

William Temple Foundation

Development Plan

2011 to 2016

June 2011

Contents

Introduction	3
1. Executive Summary	4
2. Vision Statement	5
3. Historical Background to William Temple Foundation	6
4. Recent History of William Temple Foundation	7
5. Scope of William Temple Foundation’s Research	10
6. Key Strategic Partnerships	12
7. Developing the Next Phase of William Temple Foundation	14
8. Ten Development Priorities	17
9. Role of Research Director	19
10. Governance, including Memorandum and Articles of Association	20
11. Financial Information and Forward Budget (confidential addendum)	

Introduction

This development plan is the result of one year's reflection by the Council and Executive of the William Temple Foundation. The purpose of the document is to set a clear direction for the development of the Foundation for the next five years. It not only offers a direction for the Foundation's development but it also provides a framework for effective operation in an increasing challenging environment.

The William Temple Foundation's previous development programme was published in 2002 and served the organisation well during the mid-2000s. This development plan will, it is hoped, serve until the beginning of 2016.

This plan will be used by staff members as well as members of the Council and Executive to shape discussions and the setting of objectives. It will be used in every meeting to plan and inform decisions. It will be used to encourage others to join in guiding the organisation through being trustees and elements will serve with greater elaboration to attract funding.

The present Council members are acutely conscious that none of what is proposed could be achieved without the generosity of those who have supported the William Temple Foundation in the past, not least those who arranged to bequeath the legacy in memory of Archbishop William Temple himself. There are also many others who have either contributed as trustees or staff. For all these persons and their contributions there is huge gratitude.

1. Executive Summary

- 1.1.** A vision statement in three parts – purpose, mission and values – proposes that the William Temple Foundation exists for the well being of society by analysing the contribution made by Christianity, other religious traditions and secular institutions.
- 1.2.** The William Temple Foundation has emerged as embodying a ‘hub and network’ model, a fluid model which is embraced as a template for developing the next phase of the Foundation.
- 1.3.** The William Temple Foundation has a distinctive role to play due to the interaction between empirical research, reaching, seminars and publication.
- 1.4.** The historical background to the William Temple Foundation as the national memorial to Archbishop William Temple from the foundation of the William Temple College to the beginning of the millennium is described.
- 1.5.** The empirical research carried out over the past decade by the William Temple Foundation is outlined, moving from a strong analysis of post-industrial Manchester to the establishment of a strategic partnership with Chester University.
- 1.6.** There are four areas of contemporary research – religion and civil society, religion and economy, religion, well being and happiness and the postsecular state.
- 1.7.** The William Temple Foundation is engaged in a diverse range of partnerships within the church, the academy and in public life.
- 1.8.** In order to move forward, the William Temple Foundation needs to access a wider range of funding for research and to do this alongside a careful management of the existing financial resources.
- 1.9.** The importance of knowledge transfer as one outcome of the research process includes a commitment to teaching others and researching with others.
- 1.10.** A range of priorities are proposed which will enable the William Temple Foundation to fulfil its vision and mission – included within them is a new way of working for the Council, the recruitment of a new member of staff and the creation of a ‘rapid response’ facility to help others engage with the issues to do with religion and public life.

- 1.11. The development of a financial strategy for the William Temple Foundation to maximise the income from the legacy of past generations has been identified as a core priority.
- 1.12. The appointment of new Council Members and the establishment of a more dynamic way of working are central for the next phase of the William Temple Foundation's development.
- 1.13. This development plan offers a vision for an organisation that seeks to fully embrace a way of working that is dynamic, effective and appropriate for the times ahead.

2. Vision Statement

The Vision of the William Temple Foundation is expressed in three simple statements of purpose, mission and values

2.1. Purpose Statement

The William Temple Foundation exists to promote the economic, social and political wellbeing of society through analysing the contribution made by Christian thought and practice together with other religions and secular traditions.

2.2. Mission Statement

The William Temple Foundation fulfils this purpose by shaping itself as a hub in the midst of networks which share similar and complementary goals by:

- Developing spaces for research, theological reflection and knowledge transfer including, conferences, teaching and publications
- Commitment to retaining its independence, balancing a commitment to one institution with the openness to other partnership opportunities
- Sustaining and developing grass roots contacts in a variety of strategic locations
- Recognising and facilitating the importance of communication between people and groups in communities, in churches and other faith groups, in the academy and in policy making spheres.

Currently, this involves:

- Promoting the emerging relationship with Chester University, including the Faiths and Public Policy Centre, as sign of an emerging critical mass of creative interest in public theology and practice
- The William Temple Foundation Council continuing to meet in Manchester, with Council members chosen to interpret, enable and promote this new mission

- The William Temple Foundation staff, Director of Research and Honorary Senior Research Fellows, working in a variety of spaces, from Chester to office/home, and collaborating with other groups and institutions linked through various communications' media, including electronic
- The Director of Research giving serious space to overseeing the dynamic processes implied in a hub and network model.

2.3. Values Statement

The William Temple Foundation seeks to further its purpose by developing creative processes which link up theory, experience, reflection and action; by striking the balance between being in partnership with others and being critical of the status quo; by offering an advocacy promoting those things which enable people and communities to flourish and against those things which prevent it; and by enabling others to participate in public discourse and debate.

3. Historical Background to William Temple Foundation

After the Second World War, church people, both Anglican and other Denominations, began to think about a memorial to William Temple (died 1944). Through the Bishop of Sheffield, Leslie Hunter, funds were raised to endow a college named after Temple, with the then unusual remit of training women in theology and the social sciences so that they could work out their Christian vocations within the new employment opportunities then emerging. Opening at Hawarden, next to Gladstone's Library in North Wales in 1947 with six students, both the vision and the activities of the William Temple College soon expanded.

By the 1950s, the College had moved to its residential complex in Rugby, running study programmes for men and women from 'both sides of industry' and for specific professional groups. By the end of the 1960s, neither the churches nor industry were willing to fund this work at an adequate level. In 1971, therefore, the College moved into the Manchester Business School, as the William Temple Foundation, conceiving itself as a 'college without walls', focusing on training programmes, research, publishing and teaching in the field of Christian social ethics, with a strong leaning towards economic matters. Its first Director was David Jenkins, later Bishop of Durham, and he was soon joined by John Atherton who has remained one of the foremost British theologians working on economic issues and public theology.

From its inception in 1947, the College and Foundation had strong links with the Industrial Mission (IM) movement, not least through the involvement of Leslie Hunter who had been a driving force behind both ventures. Until the late 1990s, the Foundation ran Induction Training for Industrial Missions, some going on to further studies through the Foundation's programmes run in conjunction with Manchester University. The Foundation also offered facilities and publishing outlets for the work of the Industrial Mission Association's Theology Development Group.

IM was only one string to the Foundation's bow. During the 1980s it took a leading role in developing community work among the British churches, undertaking innovative projects, often from its own base in Salford, in community development and training (the latter with Ruskin College Oxford). The Foundation was also a driving force behind European church networks bringing together theologians, economists and activists to develop common agendas. In the 1990s, the Foundation was one of the first bodies to perceive the widening gap between developments in academic theology and the theological analyses which had sustained grass-roots activists (including IM) since the 1960s. Its more recent programmes have therefore had a stronger research element and closer ties to the study of Christian ethics and practical theology.

Since 2001, under the leadership of the Foundation's current Director of Research, Dr Chris Baker, its emphasis has been on the postmodern city, religious and spiritual capital, wellbeing, and economic affairs. The pursuit of these research aims has increasingly involved creative partnerships with Christian groups, other Faiths, and secular traditions. The current collaboration with Chester University exemplifies this trend.

Throughout its history, the Foundation's evolution has involved gradual change, but also more decisive transformations, the latter including the move to Rugby, to Manchester, and now to developing as a hub of networks.¹

4. Recent History of the William Temple Foundation

The recent history of the William Temple Foundation can be summarised in seven headings spanning the last decade.

4.1. A New Millennium – A Natural Breathing Space

The Foundation took a new direction and form after a year of deliberate hiatus in 2000. There was perhaps a perceptive and honest recognition that the familiar 'Board of Social Responsibility and Industrial Mission' landscape in which the Foundation had played a prominent role in shaping and resourcing (between the 1970s to the mid 1990s) was coming to an end. The major fault lines of British society and the institutions that had supported this landscape (Trades Unions, public sector, macro-economic consensus and to some extent the church, Christian social ethics and pastoral theology) were reformulating into a series of networks, blurred encounters and 'assemblages' of different skills, identities and networks. The Foundation had faithfully reproduced this

¹ An edited and extended version of Malcolm Brown and Paul Ballard's, *The Church and Economic Life*, Epworth, 2006, pp.160-1

shift, cutting down office space and staff members. The situation was therefore ripe for new thinking and new approaches.

4.2. New Beginnings

In the autumn of 2001, the Foundation convened a group of 30 critical friends and acquaintances to set the agenda for the new work, and shape of a development programme for the next three years (2002 to 2005). The emerging document validated a commitment to the Foundation resourcing a hermeneutical circle in the North West of England involving action research and knowledge transfer (i.e. teaching) around issues of the church mission and urban regeneration and community development.

4.3. The Church in the City and Teaching Urban Theology (University of Manchester)

Out of this approach, a successful bid was made to Church Urban Fund for a three year programme entitled *Regenerating Communities – A Theological and Strategic Critique* which pioneered for William Temple Foundation the use of focus groups and spatial analysis. We also crystallised our groundbreaking use of ideas such as religious and spiritual capital with our final year 3 report (*Faith in Action – the Dynamic Connection between Spiritual and Religious Capital, 2006*), which prepared the context nicely for a future bid exploring the relationship and contribution of religious motivation and practice to civil society, urban regeneration and social cohesion.

4.4. Religion and Economy

In the meantime, the stress on urban and sociological theories by which to analyse the role and contribution of religion to modern urban and political life left room for a return to religion and economy, and the funding of Hannah Skinner as a part-time economics advisor to the Church of England. This culminated in a number of important publications and initiatives with John Atherton, including in *Through the Eye of a Needle: Theological Conversations over Political Economy* (SCM 2007). Also part of this phase was the on-line publication of a report into similarities but also differences between Islamic and Christian traditions of political economy, *Faiths and Finance: a Place for Faith-based Economics* (2006). This report emerged from a two year dialogue in Manchester and set the tone for future engagement in not only Christian/secular dialogue, but inter-faith dialogue as well.

4.5. The Phenomenology of Lived Faith in the UK – the Connection between Religious Motivation and Religious Participation, Well-being and Happiness

This turn to interfaith engagement was given a substantial boost by a major Leverhulme bid of £145,000 which allowed the Foundation to test out its concepts of religious and spiritual capital across a wide variety of UK-based faith traditions and communities. *Faith and Traditional Capitals: defining the public*

scope of religious capital (2007 to 2010). The funding for this research allowed the Foundation to employ three skilled and innovative researchers at each stage of the research process: Mapping the Terrain via a Literature Review (Jonathan Miles-Watson), qualitative data gathering – focus groups and thematic network analysis (Rana Jawad) and quantitative data-gathering, including survey design (both on-line and hard copy versions) and analysis (Greg Smith). This generated a huge volume of data and the processes of analysis are ongoing. A number of publishable outcomes have already been secured including:

- ‘Blurred encounters? Religious Literacy, Spiritual Capital and Language’ in *Faith in the Public Realm: Controversies, Policies and Practices*, Dinham, Furbey and Lowndes (eds.), Bristol, Policy Press (2009)
- ‘Faith and Traditional Capitals: Defining the Public Scope of Spiritual and Religious Capital: A Literature Review’ in *Implicit Religion* 13, (1): 17-59 (2010).
- ‘Exploring Secular Spiritual Capital: An Engagement in Religious and Secular Dialogue for a Common Future?’ in *International Journal of Public Theology* 2: 442–464 (2008).
- “The ‘One in the Morning’ Knock - Exploring the Connections between Faith, Participation and Wellbeing” in *The Practices of Happiness: Political Economy, Religion and Wellbeing*, London and New York: Routledge (2010). This volume is a major achievement with regard to wider William Temple Foundation agendas and will provide a useful platform for future research bids and networks.

Further submitted outcomes:

- *Spiritual, Religious and Social Capital: Exploring their Dimensions and their Relationship with Faith-based Motivation and Participation in UK Civil Society*, (Article for Journal for Contemporary Religion)
- *Passionate Pragmatism: Religious Welfare, Citizenship and the Politics of Grace in 21st Century Britain* (book proposal with Rana Jawad)

4.6. Towards the Postsecular City and Spaces of Belonging, Becoming and Participation – Geographies of Religion

A major undercurrent running throughout the last nine years has been a commitment to relate the research emerging from the Foundation’s work to critical human geography and urban theory. Chris Baker’s work on urban theology (especially *Hybrid Church in the City: Thirdspace Thinking*) has allowed the William Temple Foundation to be well-positioned in relation to the new credibility and critical mass of a fast-growing discipline in the UK of Geographies of Religion, Spirituality and Faith (GRSF). Chris Baker’s book *Postsecular Cities – space, theory and praxis* co-edited with Justin Beaumont will make an important contribution to this field and a position paper based on the Leverhulme

research was given at the annual conference of the Royal Geographical Society (1/9/10) and the launch of the GRSF Working Group in the UK.

4.7. Centre for Faiths and Public Policy, MA and doctoral programmes (University of Chester) and the Big Society and Senior Research Fellows

As the William Temple Foundation emerges from the post-Leverhulme landscape it also emerges into a new (and as yet very fluid) political and economic landscape. Once again it is fortunate that our research and growing portfolio of publishable set us well ahead of the curve in relation to new research agendas and political economy realities dictated by the Big Society framework. In terms of structure to meet these challenges we have evolved both a 'hub and spoke' approach with a commitment (via Chester) to establish a Centre for Faiths and Public policy (which we hope will be a major research, policy, and teaching hub). The recent appointment of three (at present) Senior Research Fellows has created a series of spokes that have so far generated good publishable outcomes and will create further synergies with other networks and institutions.

5. Scope of William Temple Foundation's Research

The four areas below have emerged from the previous five years of our research and publications and represent an interconnected and coherent plan going forward. This list however should clearly not preclude other areas of engagement that might emerge in the next five years.

5.1. Religion and Civil Society

This has represented the William Temple Foundation's most successful area of research funding and publications/knowledge transfer to date with the Church Urban Fund sponsored *Regenerating Communities: A Theological and Strategic Critique* (2002 to 2005) and *Faith and Traditional Capitals: Defining the Public Scope of Religious Capital* (Leverhulme, 2007 to 2010). The title of this section is generic, but the reality has been multi-faceted and has included:

- Detailed work on religious and spiritual capital
- Contribution of churches to urban regeneration and neighbourhood development
- Phenomenology of religious experience and practice of civic participation in the UK
- Public policy debates about the role and contribution of religion
- Increasing engagement in the specific contribution of religion to social welfare

It is likely that our work in these last two areas will expand as the next five years see the development of the Big Society theme and the true social and democratic landscape left by post-welfare reforms begins to emerge. It will also be important to develop stronger links with similar research fields in other European and global contexts. Chris Baker's recent sabbatical and the forthcoming Global Network for Public Theology conference (2013) will contribute to this development.

5.2. Religion and Economy

This has represented one of the Foundation's key thematic areas of engagement since the late 1970s and the relocation to the Manchester Business School, and has resulted in a number of key publications down the years (see Occasional Papers, *Unemployment and the Future of Work* (2000), *Through the Eye of a Needle* (2008)). However, since the current global recession, this work has acquired a new urgency and plays into the strengths of the Foundation, in particular the work of John Atherton and the other Honorary Senior Research Fellows (SRFs), Dr John Reader and Professor Ian Steedman. Atherton in particular has continued to publish prolifically in this area, establishing himself as a major contributor in the field, and through the ongoing work of the SRFs and the research partnership with the University of Chester, the opportunity now presents itself to turn some of this published work into research funding bids (especially with regard to economics, ethics and inequality).

One such bid has already been submitted using the Centre for Faiths and Public Policy (CFPP) at Chester University as a research funding platform, but it will be essential to continue to build on the research potential of this work, and foster European and global links (see above section). It is also hoped that the imminent publication of *Christianity and the New Social Order* (SPCK, 2011) will also consolidate the reputation of the Foundation in this area of work in respect of future opportunities.

5.3. Religion, Wellbeing and Happiness

This area of work has emerged more recently and is closely related to the above area. A key Foundation-derived publication entitled *The Practices of Happiness: Political Economy, Religion and Well-being* (Routledge, 2010) emerged from a successful ESRC/AHRC bid in 2009 for a research network on the same theme. This theme resonates strongly with current government policy around measuring indices of happiness and wellbeing and clearly fits into wider agendas about the feasibility of creating a flourishing civil society. It also resonates well with ongoing agendas from the Foundation's work in the area of religious and spiritual capital, and will relate also with potential work by John Atherton into measures of progressive economies in relation to religion.

Research bids in this area have been worked up and now need to be implemented via partnerships with key institutions. A key theme emerging in respect of these agendas is also the idea of individual and community resilience, and what the potential role of religion and spirituality might be in this regard. However, it will also be important to keep a critical distance towards some of these debates.

5.4. The Postsecular City/State

This is now a highly significant discourse, ranging from the philosophy, sociology, critical and human geography, public policy, anthropology and theology. The Foundation has for the last eight years, through research, publication and teaching, been at the forefront of developing ideas and research agendas in this area, culminating in the imminent publication of a joint-edited volume *Postsecular Cities – space, theory and praxis* (Continuum, 2011). The agendas created by the postsecular motif create opportunities for empirical research into the origins and outworkings of a new public space in which religious and secular social actors are now coming together to share common ethical (but not necessarily moral) agendas and praxes. These partnerships are both formal and informal in terms of their relationship to officially – endorsed government policy. There are already advanced negotiations with partners at Groningen and Exeter Universities in pursuit of these areas of research (on the theme of *rapprochement*).

The Foundation is also well-placed (via the philosophical work of John Reader) to engage in emerging developments concerning the (speculative) return of the 'Real' and a conference has already been organised under the auspices of CFPP to this effect. It is also intended that research proposals will be developed from this idea. This new initiative will also have the effect of enhancing the philosophical and theological credibility of the 'Christian Realism' tradition of the Foundation which has 'lost out' in recent years to the hegemony of the Radical Orthodoxy approach to the public square (in both its Catholic and Protestant expressions). The work on the postsecular city is also being vigorously explored in a new critical geographically-based network entitled the Geographies of Religion Spiritual and Faith Working Party supported by Institute of British Geographers at the Royal Geographical Society. The work of the Foundation is well-embedded in this network, which again should lead to enhanced opportunities for research bids.

6. Key Strategic Partnerships

Based on the 'threefold publics' model of David Tracy, the William Temple Foundation seeks to engage in partnerships at three different levels. This list includes present as well as potential partnerships.

6.1. The Church

- Mission and Public Affairs (Church of England)
- London Institute of Contemporary Christianity
- Archbishops Council
- The Message Trust
- Gladstone's Library
- Bible Society
- Evangelical Alliance (via Greg Smith)
- Westcott House (via Professor Philip Sheldrake)
- Ripon College, Cuddesdon (Oxford Centre for ecclesiology and Practical Theology and Professor Martyn Percy)
- *Crucible, International Journal of Public Theology*
- Christian Environmental Studies Course and Christian Rural Concern
- Diocese of Oxford – Board of Mission and Ministry

6.2. The Academy

- University of Chester (including Centre for Faiths and Public Policy and Theology and Religious Studies Dept)
- University of Kent (Dr Rana Jawad, Professor Gordon Lynch)
- University of Warwick (Professor Leslie Francis)
- University of Groningen (Professor Justin Beaumont)
- University of Exeter (Professor Paul Cloke)
- University of Uppsala (Professor Carl-Henric Grenholm)
- Dr Anthony Reddie (Queens Foundation Birmingham)
- Dioceses of Gothenburg and Stockholm (Church of Sweden)
- University of Tallinn (Jonathan Miles-Watson)
- Centre for Theological Inquiry (Princeton, USA)
- Dr Adam Dinham (Goldsmiths College)
- University of Manchester (Dr Peter Scott)
- Global Network for Public Theology
- University of Western Australia (Professor Caroline Baillie)
- University of Staffordshire (Professor Peter Gilbert)

6.3. Public life (including both faiths and secular organisations)

- Association of American Geographers
- Institute of British Geographers
- Geographies of Religion, Spirituality and Faith Working Party (IBG)
- Theos
- House of Lords (Baroness Crawley)
- Centre for Social Justice
- Faiths and Civil Society Unit (Adam Dinham – see above)
- Islamic Foundation (Dr Dilwar Hussein)

- Wroxton Group

7. Developing the Next Phase of the William Temple Foundation

There are a range of drivers for change that have become evident to William Temple Foundation staff and Council Members as the last five years have unfolded. Many of these are implicit in the previous narrative and this section serves to bring them to the surface. It is the combination of these drivers that is prompting the review that this development plan represents:

7.1. Research Funding

As the William Temple Foundation has developed as a research organization it has become apparent that the current range of research funders open to the William Temple Foundation is not sufficient. Over the past decade funding has been released primarily from third sector funders (eg Church Urban Fund and the Leverhulme Trust). There are other third sector funders that would be accessible for the William Temple Foundation but in an increasingly competitive market access is required to apply for research funding from the Arts and Humanities Research Council and the Economic and Social Research Council. To broaden the funding base in this way requires a strong and effective partnership with a university. In fact three partnerships were explored and Chester University selected as the preferred partner.

7.2. Management of Financial Resources

The Foundation's capital reserves amount to over £500,000. At current expenditure and without capital growth, this is equivalent to minimum of fifteen years of operation. It is recognized that in a period of financial stringency that the William Temple Foundation may like others need to draw more deeply on its reserves. Yet a careful balance needs to be struck in terms of financing the immediate and preserving the sort of capital that will be required to ensure the sustainability of the organization for the years to come. In the past three years there has been a reduction of capital invested and a decline in investment income. The first action therefore is to ensure that costs are kept to a minimum. One result was the closure of the William Temple Foundation office at Luther King House in the summer of 2010. A second action is a re-focus on accessing external funding both through the research partnerships. Fresh sources of income need to be sought, not simply for research but also for the core activities of the Foundation.

7.3. Vision statement

A new vision statement has emerged that recognizes the transition that the William Temple Foundation has been making during the last decade – towards a 'hub and network' model. In its history the organization has moved from being a 'college' to a 'foundation' and now to a 'hub', taking its place within an ever

increasing number of networks. The new vision statement tries to capture the 'atmosphere' of what it means to be a hub that relates to a wide variety of networks and are set to increase in their complexities of relationships. The new role description for the Research Director also recognizes the increased amount of time required to animate the Foundation's role amidst the dynamic processes such a location brings.

7.4. Christian to Christian, Inter-faith and Secular

This heading attempts to describe the shift that the William Temple Foundation's location within new networks has brought to its orientation. The Foundation's partnership at Chester University is primarily with a Theology and Religious Studies department and the Director of Research works alongside specialists in other religious traditions. During the same period the Foundation's research has become more focused on interdisciplinary engagements, especially with geographers and economists. Among the Senior Honorary Research fellows there is an economist of international standing, and the recent project on 'happiness' has also required engagement with a variety of non-theological disciplines.

7.5. Integral Value of Teaching to Research.

The Director of Research taught on the Doctorate in Practical Theology at the University of Manchester in the 2000s and since late 2009 has been an Associate Programme Leader on the Professional Doctorate in Practical Theology and regular supervises research dissertations. The Centre for Faiths and Public Theology will shortly be inaugurating an MA programme on which the Director of Research will contribute. In a partnership agreement, Chester University buys out the time of the Research Director for one day per week for the D.Prof. teaching and contributes half a day a week towards the Centre for Public Faiths and Policy (the Foundation contributes another half a day per week). The memorandum and articles of the William Temple Foundation commit to providing 'opportunities for the dissemination of learning through seminars and publications'. Knowledge transfer has been central to the Foundation's work from its College days and needs to be recovered as integral to its activities, and not simply as a way of easing the finance of one of the main budget headings.

7.6. Distinctive Contribution of William Temple Foundation

The William Temple Foundation is perceived by its Council Members and staff to be making a distinctive contribution to the world of public theology and research into the contribution religion makes to the flourishing of society. The particular contribution that the Foundation makes to debates within the networks it inhabits is found in the interplay between three features of its approach:

- the interaction between empirical research, teaching, seminars and publication;
- the four research areas in section 5 – religion and civil society, religion and economics, wellbeing and happiness and the postsecular city – both in themselves and in their interaction;
- and, as a faith based organisation, the interaction between the empirical and the spiritual as they are each evidenced through research.

7.7. Creating and Sustaining Networks

In a world and society that is changing rapidly in its many configurations, driven not least by significant economic cutbacks, there are many opportunities for the resurgence of religion into the public realm. There are also many complex questions for the churches and other faith communities to consider as the relationship between faith and society is configured in new ways. As the William Temple Foundation develops its existence as a 'hub of network', one way of drawing existing networks together and creating new networks is to offer an online, 'rapid response' facility on contemporary issues. This proposal recognizes that people of faith and faith communities increasingly require comment on key issues in order to assist in the formation of opinion as issues surface and are current for a relatively short period of time. The purpose of the website communication is also to stimulate constructive debate and reflection in rapidly changing environment. The new understanding of the William Temple Foundation Council will facilitate this aspiration.

7.8. New Member of Staff

As mentioned above, the summer of 2010 saw the closure of the Foundation's office and the redundancy of the administrator. Although regrettable at one level, the nature and location of the work being undertaken by the Research Director made the traditional configuration of office and administrator less effective than it had been. This was indicative of the shift already taking place towards the William Temple Foundation becoming a hub and network organization. A need is perceived to be emerging, however, for a second member of staff to work as an assistant Research Director to focus on the development of the William Temple Foundation as an independent organization (see mission statement). Under the direction of the Research Director this post might well oversee funding efforts to resource the core activities of the Foundation, develop communication networks, carry out research complementary to that being financed through the Chester Partnership (and other partnerships) and resource the Council for its contributions to public debate.

8. Ten Development Priorities

The eight key drivers for change that have emerged as the Council reflected on the developments of the past decade have led to the setting of ten development priorities, which are now scoped:

Priority	Tasks
1. To develop a new governance structure for William Temple Foundation.	<ul style="list-style-type: none"> • Recruit new members of William Temple Foundation Council • Induct new members • Continue to review skills of Council members against the emerging needs of the organisation • Embed new style of Council meetings • Introduce the new role of Executive and pattern of meetings • Review memorandum and articles in the light of proposed new direction of William Temple Foundation
2. To develop the partnership with Chester University.	<ul style="list-style-type: none"> • Maintain commitment to the Research Partnership and to the Centre for Public Faiths and Policy • Maintain commitment to teaching on D.Prof and also MA in Public Faith and Policy • Review Chester Research Partnership in 2013
3. To continue to develop the depth of the four existing research areas.	<ul style="list-style-type: none"> • Continue to facilitate creative interactions between the four research areas • Scan funding world for potential funders • Identify new research areas as they emerge • Form appropriate partnerships to deepen engagement with research areas
4. To strengthen and develop the body of Honorary Senior Research Fellows.	<ul style="list-style-type: none"> • Build on the synergy between the different disciplines of SRFs • Integrate SRFs into William Temple Foundation networks and research activities • Recruit new SRFs

Development Plan for William Temple Foundation 2011-2016

	<ul style="list-style-type: none"> • Develop resources for SRFs
5. To create a rapid response resource to contemporary issues to do with religion and public life.	<ul style="list-style-type: none"> • Ensure that the new format of Council meetings creates the capacity for the William Temple Foundation to comment on current issues • Define more clearly what it is the Foundation wishes to achieve in this area.
6. To create a new website and other media platforms.	<ul style="list-style-type: none"> • Identify a suitable website designer • Agree scope of website and online goals • Brief designer • Launch website
7. Recruit a new member of staff (assistant Research Director).	<ul style="list-style-type: none"> • Determine role description in relation to the goals and outcomes identified in the development plan. • Develop a funding plan for the post in relationship to the funding for our main research programmes.
8. Develop the existing supporter base and extend its range and depth of engagement.	<ul style="list-style-type: none"> • Evaluate existing supporter base • Identify new 'markets' for supporters • Maintain the commitment of existing supporters • Develop a plan for reaching new supporters
9. Develop a financial strategy for the William Temple Foundation	<ul style="list-style-type: none"> • Review financial performance over last five years • Develop a policy for the stewardship of capital reserves and for the deployment of investment income • Produce a financial plan that supports the development priorities with clear financial targets • Draw up financial strategy for the decade 2012 to 2022 with the emphasis on producing a financially sustainable future
10. Identify and access new sources of funding for the William Temple Foundation's development objectives.	<ul style="list-style-type: none"> • Review existing and previous funding with Executive and Council • Identify potential and alternative models of funding by researching similar organizations

	<ul style="list-style-type: none">• Develop a strategy to raise new sources of funding for core activities• Identify those who can help access new sources of funding
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9. Role of Research Director

The Research Director of William Temple Foundation has a crucial role to play in developing the life of William Temple Foundation, animating the different networks William Temple Foundation inhabits and leading on the research agenda, including its development. The key objectives that the Research Director now works to are:

- In collaboration with the Council, and especially the chair, to develop the William Temple Foundation organisation in accordance with the development plan adopted by the Council in May 2011.
- To contribute to the knowledge base of William Temple Foundation through research, teaching, conferences and publication.
- To be responsible for the marketing and dissemination of William Temple Foundation resources, including the development of new media platforms and the current website.
- To lead William Temple Foundation’s theological reflection agenda, including the supporting and resourcing of William Temple Foundation’s Honorary Senior Research Fellows.
- To develop research agendas and lead on the application for research funding both through William Temple Foundation itself and through its partnerships.
- To manage and engage with research projects as agreed with the Chair and Council.
- To help establish and be Director of the Centre for Public Faiths and Policy at Chester University.
- To oversee the dynamic processes involved in William Temple Foundation hub and network model.
- To line manage William Temple Foundation staff as appropriate.
- To undertake any other duties in line with the William Temple Foundation vision statement and as agreed with the Chair and Council.

The Research Director is accountable to the Council through the Chair of the Council. The Research Director and the Chair will meet regularly for supervision and annually for appraisal.

10. Governance, including Memorandum and Articles of Association

The governance of the William Temple Foundation needs to be fit for its contemporary purpose and therefore must flow from the vision and values that have been identified for the future:

10.1. Status and Objects

The William Temple Foundation has the status of a charity which also has company registration with limited liability. The charity registration number is 528790 and the company registration number is 568800.

The Memorandum and Articles of the William Temple Foundation (16th September 1992) state the objects of the organisation as:

- a. To engage in original research in the designated fields of the William Temple Foundation;
- b. To provide facilities, resources, training etc. to students, practitioners and others working in the same fields;
- c. To maintain links with institutions and groups working in related areas, nationally and internationally; and
- d. To provide opportunities for the dissemination of learning through seminars and publications.

10.2. The Role of the Council and Executive

In a review of the William Temple Foundation's governance in 2010 a view was taken of the governance duties of a charity. The various roles, duties and values the Foundation wish to adopt in its governance were defined:

- The Board: upholds the values of the organisation, determines policy, and sets strategic direction. It does this through: ensuring compliance, setting the budget, reviewing internal controls, managing any risk, effective delegation, regular monitoring, performance appraisal, good communication and consultation.
- The Executive: is responsible for operational matters and implementation of policy.
- Key principles that inspire our work at the level of governance are to be: inspirational leadership, effective control, use of team skills, regular review, clear delegation and trust, integrity and openness, accountability.

From 2011 the Council, or governing body will meet not less than three times each year, and a new, smaller Executive will conduct meetings between Councils. All Council members will be copied into the minutes of Executive meetings and there may on occasion be email conversations to determine key business that cannot be deferred until forthcoming Council meetings.

Each Council meeting will include a discussion on a contemporary issue to do with the relationship between faith and society, contributing to the continuing analysis that the William Temple Foundation is committed to which 'analyses the contribution made by Christianity, together with other religions and secular traditions' make to the wellbeing of society (see vision statement). It is envisaged that the discussion will formulate a short statement that can be offered to William Temple Foundation networks for reflection and debate.

10.3. Role Description of Council Members

Council members will be trustees of the William Temple Foundation Ltd and be responsible for exercising the necessary, legal oversight required of any charitable company.

The new William Temple Foundation vision statement suggests that Council members have the headline role of 'interpreting, enabling and promoting' the organisation.

In practice it is anticipated that this means trustees will support the William Temple Foundation by:

- Attending not less than three meetings in Manchester each year
- Helping to shape the work of the William Temple Foundation through sharing past experience and contemporary insights into the relationship between church, society and theology
- Offering critique of the William Temple Foundation's research and the development of the organisation
- Being available to the Chair, Director and Honorary Fellows for advice
- Attending occasional William Temple Foundation events including conferences and reflection days
- To be an ambassador for the work of William Temple Foundation
- To help the William Temple Foundation make links with other networks and organisations that may further the vision and objectives of William Temple Foundation
- To consider serving on project steering groups, the occasional working group or the Executive.

All travelling expenses will be paid to meetings in Manchester or other venues.