

CASELL STUDIES IN PASTORAL CARE AND
PERSONAL AND SOCIAL EDUCATION

Managing **P**astoral **C**are

**Edited by Mike Calvert and
Jenny Henderson**



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AND SOCIAL EDUCATION

MANAGING PASTORAL CARE

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CASELL

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Series editors' foreword

In *Essential School Leadership* (Holmes, 1993), Gary Holmes argues that in any list of essentials for effective management in education, vision and purpose must be at the top. This is also the view taken in the Introduction to this book and is one which we wish to endorse. Without vision, one's purpose is likely to be restricted to the maintenance of the status quo or, at best, to piecemeal tinkering which may refine and improve performance but leave the parameters within which the organization functions fundamentally unexamined. Without purpose, vision remains a dream, unfocused and without clear targets or strategies for achieving them.

One may argue that vision and purpose express the eternal opposition between creativity, novelty and transcendence on the one hand and rationalism, realism and objectivism on the other. As in all things, we suppose good management to require both, balanced to achieve the optimum mix of conservatism and radicalism. It is a balance well struck in this book.

As the editors point out in their Introduction, the literature of pastoral care and PSE is not without some useful publications which deal directly with issues of management. Indeed, the early books in this field – Marland's (1974) *Pastoral Care* and Blackburn's (1975) *The Tutor* – might be seen to be precisely about this very thing. But they were conceived and developed from positions somewhat outside the academic community then identified with educational management and administration. Later books, including Blackburn's (1986) *Head of House, Head of Year* and Bell and Maher's (1986) *Leading a Pastoral Team* made significant advances in considering the management of that part of the school explicitly identified as 'pastoral'. Best *et al.*'s (1983) *Education and Care* and Sally Power's (1996) *The Pastoral and the Academic* brought an important sociological perspective to bear on the rhetoric and the reality of pastoral management. Several of the contributors to the standard text on *Pastoral Care and Personal-Social Education* (Best *et al.*, 1995; published in this series) address management issues, including the desirability of more organic pastoral bureaucracies (Lodge), the management of the whole curriculum (Marland) and the need for training and support for staff (O'Sullivan).

Bearing in mind that it is almost 25 years since the publication of Marland's book and 13 years since that of Bell and Maher, a new book which takes a comprehensive look at pastoral management would seem to be appropriate. Given the dramatic and far-reaching changes which have taken place in the wake of the Education Reform Act of 1988, such a book is overdue. Mike Calvert and Jenny Henderson have done us an important service by putting together such a useful book at this particular time.

Amongst the developments to which the contributors respond are the advent of OFSTED and its cycle of school inspections, the greater financial accountability associated with the local management of schools (LMS), the requirements of curriculum planning in the age of the National Curriculum and the emphasis upon improving, and being accountable for, children's levels of achievement across the subjects of the whole curriculum. The book is thus realistic in recognizing the challenges now faced by an education system which is more and more open to critical scrutiny and (often destructive) public criticism.

The contributors also recognize that schools' responses to these challenges must be purposeful: purposeful in finding effective and efficient means for satisfying the demands of those to whom they are now publicly accountable, and purposeful in identifying and pursuing in a systematic way the goals and values for which good schools stand. This can entail a welcome hard-headedness, as it does in Peter Downes' chapter on resourcing pastoral care where we are reminded that, however altruistic individual teachers' caring might be, institutionalized care doesn't come free. Schools need to cost it and evaluate the efficiency of their provision. There is realism also in recognizing the real benefits that can come from the judicious use of data from OFSTED inspections, uncaring and oppressive as these may seem at the time (see Chapter 7). And there is room for more purposeful self-evaluation as John Scaife shows in his chapter on Interpersonal Process Recall (IPR).

The need to manage change is a recurring theme throughout, and receives explicit attention in Chapter 8. One change in particular – that in the emphasis placed on pastoral care as a facilitator and support for children's learning – is one of the most striking themes in this book. There is nothing caring about allowing children to work to standards below those of which they are capable. Nor is an overweening desire to protect children from the real limitations in their performance an unqualified good thing, however well-intentioned it might be. As Megahy's chapter makes clear, pastoral care must support children's learning; but it must do so in ways which blend challenge with help, compassion with realism, removing or ameliorating blocks to learning and enhancing self-esteem in the process. To use Bernard Harrison's phrase (see Chapter 1), this is all part of the school's management task of 'taking responsibility for people'.

There is, however, a timely reminder that not everything has changed. Some perennials in good pastoral management – the need for schools to locate their caring in the context of inter-agency support (Chapter 5), the importance of 'caring for the carers' (Chapter 3) and the issue of gender (although with a new slant on masculinity) in Chapter 4 – receive a welcome reappraisal.

At a time when target-setting and performance indicators are given high priority, a book which deals with pastoral care as something requiring a planned and purposeful approach is an important addition to the series. The fact that it is underpinned by a fundamental vision of education as a moral endeavour, aimed at the human development in its widest sense, makes it even more so.

Ron Best
Peter Lang

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Introduction

Mike Calvert and Jenny Henderson

In *Pastoral Care and Personal-Social Education* (Best *et al.*, 1995, intro., p. xiv), an early book in this Cassell series, the authors have the temerity to pose the question 'Why bother with this book?' In answer to their question they refer to the changes that have taken place in response to the Education Reform Act and subsequent legislation and the need to 'reclaim some of the agenda'. We believe that headteachers and pastoral managers can, and arguably should, reclaim some of the agenda. Much has happened since Bell and Maher's (1986) book entitled *Leading a Pastoral Team*. Since then, the educational landscape has changed dramatically, in places unrecognizably so, and yet many of the issues, problems and challenges remain. A middle manager in a school that had undergone massive changes over a five-year period described their approach to pastoral care as 'chugging along' (Calvert and Henderson, 1995 in Bell and Harrison). Arguably, pastoral provision has been 'chugging along' in many schools faced by unprecedented calls for change.

A BACKGROUND TO PASTORAL CARE IN THE 1990s

The introduction of pastoral care was brought about or accompanied by widespread changes in education and society. Recent years have seen comparable, perhaps more profound, shifts and it is important to take into account the changes that have taken place since 1987. In curricular terms, the introduction of the National Curriculum has had an important effect on schools. It produced pressures on the timetable and has resulted in the marginalization of cross-curricular themes.¹ The focus of the National Curriculum on core and foundation subjects has distracted attention away from the less powerful and often marginal area of pastoral care.

The market economy created by Local Management of Schools (LMS), open enrolment, the introduction of Grant Maintained Schools, the emasculating of Local Education Authorities and reduced funding have produced a number of pressures, particularly on smaller schools where economies of scale are not possible. Teachers complain of having less

time, more teaching, larger classes, a greater number of pupils with special educational needs (SEN) and more responsibilities. Teachers have also seen a change in the way they are perceived by society and attempts at de-professionalization (Williams, 1996; Gilroy, 1992). Money for staff development is limited and training needs often correspond to mainstream curricular concerns, e.g. new examinations or reporting procedures. All this can be set against a backdrop of growing concerns about social fragmentation – the breakdown of traditional patterns of family life, a growing disaffection for schooling, severe problems of unemployment and new patterns of employment (part-time working, casualization of labour) (McGuinness, 1989) and a pervasive drug culture.

Such a general analysis needs to be broken down and given more close attention since it is the way in which schools interpret these shifts that might determine how pastoral care will change and develop in the light of them.

The first changes mentioned relate to the curriculum and the changes that might result from the introduction of the National Curriculum. Undoubtedly the pre-Dearing (1993)² changes did have an effect and called into question the time allocated to pastoral care. There appears to have been a lack of coherent planning in the mapping of pastoral issues and this has resulted in the cross-curricular themes being dropped. It now remains up to the school to decide what prominence this area receives. Some support for PSE has emerged from the OFSTED (1995) inspection process which includes the teaching of PSE courses in the inspections and has a section in the handbook which specifically focuses on the 'pupils' spiritual, moral, social and cultural development' (p. 88). It points the way in highlighting issues of pupil attitude, the quality of relationships and respect for others. In terms of the curriculum, it mentions key issues and assessment as well as the spiritual, moral and other dimensions. In terms of pastoral care in general, it focuses on the role of the form tutor, on links with parents and the community, and it takes a stand against harassment and bullying. Guidance is also available in the new legislative provision for pastoral care in terms of drugs, health and sex education.

In more general terms, the education system has become much more hard-edged in terms of content, competition and accountability. The financial pressures brought about by LMS and open enrolment have seen some schools overcrowded and others increasing group sizes for reasons of space or economy. Teachers are being expected to take on more teaching and administrative roles and this, allied to the last point, might well militate against developments in classroom methodology. Teachers find that they have less time to prepare materials and to spend on training, less freedom and space in the classroom, and they are being urged to improve the academic performance of their examination classes to maintain and enhance positions in the league tables and, as a result, increase the numbers on roll.

As well as coping with the above changes, teachers have endured, along with other groups 'a culture of abuse against them and other professionals' (McLaughlin, 1991). With eroded salary increases, a move to de-professionalize a, nowadays, almost exclusively graduate-entry profes-

sion and frequent attacks in the press, it is difficult to see how teachers can be expected to take on more and, at the same time, feel the self-esteem that one might consider to be a vital aspect of work in pastoral care. On the subject of self-esteem, Woodhead (quoted in *The Times*, 1996) welcomes a campaign to 'weed out "woolly, simplistic or otherwise corrupt" teaching methods' and challenges the 'teaching philosophy of the 1960s which puts self-esteem above achievement and "child-centred learning" ahead of traditional didacticism'. Such an attack by the head of OFSTED is representative of the type of media attack on the educational establishment.

Societal changes have had a number of effects on schools and cause them to re-examine their provision. The role of pastoral care is influenced directly or indirectly by the society in which we live. Society has expectations of schools in terms of the personal qualities that they seek in young adults leaving school; the school for its part is charged with helping young students to make sense of their world and to prepare them to take their place as responsible citizens. Schools have to address, for example, long-term unemployment for some of their school leavers; greater competition for those jobs that are available with a consequent inflation of the qualifications necessary. The reality for many of our young students is generally bleak. Commentators (Hutton, 1996; Hillman and Maden, 1996; Maden, 1996) present a depressing picture of declining standards for many less-advantaged students and a growing rift between the 'haves' and the 'have-nots'. Maden quotes the Joseph Rowntree Foundation report on Income and Wealth (1995) which revealed that 'post-tax weekly income of the poorest tenth of our society has actually fallen by £84, while that of the richest tenth has risen by £557' and that the government's own Households Below Average Income survey (DSS, 1994) reveals that 'it is families with children that have increased as a proportion of those in the poorest groups' (p. 19). The extent of the deprivation is often concentrated in particular areas such as some inner London boroughs and this polarization is seen to be particularly pernicious. Evidence collected by ILEA (Inner London Educational Authority) and published in a *Times* article (1995) revealed that 'a substantial proportion of children face not just one but several disadvantages throughout their childhood and that the impact of such factors is cumulative'.

With the growing recognition of the social inequalities and the problems that beset many young people, it is predictable that schools are being increasingly held accountable and pressure is being brought to bear from a variety of sources: the government, the press, the Inspectorate, QCA and the public in general. Watkins refers to 'moral panics' (1995, p. 132) that influence curriculum content as a response to 'what's the school doing about this?'

Another subtle change is noted by commentators like Tomlinson (1996) who refers to the shift towards a market economy post-1979 which militates against teachers' notions based on all pupils having equal worth. He also notes that the advent of a pluralist society removes a 'lodestar' for teachers, parents and politicians and that schools are the first to be affected. The creation of a moral community in schools is most difficult to achieve.

THE CHALLENGES TO MANAGEMENT

There is no pretending that the challenges to management are straightforward. The following list (adapted from Calvert and Henderson, 1995) presents a daunting catalogue of issues that managers might face to a greater or lesser degree:

- a *lack of shared understanding and agreement* as to the purposes and nature of pastoral provision;
- the existence of an *academic/pastoral divide* – misunderstanding about the importance of the complementary nature of the two and a lack of recognition of the importance of the contribution of the pastoral (Marland, 1989; Power, 1996);
- a resulting *inferior position of the pastoral curriculum* (and lower status for staff involved) with an over-emphasis on academic results (Ketteringham, 1987);
- pressures of an *overcrowded curriculum and reduced funding* (Shaw, 1994);
- *teacher overload* – an increase in workload and expectations (Fullan and Hargreaves, 1992; Hargreaves, 1994);
- the difficulty of encouraging teachers to take on an enhanced pastoral role in a climate in which increased demands are being made on teachers generally and *high levels of stress* reported (Turner, 1996);
- a *lack of pastoral care for staff* under such circumstances (McGuiness, 1989);
- a *lack of commitment and confidence* in the pastoral domain on the part of many teachers (HMI, 1988a);
- a *lack of consensus as to the aims, nature, content, skills and processes of PSE work* (Shaw, 1994);
- a *lack of appreciation as to the value of PSE* on the part of teachers and pupils (Lang, 1983);
- *the ineffective use of available resources* (Blackburn, 1983);
- a *lack of a clear role for management* (Hamblin, 1989) and insufficient regard to the training needs of management, as well as of form teachers and teachers of PSE;
- *inappropriate management structures* for developing pastoral care;
- *difficulties in providing adequate preparation* in initial teacher education and induction (Calvert and Henderson, 1995);
- *lack of monitoring and evaluation of pastoral work* (Power, 1996) and inadequate evaluation of courses and assessment of pupils (HMI, 1988b);
- a *lack of support for, and marginalization of, pastoral care* at a national level (Best *et al.*, 1995).

RECURRENT THEMES

A central theme of this book is the need for what Elliott (1991, p. 62) calls 'professional leadership' rather than a manager of resources. We would