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Faith, Dialogue and Difference in English Christian Community Work: Learning "Good Practice"?

PhD Thesis – Volume 2

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2008

Contents

Appendix A: Summary of Stage 1 Evidence

List of Formal Interviewees for Stage 1

Code	Interviewee Description	Date
1A	Director responsible for regeneration and partnership work in the North of England for a large, long-established national Christian charity	31st March 2005
1B	National mission advisor, inter-denominational body	8th April 2005
1C	Infrastructure support worker, newly-established sub-regional infrastructure support organisation for churches in a relatively isolated and less diverse part of the country	11th April 2005
1D	Training and Development Worker for a Methodist Circuit	19th April 2005
1E	Urban Ministry Officer, northern Church of England diocese	20th April 2005

1F	Co-ordinator of national association of Christian community workers	21st April 2005
1G	National support worker for one national denomination's Church-Related Community Development Worker programme	25th April 2005
1H	Project worker for a large statutory-funded regeneration project in a Midlands city, also trustee of a Christian community worker's network	26th April 2005
1I	Chief Executive, sub-regional multi-faith infrastructure support organisation	5th May 2005
1J	Staff member providing support to churches getting involved in their neighbourhoods in part of a large, very diverse city, employed by a national charity with a Christian heritage	17th May 2005
1K	Movement director of a relatively new national para-church body aiming to support, resource and speak up for	19th May 2005

	Christians involved in serving the needs of their local communities and society as a whole	
1L	Grants Officer for national church-established grant-giving body	19th May 2005
1M	Member of the clergy with four and a half year's experience of piloting a new 'community priest' role working on two estates, but without being attached to a church building or congregation; now parish priest for a inner London parish	23rd May 2005
1N	Director of national multi-faith infrastructure network	24th May 2005
1O	Civil servant responsible for faith-related matters for a central government department	24th May 2005
1P	Chief Executive of a church development team employed by a Church of England diocese, based in a diverse, multi-ethnic city	14th October 2005

Whilst the current post descriptions listed above give an indication of the respondent's primary paid role, in virtually all cases the respondents also had a wide range of historical experience and experience from other roles which was highly relevant to the topic concerned.

Written background information on each of the organisations represented was also collected where available and appropriate, to supplement the interview and set the answers given in their particular local context. Some of these organisations had also produced their own published case studies of community work projects, which were also collected and analysed.

Given that many of these interviewees have a national profile, descriptions are comparatively vague, and have been made even more anonymised when used in context in the full text, to safeguard confidentiality. For these reasons, individual quotes have not been fully indexed to particular respondents in the thesis text, although basic descriptors have been used to locate the quote to some degree. Interviewees were aware that, whilst basic steps would be taken to safeguard confidentiality, it might be possible for someone familiar with the field to deduce some connections between particular post-holders and the views quoted. Depending on the interview context, most

interviews were fully recorded and transcribed, but in a few cases (where conditions did not permit successful recording), detailed notes were taken instead.

Stage 1 - List of Conferences and Events Attended

Conference Title & Short Description	Organisers	Location	Date	Evidence Gathered
'Being Good Neighbours: A conference for anyone across the UK interested in church-related community development'	Christian Community Work Alliance	Warwick Road United Reformed Church, Coventry	24th November 2004	Programme, my notes from presentations and workshops.
'Faith in Community Development' Seminar	Community Development Exchange / Churches Community Work Alliance / Faith-based Regeneration Network / Anglia Ruskin University	Durham Cathedral, Durham	31st March 2005	Researcher notes, copies of flipchart notes from group discussions.

'Bridgebuilders: Working for greater understanding and co-operation between the faith communities and local statutory agencies'	Preston Faith Forum / Greg Smith, University of East London	St. Augustine's New Avenham Centre, Preston	15th September 2005	Project summary, programme, participant list, presentation handout (project history case study), my notes, short report, official full report, photographs of flipcharts from workshop discussions on benefits, issues and disadvantages of working in partnership, scenarios and papers designed to encourage reflection produced after the event based on the proceedings.

'Seeds of Enterprise: Faith-Based Organisations in Community and Social Enterprise', including presentations from practitioners on their experiences, question and answer sessions, and 'partnership and vision' workshop.	Faith-based Regeneration Network	Zorastrian Centre for Europe, Harrow	20th September 2005	Conference pack, including aims of conference, related newsletters, my notes (loose leaf), information on host organisation, keynote speakers' profiles.
'Spotlight on Urban Housing Estates'	National Estate Churches Network	Carrs Lane Centre, Birmingham	26th September 2005	Programme; Annual Report & Accounts; notes from presentations, informal individual discussions and group workshops (p36-41 of journal).

| 'Changing World, Effective Church: Annual Convention of the Churches Regional Commission' Including sessions on:

• "Flows, fear and faith: An overview of the trends and issues that face communities in Britain [including] globalisation and 24/7", as well as how to "equip people to respond" to these changes.

• 'creative ways through which we can live out our mission for transformation, justice and social cohesion' & the leadership qualities needed to achieve this

• Various workshops; attended "Christian partnership with Regeneration initiatives"

And a panel discussion with questions from the floor | Churches Regional Commission in Yorkshire and the Humber Annual Conference | St. Catherine's Church Conference Centre, Wakefield | 21st October 2005 | Handouts from presentations, participant list, annual report of organiser, printed case study of a charismatic Pentecostal church's involvement in community and youth work from the workshop, my notes (p54-58 of journal). |

Urban Seminar including sessions on 're-imagining urban church' and 'building a multi-racial church'.	Baptist Union	Shoreditch Tabernacle, London	28th October 2005	Case study of another Baptist project: (their 'reflection over 12 years'), multi-cultural publicity and annual report for another church's community activities, my notes (journal p.58-64) and recordings
iChurch: Intelligent Church in the 21st Century	Faithworks	Eastbourne	4th – 6th November 2005	CD recordings of key addresses, conference programme, journal p.65-75

CCWA Biennial conference 2005: 'The Reflective Practitioner'	Christian Community Work Alliance	Swanwick conference centre, Derbyshire	21st – 23rd November 2005	Journal p.100-110. List of participants, worship booklet, newsletters, conference programme, related leaflets.
Bridgebuilders (follow up session): 'Faith in the Statutory Sector': Event focused on building partnerships between faith organisations and statutory organisations in the area, highlighting the difficulties for faith projects engaging in such activity.	Preston Faith Forum / Greg Smith, University of East London	Town Hall, Preston	23rd November 2005	Journal p.110-111 and as above for first session.

'Faith Makes Communities Work'	Community Development North East event (with Black Ethnic Minority Community Organisations Network, Churches Regional Commission & Christian Community Work Alliance)	Newcastle upon Tyne	4th May 2006	Notes on separate sheets and journal p.142-143, conference programme (with notes added), attendee list, conference publicity.

'Dialogue and Diversity' launch event	Citizenship Foundation with eight other faith-related non-governmental organisations.	Leeds	13th July 2006	Journal p.159, website resources, and full project report: Hatch, B. (2006) *Diversity and Dialogue: Building Better Understanding Between Young People Living in a Multi-Faith World*, London: Save the Children

Data collected at these conferences (and other conferences/events attended as part of Stages 2 and 3) consisted of two principle kinds –

(i)   data from the formal presentations made, including the particular perspectives on good practice advocated from the organisers and presenters.

(ii)   data from fellow participants, gathered in any interactive workshops or similar activities organised as part of the

programme, or gathered through informal conversations with fellow participants during the course of the events.

Collectively, this data reinforced the findings and key themes analysed elsewhere, whilst also providing a degree of wider

external validity through the opportunities to explore the views of a wide variety of participants from across the country as well

as the positions taken by prominent infrastructure agencies on key issues and themes.

Additional documents and resources relating to the positions of the interviewees/conference organisers and their organisations

were also collected where available to supplement the data listed above. Where these are in the public domain, they have

been directly cited at appropriate places within the thesis.

Appendix B: Stage 1 Interview Themes/Questions

As usual for semi-structured interviews, the following themes are intended as prompts and pointers to enable the discussion to flow, rather than being intended as questions which will be asked strictly in this form. Some questions will be more relevant for some respondents than for others, and the focus of the interview adjusted accordingly.

Basic context questions (for infrastructure organisations):

How many organisations supported?

How many of these are involved in regeneration activity? [define regeneration]

In what ways are they involved in regeneration activity?

What types of organisations are these? (How many of these are church-based & how many are voluntary organisations? Any other types?)

Any noticeable differences between these different types in the ways that they operate, support that they require, etc.?

What do you see as the main development needs for these organisations?

What sort of support do you provide? How well received is this support?

Basic context questions (for training providers):

How many practitioners or organisations do you work with to provide training?

What are their backgrounds and different learning/development needs?

How is any faith-based element of the course connected to or integrated with the rest of the training provision? What influences have affected the design of the course in this way?

Policy context questions:

How would you summarise current Government policy on the role of faith-based organisations in regeneration?

What are the positive aspects of this approach, from your point of view?

Are there any less positive aspects or issues which arise from this approach? If so, what are they?

How does the current policy context affect your work? What issues arise from this context?

How involved would you say that faith-based organisations are in current government regeneration initiatives?

What factors aid this involvement?

What factors limit this involvement?

How would you describe / What do you understand to be the relationship between faith 'communities' and faith-based organisations?

What should be the defining question or limit to determine whether faith-based organisations can be eligible for state funding? Why?

Good practice questions:

I'm particularly interested in the role of faith-based community work in the regeneration of local areas. What do you consider to be good practice in this field? Why?

Could you give me an example of good practice that you have come across? What makes this good practice?

What do you consider to be bad practice? Could you give me an example of this that you have come across? What makes this bad practice?

What are the main issues or areas where there are different or conflicting perspectives on good practice?

What do you think other people consider to be good practice in this field?

Why? How are any differences between ideas manifested? How are any differences dealt with?

Are you involved in promoting your view of good practice to other organisations? If so, how? (e.g. training, conferences, etc.)

Questions concerning links between theology and practice:

Does an organisation's stated theology and beliefs affect the way they conduct their practice? If so, in what ways?

How would you describe the relationship between an organisation's stated theology and its values - How do these affect each other, if at all?

How does this relationship between theology and values affect the way that they conduct their practice? i.e. How do they relate their action to their religious beliefs/vice versa?

Do theology and values make faith based work distinctive, and if so, how?

Communicating good practice

How do practitioners and organisations communicate their understanding of 'good practice' to each other:

(i)   internally? (between staff, volunteers, management boards, etc.) (drawing on management theory, prompt with ethos, culture, structures, support mechanisms, etc. as examples if necessary – the point of this question is to get insight into how these different elements work in this setting, not replicate existing management theoretical insight)

   a. How do these internal dynamics develop?

   b. What impact do these internal dynamics have on how individual practitioners work and discuss/present their work?

   c. What impact do practitioners' understandings of their work affect the organisational policy and practice?

(ii)   externally (including local people, other agencies, partnership boards, sponsoring bodies, local churches, etc.)

   a. Are different messages presented to different people/organisations? If so, how are these reconciled with the organisation's overall beliefs, values and aims?

   b. How does the way they communicate affect a practitioner's or organisation's ability to relate to other external practitioners or organisations? Could you give an example of a faith-based organisation that is successfully working in partnership with other organisations?

Alternatively, ask: What impact does an organisation's dynamics (including ethos, culture, structures, support mechanisms, etc.) have on individual practitioner practice? and What impact do individual practitioners have on organisational dynamics?

What effect does a practitioner's or organisations' differing understandings of 'good practice' have on their ability to communicate and work in partnerships with other people (including service users), local groups and agencies?

For organisations with training responsibilities: What is the basis that you use to inform trainee practitioners how to know and engage in good practice?

What differences, if any, have you seen arise between different people's understandings of good practice?

- o How were these being managed?

- o And how successfully?

- o What makes this successful?

How do practitioners and organisations incorporate and manage these effects in dealing with ethical dilemmas, when different values, beliefs and principles clash in relation to particular issues, situations or incidents?

Broader areas of interest

Is Christian community work related to identity? If so, how?

What do you see as being an appropriate relationship between faith and politics more generally?

Are there any particular projects that you think would prove to be a particularly interesting case study to research further?

Appendix C: Summary of Stage 2 Evidence

The key themes summarised in the table below are only intended to provide a synopsis of the issues covered, to illustrate the link between the data collected and the analysis presented in the thesis. More detailed descriptions have not been presented here to preserve anonymity, given that additional detail could prejudice the level of anonymity agreed with participants. The analysis presented in the thesis builds on a more detailed level of scrutiny which includes the dynamics within each theme, and the relationship between themes, as well as the context in which they were generated.

Date	Key Activities Observed	Associated Evidence	Summary of Key Themes
11th July 2005	Introductory informal interviews with Bradford Faith Cohesion Programme worker and other AFC office staff	p.8 journal, additional separate notes	Cohesion, socio-economic history, leadership development activities, personal responses to diversity.
12th July 2005	Initial meeting with Chief Executive, including discussion of the way various cohesion initiatives were developing, the development of the church-run centre in which AFC is based, and the impact of AFC's own structure, including diocesan involvement and expectations.	p. 9 journal	Reasons organisational development stalls - growing too fast, overly-worker dependent, worker moves on. Need for succession/sustainability planning integrated with founding church/theology. Proactive change .vs. reactive support. Skills training focused on single faiths needed. Different organisational structures of different denominations/faiths create issues for engagement across wider areas.

	Attended launch of church initiative for 'dialogue and diversity' designed to share the experience of one church denomination in this area with the wider church across the country.	p.10 journal (+ access to associated papers)	Anglican lead role, representativeness, organisational responses to diversity, dialogue.
	Meeting of a community partnership involving local residents and a church regarding next steps after setbacks in developing part of the church building into multi-use space in a predominantly white area where community facilities were considered limited.	Agenda with notes added	Building usage/development, funding difficulties, shared spaces, partnership, ownership, worker employment, relationship with statutory organisations, 'forgotten' estates.

	Preliminary planning meeting with the secretary of a newly-constituted city faith forum designed to plan a forthcoming development day – in the event, became focused on what response should be made to the discovery of a local connection with the London transport bombings the previous week.	p. 10-11 journal, agenda with notes added, minutes of previous meeting, proposed plan for forthcoming away day, letter from regional assembly regarding terrorist attacks on 7/7, additional typed reflections.	Countering extremism, inter-faith work, 'common ground', relationships with statutory agencies and media, developing relationships between people of different faiths and different faith leaders, challenging media stereotypes.
	Meeting of the full faith forum, plus some additional visitors from the Muslim business community and BBC 'Newsnight' programme.		

13th July 2005	Planning day to work through the details of a sub-regional multi-faith community chaplaincy project, newly funded with a large budget under a Central Government 'Invest to Save' programme.	Papers from meeting: 'Issues from discussion', a proposal for the support required from the infrastructure agency, list of office space requirements, agenda with notes added, copy of funding application for this project.	Support needed, funding/match-funding, relationship with statutory agencies, sharing resources/building space, skills and representation needed, organisational structure and staffing issues to implement initial project vision.

	Meeting with the vicar of a church with an underused historic building, seeking advice on alternative ways forward for the church and building given that the congregation could no longer sustain it.	p.12 journal	Building usage/development, community/development worker role in developing shared space, regulations and funding targets as barrier, limited momentum.
14th July 2005	Support meeting with secular project worker employed by a church and the priest in charge, covering a range of issues including developing volunteers and developing child protection policies.	p.13 journal, church newsletter, church's existing booklet explaining their child protection policy to staff and volunteers	Application of regulations and standardised advice as inhibiting 'good practice', worker isolation, statutory organisation relationships – limited because of faith/not wanting to show partiality, identity detrimentally influenced by funding – "funders are constantly clawing at you to be something you are not".

	Network meeting of clergy and church members from outer-estates of one city discussing issues of common concern	p.14-15 journal	'forgotten' estates; young people, countering extremism, need to involve white communities too; spaces for honest discussion, relationship building and myth-busting, including questioning/challenge; factors which make this successful; finding common ground, media role exacerbating conflict.
	Meeting with Sikh project volunteer to discuss how best to word an application to the Lottery funding distributor 'Awards for All' and comply with their requirements.	p. 15 journal	Culture .vs. religion, funding, meeting funder's key priorities as an ethnic minority group.

	Meeting of the AFC staffing sub-group of the management board, discussing job descriptions for proposed new project workers.	p.15 journal, copy of Big Lottery Fund bid which had led to the funding of these posts, offer letter and proposed job descriptions.	Balancing reactive 'customer'-led work with proactive 'outreach' work through separate job roles; associated aims, skills and targets agreed with funder.

15th July 2005	Meeting with other faith-related sub-regional and regional infrastructure bodies to share progress, discuss issues of common concern and co-ordinate their common regional funding returns through the regional body.	Agenda with notes added, minutes of previous meeting, report from regional body, monitoring statistics sheets for funders, information leaflet on one of the other sub-regional partners.	Funding, monitoring, partnership, relationships with statutory bodies – including both examples of effective ones and tokenistic/conflictual ones, network development.

| 17th July 2005 | Full day planning meeting for city-wide faith forum, held at a Sikh gurdwara, including meal shared with wider Sikh 'faith community' and address by local MP | p.16 journal, programme with notes added, facilitator's plan, information on the venue and information booklet on Sikh community volunteering. | Managing different agendas, hospitality – sharing meal with request to use headcoverings with Sikh symbols, limited collective ownership of agenda. |

| 18th July 2005 | Initial reflection and planning meeting with Chief Executive of AFC | p.16 journal (+provision of some of the papers for the following meetings in advance) | Bad practice = just using standardised models (e.g. model constitutions) without applying them to the circumstances (+ see below). |
| | Board meeting of community chaplaincy project to discuss budgets and project implementation following being awarded Central Government 'Invest to Save' funding | p. 17 journal (and had shared access to meeting papers and original application at the time). | Trustee skills/experience, funding, balancing budgets, developing policies and procedures, tension between good practice as organic development of project and good practice as development of increasingly bureaucratic paperwork requirements. |

	Meeting with the co-ordinator of a cross-sector, cross-discipline, cross-cultural induction training programme to the area. This was designed to develop contacts in a part of the sub-region where AFC had less referrals, and to explore complementarity of their scheme with a similar scheme run by AFC.	p.18 journal, publicity folder giving details of the programme scheme.	Division between faith communities, building links, importance of spaces for enabling people to make contact outside existing communities of interest, bad practice = "smoothing over difference when we should have recognised it", competition .vs. complementary / collaboration, identity politics over 'race' issues.
	Meeting with the priest of a Catholic Church regarding sources of funding for repairing the tower on their church	p. 18 journal	Building development, funding problems, time required.

16th August 2005	Planning meeting for Inter-Cultural Communication and Leadership School with worker and volunteers	p. 19 journal	Developing relationships across difference, need for developing skills (including leadership skills), funding difficulties, ownership of resulting agenda.
	Meeting with staff member from a volunteer bureau regarding working together and mutual referrals	p.19 / 47 journal	Partnership, "the volunteering dimension of faith .vs. the faith dimension of volunteering", mutual referrals and sharing resources.
	Board meeting of community chaplaincy project	p.20 journal, accompanying papers – agenda, minutes, draft tender document for evaluation of the project, draft staff policies and budgets	Establishing formalised bureaucratic project with multiple professionalised policies & systems, risk assessment, evaluation, managing finance and funding, staff recruitment.

	Informal discussion with those in the office (including staff and volunteers from different projects) about the issues involved in focused work with a particular faith community, in this case Muslims.	p.20 journal	Responses:
			1. For funding and publicity: "you probably wouldn't call it that – we would call it 'South Asian' or something" (race/faith identity slippage)
			2. "If you want to reach all faiths, its essential you have people [workers] who are faith specific" (worker identity/role)
			3. Muslim community projects as spaces for having discussions and making connections. "You don't go to the mosques to have these debates; you go to Muslim community centres, groups or Islamic Relief", as asking questions in mosques was frequently seen as questioning the Prophet and blasphemous, leading to you being "chucked out". (faith-specific resistance)
			4. Need for informal safe spaces where different people can meet and find common experiences/points of contact to facilitate dialogue.

| | | Follow-up meeting of AFC staffing sub-group to finalise job descriptions for proposed new project workers | Copy of proposed job advertisement, agenda, draft job descriptions and person specifications | Job descriptions and required person specifications, advertising and recruitment process; debate over "strong" vs "effective" leadership skills – with latter preferred as "strong leadership skills people" in the Church of England seen as "a pain" by one attendee; debate over place for requiring personal commitment to respecting others, relationship to different faith views, and how this might relate to perceived purpose of these roles. |

| 8th September 2005 | Meeting with secular project worker employed by a church and the priest in charge, reviewing progress on policies since 14/7/05 and considering whether the project should become separately registered as a charity and organisation in its own right (as it was currently operating under the auspices of the church) | p.21 journal and full recording, copy of existing constitution | Formalising of policies led to more transferable practices, but risk assessment meant some young people who wanted to be involved as volunteers were excluded from helping during summer playscheme, and they could only employ existing childminders/school employees with existing CRB clearance for the scheme.

Trajectory: project starting when church declined, now been going 10 years. Ownership – different views of development, concern about losing identity and control if project moves away from origins, Vicar: "I don't mind whatever it is, providing I don't get a cuckoo in the nest!", hybrid forms of constitution involving different degrees of continued church involvement, tensions between worker/church perspectives re extent of religious role – bringing faith in a bit more .vs. not pushing religious aspect, unconditional service. Funding important- vicar: concern with not "losing your identity" because of "bending for funders", especially being "in hock to the council", citing another local vicar as saying "Don't change what your organisation is about for a few quid from the council".

Concluded this depends on getting the vision right first. |

	Meeting with an organiser from an East Asian elderly men's group held at a Hindu temple, trying to understand what group activities might be considered fundable from other sources, and what requirements might be associated with this.	p.23 journal	Informal group operation (meeting daily for lunch and friendship) .vs. formal requirements of funders (including constitutions, bank accounts, etc.), existing operation dependent on informal relationships (e.g. no rent payable to temple for group usage because of the people involved), Funding for religious .vs. cultural activities to secure funding. Starting small .vs. annual programme to secure funding.
	Preparatory meeting with vicar regarding the development of an inter-faith forum in a small district	p. 23 journal	Making links across difference, Anglican lead role (developed from initial church partnership), Government .vs. local authority funding (but all seen as connected to riots, bombings), engagement of people with more "extreme"

	Meeting of this inter-faith forum at a parish church, including discussion of issues being faced and how the forum might be developed	p.23 journal	
	Meeting at a Sikh Gurdwara to discuss how best to address the challenges being faced in opening up the Gurdwara to the local community, including managing their committee & developing teaching work.	p.24 journal	Formalising structures and employment policies, change of funding, services to own community only or open universally, difference between promotion of religion and educating in skills (e.g. IT) just for Sikhs, integrity .vs. temporary fudge with the hope that "the community coming" in will lead to changed attitudes in the Sikh community, making links with other similar projects to learn from them.
12th September 2005	Meeting with prominent Muslim regarding interfaith work, including gathering information for developing contacts	p. 26 journal	Needing all faith 'representation' on multi-faith projects, skills audit for board, faith-specific work requiring involvement of faith-specific scholars to promote cohesion from within that faith community.

	Meeting of city-wide faith forum	p. 26-27 journal	Structuring in all faith representation on forum (members and directors); difficulty of balancing this with manageable numbers, definitions (e.g. how to represent diversity from within religions), and making meetings manageable; expectation on a few active people from minority faith communities to be on multiple boards; potential of vicars currently involved to encourage wider representation in long term?

| 13th September 2005 | Interview with AFC Chair (who is also a Bishop in one of the diocese areas covered by the project) | Full recording, my notes, transcript | Shared building usage, 'sacred space', 'what is church?', boundaries, non-judgemental and open to all without condition (grace) whilst needing clarity of vision of the contribution of faith, project development trajectory, Anglican lead role (but statutory frequently assume talking to them is talking to all of the church; limit to how far Bishops can direct change), role of community work in managing organisational change and conflict, proactive .vs. reactive, inward .vs. outward looking congregations, need for clergy skill development, infrastructure organisation role to work with those of 'good will' to set examples which 'capture the imagination' of others. Following Jesus' model: The first sign of the Kingdom is to receive what people give, then heal/respond to need, then offer words or affirmation. |

	Further meeting of faith-related sub-regional and regional infrastructure bodies, sharing their progress and challenges.	p. 27 journal, regional newsletters, agenda and previous minutes.	Partnership on community projects as route to better relationships between faith communities e.g. managing to get three churches from different denominations to collaborate on a joint youth project, despite the fact that previously they "wouldn't spit on each other if they were on fire"; faith group involvement in wider coalitions taking action on cohesion, whilst statutory agencies often ignored incidents; difficulties of monitoring/capturing quality of this work; representation .vs. participation in forums and partnerships.
	Formal launch of a city-wide faith forum, including initial discussion of what their own 'common agenda' might be.	p.28-29 journal, agenda, previous minutes and copy of their objects.	Setting and advocating a common agenda, including shared value statement – but representing who? Recognising or suppressing diversity within faith groups, or finding a 'middle way'. How would this be used? Managing different agendas, media role exacerbating difference.

14th September 2005	Training session for ordinands from a less diverse area run by church-led initiative for 'dialogue and diversity', developing awareness of other faiths	p.30-31 journal, programme, leaflet for inter-faith centre visited	Religious and cultural literacy, clergy skills/training, culture-religion-politics interaction, fundamentalism and interpretation, diversity within religion.
	Meeting of a church-led partnership with members of the local community in which they were based, aiming to address the lack of community facilities on the estate through a range of means including developing the church building, with limited local authority support.	p. 32 journal, agenda and previous minutes	Building usage/development, ownership, shared spaces vs separate spaces, funding difficulties, facilitating community and young people's activities, 'forgotten estates'.

21st September 2005	Planning meeting for a residential training programme for young people aged around 18-30 who were deemed to be developing 'community leaders', designed to help them build relationships across cultures and develop their leadership and communication skills	p. 34 journal and leaflet for advertising programme	Publicising via networks, ensuring balanced representation in attendance, programme planning to enable process to handle difference, common values, building relationships, leadership, dialogue.

		AFC Trustees meeting, covering issues relevant to the organisation's development, especially service level agreements with the sponsoring dioceses.	p. 35-36 journal, agenda, minutes of last meeting, accompanying papers, including: board/staff development day report, risk assessment report, Chief Executive's quarterly report, etc.	Retaining staff experience despite turnover, funding/financing this work, ownership vs funding agreements with sponsoring bodies, developing cohesion work, risk assessment, monitoring progress, strategic planning and vision, creating space for theological reflection more difficult in multi-faith environment.

27th September 2005	Meeting of those interested in making churches more accessible to people with disabilities, organised by Anglican church dioceses, held in a Roman Catholic church, comprising of attendees from a range of churches, a specialist diocesan officer, and newly including disabled people from the local area, aiming to conduct research on the accessibility of churches to people with disabilities. Discussion also included the name of the group, its logo, mission statement, and access to start-up grants.	p.42-43 journal, agenda, invitation letter, minutes of previous meeting, draft logos.	Anglican lead role, symbolising diversity, promoting equality, representativeness .vs. building networks, research, 'invisibility' of projects compared to churches, "good practice" as accessibility, "good practice" as another stressful demand on clergy, funding availability stimulated group development at this point by tapping into broader church desire to respond to "good practice" requirements.

	Board meeting of community chaplaincy project	p. 44 journal, minutes of previous meeting, copy of email exchange regarding ethical finance policy	Debates over "good practice" in developing policies, especially in responding to ethical dilemmas over recruitment of ex-offenders (balancing risk, constraints on ability to do the job and rehabilitation) and managing funding.
29th September 2005	Meeting to support the Chair of a community centre established by a church regarding funding and sustainability	p. 45 journal, information from centre's website and annual report, including 'their story' of development.	Funding – difficulties applying, need for support, requirement for independence from church, contracting possibilities; project development trajectory, sustainability, relationship with church - project detachment from church as 'unhealthy' and 'shortsighted' (but not always recognised by church).

	Meeting with the co-ordinator of a city-wide faith forum regarding relationships with the council and provision of mentoring support	p. 46 journal, draft proposed structure for forum and draft constitution	Importance of long term small-scale relationship building across cultures (not just crisis response) e.g. eating together, faith/statutory relationships, political requirements ("we have to work with everybody or nobody"), organisational vision and structure relationship, good practice = not just relying on a few key people to sustain year after year, "people who push themselves forward" .vs. those who make a "real contribution", faith distinctiveness.
	Meeting with the vicar of a church-based community project regarding improving a proposed bid for funding to the Lottery.	p. 47 journal, information from project website, draft bid to Lottery funding body	Project led to church much more engaged with community, development trajectory - concern over project 'divorcing' from church in the long term, finance and funding, need for support.

	Short reflective meeting with AFC staff regarding observations so far	p. 45 & 47 journal	Bureaucratic funding guidance limiting accessibility to faith groups; the 10% extra faith bit of (for example) volunteering .vs. a 100% integrated way of approaching volunteering from a faith perspective.

| 13th October 2005 | Interview with the worker for a Methodist/ecumenical inner-city project | p. 48-49 journal, recording of interview, transcript of interview, paper produced by project reflecting on whether to recruit non-Christian volunteers, report on 'Urban Hearings' which they were involved in, copy of hymn written to reflect their work, various other newsletters, leaflets and articles. | Distinctiveness – style not content, mission , dialogue & building relationships crucial (e.g. sharing food), different approach to building, project development, building bridges, inter-faith, welcome, new way of being church, multiple pressures on vicars – need support (different for community workers, especially as this project managed by Methodist District), ownership, long term presence, quick response potential, statutory relationship, proselytisation (institutional focus on getting people to join and "be like us" = bad practice .vs. evangelism/mission = good practice (God-focused, "how do we get alongside what God is doing?") > "community work model of mission" involving a lot of listening, knowing who we are, discovering a shared agenda, an "arena for transformation" for both "us and them" in which relationships of trust and credibility are developed that allow people to disagree with you (and you with them). |

	Informal interview with Policy Officer for Churches Regional Commission in Yorkshire and the Humber	Notes	Policy context, church response.
20th October 2005	Planning meeting for local group delivering religious literacy training	p. 52-53 journal, proposed programme, booking form, agenda	Difference within faith, representativeness in dialogue, challenge, importance of honesty, difficulties when people insist 'their view is the only right one', clergy training, forum link, limited availability of training on faith beyond basic literacy, developing this group (including representation from more faiths), demand for training on Islam as 'up to the minute' issue .vs. low demand for training on Christianity 'as people think they know', but often don't.

	Discussion with Chief Executive of AFC regarding final reflections on fieldwork	Copy of 'my reflections' paper with comments from Chief Executive marked on.	(see below – 10/1/06).

| 13th – 17th November 2005 (excluding 15th am) | Inter-Cultural Communication and Leadership School | p. 77-95 journal, recording & transcript of presentation session | Dialogue, identity, media role (and contested potential to influence), relationships with 'the other', challenge, fears and challenging stereotypes/myths, safe spaces, risk, socio-economic/culture impact, effects of emotions, exclusion, difference within and between faiths (and between faith/secular agnostic/atheist) and cultures; understanding languages, cultures and theologies; different perceptions, foreign policy/terrorism impact, leadership qualities/skills including teamwork and building trust, managing process of training and relationship building, building joint activities/organisation for future – difficulties of getting beyond 'preaching to the converted'. |

18th November 2005	Interview with Chair and Project Worker for a church-based 'faiths-together' community project unconnected with AFC, situated opposite a partnership project developed for Black and Minority Ethnic cultural groups' use.	p.96-100 journal, recording of Chair interview	Hospitality, shared and separate spaces, meeting spaces, partnership, change, ownership, ethos, funding – effect on change, project trajectory, sustainability, church-community project relationship, dialogue, evangelism.
10th January 2006	Final meeting with Chief Executive and the full board following their AGM to feedback findings and discuss implications.	p. 159 journal, agendas, previous minutes, 'reflections' paper	Distinctiveness, shared and different values, evangelism, good practice = not objectifying people, good practice = having a choice.

Appendix D: Summary of Stage 3 Evidence

Stage 3a – Urban Ministry and Theology Project Case Study

Comparator / Context-Setting and Contact-Building Interviews

The following interviews helped establish the context for the third case study, confirmed similar trends and issues to those found in stages 1 and 2 were present in this region, and were used to develop contacts from which the specific Urban Ministry and Theology Project (UMTP) case study was chosen. Detailed notes were taken from these interviews, but they were not recorded.

Description	Associated Evidence	Date
Archdeacon of Anglican diocese with responsibility for urban affairs, based in large Northern city.	Notes from interview.	4th May 2005 &12th September 2005
Archdeacon of another Anglican diocese covering both rural and urban areas	Notes from interview.	24th October 2005

Chief Executive, large local church-initiated project which was now independent, cited as providing informal support to other local projects because of its relatively-advanced stage of development.	Annual Report 2003-4, publicity material.	4th May 2005

Participant Observation

This formed an extended reflective conversation carried out over the following period, in which UMTP's approach was discussed interactively in relationship to the themes previously identified and any new themes which arose through observation of their work. Notes and additional associated evidence were collected and analysed as part of this process, as detailed in the following table.

Date	Key Activities Observed	Associated Evidence
9/11/05	Initial in-depth interview with the priest in charge of the project	Full recording, transcript, question sheet with notes added.
7/12/05	Initial discussion with priest in charge	Journal p. 113

	Meeting with architects and builders over building work to rebuild church as mixed use church/community centre, and tour of building work in progress	Journal p.113, copy of proposed publicity for new centre
	Informal conversation with another clergy member of staff	Journal p.113
	Attending local partnership planning day concerning children's services, particularly 'parent participation sub-group', with member of staff responsible for 'community engagement'	Journal p.113-114
8/12/05	Attending meeting of a group of community agencies working together to support asylum seekers	Journal p.115, minutes of previous meeting
	Attending Partnership Board responsible for planning and running new church/community centre	Journal p. 116-117; minutes of previous meeting; 'Suggested structure' diagram; proposed 'Health and Safety', 'Equal Opportunities' and 'Child Protection' policies

	Site visit to St. Silas' church and informal interview with the related member of clergy; Observation of Christingle rehearsal involving local youth agency and black gospel choir	'Order of Service' for Christingle celebration
9/12/05	Site visit to St. Michael's Centre (shop front) including local resident's group meeting and informal tour/interview with Church Army captain responsible for this work	p.118 journal
	Visit with priest in charge to discuss wider community development workers' network meeting	Annual report on health-related initiative; publicity on other networks which the project has been instrumental in supporting
3/4/06	Interview with 'Community Engagement' staff member	Journal p.120-123
5/4/06	UMTP Management Committee – Partnership Building	Copy of Agenda and accompanying papers: financial material, original and revised briefing on change towards being a 'mission initiative', proposal for 'mission fund' assistance to retain Church Army

		captain on staff team and accompanying job description, Business Plan 2005-2008 for St. Martin's Centre Partnership, "Report on Community Consultation, October and November 2006" conducted by UMTP staff for another church-based community project elsewhere in the diocese, Journal notes p.124-125
	Chapter meeting (meeting of clergy from wider surrounding area)	Separate notes
	Discussion with priest in charge beforehand	Journal p.125-127
	St. Martin's Church Annual General Meeting	Journal p.127-129; "Annual Report and Financial Statements of the Parochial Church Council" 2005.
6/4/06	Youth Partnership, St. Martins' Centre	Minutes of previous meeting, copy of slides from presentation given by

		statutory agency; Journal p.129-131
	Reader training course – session on 'new ways of being church' @ St. Michael's Centre shop front premises	Journal p.131-134
12/4/06	Interview with Church Army Evangelist @ St. Michael's Centre re. relationship of evangelism to UMTP work.	Journal p.135-138
	Interview with centre co-ordinator for St. Martin's Centre Partnership	Journal p.139-141
12/12/06	Staff team meeting – feedback findings and discuss paper produced	Recording

Additional Supporting Documents Consulted

'What is the Urban Ministry and Theology Project?' paper

'Sustainability and Regeneration in the East End of Newcastle' paper by Bob Langley and Peter Robinson

'Finance Facts: The facts, the figures – Your Guide to Diocesan Finance' booklet, December 2004

'Theology and Practice in Context: A Module in Urban Theology' (2007) leaflet

Sadler, J. (2005) 'A suggested process for articulating a vision and its strategic objectives' paper, downloaded 10/10/05 from < http://www.umtp.org/html/visionprocess.html >

Sadler, J. (2005) 'Church Development – Key Objective' paper, downloaded 10/10/05 from < http://www.umtp.org/html/churchdevelopment.html >

Job Description for combined role of the Priest in Charge at St. Anthony's Byker with responsibility for the Community Engagement role of UMTP, May 2005, downloaded 10/10/05 from http://www.umtp.org/html/jobdescription.html >

Dorber, A. , Miller, G. , Passmore, K., Hunt, K. (2004) "A Review for the Bishop of Newcastle of the Newcastle East Deanery Urban Ministry and Theology Project, November 2004" (unpublished paper)

Social Regeneration Consultants (2006) "Walker Riverside: Community and Stakeholder Engagement Strategy", November 2006 (including background information on the area)

"The Bishop of Newcastle's Good City Hearings", downloaded from CULF website: < http://www.culf.org.uk/papers/goodcity.pdf , accessed 22/12/05 >

Robinson, P. (2005) "Opening the Future of the City: Masterplanning, culture and a cause for celebration in the East End of Newcastle", Crucible, October – December 2005, pp.34-42

Diocese of Newcastle (2004) *For the Many Not Just the Few: Constructing a framework for church development in areas of high multiple deprivation*, Newcastle-upon-Tyne: Diocese of Newcastle

Russell, H. (2004) <u>Urban Ministry and Theology Project, Newcastle East Deanery - Evaluation Report</u>, August 2004, Liverpool: European Institute for Urban Affairs, Liverpool John Moores University.

Stage 3b – Learning and Training-Focused Work

Student Interviews

Code	Description	Date
3A	Student Interview 1	31st May 2006
3B	Student Interview 2	1st June 2006
3C	Student Interview 3	7th June 2006
3D	Student Interview 4	8th June 2006
3E	Student Interview 5	21st June 2006

All of the above interviews were recorded, transcribed and imported into NVIVO.

University Focus Group Attendees, 25th May 2006

In addition to Sarah Banks (Professor of Applied Social Science) and I, who ran the event, the following people attended and gave their views:

- Development worker for regional secular learning-related body concerned with developing faith-related training courses

- Tutor for church-based strand of professional undergraduate university programme

- Worker, Youth Ministry Team for a Northern Catholic Diocese

- Senior Lecturer in Community Work for another Northern university, and member of enabling group for a national charity supporting Christian community workers.

- Member of staff for a local Young Men's Christian Association.

- Member of staff for another local Young Men's Christian Association

- Director of Masters level course in 'Theology and Ministry' at a Northern university

- Member of the Church Army working in an inner-city church project

- Regional Skills Co-ordinator for a regional Black and Ethnic Minority network, also involved in a local Muslim association.

- Two research associates working on a research project exploring young people's experiences of faith communities

- Worker for church-related inner-city asylum seeker and refugee project *

- Researcher from a university Theology department, representing a Doctor of Ministry programme run by that department.

- Lifelong Learning Co-ordinator and colleague from inner city international family centre.

- Representative from Regional Youth Work Unit

- Volunteer representative from Middlesbrough Council of Faiths, also involved in religious literacy training for statutory workers

- Representative from local Evangelical Christian Centre in mining town

- Community and Youth Worker working for an Anglican parish in a local town *

- Community Worker, regional organisation supporting men who have sex with men

- Faith communities development officer, Churches' Regional Commission in the North East

- Volunteer with a local faith community

- Pastor responsible for year out scheme with evangelical church in small city

Additional University Interviewees

In addition to these attendees, the following people were interviewed in person (people who both attended the focus group and were interviewed in more detail individually are marked with a *):

Code	Interviewee Description	Date
3F	Community project worker employed by Muslim Society in an urban area (including project visit)	8th May 2006

3G	Local authority employed member of staff with extensive experience but no formal professional qualification, working for multi-ethnic community centre project in the outer area of a large city. The centre describes itself as the 'hub of the Black Minority-Ethnic community' in the city area where it is based. (including project visit)	18th May 2006
3H	University chaplain who expressed an interest in the research	31st May 2006
3I	Project worker for regional body investigating skills needs for faith-based community workers in the region	1st June 2006
3J	Project worker at an international family centre working with diverse faith groups based in an inner city location (including project visit)	5th June 2006
3K	Community and youth worker employed by an Anglican church in a local town, recently graduated from professional training *	5th June 2006

3L	Project worker in a mosque, who is also skills worker with a regional ethnic minority network of community organisations (including project visit)	21st June 2006
3M	Quaker volunteer responsible for youth and children's work organisation in her area	30th June 2006

These interviews were either fully recorded or notes taken, as appropriate to the circumstances.

In addition to these full interviews, the following additional contacts were briefly interviewed by telephone:

- Organiser for Christian 'Year Out' scheme offering year-long placements for young people in churches and Christian community and youth work projects.

- Priest from a local priory who expressed an interest in the research

- Director of Mission and Pastoral Studies, theological training college

- Youth Officer Team Leader, Anglican Diocese

- Diocesan Youth Officer, another Anglican Diocese

- Social Responsibility Officer, another Anglican Diocese

- Director of the branch of an evangelical para-church organisation in the region

- Training Officer for local Methodist District

- Chair, local Council of Faiths

The analysis also draws on the official report produced following this event:

Orton, A. (2006) <u>Consultation Findings Report - Creating a Faith-Based Route for the MA 'Community and Youth Work Studies' Programme at Durham University?</u> June 2006, Durham: Durham University.

'Working with People from Different Faith Traditions' Focus Groups (16th and 29th January 2007)

25 people attended, including:

- 9 staff and/or volunteers working in various roles with refugees and asylum seekers in different locations across the region, including a volunteer in a 'one stop shop', a mentoring co-ordinator, project co-ordinator and sessional worker for a 'Time Together' project, two volunteering co-ordinators and others.

- Training Consultant, learning and skills-development-related organisation

- 2 volunteers, inter-faith women's groups

- 2 Parent Link Workers for a primary school (one of which was also the Chair of a local play-centre)

- 2 representatives from local 'timebank' community organisation which encourages members to share time and skills with each other.

- Faith Communities Development Officer, Churches Regional Commission (joint organiser of the event)

- Project Manager, local 'Churches Acting Together' community project (joint organiser of the event) and trainee community development worker from the same project.

- Member of staff from local statutory Surestart scheme

- Extended Services Co-ordinator for a local children's centre

- Volunteer with a support helpline for parents

- Development Worker with a 'Toy Café Centre for Cultural Curiosity'

- 2 members of staff from group of local museums, including the Diversity Officer for the group.

- A representative from a city-wide Council of Faiths

Additional documents which provided relevant data from this event included copies of the notes from small group discussions collected by the facilitators and a copy of the official report:

Damm, F. (2007) <u>Working With People From Different Faith Traditions: Report on the Workshops</u>, Ushaw Moor, Durham: Churches' Regional Commission in the North East.

Additional 'Faith, Values and Diversity' Event

In addition to these events, another workshop on 'Faiths, Values and Diversity' was also observed (also listed on the Phase 1 table above). This was organised by a local Primary Care Trust in conjunction with volunteers from a local council of faiths. This event was held on 20th September 2006 in Spennymoor and attracted a mixture of public sector employees, members of faith groups and community project workers. This event included workshops where participants discussed the relationship of faith to professional practice, including several issues involving ethical dilemmas.

Appendix E: Questions/Themes for Phase 3 (Training-Related) Semi-Structured Interviews

Student Questions

Pre-cursor: PhD topic; data may be quoted, but will be anonymised; please be honest – the course is now over, ethical safeguards and there are no right or wrong answers; I'm interested in learning from their experience. Consider the whole course, not just the Christian-specific units.

What made you choose Durham as the place to do your professional training?

What issues or challenges have you encountered on the course in integrating faith with community and youth work theory?

Are there any areas which they felt the previous course prepared students (i) well for? (ii) Less well for? Are there any areas that were absent that you felt should have been covered? If so what, and how best might these be addressed?

> What aspects of the course did you feel were delivered well?

> Are there any aspects of the course that you feel should have been delivered in a different way? If so, how?

How able were the placement agencies at providing support and supervision in developing your professional practice?

Any learning from this experience that they feel should be taken into account in delivering future training?

What examples can they think of (e.g. from personal experience, practice, or experience of having a student on placement) of issues, challenges or dilemmas in delivering faith-based community and youth work training?

> Were there any particular dilemmas between students' understandings of "good practice" and agency understandings? If so, what were the situations where these arose? Details?

> How were these resolved?

Would you recommend Durham as a place to study professional community and youth work training? If so, why? If not, why not?

If you were going to re-design the course from a blank piece of paper:

> What factors would be important in designing a course of this nature?

What learning aims or specific topics would be essential to be covered on a course such as this?

How would it best be structured?

Should theology be taught on the course, and if so, in what way?

How best might differences in theologies, customs and practices be dealt with on the course?

What are the relative merits of doing this training as:

> Just a generic secular course
>
> A (multiple-) faith based route
>
> A faith-specific way? (Would a combination of these be desirable/practical?)

What are the issues or challenges that may need addressing?

How best might any issues identified be overcome?

Experience of encounter with different practices – how would they decide what is 'good practice'?

How important do they feel it is to have staff that have been professionally trained in this field? Trained at another level (if so what?)

How important is it that volunteers are trained in this field? If so, to what level?

What links, if any, would they like to have with the university in future?

Other Local Stakeholder Questions

Pre-cursor: Background of provision at Durham; PhD topic; Dual use of data for university and PhD purposes; data may be quoted, but will be anonymised; action research style – my own involvement, asking critical questions. [In addition to general questions regarding their local project story and experience of encounter with difference, as per original questions adapted as appropriate]

Have they had previous contact with the university or students from the CYW course?

> *If they've had contact*, what was their impression / experience? e.g. what were the main practical learning needs of students that they have had on placement?

> Are there any areas which they felt the previous course prepared students (i) well for? (ii) Less well for?

> Were there any particular dilemmas between students' understandings of "good practice" and agency understandings? If so, what were the situations where these arose? Details?

> Did you feel these were reflective of lecturer's / theoretical understandings, or student misunderstandings?

Any learning from this experience that (i) they feel should be taken into account in delivering future provision? (ii) they have gained?

If they've not had contact, were they aware that there was a course? Any reasons for not taking students / having contact?

How important do they feel it is to have staff that have been professionally trained in this field? Trained to another level? If so what?)

How important is it that volunteers are trained in this field? If so, to what level?

What do they think are the main local training needs for community and youth workers working in:

(i) a faith-based context?

(ii) a multi-cultural context

Can these be met in a generic course? Would they be better met in a specific faith-based course?

If so, what do they think are the relative merits of:

(i)   doing this training as a (multiple-)faith-based community and youth work route?

(ii)   doing this training in a faith-specific way?

(Would a combination of these be desirable/practical?)

What learning aims or topics might be important to ensure that the course covers?

How might these best be delivered?

In particular, how might the specific tenets of individual faiths or their different theologies, customs and practices best be incorporated or taken into account in delivering this training?

What links, if any, would they like to have with the university in future? Would offering a Masters level course be the right level to meet local training needs? Who would be the likely people interested in such a course, in their experience? Who might be excluded?

Appendix F: Related Academic Conferences Attended

Date	Conference Title	Organiser	Location
28th January 2006	'Sociology of Religion Postgraduate Study Group' conference	British Sociological Association	Bristol
7th - 11th March 2006	2006 Annual Meeting *	Association of American Geographers	Chicago
15th March 2006	Launch of "Faith as Social Capital – Connecting or Dividing" research report	Joseph Rowntree Foundation	London
8th April 2006	"Faith, Spirituality and Social Change" conference *	Winchester University	Winchester

Date	Conference Title	Organiser	Location
11th May 2006	'Faiths and Civil Society' Seminar	Anglia Ruskin University / De Montfort University / Economic and Social Research Council	Cambridge
17th May 2006	Day conference	Voluntary Sector Studies Network	Sheffield
15th June 2006	"Faith-Based Voluntary Action" seminar	National Council for Voluntary Organisations / Economic and Social Research Council	London
13th - 14th September 2006	'12th Researching the Voluntary Sector' Conference *	National Council for Voluntary Organisations / Voluntary Sector Studies Network	Coventry
15th September 2006	'Emerging Geographies of Belief' conference	University of Exeter	Exeter

Date	Conference Title	Organiser	Location
29th September 2006	Faith and Human Development Day *	Contextual Theology Centre / Human Development and Capability Association - Faith and Development Group	London
14th October 2006	Ustinov Seminar *	Ustinov College, Durham University	Durham
18th November 2006	'God Talk – In Sociology and Theology' Study Day	British Sociological Association - Sociology of Religion Study Group	London
6th – 8th December 2006	'Faith-Based Organisations and Poverty in the City' International Seminar	University Centre Saint Ignatius, University of Antwerp	Antwerp

Date	Conference Title	Organiser	Location
1st - 2nd March 2007	'Teaching Practical Theology in Higher Education'	The British and Irish Association for Practical Theology / Network of Adult Theological Educators / The Higher Education Academy Subject Centre for Philosophical and Religious Studies	Oxford
4th July 2007	'Faiths and Civil Society' Seminar	Anglia Ruskin University & De Montfort University, funded by Economic and Social Research Council	Leicester

Presentations of work in progress on this thesis were made at the conferences indicated with a *.

Additional separate informal conversations were also held with academics working in related fields, including Douglas Davies, Richard Davies, Adam Dinham, Richard Farnell, Rob Furbey, Vivienne Lowndes, Greg Smith, Kath Smith and Mark Smith. These discussions helped establish the state of the research field, connect the researcher with useful resources and contacts, and sharpen the research focus as it developed.

Appendix G: Sample NVIVO Analysis Table

Analysis of All Nodes for All Documents Included on NVIVO

The following table is a sample of the outputs from the documents included on NVIVO. Only selected documents were included in NVIVO, and the numerical analysis of numbers of passages coded, etc. was considered less important than a more reflective building of relationships between issues as outlined in Chapter 4. However, this table has been included to show the nodes emerging from this phase of the analysis, as well as providing some justification for the issues which receive the most attention in the results presented.

Node	Passages Coded	Paragraphs Coded	Documents Coded	Characters Coded
Funding	54	289	20	82136
/Similarity and difference/Distinctiveness & Ethos	39	192	15	83511
Partnerships	33	307	16	75700
/Contested issues/Purpose of community development/Proselytisation	32	155	19	74641

Node	Passages Coded	Paragraphs Coded	Documents Coded	Characters Coded
/Policy agenda	31	208	20	69373
/Role of theology/How theology affects practice	28	171	13	76616
/Learning/Skills & Training	27	129	16	42931
How faith affects practice	26	129	17	51786
Values	25	172	10	25001
Identity	24	81	11	47109
/Faith organisation/organisation structure impact	22	224	17	49475
/church/church-community project relationship	22	197	13	70149
/church/church vs parachurch	20	119	14	40459
Vicar or leadership role	20	123	9	31954
Motivation	18	96	11	21817
Ownership	18	126	10	42989
/Role of theology/mission	17	70	10	24612

Node	Passages Coded	Paragraphs Coded	Documents Coded	Characters Coded
/Role of theology/reflection & reflective theology	17	79	9	23794
/Faith organisation/Change	16	174	10	39858
/Contested issues/Ownership	16	71	9	30745
Background & History	15	94	15	25575
/Good & Bad Practice/Good practice	15	75	13	26797
Sustainability	15	42	11	19665
/Secular - faith community link/Faith community and community work link	15	81	9	23602
Equal opportunities	14	78	11	23893
/Policy agenda/Implementation gap	14	46	9	17773
/Similarity and difference/difference within faith	14	56	9	28008
Young people & Youth Work	14	34	6	10229
Culture & faith relationship	13	77	10	24691
Inter-faith work	13	63	10	28124
Organisation secularisation process	13	84	10	36914

Node	Passages Coded	Paragraphs Coded	Documents Coded	Characters Coded
Dialogue	13	40	8	12933
Resources	13	18	8	4447
/Good & Bad Practice/Good practice/Integrity in practice between values	13	38	8	25767
Building usage	13	63	7	23184
/Building Bridges	13	83	7	29632
/Church/What is Church?	12	75	8	29793
/Similarity and difference	12	69	6	26290
Boundaries	11	31	8	17605
/Secular - faith community link	11	37	8	12545
Anglican lead role	11	82	7	19125
Volunteers	10	28	9	7311
/Good & Bad Practice/Good practice/Response to need	10	27	8	9263
/Good & Bad Practice/Bad Practice/worker support & employment	10	73	8	19815
Think of work as regeneration?	10	60	7	23286

Node	Passages Coded	Paragraphs Coded	Documents Coded	Characters Coded
Extent of work	9	55	8	12671
Language	9	27	8	7767
/Good & Bad Practice/Bad Practice	9	67	8	23595
Shared and/or safe spaces	9	94	7	28447
/Learning/Skills & Training/Vicar Training	9	56	7	11482
Useful contacts	9	62	6	9416
/Secular - faith community link/Secular & faith-based practice link	9	22	5	12231
/Learning/Limitations of Training	9	134	5	21332
Faith of worker	8	22	8	11913
Trajectories & Life Cycle	8	90	8	26815
/Church/Churches gifting projects to community	8	18	7	11112
Employment	8	67	6	14519
Tensions	8	39	6	6860
/Faith organisation/organisational culture development	8	31	6	13656

Node	Passages Coded	Paragraphs Coded	Documents Coded	Characters Coded
Presence	8	49	5	12349
/Faith organisation/faith organisation capacity	8	30	5	5469
/Role of theology/theological literacy	8	17	4	5125
/Learning/Result~Strengths of Training	8	66	4	10380
/Faith organisation and Voluntary Community Sector relationship	7	31	6	10436
/Secular - faith community link/Local authorities	7	17	6	8493
/Good & Bad Practice/Good practice/patient development	7	22	6	12647
/Contested issues/Partnernalism vs Self Help & Empowerment	7	28	6	7065
/Good & Bad Practice/Bad Practice/Taking advantage of vulnerability, conditionality	7	13	4	4773
Conflict & managing conflict	6	52	6	11832
/Role of theology/theology = division	6	21	6	8838
/Learning/Skills & Training/Skills	6	32	6	10766
Implicit and Explicit Gospel	6	35	5	25444

Node	Passages Coded	Paragraphs Coded	Documents Coded	Characters Coded
/Building Bridges/creating creative spaces	6	51	5	18847
/Contested issues/Purpose of community development in this context	6	46	4	15197
/church/institutional church focus	6	10	4	6901
/Good & Bad Practice/Good practice/Setting the standard or kitemark	6	74	3	12416
/Good & Bad Practice/Evaluation	6	17	3	4876
/Learning/Challenging	6	78	3	16550
/Learning/placements	6	53	3	11014
Barriers	5	19	5	8991
Prophetic role	5	14	5	4729
Role of worker	5	17	5	10589
/Role of theology	5	46	5	13210
/Role of theology/theological articulacy	5	25	5	6786
/Role of theology/Implicit and Explicit Gospel	5	31	5	18700
/Similarity and difference/Difference between faiths	5	21	5	11050

Node	Passages Coded	Paragraphs Coded	Documents Coded	Characters Coded
/Good & Bad Practice/Good practice/Inclusive service no conditions	5	9	4	5966
/Learning/Reason for Training	5	44	4	4297
/Learning/Integrating faith with learning	5	333	4	46889
/Good & Bad Practice	4	62	4	19440
/Good & Bad Practice/Good practice/Need for openness and clarity	4	8	4	3458
/Contested issues	4	36	4	12529
/Contested issues/sexuality	4	9	4	3591
Prayer	4	17	3	3742
/Secular - faith community link/Constitutional arrangements	4	15	3	9130
Perceptions and misconceptions	3	17	3	4980
Social Capital	3	7	3	1519
/Faith org/growth	3	6	3	2140
/Building Bridges/tensions	3	4	3	1854
/Learning/group dynamics in learning	3	87	3	14154

Node	Passages Coded	Paragraphs Coded	Documents Coded	Characters Coded
/Good & Bad Practice/Bad Practice/duplication	3	14	2	3896
/Contested issues/Moral Issues	3	5	2	1616
/Learning/tutor dynamics in learning	3	49	2	8384
Increased size of project	2	15	2	1870
Policies	2	17	2	2658
Relationships	2	4	2	2133
Specialist provision	2	3	2	3838
Truth	2	2	2	950
/Good & Bad Practice/Bad Practice/Reasons projects fail	2	23	2	4399
/Similarity and difference/Faith-specific issues	2	10	2	4805
/Learning/multi-faith training	2	27	2	6004

Appendix H: The Church-Related Community Work Covenant of the United Reformed Church

This appendix reproduces the text (but not the layout) of the United Reformed Church's 'Church-Related Community Work Covenant', subtitled 'Creating Change in Communities', from June 2004.

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1. This Covenant is an agreement between the partners responsible for the United Reformed Church Church-Related Community Work ministry in a particular situation.

2. The partners are:

(i) The CRCW Programme Sub-Committee, a sub-committee of the Ministries Committee of the United Reformed Church.

(ii) The Church-in-Community which has requested a CRCW ministry,

(iii) The Church-Related Community Worker.

(iv) The District or Area Council which has requested a CRCW ministry.

(v) The Synod which has requested a CRCW ministry.

3. We, partners, agree that:

Our commitment to Church-Related Community Work arises out of:

- Our faith in God, whose love for all people and whose desire for justice and peace was demonstrated in the giving of his Son to live among us in the world and,

- Our belief that we are called to share that love and to work for justice and peace with all people.

And that:

- Church-Related Community Work is about change, in society, in the church, in groups and in individuals; it is about the process by which change is brought about, and

- it is about the relationship of community work to the whole ministry of God's people.

It is essential that all of the partners read and understand the responsibilities for the CRCW ministry as given in the CRCW Handbook.

4. THE CHANGES WE SEEK TO BRING ABOUT

(i) Church-Related Community Work is built on a vision of the Church as an agent of social change. This implies repentance and a call for renewal within the total life of the church as a way of working for change in society. We aim to develop our work in the context of the search for justice and peace throughout creation.

(ii) Church-Related Community Work is centred on an awareness of the Gospel as it illuminates everyday conflicts and struggles. It is fed by an understanding of the inexhaustible truth of God that draws us into the battle with structural, as well as personal, sin, and into political action.

(iii) Church-Related Community Work brings challenge to existing church congregations. Engaging with the community opens us to the possibility of hearing good news from those around us, especially from oppressed and marginalised people, allowing that good news to enter our own community life.

(iv) All community work seeks to bring about the transfer of power from the powerful to the powerless in local communities. As we do community work we need to understand both our vulnerability and our power, so that, in dialogue, we can make power and resources, including decision-making, available to the wider community.

(v) All community work aims to tackle the causes of prejudice and discrimination and to build local structures where power is justly shared; we

work to fight discrimination against others (whether because of race, nationality, belief, sex, sexual orientation, disability, age, class, or any other reason) within ourselves, our organisations and wider society.

(vi) Church-Related Community Work is one way for the church to share in God's mission. It recognises the Gospel where it is being lived out by people and communities, even though they themselves may not use the name of God. However, it can be undermined by the pressure to build up more traditional-style church life, and can conflict with some understandings of evangelism.

5. COMMUNITY WORK 'PROCESS'

(i) The community work process is one of partnership with the community and its groupings. It is important to avoid doing things for people which they can do for themselves. Instead, we aim to enable people, groups and communities to develop according to their own needs and wishes.

(ii) Community work starts with people's experience as they express it rather than with the assumptions of outsiders, It goes on to develop self-help and mutual aid, activating a group's own resources, including leadership, and helping it to identify, acquire and use resources from outside.

(iii) The community work process is one of learning by doing, so that, together, people develop skills to achieve their shared objectives and to reflect on what they are doing.

(iv) The community work process encourages the building of participatory, democratic structures in community life. It encourages groups and organisations to work together to achieve greater effectiveness over a wider area.

(v) In Church-Related Community Work, this process is to be sought as much within the life of the church itself as in the neighbourhood.

6. MINISTRY

(i) The ministry of Church-Related Community Work is part of the ministry of the whole people of God and it is exercised by congregations, elders, ministers of Word and Sacraments and Church-Related Community Workers.

(ii) A Church-Related Community Worker is called by God, trained and appointed to a specific situation (the Church-in Community) in a way that is recognised by the Church. She or he works in partnership with congregations, elders, and ministers of Word and Sacraments.

(iii) A Church-Related Community Worker's task is to enable the Church-in-Community to engage with community development in the neighbourhood, to reflect on and develop that work, and to develop community work goals and processes within its own life its order, outreach, worship, spirituality, theology and mission.

7. THE CONSULTATION CONFERENCE

This is an annual meeting of all the partners of all the United Reformed Church CRCW ministries in Scotland, England and Wales.

The Consultation Conference is an advisory body, accountable to its own membership. It is convened by the CRCW Programme Sub-Committee, whose accountability is to the URC General Assembly via the URC Ministries committee.

It operates on community work principles and advises on broad policy in relation to the CRCW ministry.'

Its membership will be made up of:

- all the CRCWs-in-training

- all the CRCWs-in-commission.

- representatives of all the accredited Churches-in-Community

- all members of the CRCW Programme Sub-Committee.

Normally, the meeting of the Consultation Conference includes other appropriate individuals and representatives of other appropriate groups such as the training agencies and the Churches Community Work Alliance.

It is understood that when the CRCW programme has grown so that membership of the Consultation Conference can no longer be kept below 50, a review of its membership will be undertaken.

8. WHAT THE CRCW PROGRAMME SUB-COMMITTEE WILL DO

i) The CRCW Programme Sub-Committee is a Sub-Committee of the Ministries Committee through which it will be accountable to the General Assembly through the Mission Council. It will consist of a group of about six people appointed for their management ability and understanding of Church-Related Community Work. Members will be appointed by the General Assembly Nominations Committee on behalf of the United Reformed Church.

ii) The CRCW will work within the framework of the strategies suggested by the Consultation Conference (see above).

iii) The CRCW Programme Sub-Committee will advise on and approve CRCW ministries and make known their availability to CRCWs-in-commission and in training. It will maintain contact with situations where a CRCW post is vacant.

iv) The CRCW Programme Sub-Committee will ratify the members of the Local Management Committee on an annual basis.

v) The CRCW Programme Sub-Committee, in consultation with the Church-in-Community will ensure that an initial Support Group is in place for the first six months or thereabouts of the CRCW's ministry. Then the Programme Sub-Committee, in co-operation with the Church-in- Community and the CRCW, will replace it with a 'worker orientated' Reflection Group as an aid for theological reflection for the CRCW. The group will include experienced people sympathetic to the CRCW's own outlook. Its tasks will be to:

a) Enable the CRCW to develop her or his own insights and to communicate them, in order to enable the Church-in-Community in turn to reflect its commitment to community work in its life, order, outreach, worship, theology and mission.

b) If need arises, act as support and advocate for the worker.

vii) The CRCW Programme Sub-Committee Programme Sub-Committee will advise the URC Training Committee on matters pertaining to CRCW training. It will encourage CRCWs to undertake in-service training and Continuing Ministerial Education opportunities. It will provide opportunities for CRC W-in-commission, and any students who wish to take part, to meet at least twice a year.

viii) The CRCW Programme Sub-Committee will be responsible for annually reviewing projects.

ix) The CRCW Programme Sub-Committee will support individual CRCWs in their ministry and students in training and encourage the longer-term development of their ministries

x) The CRCW Programme Sub-Committee will advocate the CRCW ministry throughout the wider church.

9. WHAT THE CHURCH-IN-COMMUNITY WILL DO

(i) The Church-in-Community will, with the CRCW, seek to develop its commitment to community development in its life, order, outreach, worship, theology and mission.

(ii) The Church-in-Community will work within the framework of strategies suggested by the Consultation Conference.

(iii) The Church-in-Community recognises that the CRCW works in partnership with the Congregation, Elders and minister(s) of Word and Sacraments.

(iv) The Church-in-Community understands that the relationship between the CRCW and the minister of Word and Sacraments will be non-hierarchical in character.

(v) The Church-in-Community will make an initial 6 month report followed by annual progress reports, showing how the above aims are being fulfilled, to be made available to the CRCW Programme Sub-Committee, the CRCW and the other local partners. It will seek opportunities to further its own training in community development.

(vi) The Church-in-Community will be responsible for the provision of the CRCW's housing and expenses, in line with the Plan for Partnership, Section J 6.3 'Financial responsibilities of the Local Church'. It will provide office accommodation including computer equipment which will more usually be based within the neighbourhood/community than within the CRCW's home.

(vii) The Church-in-Community will appoint a 'community orientated' Local Management Committee to oversee the work of the Project in the neighbourhood/community. The Committee's composition will be agreed with the CRCW Programme Sub-Committee and, in addition to members of the Church-in-Community and the CRCW, will include representation from the local community and from professionals in the community work fields. Its tasks will be to:

> a) Establish work plans in the light of the local job description, and reflect theologically on them.

> b) Ensure that the work is appropriate to local needs.

> c) Ensure that the work is based on sound community work principles.

> d) If necessary, negotiate between conflicting demands within the church and neighbourhood/community.

> e) Act as advocate for the local neighbourhood/community in the case of the CRCW leaving and not being replaced, or of the local job description being re-negotiated, or in the case of a vacancy.

viii) The Church-in-Community will allow and encourage the CRCW-in-commission to be involved with the wider mission initiatives of the district, Synod and wider CRCW ministry (so long as this is negotiated with the Chairperson of the Local Management Committee and it does not disproportionately impinge upon the CRCW local responsibilities.)

10. WHAT THE CRCW WILL DO

(i) The CRCW will enable the Church-in-Community to engage with community development in the neighbourhood, to reflect on and develop that work, and to develop community work goals and processes within its own life, order, outreach, worship, spirituality, theology and mission, if necessary postponing work with the wider community while preparing the church.

(ii) The CRCW will work in partnership with the minister of Word & Sacraments, elders and congregation of the Church-in-Community.

(iii) The CRCW agrees to the local job description.

(iv) The CRCW will write a six-monthly report to be made available to the CRCW Programme Sub-Committee, the Church-in-Community, the Local Management Committee and the Support/Reflection Group.

(v) The CRCW will help to promote a community development approach in the wider church by accepting occasional invitations to serve on panels and committees, to act as a community work consultant, and to speak of her or his experiences and reflections.

(vi) The CRCW will keep up-to-date with developments regarding the CRCW ministry and fully participate with CRCW gatherings, the Consultation Conference and generally be involved with wider mission initiatives of the district, Synod and CRCW ministry. (so long as this is negotiated with the

Chairperson of the Local Management Committee and it does not disproportionately impinge upon the CRCW local responsibilities.)

11. WHAT THE DISTRICT OR AREA COUNCIL WILL DO

(i) District or Area Council will be required to be fully involved with the calling, commissioning and pastoral support of a CRCW and to ensure that the requirements of the Plan for Partnership for Ministerial Remuneration will be met by the Church-in-Community. The Terms of Settlement Agreement should be negotiated with the CRCW at the earliest possible opportunity, seeking advice from the CRCW Programme Sub-Committee if necessary.

(ii) The District or Area Council will determine the appropriate Housing Allowance amount for the CRCW using the categories in the Plan for Partnership, (as for a minister of Word & Sacraments) and negotiate and agree these with the CRCW. The District Secretary will inform the Finance & Personnel Offices at Church House so that the CRCW stipend and Housing Allowance can be paid.

(iii) The District or Area Council will ensure that the CRCW is a member of the District or Area Council and of the Synod.

(iv) The District or Area Council will be involved with the initial familiarisation programme for the CRCW, to include ensuring that the CRCW is fully aware of Continuing Ministerial Education opportunities.

(v) The District or Area Council will be asked to appoint two or three people with a knowledge of community work to undertake the 4-Year Review of the work and to submit this report to the CRCW Programme Sub-Committee upon completion.

(vi) As a guide, district or area councils should demonstrate the same effective duties of care, oversight and responsibility for a CRCW as they would for a minister of Word & Sacraments.

12. WHAT THE SYNOD WILL DO:

(i) Synod will ensure that District or Area Council fulfills all its responsibilities listed above and that the same effective duties of care, oversight and responsibility are exercised for a CRCW as they would be for a minister of Word & Sacraments.

Signature Date

Name

(The Church-Related Community Worker)

Signature Date

Name

(For the Church-in-Community)

Signature Date

Name

(For the CRCW Programme Sub-Committee)

Signature Date

Name

(For the District or Area Council)

Signature Date

Name

(For the Synod)

Appendix I – The Faithworks Charter

Faithworks described the reasons for creating their charter as follows:

"Faithworks has put together a charter of excellence to which churches and community projects can aspire as they engage in community action. Drawn up by a team of professional practitioners including church leaders, lawyers and policy makers, the Charter provides a 'benchmark' of excellence and professionalism for local churches, Christian agencies and projects to work towards in their community work.

As thousands of churches of all denominations and Christian community projects work to meet the needs of their communities, it is important that they do so in a professional manner. The Faithworks Charter can help churches deliver a standard of excellence in serving others and demonstrate to the Government and public that they can be taken seriously as local service providers.

By signing the Faithworks Charter, projects are committing themselves to working towards the standards set out within it. Churches and projects that sign the Charter will also be building a mandate of change for projects to be professional in their approach and for Government to recognise the invaluable contribution they make. ... Faithworks affiliates are asked to sign the charter as a pre-requisite for affiliation.

The Faithworks Charter

Principles for Churches and local Christian agencies committed to excellence in community work and service provision in the UK

Motivated by our Christian faith we _____ commit ourselves to the following standards as we serve others in our community work and seek to model trust.

Signed_____ Date _____

Position_____

We will provide an inclusive service to our community by:

1. Serving and respecting all people regardless of their gender, marital status, race, ethnic origin, religion, age, sexual orientation or physical and mental capability.

2. Acknowledging the freedom of people of all faiths or none both to hold and to express their beliefs and convictions respectfully and freely, within the limits of the UK law.

3. Never imposing our Christian faith or belief on others.

4. Developing partnerships with other churches, voluntary groups, statutory agencies and local government wherever appropriate in order to create an

effective, integrated service for our clients avoiding unnecessary duplication of resources.

5. Providing and publicising regular consultation and reporting forums to client groups and the wider community regarding the effective development and delivery of our work and our responsiveness to their actual needs.

We will value all individuals in a way that is consistent with our distinctive Christian ethos by:

1. Creating an environment where clients, volunteers and employees are encouraged and enabled to realise their potential.

2. Assisting our clients, volunteers and employees to take responsibility for their own learning and development, both through formal and informal training opportunities and ongoing assessment.

3. Developing an organisational culture in which individuals learn from any mistakes made and where excellence and innovation are encouraged and rewarded.

4. Promoting the value of a balanced, holistic lifestyle as part of each individual's overall personal development.

5. Abiding by the requirements of employment law in the UK and implementing best employment practices and procedures designed to maintain our distinctive ethos and values.

We will develop a professional approach to management, practice and funding by:

1. Implementing a management structure, which fosters and encourages participation by staff at all levels in order to facilitate the fulfilment of the project's goals and visions.

2. Setting and reviewing measurable and timed outcomes annually, and regularly to evaluate and monitor our management structure and output, recognising the need for ongoing organisational flexibility, development and good stewardship of resources.

3. Doing all we can to ensure that we are not over-dependent on any one source of funding.

4. Implementing best practice procedures in terms of Health and Safety and Child Protection in order to protect our staff, volunteers and clients.

5. Handling our funding in a transparent and accountable way and to give relevant people from outside our organisation/project reasonable access to our accounts."

10 Steps to Implementing and Using the Faithworks Charter

"1.   As a church-project leadership team, measure the standard of the services you deliver to your community against the Faithworks Charter.

2.   Commit to implementing the Charter over the coming year throughout all aspects of your community work.

3.   Develop a realistic timetable to deal with any issues the Charter raises for the delivery of your community work.

4.   By signing the Charter, your church/project is helping Faithworks to build a mandate of change for projects to be professional and for the Government and media to recognise the invaluable contribution of these projects.

5.   Keep another copy of the Charter as a working document.

6.   Use the Charter as part of your application to any statutory, trust and other potential funders to demonstrate both the professionalism and ethos of your work.

7.   Get other churches/Christian projects in your town to adopt the Faithworks Charter.

8.   Annually evaluate your community work against the Charter.

9.   Become a Faithworks affiliated church/project and access free resources to help your project succeed in implementing the charter. Visit www.faithworks.info/affiliation to join.

10.   Contact Faithworks for any further help or support you need."

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