

ST GEORGE'S HOUSE



Annual Review 2018-19

nurturing wisdom

# ST GEORGE'S HOUSE

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## FOREWORD

by The Right Reverend David Conner KCVO

Dean of Windsor



Photographs: David Clare

**Reading this Annual Review has reminded me once more that St George's House is an astonishingly exciting and vibrant place. It is a delight to see it flourish, and a privilege to be associated with it.**

However, though there is always a great deal of activity, the atmosphere is never frenetic. Guests of the House frequently comment that it is something of a haven; an oasis of calm in the midst of a very turbulent world. Such calm of course does not give rise to any kind of lethargy. On the contrary, it encourages a steady sense of purpose, and allows for engagement in clearly-focused work.

For a while, undistracted by the many interruptions and intrusions of everyday life, participators in our consultations are enabled to 'listen' to each other and to 'hear' each other. In contemporary society, this kind of exchange is rare. In the last year or so we have all heard too much by way of people shouting at each other, simply asserting their own views, and refusing to attempt to understand why others should assume a different position. At St George's House, there is a determined effort to preserve such courtesy as holds out the possibility of agreement and some progress.

Of course, the context helps. The Castle is bound to remind people of things that endure; to instil perhaps some sort of patience. And the Chapel, for believer and unbeliever alike, stands as a sign that such ideas as beauty, truth and goodness must be taken into account in any discussion of what makes for human well-being.

For all that, the whole operation would founder were it not for the dedication of the House Staff under the guidance of the Warden and Programme Director. They set a tone that makes visitors to St George's House feel secure from the start.

They are of course encouraged in their professionalism and commitment by members of the Board and Council who give so much of their time to serve the House, and who take such care over the quality of its programme and the stability of its finances. We are enormously fortunate in benefiting from the interest of so many distinguished people from so many and varied walks of life.

I am genuinely pleased to congratulate all those who ensure that St George's House continues to go from strength to strength, and to wish them well in the year ahead.



# The Warden's Report

**Since the founding of St George's House in 1966, work with clergy and interfaith work have been central to our activities. While there have inevitably been peaks and troughs, such work is now firmly integrated into the calendar.**

We host three Clergy Consultations per year which offer ministers of at least five years' standing and from a range of denominations the opportunity to reflect on and refresh their ministry. The overall Clergy programme embraces personal development, theological development, and engagement with issues pertinent to contemporary society. It is heartening to report that demand for places on these Consultations is high and feedback from participants is helpfully fulsome.

Our interfaith work is conducted primarily in partnership with the Senior Faith Leadership programme. The year under review saw three 'modules' take place in the House, with emergent leaders from the Abrahamic faiths exploring through scriptural reasoning their own and each other's faiths. The work is theologically rigorous but the carefully calibrated programme for each module enables participants to explore questions of leadership, interfaith relationships, community cohesion and media training. The programme is developing a community of leaders across the faiths at a time when such cooperation is sorely needed.

Leadership too is at the heart of our Society of Leadership Fellows. This year has seen the programme of Leadership Conversations gather pace. It is particularly gratifying that membership reflects a healthy gender balance and an ever-improving ethnic balance, quite apart from the mix of organisations represented. There is a real value in bringing together individual leaders from the public sector, the charity sector, small and large businesses and others in a community eager to learn from each other and to assist one another on their leadership journeys.

We are occasionally asked, with regard to our social and ethical programme, if there is a specific thematic focus to our work. I feel it is important to note and understand the eclecticism of the programme. Rather than limit ourselves to a particular theme(s), we prefer the freedom to respond to whatever issue of national or international importance might arise in a given year. That said, certain themes do of course emerge over time.

Food and Farming matters have long been a feature of the programme and the year under review is no exception. Our Consultation *On Farm and Local Slaughter* dealt with a very specific issue where other such Consultations have taken a more generic approach.

Technology too has emerged as a recurring theme over the past few years. This year saw Consultations on *Faith and Artificial Intelligence* and *Local Leadership in a Cyber Society, Building Resilience Together – Lessons for the Future*. Both Consultations had technology and its uses as a starting point, one grounded in the implications of such technology for religions, the other very much focused on the threats to local communities of cyber-attacks.

Communities as a theme permeated other work also. Early in the year our developing partnership with the charity Local Trust bore fruit with a Consultation on *Community Wealth Building*, exploring the importance of community as a driver for policy makers and practitioners. A broader community canvas was covered in a Consultation on *The Future of Urban Living* where Future IQ took as a starting point the fact that by 2050 it is predicted that 65% of the global population will be living in cities. The Consultation explored the implications of such a prospect from a range of perspectives.

The theme of crime featured this year in the shape of Consultations on *Gangs, Drugs, and other forms of Exploitation* and *Rehabilitation of Offenders*. The link between gang violence and criminality is both a global and a national issue, much of it grounded in exploitation. Is there a clearer role for health services and systems in identifying, supporting and safeguarding our most vulnerable citizens 'at risk' from gangs, drugs, violence and other forms of exploitation? At the other end of the cycle, as it were, our Consultation on rehabilitation focused primarily on the transition from prison to employment.

One of the roles of the House in recent years has been to act as a bridge between policy and practice and,

occasionally, to review the impact of government policy. *Understanding the Prevent Strategy* attempted just such a review, probing the space between two distinct perceptions of the policy: one that sees it as an essential and inviolable tool in the fight against terrorism; the other that criticises its perceived targeting of Muslims and its potential to erode privacy and confidentiality. The sense of inhabiting the safe physical and intellectual space that is St George's House contributes greatly to the depth of such difficult discussions.

Our Consultation year began with a focus on community and place as a key issue for policy makers and practitioners. It ended with an international gathering of young people dedicated to the preservation and betterment of our planet. *Roots and Shoots* has been a welcome annual addition to our work, greatly enhanced by the presence throughout of Dr Jane Goodall herself.

I hope this summary will indicate our commitment to covering a broad a range of topics pertinent to contemporary society.

While our social and ethical Consultations, Clergy Consultations and the Society of Leadership Fellows form the core our programme, it is important to record the contribution to the work of the House made through partnerships with a number of other organisations. We continue to work with the Senior Faith Leadership Programme, the Jubilee Centre of Birmingham University, Future IQ, the Department for Communities and Local Government, the Forces in Mind Trust, and Local Trust. We were delighted also to welcome back this year Herman Miller and the Church Commissioners. We are grateful to all these organisations for their support.

As ever, the year under review brought to the House a number of external organisations, many of them regular visitors, whose work is in keeping with our overall ethos and purpose. Numbered among these are Windsor Leadership, Thames Valley Chamber of Commerce, the Windsor Energy Group, Christian Responsibility in Public Affairs, the International Council for Caring Communities, the Gordon Cook Conversations, and the Annual Windsor Leadership Dialogue. A new guest this year is the New World Insight initiative. All these groups are most welcome and we hope that the uniqueness of St George's House will greatly aid their endeavours.

On the lecture front, September 2018 saw the Elson Ethics Lecture given by Dr Adrian Weller of the Alan Turing Institute who took as his theme, *Trust, Transparency and Artificial Intelligence*. We are as ever indebted to Ambassador Edward Elson whose generosity ensures that this yearly autumn lecture goes from strength to strength.

The 2019 St George's House Annual Lecture was given in May by Michael Ignatieff PC, CM who spoke on *When the Times are out of Joint: The Consolations of History*.

2019 also saw the inaugural St George's House Theology

Lecture, established in memory of my father. Euan Grant, Gifford Fellow at the University of St Andrews took as his title, *What Difference Does God Make? On the Need for Theology*. This and subsequent lectures are aimed at people with a general interest in questions of theology.

Our Cultural Programme drew audiences to some fine music in September and April. The Marmen Quartet offered an evening of music by Debussy and Haydn in the autumn while the spring saw a welcome return by pianist Alexander Soares who performed pieces by Bach, Ravel and Beethoven.

Turning to St George's House staff and governance, a number of changes occurred during the year. Charlotte Burn left the House in December 2018 and was replaced as Consultation Coordinator by Michelle McGinnis. Christine Chamberlain retired from her position as Warden's Administrator in May 2019 and was replaced by Shirley Hoskins. Siobhan McShane, our first intern, generously sponsored by the Methodist Church finished in September 2019 and was replaced by Alisha Levermore. Catherine Pepinster continues to do freelance research on behalf of the House.

Board members, Dr Hugh Montgomery and Dr Ralph Townsend attended their last Board meeting in March 2019. Ms Katie Ghose and Mr Hetan Shah accepted invitations to join the Board in April and June respectively. Sir Mark Moody-Stewart stepped down from the Finance and General Purposes Committee in the course of the year and was replaced by Mr Richard Collier-Keywood.

The Right Honourable The Baroness Northover, the Right Honourable The Baroness Sherlock and Dame Caroline Spelman accepted invitations to join the Council of St George's House.

Let me, in conclusion, offer my thanks to all those members of the College community and beyond whose generosity of time, expertise and often financial support greatly assist us in our work. Our Council, Board, and Fellows continue to be a source of effective counsel and commitment while the assistance given in so many ways by members of the College community bears witness to the House's position as an integral part of the College of St George.

I hope this Annual Review will present a picture of St George's House playing an effective and essential role in our society by making every effort to nurture wisdom through dialogue.

*The Reverend Canon Dr Hueston Finlay*  
Warden, St George's House







Photography: Doug Harding

## WHEN THE TIMES ARE OUT OF JOINT: THE CONSOLATIONS OF HISTORY

GIVEN BY PROFESSOR MICHAEL IGNATIEFF

**'Your Royal Highness,  
Mr Dean, Ladies and  
Gentlemen:**

It's an honour to give a lecture in such distinguished company and to be doing so in this setting. My theme tonight is history – whether it can console us when the times are out of joint. The idea that history can or should be consoling is controversial but, I shall argue, it is one of the functions of history that we cannot do without. On the other hand, there cannot be much doubt that the consoling power of the past itself, the magnificent inheritance rising above us at this moment, this work of centuries and of nameless craftsmen whose skill and faith still astonish us – this past will never lose its capacity to console, comfort and inspire.

My theme – history as consolation – may seem obscure so let me explain what I mean. By history, I mean, of course, the stories we tell to make sense of time. We tell these stories for very deep reasons: because we hope to unravel the hidden logic of the past, so that we can prepare for the future,

or at least, be less astonished when it arrives; most of all, we study history to get our own private bearings: so that we can understand our own tiny place in the flow of time. This kind of understanding is not always comforting. History may only remind us of how fleeting and small our own contribution or the contribution of our nation or group has been. Yet, in distinction from comfort, history can be consoling in the sense that it can replace our bafflement, anxiety and loss in the face of sudden or violent change. Great history can provide us with a frame of meaning that helps us to understand where we've come from, where we are and where we are going. What is consoling, in other words, is meaning, even when the meaning is not exactly comforting. It can become both comforting and consoling, however, when this narrative gives us confidence in the future. History after all is not only a story of human folly. It is despite



everything the story of human accomplishment. Consolation, in this sense, is the opposite of resignation. It can offer us that feeling of confidence in the face of the unknown that we call hope.

These are some of the ancient impulses for consolation that remain with us today, even as we gave the custody of them in the 19th century to an emerging profession – the historians – who began to sternly tell us, in the great German historian Leopold Ranke's famous words that their job was not to judge or predict, still less to console, but only to tell us what 'actually happened.'

To say this was to bid farewell to history as consolation, to the grand narratives that once reassured us that history had a purpose, meaning and direction. These narratives were a kind of secular replacement for the ancient religious idea of Providence, the vision that God placed human time under his care and was guiding it towards a destination – the Day of Judgment, that fateful day at the end of time that would grant resurrection to the elect and consign the rest of us to eternal damnation.

In the late 18th and early 19th century,

Immanuel Kant and Georg Wilhelm Friedrich Hegel replaced Providence with History – with a capital H – and re-conceived the past as the story of the slow but inexorable emancipation of human beings from the chains of ignorance and dependency. For Kant and Hegel, the suffering and misery of real history were redeemed because, despite everything, the human story could be understood as the story of freedom, achieved through the painful yet ultimately victorious exercise of reason. This was a consoling, even inspiring notion, and Kant and Hegel's ideas remain alive today in our contemporary ideas of progress.

Working separately from these German thinkers, but in line with their idea that history had a purpose and direction, the great men of the Scottish Enlightenment, Adam Smith and Adam Ferguson also re-imagined history as a story of progress. In 18th century Glasgow and Edinburgh, they taught their students to think of history as a story of emancipation from the primitive technologies and backbreaking labor of the past. Thanks to science and the division of labour, mankind in their own time had attained the ease and comfort – at least for the middle class – of modern

commercial society. In the 1840s, Karl Marx forged these German and Scottish ideas into a revolutionary synthesis. He made the proletariat the explosive new force that would dynamite commercial society and usher in the next – and final – stage of human history, Communism.

All of these stories were consoling because they not only gave time a meaning. They gave it an irresistible forward momentum: from backwardness, poverty, misery, and ignorance, towards freedom. For the Scots this process had no final destination. It promised only an endless receding horizon of improvement without end. Marx's version, on the other hand, was a secular reprise of the Providential idea of the Last Judgment. History was working towards a grand finale, towards a redeemed future in which human nature itself would be transformed, no longer acquisitive or enslaved, but generous and in harmony with nature and our fellow men and women.

What has been the fate of these magnificent ideas? History itself has not been kind to the Communist dream, of course, and historians themselves now define their profession in opposition to all teleological, purpose-driven accounts of time.

Since the days of Leopold Ranke and the mid 19th century consolidation of history as an archival, fact-based profession, the modern historian no longer tells its students these stories. They have historicised these 19th century visions as the hubristic illusions of a transient period of European self-confidence and imperial conquest, now relegated to the past. Morally speaking too, the historical profession condemns these stories of progress as sentimental narratives designed to legitimate a variety of tarnished political projects, communism, socialism, and liberalism. The historians' job, the profession proclaims, is not to console, but on the



contrary, to subject consoling visions to critical demolition.

Consolation is for children, but as for adults, historians tell us, we should grin and bear the present and face the future with stoical resilience.

By stoical, I mean, to live without historical illusions, to see through the heroic, all-forgiving narratives of our nation's glorious past, to remember, if we are Americans, that the republic was built on the edifice of slavery; to remember, if we are British, that the empire was built on violence, not just law; if we are French, that the 'mission civilisatrice' of the French was just another alibi for imperial rapaciousness.

All this work of demolition has been salutary: a necessary and overdue reckoning with inconvenient truths that faded imperial glories made it easy to ignore.

Yet, our desire for consolation keeps returning. The reason for this is simple. We need to live in hope.

What is so startling about the times we live in is the entire absence of narratives of hope that our classical historical narratives from Kant and Hegel onwards once provided. Today, when we think about the future, dystopia is more popular than utopia, decay a more plausible scenario than progress. We find it much easier to imagine the future getting worse than better, despite the clear evidence, as we shall see, that for all the violence, disorder and anxiety of our times, most human beings are living longer and better than in any previously recorded period in human history.

In 2016, as he left office, in what feels now like the recession of the liberal hour, Barack Obama gave a speech to young black graduates at Howard University in which he did his best to rekindle faith in the liberal narrative of progress that we inherit from the Enlightenment:

"If you had to choose one moment in history in which you could be

born, and you didn't know ahead of time who you were going to be - what nationality, what gender, what race, whether you'd be rich or poor, gay or straight, what faith you'd be born into - you wouldn't choose 100 years ago. You wouldn't choose the fifties, or the sixties, or the seventies. You'd choose right now."

The facts may be with the President. We are in the ninth decade of peace among the great powers. Life expectancy is up, for most of the human race. Child mortality is down. Absolute poverty is in retreat. For black Americans, for women, for gay men and women everywhere in the developed world, Barack Obama is probably right. So why is it that while the facts support his narrative, it has come to seem complacent rather than consoling?

Despite the enduring reality of human progress, despite the continuing pertinence of the narratives that first took shape in the Scottish and German Enlightenment, we no longer believe in the hope they hold out to us. Something has happened to our stories of time.

Instead of taking heart from the idea of progress, we console ourselves with the idea that at least we are freed from the 'radiant tomorrows' – Communism and Fascism – that produced so much violence, misery and tyranny. This is held to be the kind of disabused and post-ideological scepticism that befits a modern person. Yet there is a price to be paid to live without political hope of any kind, to believe that the best we can look forward to is more of the same, while the worst may be catastrophic.

I want to argue with historians who say good riddance to the story of progress. I want to respect our stubborn human impulse to seek consolation from history. I won't be able to console you with a hopeful new narrative, a grand story that revives the Enlightenment project. My aim is more limited: simply to sketch out some thoughts about why the times feel out of joint



and why we should not give up on the narratives of progress that have sustained us through harder times than this.

To begin with, when we try to get to grips with our contemporary sense that our historical narratives have broken down, it's worth remembering that this feeling is not new. The metaphor we still use to describe it is more than four hundred years old.

When Hamlet realizes that his mother and stepfather had murdered his father – who now stalks the battlements of Elsinore crying out for vengeance – he exclaims:

"The time is out of joint. O cursed spite, / That ever I was born to set it right!" (1.5.190-191).

In this Chapel at Windsor, in the presence of a royal personage, it is right to observe that for Shakespeare historical time meant royal time: the lawful succession of monarchs. This time has been thrown out of joint by a murder most foul. Historical time, in Shakespeare's mind, is also moral time. The moral order that ought to prevail from one epoch to another has been overthrown. To restore the moral order, a son must avenge a father, and being Hamlet, anguished doubter that he is, he feels the call to action as a curse.



Hamlet's curse – "that ever I was born to set it right" – captures a contemporary sounding despair about our loss of confidence in our own historical agency. Hamlet wonders how he can possibly minister to his own disorientation and to those around him. His anguish makes him our contemporary, but Shakespeare would surely want us to understand that our times are no more out of joint than his own.

To think that modernity, late capitalism, the neo-liberal ascendancy – whatever name you want to give it – is uniquely disorienting is a self-pitying conceit. Shakespeare's times were just as unsettling. If they weren't, he could never have devised so apt and resonant a metaphor.

So having used Shakespeare to make a consoling historical point - our times are not so out of joint as they appear - let me tack in a different direction and offer some thoughts about why the idea of progress – the old narrative that dates back to Kant and Hegel – is now traversing a crisis of disbelief.

Let me start in what for Europe was Year Zero: 1945. Berlin is in ruins. Hamburg, London, Budapest are defaced with shell damage. The camps have just been liberated. Twenty million human beings have perished.

The very fact that the 18th century idea of progress could return after 1945, having survived two World Wars and the Holocaust, is a classic tale of the triumph of hope over experience. It was the same hope that led to the demographic explosion after World War II, that amazing surge of births, among the ruins and destruction that created the generation I belong to, the baby-boomers. Philosophy and history, you will be unsurprised to hear, had nothing to do with this surge of procreation. It was a blind, joyful, desperate rush to re-affirm life in the most important way possible, to create a generation that would inherit a world still in ruins.

The point about the post-war demographic surge is simple: hope is blind. We create the future in bed, in the dark, and it is wonderful that we do so, ignoring all the prophets of doom and enlightenment alike.

A second lesson to take from 1945 is about technology. We forget too easily how frightened we were by the technologies unleashed at Hiroshima and Nagasaki, how nuclear Armageddon dominated the historical imagination for a generation until, in the words of Stanley Kubrick's brilliant *Dr. Strangelove*, we learned to love the bomb, or at least, to accept it as part of the strange, even frightening architecture that keeps the peace among the great powers. I don't want to sound complacent about nuclear weapons. In the hands of maniacs and dictators, they could still end life on the planet. But eighty years on, they still haven't. Indeed, they have made great power war more or less unthinkable.

It's worth remembering this as we confront the latest in a long series

of episodes – stretching back to the steam engine in the Industrial Revolution – of fear, rising to panic, about the impact of technology. There is little doubt that the contemporary crisis of confidence about the future has been triggered by renewed anxiety about artificial intelligence, robotics and digitisation. We are confidently told that new technology will wipe out the arena of our life where our self-worth and purpose are made: the world of work. We are confidently told to be afraid, very afraid, of the tools we have made to make work disappear. Experts in such things tell us that the new technologies will 'disrupt' everything, as if we had never seen 'disruption' before, as if it were some terrifying new departure after a long period of technological stasis. Have they forgotten the disruptions of the steam engine in the 18th century, the still more radical disruption of the electric light, the combustion engine and the invention of plastics in the late 19th century? To live since the Enlightenment is to live with disruption, and the task of



politics ever since has been to develop the disciplines – of the market and the state – that keep disruption from destroying society. The point is we have been here before and we have not failed to master disruption with politics. Why give up and assume we cannot do so again?

Again, I don't want to sound complacent, merely to point out – and this is where history can be, if not consoling exactly, at least a salutary corrective – that our fearful imaginative response to disruption is itself imprisoned in the past. Mary Shelley's *Frankenstein*, as far back as 1819, created the trope in which we have understood technological change ever since: the man-made monster who escapes human control. Without discounting the possibility that technological change will be frightening, all that I would plead for is that we understand just how deeply our fears are structured, organized and chained down by metaphors and tropes that come to us out of the past. Once we understand the grip of these metaphors, once we see just how far they foreclose on other more hopeful possibilities, then history has done its job: not consolation exactly, since the future of technology remains uncertain, but affirming something that a great historian of the 18th century, Giambattista Vico, a Neapolitan professor, almost totally ignored in his own time, once said: what human beings have made, they can understand.

What they understand, they can control. What they control, they no longer fear.

The narrative of disruption – as the self-justifying mantra of tech entrepreneurs, engineers and investors – is now applied to explain why our politics has become so savage and divisive. It is true that social media have unleashed the id of modern society, the lusts and hatreds that face-to-face civility once kept under control. Our politics once observed the forced politeness of face-to-

face communication. Today, digital media enables and empowers radical disinhibition. On the Internet, as the famous cartoon has it, no one knows you're a dog. And it might be added nobody cares if you are behaving like one either.

The old politics kept the ruthless battle for power and the explosive dynamic of popular emotion under the check of hypocritical civility, parliamentary procedure and a civilisational understanding that there was a crucial difference between an enemy – who would destroy you at any cost – and an adversary – who might be your ally tomorrow. Politics was once the competition of adversaries. It has become, thanks to social media, thanks to the inequalities and resentments on which it feeds, the politics of enemies. So we fear that the centre will not hold, our institutions of representation and authority will not be able to contain the anger that disinhibition has unleashed.

Again history here is not exactly consoling, but at least it can offer a salutary corrective to despair. Why suppose, for example, that the anger unleashed in contemporary politics is something unprecedentedly threatening? Before Brexit, to take an example on everyone's mind, there was the miners' strike of the 1980's, and before that the general strike of 1926, and before that the sometimes violent strife around Irish Home Rule, and before that the Corn Law Debates that broke parties apart, and before that the convulsive agitation around the Reform Bill of 1832 and before that the Peterloo massacre of 1819, and before that. . . the English Civil War. Why despair of democracy, if this is the actual record of what British people like to think of as their unequalled and unparalleled history of political stability?

Moving our focus to another country in turmoil, why assume that the current American President is the first 'disruptive' holder of his office, or that institutions already tested

by two hundred years of conflict between executive, legislature and courts, will prove incapable of holding his disruption in check? Why assume, further, that he represents no one but his own ego and greed? What if he authentically represents millions of people's anger, fear and loathing? Why not consider the possibility that he is not democracy's nemesis, but its authentic expression? It is disheartening to listen to commentators speaking as if the American republic were hurtling towards the end of days. There have been terrible Presidents before – James Polk, James Buchanan, Warren Harding, to name but three – and we can confidently assume there will be more terrible ones in the future.

History here can raise our sights to what really matters. Historically speaking, the issue we all have to understand better is not the particular incumbent of the Oval Office, but the likelihood that the American Century is ending and a Chinese century is taking its place. Imperial transitions of this kind always awaken historical anxiety. Will the old rules of the American sponsored 'liberal international order' survive? Or will a peaceable order be replaced by a great power battle for supremacy in the Pacific, possibly leading to war?

Here in old Europe, once great powers now worry about their future place in history. Will they be able to keep up with these rivals, or will they be forced to subside into a genteel old age as a museum and heritage site for more historically confident visitors?

What is painful here is the sense, for the first time in European history since the 15th century, that this continent no longer makes history but has ceded its historical role to a new rising power, one moreover, who is indifferent to one of Europe's hard-won lessons, namely that human freedom is best preserved by a variety of combinations of democracy and free markets.

To these European anxieties about being consigned to historical

irrelevance, history can only advise: get over it. The end of empire not only frees its subject peoples: it also frees their masters – or should do – from self-important fantasies of grandeur and assigns them to a humbler but still honourable role, defending what is properly seen as the great European achievement: the marriage of markets and democracy in an enduring synthesis which guarantees ordinary freedom.

Historians as far back as Thucydides have warned us that the rise of new powers and the decline of old ones is a moment of danger, in which old powers overestimate their capacity to hold on while rising powers overestimate their capacity to prevail. The German challenge to the British empire in World War I comes to mind, and we know that these miscalculations cost millions of lives.

There are those who are using the history of these past antagonisms to predict that the rise of China must end in conflict, with incalculable damage to the rest of us. Yet the astonishingly rapid rise of China, its prosperity, the way it has gained great power status within the rules of the liberal order, suggests a more peaceful possibility, in which we move from a world under a single hegemon to a plural balance of power, democracy and autocracy, American market capitalism and Chinese state capitalism, already deeply interdependent and intertwined, deciding that since they cannot defeat each other, they might as well live with each other. These are hopeful possibilities, but history, as always, counsels prudence. Margaret MacMillan, the historian of World War I, reminds us, for example, of those thinkers of 1914 who thought war with Germany was inconceivable because the two capitalisms, German and British, were so deeply intertwined. Bearing this caution in mind, let us at least hedge our bets. History does not foreclose possibility. It reminds us that there were always alternative paths. Peaceful co-existence between China

and America remains such a path.

So far I have tried to use historical examples to assuage or at least address three anxieties: about technology, politics, and the future of the international order. These are the anxieties that lead us to live – I would argue wrongly – without hope.

The final anxiety I wish to discuss is more difficult to refute with historical example because it is, in at least one sense, unprecedented. I refer, of course, to the challenge of climate change and environmental degradation.

One of the largest changes in our historical consciousness has been the realisation that mankind has entered the age of the Anthropocene: the first age in which the chief forces shaping nature are the work of our own species. Some date this to the beginning of the Industrial Revolution, others to 1945 and Hiroshima and Nagasaki. Whatever the dating, we are in a new era in which we attribute to human causation events we once attributed to God or fate.

We blame our species for everything now and the result is an upsurge of pessimism and misanthropy. It is common these days to read articles in which our species is described as a virus, an infestation, or to change metaphors, as the chief serial killer on the planet. These metaphors lead us to wonder out loud whether we deserve to survive our own undoubted destructiveness. Instead of feeling, as we have since the Renaissance, empowered by what we know, the more we know about our impact upon the planet, the worse we feel.

We have met the enemy, as the great American cartoonist Pogo used to say, and he is us.

It is impossible not to feel that we must change how we live and reduce, in small personal ways and large-scale social ways that price carbon fully and drive our economy with renewable energy, the burden we are all imposing on our planet.

But it is also important to keep faith in ourselves – in the labour, ingenuity, cunning, resilience and resourcefulness of the human species.

History tells us that in the face of a crisis like this one, there are always calls for repentance, for a bonfire of the vanities, for violence against the guilty parties, the malign forces that have forced us into this trap. In a crisis of these dimensions, misanthropy becomes a spiritual danger we need to avoid. Radical environmentalism wants to shake us awake from fatalism, but the language of misanthropy they commonly use only breeds despair, passivity, disengagement and the very fatalism they wish to avoid. Such language – that calls for judgment, vengeance and apocalyptic change of life – has a history, and it is one that has led, in the Protestant Reformation, in the French Revolution, and in the chiliastic fervor of the Russian Revolution to retributive violence. All these are impulses history would warn us to avoid.

For what real alternative is there, except to place our faith where we should have always placed it, in knowledge, reason, science, the imperfect, constantly adapting tools we have used, since the beginning of time, to gain such mastery as we have of ourselves and of our world? What real alternative is there to democratic politics? Today, democracy has become a synonym for paralysis or demagoguery: we need to remember that its fascist enemies thought so too and discovered, between 1942 and 1945, that they had made the fatal error of underestimating a democratic people's capacity to mobilize and act when truly threatened.

Here a historical perspective, while not exactly consoling, could enable us all to recover some confidence. While environmental science has a long history, the actual political history of mass public awareness of the environmental crisis dates no further back than the 1960s. Mass awareness of the green house gas effect and



the danger of CO2 accumulation date no earlier than the 1980s. The first international climate change agreement – the Montreal Protocol on CFCs – dates to the late 1980s. Emission controls on cars, pioneered in California, come in no earlier than 40 years ago. The economics of carbon control – through carbon pricing and carbon taxes – became an academic specialty only in this century. We are closer now, in the early 21st century, to a mass politics of environmental action than at any time in history. The new politics has begun and we must give it time to have its effect.

Radical environmentalists are already warning us that this is all too little too late, but, in life as in politics, it is never too late. We have already been acting for some time: if we hadn't already reduced emissions and brought alternative energy sources on line, our situation would be worse than it is.

Already the next generation, today's teenagers, grasp that this is the cause, the political challenge they must rise to if they are to have a future to hand on to their children. Theirs is a political vision that would put our species in its place – as the servant and steward of the natural world, not its master – but it cannot be a successful politics if its message is to hate ourselves for what we have done.

In finding the balance of activism and understanding we need, history can be a source of inspiration. We forget, at our peril, how deeply men and women have loved the natural world, portrayed it in art and music so that their fellow creatures would love it as they do. We forget that we have cultivated and made a garden of nature and not only – or not always – destroyed it. We forget how deep a respect for nature's limits and nature's laws goes in the anthropological record. We have walked away from this wisdom, but we are already walking back to what our tribal ancestors and our peasant great grandfathers knew, before it is too late.

Let us confess that the story of progress we have told since the Enlightenment, the story we inherit from Kant and Hegel, Smith and Marx, made sense of time for us, but it was always a myth, concealing the dark side of our conquest of nature and the harm that progress has done to human beings themselves. But it was also an ennobling myth, one that taught us to believe in our capacity to become masters of our fate, rather than the slaves of gods and nature. We should be unafraid to confront the dark side of progress now, but without losing faith in what was ennobling.

History as myth is always an ambiguous basis for politics, but the human past, when seen truthfully, is the unique source of any faith we might have in our future. The material past, the remains that have been left behind, are what we need to reflect upon and draw confidence from. When Notre Dame caught fire, a few weeks ago, a remarkable thing happened. Men and women with no tradition of attachment to the church found themselves weeping, as if they had discovered, too late, how consoling the physical presence of an

eight-hundred-year old church could be. Take, finally, this extraordinary building. Built in the middle ages, over a century, by artisans who knew, as they built, that they would never live to see it completed, who laboured to express, with their tools, all the skills of their forefathers, who in teaching, would have passed them on to their sons and daughters, these anonymous craftsmen who built a worthy home for the remains of kings and queens, this is a consoling place – even for those who live without the faith that inspired its creation – consoling because it reminds us, once again, what human beings, fortified by faith in themselves and in purposes larger than themselves, can accomplish.

Michael Ignatieff is Rector and President of Central European University and author of *The Ordinary Virtues: Moral Order in a Divided World*









# Programme Report 2018-19

**The various strands of the House programme, combined with visits from external organisations, resulted in a busy diary this year. The Society of Leadership Fellows goes from strength to strength with its combination of residential and non-residential Leadership Conversations, while the social and ethical programme covered a range of topics through internal Consultations.**

The Consultation programme followed for the most part a twenty- four hour residential format. The Consultations are devised by the Programme Director, aided by a number of expert parties. Each Consultation involves between 22-30 participants. The programme is funded by a mixture of sponsorship, donations and through the St George's House Consultation Support Fund. External organisations sympathetic to the ethos of the House continue to bring their own Consultations, paying to use the facilities. The programme also included three clergy courses, one of ten days duration, the other two lasting five days, devised and delivered by the Dean and Canons of Windsor or, where appropriate, by external agencies. We are pleased to report a growing demand for places on these courses. The year also saw a successful Elson Ethics Lecture and St George's House Annual Lecture. This year also saw the first St George's House Theology Lecture which we hope to present annually. The House cultural programme continues to draw healthy audiences. Overall, we meet the objectives of the Charity in providing space and time to explore in depth topics relevant to contemporary society. There follows a more detailed outlay of the programme.

## *Leadership Fellows Annual Gathering,* Tuesday 11th September 2018

This second Annual Gathering took place in the Quire of St George's Chapel. The theme of the evening was Integrity in Leadership, which was the subject of a previous one-day Leadership Conversation. Three Leadership Fellows shared their experiences of the theme.

## *Leadership Fellows, Integrity in Leadership,* Wednesday 12th September 2018

Following our Annual Gathering for Leadership Fellows in St George's Chapel the previous evening, this conversation picked up on the main themes developed during the Gathering as well as building on the outcomes of our June 5 Conversation. We developed some propositions that were not only useful to Leadership Fellows joining us on the day, but also helped to set some benchmark standards for integrity in leadership that ripple out across all sectors and levels of leadership.

## *Future for Communities,* Monday 24th to Tuesday 25th September 2018

Working in partnership with the London-based charity Local Trust, this consultation focused on the future of communities and place, exploring the importance of community as a key issue for policy makers and practitioners. In doing so it drew on research conducted by the Institute for Voluntary Action Research (IVAR) and Local Trust on the necessary conditions for creating empowered communities in the 2020s and the emerging findings of the Inquiry into the Future of Civil Society due to report in autumn 2018. It took place at a critical time, as the Government was considering the content of its own Civil Society Strategy.

## *The 2018 Elson Ethics Lecture, St George's Chapel – Trust, Transparency and Artificial Intelligence* Wednesday 26th September 2018

The 2018 lecture was given by Dr Adrian Weller, Programme Director for AI at The Alan Turing Institute, the national institute for data science and AI, where

he is also a Turing Fellow leading a group on Fairness, Transparency and Privacy. He is a Senior Research Fellow in Machine Learning at the University of Cambridge, and at the Leverhulme Centre for the Future of Intelligence (CFI) where he leads a project on Trust and Transparency. He received a PhD in computer science from Columbia University, and an undergraduate degree in mathematics from Trinity College, Cambridge.

## *Thinking God: Belief Expressed Through Doctrine, Clergy Consultation,* Monday 1st to Friday 5th October 2018

In the Thinking God series each Consultation focuses on a key discipline within the field of theology. Led by experts in the field we examine current thinking and review some of the best literature. This provides an opportunity for participating clergy to refresh their current knowledge and to engage with contemporary positions on doctrine.

## *Food and Farming: On Farm and Local Slaughter,* Thursday 8th to Friday 9th November 2018

Over recent decades the number of slaughter houses in the UK has declined and they have typically become single species facilities. This has resulted in animals travelling greater distances to slaughter and to limited opportunities for small-scale, niche producers. Concerns have been raised about the welfare implications for animals travelling long distances to slaughter. The consultation considered to what extent improving the availability of on-farm and local slaughter is an opportunity for the sector and if so what actions are required to make it a reality.

## *Leadership Fellows, Managing Conflict to Maximise Creativity,* Monday 19th to Tuesday 20th November 2018

So many leaders say that they try to avoid conflict in their dealings with others. How can we manage conflict differently in teams so that we take it less personally and help others to become less intimidated by it? Such was the background to this conversation.

### *The Armed Forces Covenant,*

Monday 26th to Tuesday 27th November 2018

We worked once again with the Forces in Mind Trust to look at the implications of the Armed Forces Covenant which seeks to ensure that those who serve or have served, and their families, are treated fairly. The Ministry of Defence works with businesses, local authorities, charities and community organisations to support the forces through services, policy and projects.

### *Gangs, Drugs and other forms of Exploitation,*

Wednesday 28th to Thursday 29th November 2018

The link between gang violence and criminality is both a global and a national issue, much of it grounded in exploitation. This Consultation attempted to find solutions to this pervasive problem. Our primary focus was on transforming health services and systems to better identify, support and safeguard our most vulnerable citizens 'at risk' from gangs, drugs, violence and other forms of exploitation.

### *Rehabilitation of Offenders,*

Tuesday 4th to Wednesday 5th December 2018

The consultation, a partnership with the High Sheriff of The Royal County of Berkshire, looked in depth at issues surrounding the rehabilitation of offenders. Our focus was both local and national with an emphasis on examining ways in which ex-offenders gain employment or secure self-employment. Other issues relevant to the transition from prison to civilian life such as mental health, alcohol and drug dependence, featured in our discussions but the transition to employment was our major concern. We wanted to highlight and learn from successful local and national initiatives in this field, identify gaps in provision, and explore ways in which knowledge, expertise and best practice might be more widely shared.

### *Leadership Fellows, Achieving your top priorities in 2019,* Wednesday 12th December 2018

Designed for Fellows who are asking themselves what are the top priorities they most want to achieve as a leader in 2019. Once they identified their top three, we asked what it is that is most likely to hold them back. We then compared notes and asked how much we have in common, and what we might take from each other's stories that could enable us to tackle some of our own self-limiting behaviours.

### *The Future of Urban Living,*

Thursday 13th to Friday 14th December 2018

By 2050, it is predicted that 65% of the global population will be living in cities. How will the urban environment need to adapt to accommodate its future inhabitants? This Consultation, in partnership with Future IQ, examined the key elements of urban living in the future. Global experts from the fields of Urban Agriculture, Urban Planning and Design, Energy, Transportation, Food and Climate Change worked together using scenario development in order to create a Road Map of the ideal future urban environment.

### *Arts Programme, The Marmen Quartet, An Evening of Debussy and Haydn,* Monday 17th December 2018

This event brought to the Vicars' Hall the up and coming Marmen Quartet, inaugural winners of the Music in the Round's 'Bridge' scheme, as well as the 2018 Annual Royal Overseas League Competition. They performed pieces by Debussy and Haydn.

### *Leadership Fellows Breakthroughs Dinner,*

Thursday 10th January 2019

A new departure for the programme, aimed specifically at Fellows, saw a working dinner beginning with two brief presentations from Leadership Fellows who have made significant breakthroughs in their thinking about their own leadership role, through taking part in one of our three Leadership Conversations in October, November and December. Over dinner, participants considered each of these ideas in turn, and explored whether they or one of their colleagues can move the idea on to the next stage and make it even more powerful than it already is.

### *Senior Faith Leadership,*

Monday 21st to Wednesday 23rd January 2019

The first of three 2019 Consultations bringing together emergent leaders from the three Abrahamic faiths to forge better interfaith relationships, develop their leadership skills and explore each other's faith through focused scriptural reasoning.

### *Leadership Fellows, Think, Reflect, Act – Getting the Balance Right,* Thursday 24th to Friday 25th January 2019

A follow-up to our 2018 Conversation on "Think Today, Reflect Tonight, Act Tomorrow". The core group of Fellows who joined us then returned joined by new participants. In February we confronted the hard truth that many leaders are "speed junkies". Rather than creating space for themselves to think and reflect before and after we act, they tend to act today/tonight and tomorrow and fit in their thinking and reflection in spare moments! In this session we asked what needs to change to convert the "stop/start" leadership habit of many organisations into one that is about ongoing movement forward, reflecting and learning as we go?

### *Nurturing our Growth, Clergy Consultation,*

Monday 28th January to Friday 1st February 2019

Led once again by Waverly Learning, this programme provided participants with a unique time and space, in the company of fellow clergy, to take stock and refresh their purpose, resilience and energy as a minister. The aim was to equip them with a set of insights and personal practices with which to nourish continually their own growth, both as a priest and a person, and the growth of others around them. People who have attended similar programmes in the past have described the effect as transformational – both for themselves and their wider ministry.

### *Leadership Fellows, Achieving your Priorities in 2019,* Tuesday 5th February 2019

This built on the outcomes of December's Conversation on the same theme. It was designed to support Fellows in taking stock of their priorities as a leader in 2019, asking what personal strategies they need to ensure that they don't get in their own way this year and really establish their priorities for 2019 sooner rather than later.

### *Impacting Learning Outcomes Through Space Design: Methods for Now and the Future,* Thursday 21st to Friday 22nd February 2019

Higher education is under increasing scrutiny as costs continue to rise and as more learners consider alternatives to traditional residential education. In addition, new course models (using blended and flipped pedagogies) provide opportunities to rethink the design of learning spaces. Given

this environment, it is important to focus attention on the value of campuses and particularly those physical spaces where instructor-facilitated learning occurs and to engage key campus stakeholders, instructors, and learners in their planning and design. Working with Herman Miller, the Consultation looked in depth at the intersection between design and learning. What are good learning outcomes to measure? Which are the most effective toolkits for design? How do we address faculty engagement? How do we measure if space design impacts student skills?

*Leadership Fellows, Embracing the Challenge of Disruptive Leadership*, Monday 25th to Tuesday 26th February 2019

We talk a lot about the importance of the disruptive leader, and how disruptive leadership needs to be positive and creative. At this Conversation we asked how much we want to develop our roles as disruptive leaders, to help kick start changes in behaviour and culture. How can we best leverage the opportunities that disruptive leadership can create to ask challenging questions about the future of our organisation? How ambitious are we really to follow the lead set by Airbnb, Netflix and other sector-leading disruptors?

*The St George's House Theology Lecture, What Difference Does God Make? – On the Need for Theology*, Thursday 7th March 2019

Established by the Warden in memory of his father, 'and funded by the Finlay family, this inaugural lecture was given by Euan Grant, Gifford Fellow at the University of St Andrews and an active participant in the liturgical life and governance of All Saints Church, St Andrews within the Scottish Episcopal Church. The lecture was aimed at people with a general interest in questions of theology. Euan Grant recently worked with the Warden on a Clergy Course.

*Consultation for Her Majesty's Lord Lieutenants Consultation*, Friday 8th to Sunday 10th March 2019

An annual gathering for Lord Lieutenants at the invitation of the Dean of Windsor which brings together a mix of experienced and recently appointed Lord Lieutenants to learn more about the role from each other and from specially invited speakers.

*Senior Faith Leadership*, Monday 11th to Wednesday 13th March 2019

The second of three Consultations bringing together emergent leaders from the three Abrahamic faiths to forge better interfaith relationships, develop their leadership skills and explore each other's faith through focused scriptural reasoning.

*Leadership Fellows, Becoming More Effective as a Thought Leader*, Thursday 14th March 2019

A one day Conversation on a theme suggested by a range of Leadership Fellows. Through the process described in the Background Paper and Agenda, we aimed to support every Fellow joining us in developing a personal strategy for increasing their influence as a thought leader across 2019 and 2020.

*Understanding the Prevent Strategy: on paper, in practice, in public perception*, Wednesday 20th to Thursday 21st March 2019

The Prevent Strategy, set up in 2006 and reviewed in 2011 and 2018, aims to prevent terrorism by targeting people

who are deemed vulnerable to radicalisation and is a much debated, controversial arm of the UK's counter-terrorism strategy, CONTEST. In a 2017 House of Commons debate James Berry, MP described the 'two polar opposite views' on Prevent: one that sees it as an essential and inviolable tool in the fight against terrorism; the other that criticises its perceived targeting of Muslims and potential to erode rights to privacy and confidentiality. The conflict between these two interpretations is exacerbated by factors including the difficulty in defining radicalisation and the lack of concrete information on Prevent referrals due to the confidential nature of its service. In addition, the claim that Prevent has a safeguarding function has been criticised due to a fear that it will lead to securitization of essential services such as health and social care. How is Prevent interacting with these concerns and challenges? Is it effective and fair and what steps can be taken to make it more so? This was the context for our Consultation.

*Leadership Fellows, Outstanding Leadership – Five Key Elements*, Sunday 24th March to Wednesday 27th March 2019

The first intensive three-night residential conversation, exploring the core elements of five different themes that have each been the subject of separate Leadership Conversations, and together sit at the core of outstanding leadership. These are trust, courage, integrity, championing others and striving for exceptionalness. For each theme, the Leadership Insights from a previous Conversation provided our starting point. This Conversation supported Fellows in re-evaluating how they define themselves as leaders and empower others, truly modelling the behaviours of outstanding leadership sought from those around them.

*Faith and Artificial Intelligence*, Thursday 28th to Friday 29th March 2019

A follow-up Consultation to the Faith and Artificial Intelligence Consultation held earlier this year. The Consultation was led again by Dr Adrian Weller of the Alan Turing Institute who gave the 2018 Elson Ethics Lecture, and media producer Michael Wakelin who is also part of the Cambridge University Interfaith Programme.

*Cathedrals Consultation*, Monday 1st to Tuesday 2nd April 2019

A Consultation for Deans and Bishops on the theology of governance in a Cathedral setting. We worked in partnership with the Church Commissioners.

*Arts Programme, An Evening with Alexander Soares*, Friday 5th April 2019

A welcome return to the Vicars' Hall for pianist Alexander Soares who performed pieces by Bach, Ravel and Beethoven.

*Leadership Fellows, Stepping Forward as Leaders of Culture Change*, Thursday 25th to Friday 26th April 2019

At a previous Conversation we agreed that leading culture change is in many ways personal to people as leaders. Above all else, it requires them to ensure that their immediate and wider staff team can connect better with them. In this Conversation, we picked up this challenge and asked what we each see as the two or three aspects of our leadership style that we need to work on to achieve a stronger connection. Once we identified, we aimed to support each other in developing personal strategies for stepping forward more confidently as leaders of culture change.



*Civic Virtues in the Public Domain*, Wednesday 15th to Thursday 16th May 2019

A further consultation in our partnership with the Jubilee Centre, University of Birmingham considered the place and role of civic virtues in the public domain. This was an opportunity for individuals to share their knowledge and experience in this area and to participate in the development of a new Statement on Civic Virtues in the Public Domain.

*St George's House Annual Lecture, When the Times Are Out of Joint – The Consolations of History*, by Michael Ignatieff PC, CM Thursday 16th May 2019

Disruptive change is the driving force of our times. When change becomes disorienting, we turn to history to get our bearings. We look to historical narratives to console us. But what narratives can we turn to today? Climate change makes us question our stories of progress. The history of tyranny in the 20th century makes us suspicious of promises of liberation and freedom. As we face the rise of populism, the fragmentation of nations, environmental damage, social inequality, the deeper problem is a crisis of narrative, our inability to fit these developments into a story that makes sense of our times and helps us to decide how to face our problems. In this lecture, Michael Ignatieff, historian, former politician and currently President and Rector of the Central European University in Budapest, explored new ways to think about history that will give us hope and consolation.

*Cybersecurity, Building Resilience Together – Lessons for the Future*,

Monday 10th to Tuesday 11th June 2019

In the face of emerging cybersecurity challenges, it has never been more important to look at the role of local leadership in a cyber-society. Critical to this is the development of common understandings of the technical issues and capabilities that will be needed going forward to underpin cyber resilience in localities. Our consultation looked in depth at the emerging research and cyber exercising techniques, examined the impact of cyber-attacks on local communities and heard from senior leaders, policy makers and practitioners on how they were using the lessons to be learnt to build local resilience for the future.

*Senior Faith Leadership*,

Tuesday 18th to Thursday 20th June 2019

The third of three Consultations bringing together emergent leaders from the three Abrahamic faiths to forge better interfaith relationships, develop their leadership skills and explore each other's faith through focused scriptural reasoning.

*Leadership Fellows, Role-Modelling Integrity in Leadership*, Tuesday 4th June 2019

Building on the outcomes of last September's Annual Gathering and follow-up Conversation on Integrity in Leadership. We asked what steps are proving to be most successful in establishing a workplace culture in which individuals' integrity is regarded as a value that truly drives behaviours. What are our key challenges in role-modelling high integrity leadership as individuals and also members of our wider top team? What are the key dimensions that we need to foster in our organisational culture if we are to set the "integrity bar" ever higher?

*Leadership Fellows, Being Decisive AND Fair – Managing the Challenge*, Thursday 20 to Friday 21st June 2019

At this Conversation we sought to break new ground in engaging with one of the greatest challenges facing many leaders: managing the tension between our desire to be fair AND decisive. The Background Paper told the tale of a mythical CEO to bring to life the issues engaged with on June 20/21. We asked how much our desire to be fair to close colleagues means that we avoid difficult conversations and end up compromising our integrity as a leader, by not always "speaking our truth". Should we be more decisive in challenging under-performance, even if this results in us being called unfair and ruthless? If the answer is a tentative yes, what is the best way of establishing our case? The background paper suggested some key principles.

*God: Some Conversations, Clergy Consultation*, Monday 1st to Thursday 10th July 2019

The ten-day clergy consultation combined theological work with a number of presentations and discussion on issues pertinent to society as a whole. These included: Mental Health and Young People; God and the Arts; Today's Church; the Environment; Drugs Policy UK; Refugees; Church and the Media; and Community Empowerment. A range of expert speakers presented each issue.

*Leadership Fellows, Goodbye Workaholic!*, Thursday 11th to Friday 12th July 2019

This followed up our 2018 Conversation on Rebalancing our lives as leaders and intended to develop practical strategies for supporting the workaholics among us in ensuring that we no longer marginalise our family and other non-work time through over-investing in our leadership roles at work.

*Financing Deprived Parishes*,

Tuesday 16th to Wednesday 17th July 2019

We worked with Fr Stephen Edmonds and, through him, the Bishops of Sheffield and Liverpool to look at the issue of financing deprived parishes. This Consultation brought together funders, theologians, parish clergy and others.

*Roots and Shoots*,

Saturday 20th to Saturday 27th July 2019

The sixth annual visit of the Roots and Shoots initiative which each year brings together thirty different international representatives of the Jane Goodall programme. Participants spent the week on organisational and personal development, information-sharing, and project development.

## LECTURES

The Elson Lecture in October 2018 was given by Dr Adrian Weller on the theme 'Trust, Transparency and Artificial Intelligence'.

The Windsor Lecture was given by Robert Fox on the subject of *Manners and Morals of Reporting in the Era of Fake News*.

This year's St George's House Annual Lecture was given by Sir Christopher Meyer who took as his title, *Britain and America: The Lessons of History*.

## PUBLIC BENEFIT

The House continues to focus on its charitable objectives with due regard to the public benefit guidance issued by the Charity Commission. Free or subsidised access to consultations is facilitated by investment and voluntary income.

## THE TRUSTEES' REPORT YEAR ENDED 31 AUGUST 2019

St George's House Trust (Windsor Castle) A company limited by guarantee without a share capital.  
Registered Company No. 3597496. Registered Charity No. 1071186

The Trustees, who are also the Directors for the purposes of company law, present their annual report together with the audited financial statements for the year ended 31 August 2019.

### THE TRUSTEES

The Right Reverend D J Conner, KCVO

The Reverend Canon Dr H E Finlay

The Reverend Canon M G Poll

The Reverend Canon Dr M Powell

Admiral Sir J M Burnell-Nugent, KCB, CBE

Mr D Darsch

Ms L C R Minghella, OBE

Professor H E Montgomery, MB, BS BSc, FRCP, MD, FRGS, FRI, FFICM

Mr J L Newbegin

Dame B M Ogilvie, AC, DBE, FRS

Mr D Stern

Dr R D Townsend

Mr R Woods, CBE

Professor H Montgomery, MB, BS, BSc, FRCP, MD, FRGS, FRI, FFICM retired as a Trustee on 5 June 2019

Dr R Townsend retired as a Trustee on 11 June 2019

Mr H Shah was appointed as a Trustee on 16 June 2019



### INDEPENDENT AUDITORS

MENZIES LLP, Chartered Accountants & Statutory Auditor, Lynton House, 7-12 Tavistock Square London, WC1H 9LT

### STRUCTURE, GOVERNANCE AND MANAGEMENT

St George's House Trust (Windsor Castle) is a charitable company, company number 3597496, and registered charity number 1071186

Memorandum and Articles of Association, established under the Companies Act 1985, govern the House. New Articles of Association were adopted on 25 November 2013. The company is limited by guarantee without any share capital.

The Board consists of The Dean of Windsor, not more than four Canons of Windsor and at least seven but no more than 10 other Trustees, at least two and not more than four of whom shall be members of the Council of St George's House. The Board meets as required to consider and advise the House on its programme of work. The Board of Trustees appoints the Finance and General

Purposes Committee. The number of members of the company is unlimited but every member has to be approved by the Trustees. The Chairman, Board of Trustees and Warden may propose new trustees as required. These proposals are subject to discussion and approval by the Board.

The day to day operations of the House are controlled by the Warden and the Programme Director.

St George's House Trust (Windsor Castle) forms part of the College of St George. In recognition of the large capital sum invested by the House into the buildings it occupies, St George's Chapel continue to provide the premises on a rent free basis and in accordance with a mutually agreed license to occupy. The Chapel also provides a Canon to act as Warden of the House. Should an external appointment be made in future the costs of this would likely be substantially higher. Other than that which has already been noted, St George's House Trust (Windsor Castle) is not materially dependent upon the support of any individual, corporation or class of donors.

Newly appointed Trustees undergo an orientation session to brief them on their legal obligations under charity and company law, the content of the Memorandum and Articles of Association, the Regulations of St George's House, the business plan and recent performance of the company.

The Board is required to meet twice yearly although it is custom to meet more frequently.

The Board is responsible for strategic planning to meet the House's objectives and develop strategy in relation to finance, administration and marketing. The College Finance and General Purposes Committee advises upon investments policy, monitors risk management and prepares business plans and annual budgets. The Programme Director and the Warden allocate Consultation support funds in line with the principles approved by the Board.

The Trustees are satisfied that the accounts comply with current statutory requirements and the Charity's governing documents. Remuneration for key management personnel is determined by the Board on advice from the College Finance and General Purposes Committee. Our aim is to offer competitive salaries which will attract and keep appropriately qualified personnel to manage and deliver the aims and objectives of the Company. The pay of all staff is reviewed annually. Any increases are approved by the Board, taking into account inflation, the financial position of the House at the time and in accordance with average earnings.

## OBJECTIVES AND ACTIVITIES

The charitable objectives of the Company as outlined in the Articles are as follows:

"The Objects for which the Company is established are primarily the provision of a residential study centre for those of the clergy or laity who wish to explore the moral, spiritual and practical implications of their various concerns and secondly other religious, educational and other purposes of the Company as the Trustees may from time to time decide."

Pursuant to this the Company runs a residential study centre for clergy of all denominations; it is also a place where people of influence and responsibility in every area of society can come together to debate and discuss issues of national and international importance with the purpose of nurturing wisdom for the betterment of society.

These objectives are met by means of the provision of pertinent social and ethical Consultations. Such Consultations are designed after taking advice from a range of knowledgeable parties. Furthermore, the House provides an annual programme of Leadership Conversations which offer leadership development to participants drawn from a broad cross-section of public, private and third sector organisations.

The aim of the social and ethical Consultations is to enable key people to debate and discuss major issues of the day. Each Consultation avails of a carefully calibrated programme of presentations, break-out groups and plenary discussion designed to encourage in-depth discussion. The success or otherwise of a consultation can be measured in a number of ways. Was the topic addressed in a cogent, intellectually robust and inclusive manner? Were the participants properly representative of the points of view pertinent to the topic? And, did the consultation, where appropriate, produce tangible outcomes? Our overriding intention is that all participants will leave a consultation fully versed in the nuances of a particular argument and in a position to bring any newly acquired knowledge, expertise, and newly-formed relationships to bear in their working lives.

Care is taken to ensure that Consultations involve a wide cross-section of society and themes. Participants are drawn from a wide range of sectors and every effort is made to reflect diversity in its various forms.

**The Right Reverend DJ Conner KCVO, Trustee**

**Signed on behalf of the Board of Trustees**

ST GEORGE'S HOUSE TRUST (WINDSOR CASTLE)  
**SUMMARY STATEMENT OF FINANCIAL ACTIVITIES**  
**FOR THE YEAR ENDED 31 AUGUST 2019**

	Unrestricted Funds General £	Designated £	Restricted funds £	Endowment funds £	2019 Total funds £	2018 Total funds £
Income and endowments from:						
<b>Donations and legacies</b>						
- Associates' subscriptions		21,604	-	-	<b>21,604</b>	22,396
- Donations and gifts		12,976	-	50,815	<b>63,791</b>	8,069
<b>Charitable activities</b>						
- Income from course fees (turnover)		830,058		-	<b>830,058</b>	784,424
- Other incoming resources		69,889	-	-	<b>69,889</b>	78,466
<b>Investments</b>		55,999	162,781	-	<b>218,780</b>	191,918
Total Income and endowments		990,526	162,781	50,815	<b>1,204,122</b>	1,085,273
Expenditure on:						
<b>Raising funds:</b>						
- Voluntary income		10,000			<b>10,000</b>	-
- investment management		1,965	5,808	-	<b>7,773</b>	7,373
<b>Charitable Activities</b>						
- Course related expenditure		743,832	68,021	-	<b>811,853</b>	769,590
- Support and House related expenditure		134,949	-	46,814	<b>181,763</b>	180,430
- Governance costs		39,697	-	-	<b>39,697</b>	35,425
Total expenditure		930,443	73,829	46,814	<b>1,051,086</b>	992,818
"Net income / (expenditure) before other recognised gains and losses"		60,083	88,952	4,001	<b>153,036</b>	92,455
<b>Net Gains on investment assets</b>		(30,647)	(5,623)	(78,696)	<b>(114,966)</b>	35,209
<b>Net movement in funds</b>		29,436	83,329	(74,695)	<b>38,070</b>	127,664
Reconciliation of funds:						
<b>Total fund brought forward at 1 September 2018</b>		1,639,756	540,944	4,547,945	<b>6,728,645</b>	6,600,981
<b>Total funds carried forward at 31 August 2019</b>		1,669,192	624,273	4,473,250	<b>6,766,715</b>	6,728,645

All of the above results are derived from continuing activities. All gains and losses recognised in the year are included above.



**SUMMARY BALANCE SHEET**  
**31 AUGUST 2019**

	Unrestricted funds £	2019 Restricted funds £	Endowment funds £	Total funds £	2018 Total funds £
<b>Fixed assets</b>					
Tangible assets	17,541	-	1,043,943	<b>1,061,484</b>	1,110,653
Investments	1,322,417	499,951	3,429,307	<b>5,251,675</b>	5,166,641
	<b>1,339,958</b>	<b>499,951</b>	<b>4,473,250</b>	<b>6,313,159</b>	6,277,294
<b>Current assets</b>					
Debtors	189,678	-	-	<b>189,678</b>	129,915
Cash at bank and in hand	343,216	124,322	-	<b>467,538</b>	582,687
	<b>532,894</b>	<b>124,322</b>	<b>-</b>	<b>657,216</b>	712,602
<b>Creditors:</b>					
amounts falling due within one year	(203,660)	-	-	<b>(203,660)</b>	(261,251)
<b>Net current assets</b>	<b>329,234</b>	<b>124,322</b>	<b>-</b>	<b>453,556</b>	451,351
<b>Total Assets less Current Liabilities</b>	<b>1,669,192</b>	<b>624,273</b>	<b>4,473,250</b>	<b>6,766,715</b>	6,728,645
<b>Net assets</b>	<b>1,669,192</b>	<b>624,273</b>	<b>4,473,250</b>	<b>6,766,715</b>	6,728,645
<b>Capital and reserves</b>					
<b>Funds</b>					
<b>Endowment funds</b>	-	-	<b>4,473,250</b>	<b>4,473,250</b>	<b>4,547,945</b>
Capital fund	-	-	1,043,943	1,043,943	1,090,757
Director of Studies Fund	-	-	1,728,764	1,728,764	1,769,033
Consultation Support Fund	-	-	1,541,906	1,541,906	1,577,822
Elson Ethics Fund	-	-	158,637	158,637	110,333
<b>Restricted funds</b>	-	<b>624,273</b>	-	<b>624,273</b>	<b>540,944</b>
Annual Lecture	-	36,532	-	36,532	46,272
Elson Ethics Fund	-	9,410	-	9,410	9,356
Director of Studies Fund	-	17,468	-	17,468	154
Clergy Bursary Fund	-	4,890	-	4,890	4,890
Consultation Support Fund	-	555,973	-	555,973	480,272
<b>Unrestricted funds - designated</b>		-	-	-	8,349
- general	1,669,192	-	-	<b>1,669,192</b>	1,631,407
	<b>1,669,192</b>	<b>624,273</b>	<b>4,473,250</b>	<b>6,766,715</b>	6,728,645

AUGUST 2019

REPRESENTATIVE KNIGHTS OF THE  
MOST NOBLE ORDER OF THE GARTER

HRH The Princess Royal, KG, KT, GCVO, QSO  
His Grace The Duke of Abercorn, KG  
Field Marshal The Right Honourable Lord Inge, KG, GCB, PC, DL  
Lord Mervyn King of Lothbury, KG, GBE, FBA

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The Reverend Canon Dr Hueston Finlay  
The Reverend Canon Martin Poll  
The Reverend Canon Dr Mark Powell

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Sir Claude Hanks, KCVO

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THE HOUSE ACKNOWLEDGES THE ASSISTANCE WHICH IT RECEIVES FROM ITS MANY SUPPORTERS AND SPONSORS. In addition to the support of individual associates, the House is grateful for that given by trusts and corporate bodies. Those who have contributed to the work of the House in the past year include:

Sir Mark Moody-Stuart	Thames Valley Chamber of Commerce
Mr R C James	Lord Leverhulme's Charitable Trust
Robin & Henrietta Woods Charitable Trust	Ambassador Edward Elson
Duke of Edinburgh	Faith in Leadership Community Interest Company

*The funds for the Annual Lecture were provided by the Trustees of the Sir Val Duncan and Sir Mark Turner Memorial Trust which was established by Rio Tinto plc in memory of Sir Val Duncan and Sir Mark Turner.*

*The funds for the Elson Ethics Lecture were provided by Ambassador Edward Elson.*

## HOUSE ADMINISTRATIVE STAFF AS AT 31 AUGUST 2019

Warden:	The Reverend Canon Dr Hueston Finlay
Programme Director:	Mr Gary McKeone
Society of Leadership Fellows:	Mr Pete Ashby
Directors of Clergy Consultations:	The Dean and Canons of Windsor
Warden's Administrator:	Ms Shirley Hoskins
Programme Administrators:	Mrs Patricia Birdseye, Ms Rebecca Fry & Ms Michelle McGinnis
Society of Leadership Fellows Administrator:	Ms Nicola Pryer
Finance Manager:	Ms Fiona McNeile
House Manager:	Mrs Catherine Morgan

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[www.stgeorghouse.org](http://www.stgeorghouse.org)

The website provides information on the concept of the House, its background and facilities. Regularly updated, the website includes reports on Consultations, as well as Clergy Consultations and other forthcoming events.

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