaching== idea in my previous jobs and I really found this an ==uplifting and worthwhile== experience.

I am ==not sure== it would be something that everyone responds positively to, but I am sure there would be people that would welcome and benefit from such opportunities.

P6   Yes,   It was helpful to think about them in context and to ==share with others==.

2. a.   At the beginning, how familiar were you with the virtues?

P1   I had ==only known them as three words==.

P2   ==Not at all==. I had heard of them but didn't really understand what it was all about.

P3   I was ==sub-consciously aware== of them as part of my Judeo-Christian upbringing. However, they were not really something that I pondered with cogent consideration and reflection.

P4   ==Not at all==, and frankly slightly cynical of their appropriateness in this context. I knew of Aristotle's philosophy only from studying classics and not as a rule for life.

P5   ==By name, very familiar==, but to really think about them and to analyse how they have been part of my life/work, I hadn't given much thought to.

P6 Partially

2. b.   Having been once through the scheme, how well do you feel you understand the virtues now?

P1 I understand their context, their varying interpretations and reasons for being the virtues!

P2 Much better. I found it very interesting that I could consider the virtues in relation to my work experiences. It was a refreshing and different way of looking at things.

P3 An understanding of the virtues is not what I will take away from the exercise. The framework of using them allowed me to see myself and my colleagues more clearly and with greater understanding. *Link 'proxy' above?*

P4 I feel I have been brilliantly guided through, and imperceptibly brought to understand and to value the virtues now. A complete turn-around, and full appreciation. I am sure there is always more to understand.

P5 I have a much greater understanding of the virtues and in particular how I use them in my life every day in a way I had not thought about before. This has proved to be very reassuring for me.

P6 Much better

3. a.   Throughout this process the Chaplain has been in the role of a participant, telling his own stories, but also in the role of a teacher (of virtue theory) and in the role of a researcher.
Has this been problematic in any way for you, and if so, in what way(s)?

	Judgement	Comments
P1	Absolutely not.	Vital for the process to work.
P2	Not at all.	I have found it quite reassuring that the Chaplain also shared his stories/experiences.
P3		It can work both ways. Participation reduces the feeling of perhaps being a guinea pig in a mad scientist's experiment. However, participation also may blur boundaries and possibly bias steer discussions although his going last may reduce this risk.
P4	Not at all;	on the contrary the Chaplain's role has been one of sharing the stories and being part of the group as well as the teacher and facilitator, which has been excellent.
P5	I did not find it in any way difficult that the Chaplain was in the two roles, it was nice that he was part of the story telling too.	

P6 Not problematic at all.   It was helpful for everyone to share their thoughts.

3. b. Within the design of this piece of research the Chaplain now becomes the sole interpreter of the data collected (your stories). Would you value a feedback session in due course with a chance to validate or challenge the findings?

	Judgement	**Comments**
P1	No.	As an academic piece of work of an individual, I do not feel it is my place to challenge any of the considerations at this stage, although a general discussion subsequent to a submission, or answering further questions by the Chaplain to clarify any aspects for them would be appropriate.
P2	Yes	I think that would be really interesting to hear the findings
P3	Yes.	We are all relatively close professionally and, it appears, in our experiences of the challenges of navigating the workplace. The opportunity would reassure me personally that the content and conclusions were robust.
P4	Yes,	purely for interest, not because I feel the need to challenge or check. A positive attitude.
P5	Yes,	we have already said a follow up session would be interesting for our group of 3, particularly as we were split into 2 groups and we did not meet the other group of 3.
P6	Yes,	it would be interesting

4. Considering your participation in this research as a whole….

a. What have you found most helpful?

P1 Having a formal process of consideration that enabled me to think about a philosophical area that I would never have undertaken on my own.

P2 Taking the time to share experiences in a confidential forum. Building relationships with colleagues. I found it therapeutic to talk about work issues – particularly from a different angle. Finding that other people have the same/similar thoughts/problems. We are all human and not machines! Learning more about the individuals their work/roles.

P3 The opportunity to empathetically appreciate the challenges of others and contextualise my own personal challenges. I believe that this is an important part of personal development as it reduces the risk of self-indulgence, self-pity and perpetual griping. The process provided me the space to share and learn and

value my own experience in the context of ==sharing and learning== and valuing those of ==others==.

P4   ==Learning== about these virtues and their application to modern life.
==Sharing== our stories so openly
==Feeling fully supported== by the rest of the group

P5   Two things really: the nurturing environment and the opportunity to ==share== in what felt a ==very safe group==. The opportunity to take the ==time== and to give ==consideration== to what I do and how I do it; this was very ==valuable==.

P6   I have ==enjoyed== the self-==reflection== and listening to ==others== in our small group. It has been ==demanding but== ==good==.

b.   **What have you found most difficult?**

P1   Nothing.

P2   Talking about difficult experiences. First of all I didn't feel comfortable with opening up about but this became easier. I always trusted the group to be ==confidential== but I am not used to talking about these issues outside of my work   group so that was a bit strange.

P3   The risk that ==confidentiality== might be compromised given the proximity of the others in our professional orbit.

P4   1. Finding ==real life application==, of the virtues, and ==articulating== my stories.
2. Giving time to ==writing them up properly==.

P5   The initial session, which was quite ==daunting==! Trying to marry the virtues to the work that I do, not realising just how much they were linked.

P6   The self reflection had ==unearthed buried memories== which have been ==hard to handle== and quite ==emotional== at times.