

# Professional Identity and Career Development: A Descriptive Analysis of the Church of England

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## Abstract

Academic Programme Directors can be identified within non-traditional Higher Educational (HE) contexts such as the case study of the Church of England. The purpose of this paper is to explore the professional identity and career progression of such Academic Programme Directors. A descriptive analysis was conducted of all the Curacy/Academic Programme Directors in the Church of England. This was done to evaluate whether HE organisational citizenship behaviour (OCB) as a means of professional identity existed and whether this influenced HE career development. The data from this case study revealed that a HE professional identity is not a priority due to the priestly identity and career development taking precedence. The case study of a non-traditional HE context is an example of competing identities. Conflicting and competing identities within HE may lead to a low OCB which may lead to high turnover intentions.

**Keywords:** Higher Education Professional Identity, Organisational Citizen Behaviour, Church of England, Organisational-Professional Conflict, Developmental Perspectives, Collaborative Partnerships.

Priests were one of the first professions with a strong link to 'Higher Education' (HE). Crook (2008, p.11) cites the churchman, "educated in cathedral schools", as one of the prominent professions as

far back as the middle ages along with physicians and lawyers (Williams, 2007; Bailey, 2011). Reformation among many clergy renewed the "emphasis upon the importance of the minister being trained and educated" (Redfern, 1999, pp.41-42). The result of the Reformation was that the minister should be a person of education, able to proclaim an intelligible faith in the vernacular. The status and education of the parish clergy made them natural magistrates, overseers and teachers. In the mid to late 18<sup>th</sup> and early 19<sup>th</sup> centuries, "the typical clergyman was [also] a member of the landed gentry" (Heywood, 2011, p.2) and in this role further consolidated their roles as the magistrate and registrar. However, Russell (1980, p.3) argues that there is a fundamental distinction between the theological and historical-sociological understanding of the terms priest and clergyman. Priest is the theological definition linked to vocation, while clergyman is the occupational role linked to professionalism. Such a two-tier distinction or dichotomy of vocation and occupational role could influence how professionalism is viewed in a context such as the Church of England and HE academics working within the Church of England. The latter question poignantly is the focus of this paper, as to how the Church of England context, and others of a similar nature, may influence the professional identity and career development of Higher Education (HE) academics in their role as Academic Programme Directors. Within the Church of

England, Longden (2012) found that there is a reframing of curacy (priests in training) away from the model of assistantship (associated with professionalism) towards the model of apprenticeship (associated with vocation). Such a context has implications on what Cohen & Kol (2004) discuss regarding Organisational Citizenship Behaviour (OCB). According to them, employees function effectively when they can act according to the reason they joined the organisation in the first place, can perform in these prescribed roles in a dependable manner and undertake innovative and spontaneous activities beyond the prescribed role requirements. The similarities between OCB and professionalism will be explored later.

This paper explores the role and influence of professionalism within the Church of England's training and education of their priests, particularly the latter phase called curacy. The research conducted in this paper was prompted by a statement made by Worsley (2014, p.132) that Curacy /Academic Programme Directors (C/APDs) in the Church of England can be more than just facilitation, management and enforcement. This statement relates explicitly to academic professional identity, OCB and career development. To understand this non-traditional HE context, a historical analysis was conducted of the Church of England, its training processes and its professional identity/struggle. This historical analysis is triangulated with a descriptive analysis of all Curacy Programme Directors and the authors autobiographical

experience. A descriptive analysis of the profiles of all Curacy Programme Directors informed the authors professional identity and career development (i.e. OCB). Findings are applicable to other collaborative partner programmes with HEIs internationally in terms of how they encourage professional identity among Academic Programme Directors, how they foster OCB and so contribute to HE career development.

### The Church of England: A Case Study

The Church of England, as the state church, has 41 dioceses, excluding the dioceses of Europe, and Sodor and Man. These dioceses act as administrative areas, each under the supervision of an appointed diocesan bishop. Each of these dioceses, through their local parishes, recommends people towards HE training for ordained ministry, who, if accepted, are called ordinands. Once the initial training is completed (called Initial Ministerial Education years 1-3 or phase 1), these ordinands are ordained as curates and begin what is called curacy (called IME 4-7 or phase 2). Each diocese therefore trains curates and appoints a Curacy Programme Director. Before the common suite of awards which started in the academic year of September 2014, only eight of the 41 dioceses had a curacy shaped around a university validated award (about 20%). A further four dioceses allowed curates the option of pursuing an academic award during curacy if they so choose (about 9%). That means most dioceses did not have a further higher-educational-validated award as part of their curacy programme (about 71%) (Gerhardt, 2015). Hence the designation in this paper of Curacy/

Academic Programme Director (C/APD) as not all Curacy Programme Directors are Academic Programme Directors.

People who seek to become ordained priests in the Church of England are recommended by their priest to the Diocesan Director of Ordinands (DDO). The DDO recommends the candidate to the Bishops' Advisory Panel (BAP) and selection conference for further scrutiny (Grundy, 2003, pp.18-25). Candidates are evaluated on nine selection criteria. The successful candidate becomes an ordinand, recommended for theological training, and engages in formal education at a Church of England recognised Higher Educational Institution (HEI) under further scrutiny of the selection criteria, now as learning outcomes. This period of study at a suitable HEI prior to ordination is compulsory with the expectation of at least a Diploma in Theology as an academic award (Ministry Division, 2006). These academics (a large proportion ordained priests) are employed directly by the HEI, will therefore have access to research funding, academic conferences and develop as academics in active research and publication. The 2<sup>nd</sup> phase of training called curacy is not so straightforward.

According to Grundy (2003), the most important change at ordination is that you become a public figure. As part of the ordination, in the Declaration and Oaths, the ordinand declares their understanding of the Church of England, its history, its heritage and its doctrine and promises to lead worship only in the forms allowed by canon law, to give allegiance to the sovereign and canonical obedience to the bishop (Perham, 2014). The now ordained curate, placed within a parish, works under the supervision of a training incumbent for a further 3-4 years.

Oversight of the process is done by a Curacy Programme Director, 80% not directly linked to HE. In cases where the curates engage in further academic study (20%), the Curacy Programme Director often is also the Academic Programme Director. This was the context of the author for seven years. He is now a senior lecturer in a business college. During this curacy process evidence is gathered by the Curacy/Academic Programme Director regarding the curate's capability to be an ordained a priest, based again on seven formational criteria. At the completion of curacy, having been signed off as 'fit to practice', the curate is now free to apply for a post nationally. These are not always guaranteed, and curates go through an application process involving an interview. 'Fit to practice' is the term used to refer to the assessment at the end of curacy (AEC). This process is an example of professionalism. Figure 1 below illustrates this process (Grundy, 2003, p.25):

Most Curacy/Academic Programme Director (C/APD) posts are a dual role. For example, the role may be that of a parish priest and C/APD. Other roles may be a DDO and C/APD. Some posts are one post as IME 1-7 director. In the case for the author, my post was a Continuing Ministerial Development (CMD) advisor and C/APD. He was not an ordained Church of England priest and was directly employed by the Diocese. He was however, an associated tutor with the validating Higher Educational Institution(s). At the start of the post, he had a MA in Learning and Development and during the post completed a Doctorate in Education, partly funded by the diocese. These contributed to his OCB.

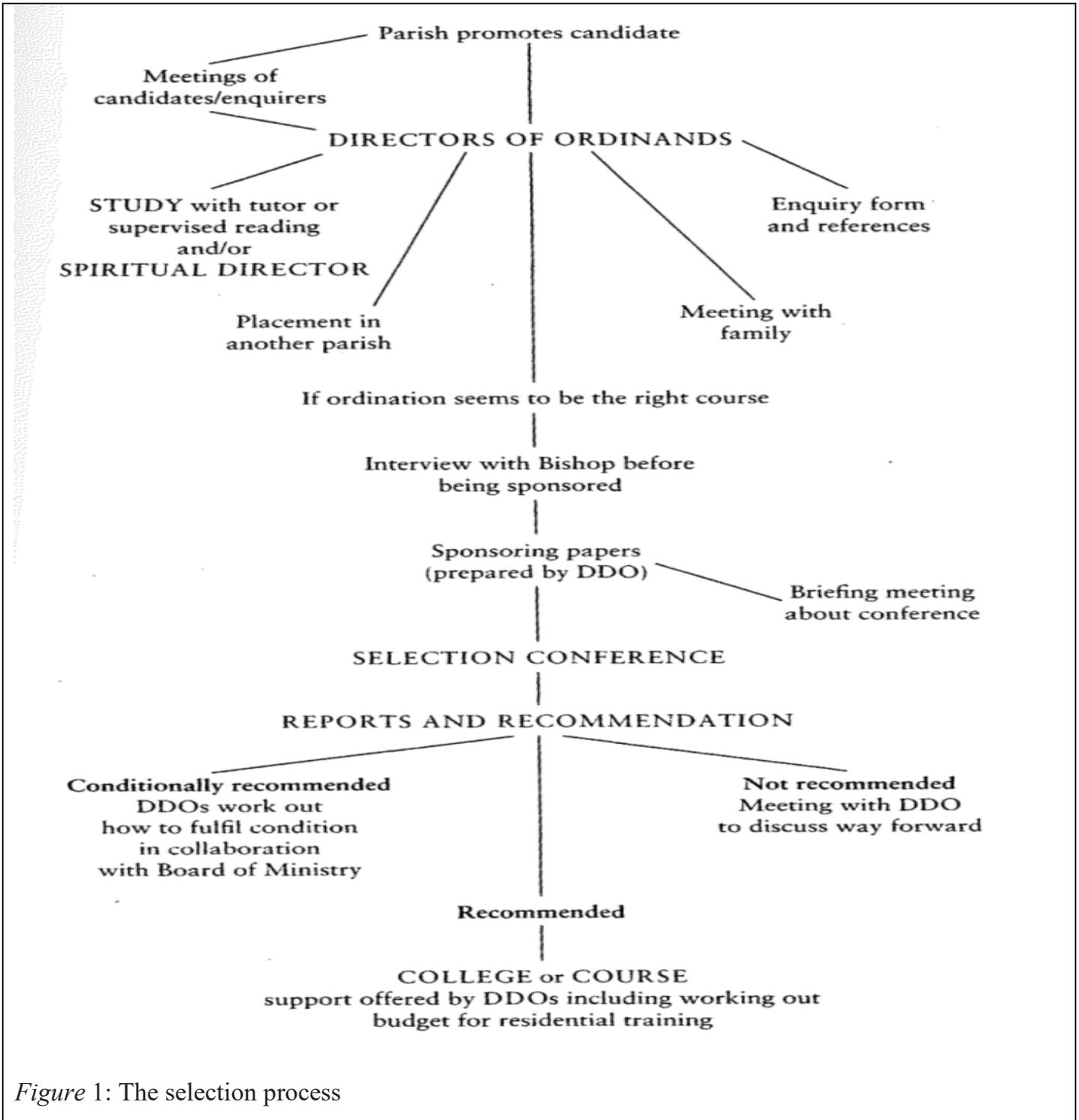


Figure 1: The selection process

The training process of becoming a priest is quite unique within a quite unique context (i.e. the Church of England). Ross-McNairn reflecting on his curacy training states, “it [curacy] contrasted sharply with my previous experience of professional training [a commercial property solicitor and infantry

officer]” (2014, p.6). Harvey, another curate states, “I had become public...I am the Church of England in some people’s eyes” (2014, pp.28-29). The Church of England priest becomes “an icon, a curtain-raiser” adds Gribben (2001, p.27). Palin confirms, “I had taken on public life” (2014, p.74). Kean concludes,

“My reflection is that when we are newly ordained we can feel vulnerable...because we are growing into and learning about our new public role” (2014, p.55). As Merrill and West (2009, p.61) found, “the construction of an agentic self, had to do with individuals taking some control, and finding resources, for

potentially radical questioning of how they may have been labelled or constrained". This ability or skill is vitally important in the formation of the professional and the profession and curacy, could enable such an 'agentic self' context, for the curate but also for the C/APD.

In the diocese that employed the author, placement curates completed a total of six modules over three years. As part of the curacy structure, each curate had a study day per week. A fear expressed by diocesan bishops and training incumbents alike is that 'the academic tail wags the curacy dog' (Gerhardt, 2015). This is a fear that the validated award controls the broader curacy process. However, not all curates are registered for the validated academic award. Based on the experience of the author in this diocese, academia was not viewed by all as a benefit. The possible reasons for this are explored as a historical analysis.

### Historical Analysis of Professionalism within the Church of England

Russell (1980, p.9) defines profession in its original Latin *profiteri* as "to declare publicly". Such a profession involves the sense of calling encapsulated by the word vocation and means that work is as an end in itself and not merely a means to an end. "We get the word vocation from the Latin word for calling" (Dewar, 2003, p.6). Vocation is understood as "such a direction of life activities as renders them perceptibly significant to a person because of the consequences they accomplish, and also useful to his associates" (Dewey, [1916] 1966, p.307). Professionalism also has a sense of autonomy where professionals are free to make decisions about their work without the threat of external

pressures (Snizek, 1972). The Hall professional scale (Hall, 1968) consists of five dimensions, namely, the use of the professional organisation as a major reference; a belief in service to the public; self-regulation; a sense of calling; and autonomy. These characteristics resonate with the role of the priest and should with the role of the C/APD. The common characteristics of a profession, according to Russell (1980, p.13), are specialised skills and training often in theoretic esoteric knowledge requiring a long period of education and socialisation often through a University; control exercised in and over recruitment, training, certification and standards of practice; the formation of a professional association with well organised disciplinary powers to enforce a code of ethical practice; autonomy of role performance and altruistic service (associated with vocation). These resonate with what is required for OCB and relate to organisational commitment (Seijaaka and Kaawaase, 2014).

The industrial revolution accentuated the notion of professionalism, by making a profession a specialised branch of socially useful knowledge (Heywood, 2011). What emerged was a differentiation between industry and profession. The former provided returns for shareholders, whereas, the latter was measured by the service they performed (Crook, 2008). "Professionalisation is a process by which occupational groups legitimate and sustain social status through appeal to specialised knowledge which they possess, utilise and transmit" (Williams, 2007, p.433). Traditional professions retain a high degree of internal control over their members, their own code of ethics to govern and place boundaries on its practice, guarded entry, expulsion or exclusion for those breaching rules, great deal of

autonomy in judgement and authority (Swinton, 2011).

Professionalisation has developed with the Church of England, especially in its attempt to retain self-regulation and sustain social status. The professional person became an acknowledged authority in an area of human knowledge which was socially important but of which most people were ignorant. The clergyman, protected by law as the one who will officiate over public worship, (Russell, 1980) is an example of this socially important status. With the decline of those who would attend such public worship in the 19<sup>th</sup> century, the role of the clergyman was under threat, especially as the religious activity became more privatised centred on the church building. The clergy responded by raising standards of the public worship so as to "assert their authority over everything that happened in the church building" (ibid, p.71). This assertive control was evident in duties involving marriage and funerals, which at that time took place within the church building and over which the clergyman officiated, including the preaching of the sermon. In a society largely illiterate, the sermon conferred on the clerical profession a particular power and status. The transition to this model of professionalism among clergy was complicated by a lack of control over recruitment and deployment further complicated by a disparity in income. It does however, highlight the dominance of the clerical role as a professional identity.

Research done by Hall in 1968 sought to develop "an attitude scale to measure the degree of professionalism among practitioners of various occupations" (Snizek, 1972, p.109). The question posed by Snizek, is whether the Hall scale measures attitudinal or structural

characteristics in terms of professionalism? The former argues Snizek (1972, p.109), “denotes the degree of professionalism characteristic of an occupation”. This is an important distinction in contrast to what Russell argues that clerical professionalism only denotes the structural characteristics and not the attitudinal or vocational characteristics. Questions are raised as to whether these five dimensions all apply to clergy and whether there should be other dimensions not included. The research by Snizek was carried out in England in 1972 and 1973 among Methodist, Roman Catholic and Church of England clergy. One major outcome from the research was that the belief in service to the public i.e. altruism, was the only dimension significantly loaded in all the dimensions. In other words, at that point in time, clergy saw their role predominately as a service to the public. The research results raised more questions than answers (Bryman, 1985) highlighting the complexity regarding clerical professionalism. The major question by Snizek, as expressed by Bryman is “whether clergy do constitute a profession or whether they realistically only represent a particular generic type making them a category of professional style rather than a profession per se” (ibid, p.258). This is important to determine their attitude to professional development, especially in others such as C/APDs. Lamont concurs when she writes that “there is a need for greater awareness and professionalism” among clergy in general (2011, p.101).

The concept of vocation is paramount, reflected in the title of the Church of England magazine, *Vocations*, aimed at raising interest in ordained ministry ([www.callwaiting.org.uk](http://www.callwaiting.org.uk)). If there is a distinction

between priest and clergyman, has the development of the one (vocation) been at the detriment of the other (occupational role/professionalism)? A tweet by Westcott House theological training college, “vocation become[s] secularised and tied to professionalism. Changes in organisation of civil society – in the name of efficiency #priesttoday” (@Westcott House, 2012), seems to suggest the opposite, that the development of the occupational role has been detrimental to vocation. Billings (2010, p.73) illustrates, “clergy became social workers in the 1960s, political activists in the 1970s, community workers in the 1980s and counsellors in the 1990s”. The changes in society caused confusion for clergy in terms of their role in society and led to the professionalisation of ministry as they reduced the areas of clerical involvement, giving way to others better qualified. This impacts upon the protection of the clerical identity over other identities such as the academic.

However, recent changes brought professionalism back into emphasis. “Changes in Church of England legislation, including The Clergy Terms of Service Measure and The Clergy Discipline Measure have brought the need for enhanced attention to assessment at the end of the curacy” (Training Incumbent Handbook, 2014/15, p.4; Church of England, 2006). The assessment at the end of curacy placed the spotlight on curacy training, especially as to whether curates were being competently trained in local dioceses in order to be nationally deployable meeting the national requirements for IME 4-7 (See Ministry in the Church of England, available from <https://www.churchofengland.org/clergy-office-holders/ministry/ministerial-education-and-development/initial-ministerial-education>.

aspx.) Each curacy programme director had to develop an appropriate assessment process in this regard based around learning outcomes on the formation criteria.

Common Tenure, which replaced free-hold, was a response by the Church of England to the government and secular legislation trying to regulate the employment of ministers of religion. The 1999 Employment Relations Act gave government the power to confer ‘Section 23 rights’ on what it calls ‘atypical workers’ in reference to the terms and conditions of service which resulted in the proposed Ecclesiastical Office legislation (Rooms and Steen, 2008, pp.3-4). Common tenure attempts to define the clerical role, particularly as this role relates to employment rights and not land rights as in the past i.e. patronage. Clergy without freehold, hold office by virtue of the bishop’s license and are known as licensed (or ‘unbeneficed’) office-holders. Without the protection of the freehold, nor contractual rights of employment, Common Tenure offers them a new way of holding office which involves grievance procedures, procedures for removal from office and compensation for loss of office in the event of pastoral reorganisation. Common Tenure can be seen in meritocratic appointments and promotions based on ‘met outcomes’ and ‘self-regulation’ of clergy (Williams, 2007, p.434). This is important because it is a form of professionalisation redefining the clerical role and it is a development that was initially prompted by government rather than the Church of England.

In 2003, the new Clergy Discipline Measure was added to the historical material governing clergy creating a code of professional conduct called Guidelines for

the Professional Conduct of Clergy (Church of England, 2003). Furthermore, under Common Tenure, curacy becomes a time limited post for the purpose of training. The capability of the curate in training needs to be assessed so that bishops can with reasonable confidence place clergy in appropriate permanent common tenure posts (Church of England, 2010). This process of assessment is called the Assessment at the end of Curacy (AEC) and is based on a set of nine Learning Outcomes (Church of England, 2010). This means that the traditional role of the training incumbent as supervisor (a relationship of trust) has now also become a role of assessor. Edwards (2012, p.63) sums it up as “the managerial vs. pastoral hat”. Self-regulation in professionalism is a notion of colleague control because of the specialised knowledge required in that profession, not allowing ‘outsiders’ but only colleagues to judge that profession’s work (Snizek, 1972, p.110) which is what Common Tenure creates together with the Clergy Discipline Measure (Rooms and Steen, 2008). Not all are in favour of these developments as illustrated by this article ‘Shepherd and Judge: A theological response to the clergy discipline measure’ (Papadopoulos, 2007) because it places the Bishop solely in a position as judge and not also as shepherd, “laying aside his mitre and donning the wig” (Hill, 2010, p.255). How professionalism and the link to education and the academic within the Church of England will now be historically analysed.

### Historical Analysis of Higher Education and The Church of England

Before theological colleges were founded, the only instructions

which clergy received were from books specially written for this purpose, referred to as clergy handbooks. These handbooks were particularly focused on the model of the priest as parson. They were mostly written by parish priests, published between the years 1750-1875 (Russell, 1980). The parson engaged in a wide spectrum of tasks (Tomlinson, 2007), particularly the secular life of the parish in roles such as magistrates or public health officers (Billings, 2010). These manuals however, became unpopular and irrelevant due to their emphasis on the long held parson’s model which was no longer the sociological character of modern towns and cities (Tomlinson, 2007), evident particularly once training in a theological college became a requirement after 1917 (Billings, 2010). In effect, curacy training is now the modern equivalent of ‘clergy handbooks’. Entry to almost all professions was by qualifying examinations. Standards of entry and practice created a new coherence, corporate identity and loyalty. This is evident in the Church of England in “the establishment, in the middle decades of the nineteenth century, of residential training colleges, similar to those of other professions, provided the clergy with the means of regulating the training, and to a certain extent the recruitment, of ordinands” (ibid, p.239). “The medieval association in the West between the learned professions, the church and the university, emphasised the distinction between professional elites and traders and artisans” (Crook, 2008, p.12), evident for example by the fact that before the Reformation, clergy formed an absolute majority in the House of Lords (Russell, 1980). It is interesting to note, at this point, that traders and artisans acquired their skills through apprenticeships, while university education

was for the professionals (Crook, 2008). Caminer (2014, p.16), a husband of a curate, writes in the *Church Times*, that the “fast-growing patina of professionalism expressed in language of human resources” is being “superimposed on old models and largely unchanged thinking and behaviour”. Whether Caminer is suggesting the church needs to catch up with modern society, so to speak or whether he is suggesting these resources are inappropriate is not clear. His comments highlight that the distinction between vocation and occupational role is unhelpful and problematic and that they need to be one identity rather than competing identities. Lamdin and Tilley (2007) acknowledge that curacy is about the transition from student to professional.

The aspiration historically of the Church of England was that clergy needed to be adequately trained and educated, evidence towards the development of a notion of professionalism. This led to the Church of England designating curacy as an intended training post so as to ensure graduated clergy (Longden, 2012). The University of Oxford established an honours theology degree in 1869 and Cambridge, in 1873, introduced an entry examination in theology for candidates seeking ordination which expanded into a single honours degree (Haig, 1984). The Universities Preliminary Examination became a requirement for all ordination candidates in 1874, replaced by the Central Entrance Examination in 1893 (Longden, 2012). Although colleges sought to form ordinands into clergy by way of social education and intellectual input, periods of study were too short and the curriculum too unspecific for specialist training (Tomlinson, 2007). The education thus far, although a symbol of privilege, did

little to enhance professionalism. “They [students attending the University of Oxford in 1167] went to train for the professions and to be inducted into the highest learning available” (Heap, 2012, p.5). At the time of the French revolutions, seven universities existed in the British Isles with a new Anglican college established in 1832 in Durham. This college and others such as Canterbury Christ Church University indicate the continuing aspiration for the Church of England to be involved in higher education. From September 2014, the University of Durham became the sole validating University for the Church of England’s common suite of academic awards.

The Advisory Board of Ministry (ABM) and the ACCM published in 1982 the Occasional Paper 22, *Learning and Teaching in Theological Education* recommended better methods for teaching adults. This report highlighted the need for adult educational specialists relevant to roles such as curacy/academic programme directors. Another Occasional paper in 1987, *Education for the Church’s Ministry*, re-emphasised the need for different pathways and the requirements of appropriate teaching and assessment, taking into account the way adults learn and, even more significantly, the importance of a syllabus appropriate for the education and formation of clergy. The ACCM paper 22, among other things sought to define the process of education not by approaching syllabus content but by asking whether the education being offered was fit for the purpose (Ballard, 2004: 338). The ACCM 22 led to an interim evaluation of colleges and courses and in 1991 published by the ABM Ministry Paper (no.1) *Ordination and the Church’s Ministry*, but lacked any real impact on curacy (Longden, 2012, p.131).

ABM published another Ministry Paper (no.10) in 1995, *Mixed-Mode Training*, and in 1997 (no.15), *Issues in Theological Education and Training*, still addressing urgent improvements in training but still not having any major impact on curacy until the 1998 publication (no.17), *Beginning Public Ministry*, seeking to establish curacy as a full training post and thereby increasing the professional status of the curacy/academic programme director. Its detailed checklist is still used, together with the curacy learning outcomes, as a basis of competency among some curacies. Considering the Burgess report published in the same year, it had much to accomplish. In 2003, Ministry Division published *Formation for Ministry Within a Learning Church* (known as the Hind Report), in which it define curacy as an apprenticeship (Ministry Division, 2003, p.3) and emphasising among many the importance of life-long learning, possibly inspired by the Archbishop’s Council publication in 2001, *Mind the Gap*, addressing issues of continuing ministerial development (CMD). Lamont, reflecting back on her curacy, states that not many engage in any further training after curacy (2011, p.54).

The 2003 Hind Report emphasised that formation should be the overarching concept “that integrates the person, understanding and competence” (Ministry Division, 2003, p.29), re-igniting the vocational complexity already discussed. The expectation is that curacy is not only academic and that further growth in formation and competence must take place. The report encouraged curacy programmes to develop academically accredited programmes (Ministry Division, 2006) and to do so in regional collaborative partnerships (Christou, 2009), again potentially raising the professional profile

of curacy academic programme directors. A review publication of the Hind Report published in 2006 called, *Shaping the Future*, stated that during curacy an academic qualification should be an option but not a necessary requirement (ibid, p.11). However, such accreditation, it was acknowledged, gives an assurance of quality in terms of provision, assessment and consistency (ibid, p.35), continuing to present a strong case for academic accreditation and validation of ministerial training programmes, reflected in the 2003, *Formation for Ministry within a Learning Church* (Ministry Division, 2003). This report also contains the learning outcomes for curacy which originated from the selection criteria following the ‘Report of a Working Party on Criteria for Selection for Ministry of the Church of England’ in 1993. *Criteria for Selection for Ministry* appeared in the ABM Policy Paper 3a (Heywood, 2000). This was reviewed in 2010 in the, ‘Criteria for Selection for Ordained Ministry in the Church of England’, leading, under Common Tenure, to the Assessment at the end of Curacy, also in 2010.

In response to government changes to funding in higher education, Ministry Division published in 2011, *Formation for Ministry and a Framework for Higher Education Validation*, known as the Sheffield Report. Among aspects discussed in this report, (summary paper GS 1836), it aimed “to provide publicly recognised training of a good standard over which it has more control” (Ministry Division, 2011, p.1) and so as a result, created a single suite of vocational awards validated by one higher educational institution (HEI) which will allow for greater coherence of provision between IME 1-3 and IME 4-7 (ibid). This Common Awards programme started

in September 2014 validated by the University of Durham. *Resourcing Ministerial Education in the Church of England* (2015, pp.2, 6), (paper GS 1979), highlights two important statements, namely, “significant increase in the numbers and quality of ministerial leaders” are required and that “the quality of IME Phase 2 and CMD provision need significant overall improvement”. How this was expressed within the authors context will now be explored.

### Curacy/Academic Programme Directors: A non-traditional Context

The dual role of the author was accountable to the Director of Formation and Ministry (his line-manager) who represented the department on Senior Staff, the body that directs all decisions within the diocese. The suffragan bishop had responsibility for curacy training. The potential curates and their appropriate placement within a parish for curacy was discussed at Senior Staff (steered by the suffragan bishop). Once the incumbent of the parish and curate agreed that this match of curate, incumbent and placement was an appropriate and agreed context for curacy training, the author was informed. What agency a C/APD had, to influence and shape the curacy training and the experience of the curate is important in terms of a recognition of their professional status, especially if they were not a priest. In doctoral research by Gerhardt (2015) of two curacies, survey data revealed by a curate that his C/APD, “had no authority to do anything and his job was to refer it on”. Another curate explained, “I am not sure what his [the C/APD] role was”. The curate later refers to the C/APD as “the overseer of the curates” and “training overseer

person”. Another curate refers to the C/APD as the “diocese ‘chap-pie’”. During the interviews of this research, no curates referred to the C/APD at all. What was the actual impact the C/APD had upon curacy? Considering the importance of the role, are C/APDs qualified in adult education, programme management and do they have expertise in curriculum development? Many C/APDs are not involved in the selection of training incumbents nor are they formally involved in the ordination services. What is the academic career progression for C/APDs or what benefits/incentives are there for them to remain in these positions to ensure continuity in academic practice? Do qualifications add to the notion of professionalism? Furthermore, do actions taken by others (i.e. organisational bureaucracy) that contradict the C/APDs role and values/integrity (i.e. their professionalism), cause organisation-professional conflict (OPC)?

Research by Gerhardt (2015) indicates a few examples of this within our present case study of the Church of England. A curate ordained as a distinctive deacon a year later due to the context they were in, was locally ordained as a priest for them to baptise and marry. This curate now wishes to move to another diocese and there is fear that their ordination as priest may not be accepted by that diocese due to not following national guidelines. A stipendiary reader licenced as the focal leader of a parish expressed frustration that they cannot baptise or marry. He was ordained without the need of a BAP. If at a BAP, you have candidated to be a self-supporting minister (SSM) but during curacy, you wish to change your status to that of a stipendiary priest (paid priest), general practice is that the person should return to a candidates’

panel at a BAP for consideration of a change of status. One curate was made to do just that and because of a change of status had an extra year of curacy training. Another SSM curate in the same year group simply applied for a stipendiary post once their curacy was completed and was granted the post without the need to return to a candidate’s panel for a change in status. These are examples of disparity and examples of practice that may cause OPC. “Individuals who perceived higher levels of OPC were less committed to the organisation, had lower job satisfaction and higher turnover intentions” (Sejjaaka and Kaawaase, 2014).

HE professional career development is dependent on several key factors as indicated on employment job descriptions, which are key indicators toward academic professional identity and career development. These include qualifications, publication in top peer reviewed journals, presenting papers at academic conferences, high impact research and successfully securing research funding.

### Methodology

The researcher must have a great degree of reflexivity, a thoughtful, conscious self-awareness (Rogers, 2012, p.4) because the researcher has their own interest, agenda or aim. “Truth involves a certain way of thinking”, argues Jacoby (2002, p.34), and so the researcher is included in the truth criterion. This is further explicated since this research aims to help the author understand their own academic professional identity and career development. The researcher included their narrative as actor and agent because of,

the reflexive and self-reflexive potential of experience, in which the knower is part of the matrix of what is known, and where the researcher needs to ask... in what ways has s/he grown in, and shaped the process of research (Merrill & West, 2009, p.31).

The researcher aims to be self-critical of their theoretical predispositions and preferences (Schwandt, 2007). Collini (2012, p.98) recognises this bias when he says, "In articulating the argument for education as a public good, we must be careful not to overstate the case". Collini (ibid, p.3) however, shares the sentiment of some within the Church of England, when he says, "there is unprecedented scepticism about the benefits of a University education". The review of literature confirmed the presence of professionalism and the need for further professionalism within the clerical role, even if resisted or debated with a still strong connection to education. However, it raised questions as to whether professional development for the C/APD in HE can take place within the context of the Church of England.

A survey questionnaire was designed online (see appendix 1), and those responsible for curacy training within the respective dioceses were invited to participate. There were 41 responses. Data was collated, and key significant points highlighted. Key to this descriptive analysis was the HE professional identity and career development of the Curacy/Academic Programme Director (C/APD).

Some key questions addressed by the survey were:

- Which dioceses officially have an IME 4-7 Curacy/Academic Programme

Director post?

- What is the longevity of the role?
- What are the specifications of the role?
- What are the most common dual roles?

Other key data involved qualifications, post titles, what aspects of the role were common and how many of those in the role were ordained priests. Data is represented in tables.

## Findings and Discussion

### Qualifications

Using the Church of England clerical directory called Crockfords, the qualifications of C/APDs at the time of appointment as an indication of the expectation of the qualification for the role were identified. This also helped to identify how many in these posts were ordained clergy. Most were ordained clergy. Most had a Masters, followed by PhDs, then degrees and finally only three had a diploma. One of these was at the time running a university validated curacy programme for a BA and MA award. To have a diploma qualified person as an academic programme leader of BA and MA level programmes is not common practice in HE. The appointment of the author as a C/APD had a MA qualification in theology or education as a requirement. The high frequency of high qualifications indicates a continued historical precedent of educated clergy and the expectation that those appointed as C/APD are qualified. It is consistent with the analysis of historical notions of professionalism and consistent with HE expectations. However, anecdotally, the author argues that having the status of an Area Dean

or DDO or Archdeacon has greater authority and credence than an academic qualification, especially if that qualification is not even in Theology. This was evident in terms progression after the role of C/APD. Career development as a non-ordained academic within the Church of England that honours its priestly ranks created low OCB for the author. However, a doctorate partly funded by the diocese encouraged an increase in OCB because it provided opportunities to engage with the annual Church of England Faith in Research conference and academic communities at the university which all aided a sense of being a part of an academic community of practice.

### Dual Roles

The most popular dual role (51%) found among respondents was that of a C/APD and continuing ministerial development (CMD) officer i.e. CMD is similar to CPD. This dual role would not necessarily necessitate the pursuit of an academic professional identity nor would it necessarily allow the time to pursue such an identity. The second most common dual role (37%) was that of the C/APD and diocesan director of ordinands (DDO). Due to the nature of this dual role, the person would be ordained and be involved in ordination services, although the data indicated that 76% of the C/APDs were already involved in ordination services. The author was not which felt undermining and led to a constant low OCB in that regard. This dual role also enhances the discussion before about clerical role status as a DDO as the potential dominant identity. Latham (2012), an ordained priest, in her MA research recommended a way forward to improve curacy by focusing on enhancing the role of the DDO. In contrast,

other research by Gerhardt (2015), to improve curacy, focussed on the role of the C/APD. To be a DDO requires being a priest which means a minimum qualification of a diploma. This could enhance professional identity and career development. However, if most curacies do not participate in further HE validated academic study, relying more on skills development, then a dual role of CMD and C/APD would have greater coherence but may not encourage academic professional identity or HE career development. Only one person was employed full time in the role of C/APD covering IME 1-7. Some commented that they have more than dual roles for example IME 1-3 and DDO as well as a C/APD. It may be more accurate therefore to speak of multiple roles rather than dual roles and this multiplicity may hamper professional identity and HE career development and impact upon OCB.

The questions related to this data indicating the weighting of these dual roles (see appendix 1) can be seen in Table 1 below:

### Role Specifications

Most respondents (71%) indicated that a theological degree was required as a minimum requirement for the role in their diocese compared to only 52% indicating experience in adult education. This narrows academic profile and career development to only those within theological disciplines. Educational disciplines, specifically adult education, do not appear to be valued in the same way. This was the case of the author having higher educational qualifications than theological ones. From the 38 respondents, 58% indicated that the role had to have ordained experience, due to the three-year placement in a ministry

Table 1

*The Dual Roles of Curacy/Academic Programme Director*

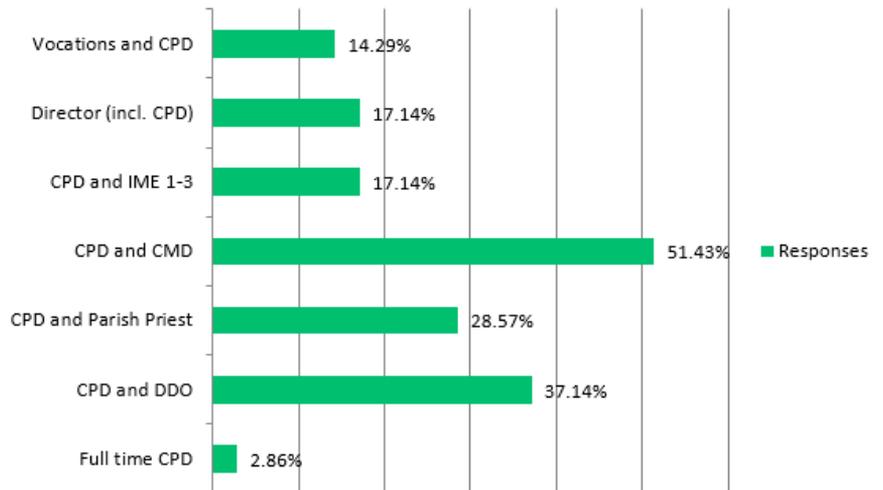
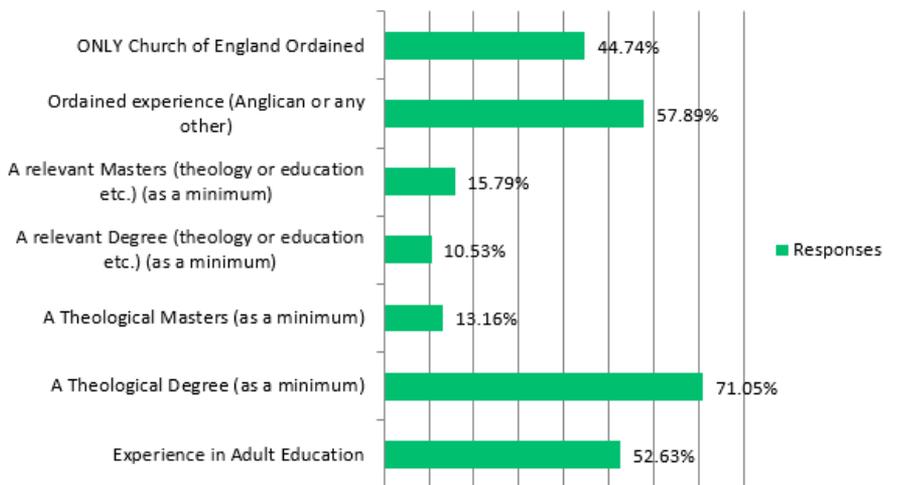


Table 2

*Curacy/Academic Programme Director Role Specifications*



context as a key part of the IME 4-7 training. Data collected to this question (see appendix 1) is indicated in Table 2 below regarding role specifications for C/APDs:

Due to the academic emphasis, it is understandable why there is a perception that C/APDs are too academic and why curacies are too theological/academic if it over-emphasises academic attainment over pastoral experience. However, an academic focus would allow HE

professional identity and development. The data, however, did dispelled the premise that the C/APDs had little or no parish experience and therefore that they would be overtly academic in focus.

Many of the comments to the data indicated that the role specifications changed over time to become more stringent. Others indicated that they inherited the role as more roles were combined with existing roles. Some indicated that

lay officers were advertised for the role i.e. a non-ordained focus. The diversity of expectation may hamper a clear indication as to what the role requires and therefore what actual impact the role has had on curacy, and HE professional identity and development. The increased bureaucracy may also increase OPC and lead to a low OCB.

Although the author was a Baptist minister and missionary, they were precluded from certain practices such as presiding at the Eucharist because they were not an ordained priest (Church of England, Methodist or Catholic). These restrictions, in addition to competing with the clerical role status, negatively affected their OCB.

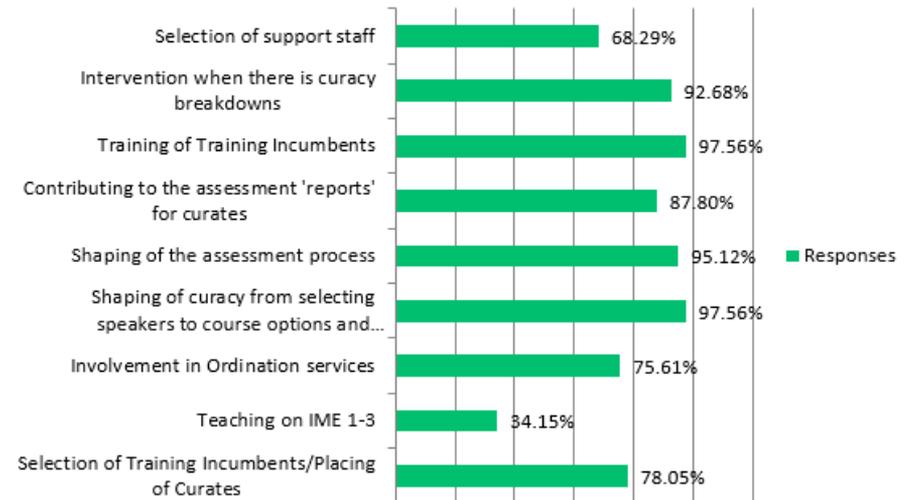
### Role Activity

Considering the mix of multiple roles already indicated; it was a surprise to discover that 78% of respondents were involved in the placing of curates and therefore the selection of training incumbents. This was not the case for the author. It was another factor of low OCB. To influence this decision, the author did start collating lists of good training incumbents based on phase 1 training parishes (IME 1-3) and even lay training which allowed repeated assessments to combine and inform the selection of the best training incumbents and training parishes for curacy. Details of the questions answered can be seen in appendix 1. The data for this question is displayed in Table 3 below:

It was surprising to discover in the data that only 68% of C/APDs selected the support staff that they would work with during curacy, assuming C/APDs would hold some sense of management over the process and those involved as 'staff'.

Table 3

#### *The Activity Included With The Role*



Considering that 98% of C/APDs shaped the curacy, they are key people to include in phase 1 training in the holistic process of training i.e. the IME 1-7 process, creating where possible greater continuity between the two phases and maintaining greater HE contact or connection. However, only 34% of C/APDs indicated that this happens in their diocese. The disparity of professional action in the role led the author to reflect upon the confusion of their HE professional identity and development in the activities they were included and excluded on. It undermined their academic status and action, led to OPC and resulted in low OCB.

### Curacy Data

As already demonstrated, there is considerable variation nationally on what curacies look like in each diocese. This variation results in different practice and creates OPC scenarios. As part of doctoral research, Gerhardt (2016) discovered that before the common suite

of awards which started in the academic year of September 2014, only eight of the 41 dioceses had a curacy shaped around a university validated award (about 20%). A further four dioceses allowed curates the option of pursuing an academic award during curacy if they so choose (about 9%). That means most dioceses did not have a further HE validated award as part of their curacy programme (about 71%). Data collected for this paper indicated that only one diocese expected all curates to participate in a further validated academic award as part of curacy. There are exemption criteria for example, if a curate is already engaged in a MA or PhD or has already achieved a MA or PhD in theology or the equivalent. The data below may therefore be misleading due to not specifying the question in that detail. More accurately, the data indicated that 26% of dioceses allow curates the option to do further academic study as part of their curacy and only 21% of these would involve Common Awards modules, taught as part of the curacy. Using

this data, it is accurate to recognise that still only about a third of dioceses are involved in further academic study as a part of curacy. This data resonates with data collected before the start of the Common Suite of Awards. However, intriguingly 70% of dioceses use essays as part of their assessment process. This paradox again has grave implications on HE professional identity and development if employed by a diocese to oversee academic programmes, using assessment methods associated with HE but needing to convince those involved in the process that it is not academic or overly academic. Based on authors experience, their appointed dioceses' academic validated curacy occupied less than 10% of the year in formal taught sessions. 75% of dioceses concurred that this is also their approach. Is the C/APD profile therefore distinct enough to elicit academic professional status and development? It was the authors experience that it does not, hence this research and this has led eventually, if you are not an ordained priest, to declining OCB. The clear majority of C/APDs moved onto posts within the Church of England that necessitated being a priest such as a full-time parish priest, archdeacon and even bishop.

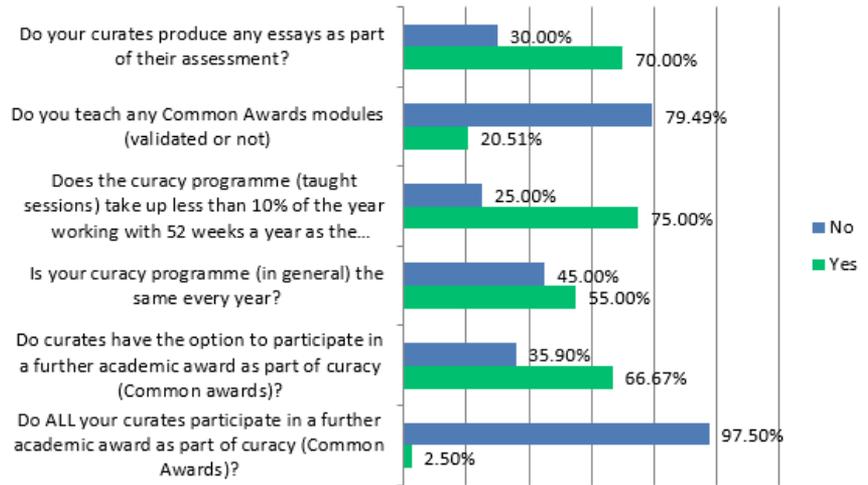
The questions answered can be seen in appendix 1. The data can be seen below in Table 4.

### Autobiographical Reflections

Positive organisational citizenship behaviour (OCB) as defined by Cohen and Kol (2004) incorporates role status that allows altruism, autonomy and professionalism. They found that in their study of nurses, that there was a higher correlation between OCB and formal education and professionalism (ibid, p.401). In other words, the higher the academic

Table 4

Data About The Kind of Curacy Implemented



award becomes (and HE and professional socialisation), the higher the demands for the factors that lead to OCB will be. Shafer et al. (2002) argue that as individuals move up in the hierarchy of a bureaucratic organisation, the organisational values begin to trump professional values. The professional 'out-growing the organisation' and/or being in direct conflict between their individual professionalism and organisational expectations, will lead to an increase in organisation-professional conflict (OPC). High levels of OPC will result in low levels of job satisfaction and therefore higher turnover intentions (Sejjaaka & Kaawaase, 2014).

One of the outcomes of doctoral research by Gerhardt (2016) highlighted that if the Church of England as an organisation seeks continuity between phase 1 (compulsory HE training) and phase 2 training (non-compulsory HE training), then the continuity must incorporate the HE professional identity and development of curacy/academic programme directors (C/APDs). The author acknowledges, this is important because they are not a priest and therefore do not have a competing vocational identity. If

most dioceses are not engaging in further HE academic study as part of their curacy, the continuity from phase 1 training may be more of a VET sector inspired process. In the authors appointed diocese they were seeking to place ordinands in a training parish in phase 1 that could potentially become their curacy i.e. they do not remain in their sending parish. The curacy context can then be a lot more complex by allowing multiple parishes and multiple training incumbents acting as coaches. The training incumbent from the phase 1 training parish acts as the lead training incumbent during curacy i.e. a key consistency aspect and works in collaboration with others. The post of the C/APD therefore becomes more than just a facilitation, management and enforcement role, and so allows the expression of expertise, autonomy of role and broader authority. A professionals dis-empowerment can create a high sense of injustice, a key aspect of OCB according to Cohen and Kol (2004).

## Conclusion

The Church of England as a case study has a long and complicated history with education and professionalism. Recent research indicates that this complexity persists. Priestly status/profile/identity and organisational values supersede HE and professional identity, both in values and structure, although incorporated within its practice and organisational narratives. The high frequency of high qualifications indicates a continued historical precedent of educated clergy and the expectation that those appointed as C/APDs are qualified. However, the status of an Area Dean or DDO or Archdeacon had greater authority and credence than an academic qualification. Professional identity and development and the impact by the discovery of multiple roles indicated that this multiplicity may hamper OCB. Many of the comments to the data indicated that the role specifications changed over time to become more stringent. Others indicated that they inherited the role as more roles were combined with existing roles i.e. multiplicity of roles. Some indicated that lay officers were advertised for the role. The diversity of expectation may hamper a clear indication as to what the role requires and thereby impact upon the role and HE professional identity and development. The disparity and paradox of professional action of the role further adds to this complexity and potential negative impact upon OCB and the consequential increase of OPC.

In comparison, working now full time in a HEI, within a year, the author has experienced much more of the HE activities accustomed to HEIs. Few of these took place in the previous post employed by the diocese as a curacy

academic programme director. The increase in qualifications (especially if they not in theology) may increase OPC and cause lower OCB. Publication in peer reviewed journals outside of theology may further add to conflicting developing trajectories. Presenting papers at HE academic conferences exposing the academic programme director to HE professional community may add to the discontent of a conflicting and struggling HE professional identity. The limitations to research and successful research funding, not being directly employed by a HEI further excludes the academic programme director from a potential HE professional identity. With few curacy programmes engaging in further HE and curacy programme directors not engaging in HE teaching at the IME 1-3 level, and priestly roles and status taking credence, it is unlikely that non-ordained academic programme directors would naturally progress within the Church of England context in their HE professional identity and career development.

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## Appendix 1

### Survey Questionnaire

#### Question 1

- Indicate the name of the Diocese and all C/APDs appointed between 2003-2013

#### Question 2

Indicate present C/APD dual roles- Full time Curacy Programme Director (CPD)

- CPD and DDO
- CPD and parish priest
- CPD and CMD
- CPD and IME 1-3
- Director (incl. CPD)
- Vocations and CPD

#### Question 3

Indicate C/APD role specifications- Experience in adult education

- Theological degree (as a minimum requirement)
- Theological masters (as a minimum requirement)
- A relevant degree (as a minimum in theology or education)
- A relevant masters (as a minimum in theology or education)
- Ordained experience
- Only Church of England ordained

#### Question 4

Indicate C/APD involvement Selection of training incumbents & placement of curates

- Teaching on IME 1-3
- Involvement in ordination services
- Shaping of curacy from selecting speakers to course options and development
- Shaping of the assessment process

- Contributing to the assessment reports for curates
- Training of training incumbents
- Intervention when there is a curacy breakdown
- Selection of support staff

#### Question 5

Indicate 'yes' or 'no' to statements below

- Do all your curates participate in a further academic award as part of curacy (Common Awards)?
- Do curates have the option to participate in a further academic award as part of curacy (Common Awards)?
- Is your curacy programme (in general) the same every year?
- Does the curacy programme (taught sessions) take up less than 10% of the year working with 52 weeks a year as the standard ratio?
- Do you teach any Common Awards modules (validated or not)?
- Do your curates produce any essays as part of their assessment?