



Faith in Derbyshire

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Working towards a better Derbyshire; faith based contribution

FOREWORD

I am delighted to be among those acknowledging the significance of this report.

Generally speaking, people of faith are not inclined to blow their own trumpets. This report in its calm and methodical way, simply shows the significant work quietly going on through the buildings and individuals making up our faith communities.

Such service to the community is offered out of personal commitment. At the same time, it also deserves acknowledgment and support from those in a position to allocate resources, because grants to faith communities are a reliable and cost effective way of delivering practical help to those who need it.

Partnership gets results. This report shows what people of faith are offering. With more partners, more can be offered.

David Hawtin

Bishop of Repton

and Convenor of the Derbyshire Church and Society Forum

I am especially pleased that every effort has been taken to make this research fully ecumenical in nature, investigating the work done by churches of so many different denominations: this makes these results of even greater significance to all concerned. I hope that a consequence of churches collaborating in this effort will be an increased partnership across the denominations in the future.

Throughout their history Churches have been involved in their communities and this continues today. In the future this involvement is likely to result in increasing partnerships, not only with each other but also with other agencies and community groups.

Revd Philip Webb

County Ecumenical Development Officer for Derbyshire and Nottinghamshire

Faith Groups make a significant contribution to social capital and well-being in their localities. With increasing diversity of faiths in the City it is all the more important to recognise this contribution and find ways in which we can work effectively together. Diversity across faiths and agencies means that there are complications in developing structures for interaction but the important thing is that the goodwill exists to do it.

Revd. Stephen Greasley

Chair – Derby Forum of Faiths

ACKNOWLEDGMENTS

We would like to thank everyone who supported this research project by filling in questionnaires or giving their stories.

We are grateful for the support received from colleagues in the Diocesan Council of Social Responsibility, the Church and Society Forum and the Forum of Faiths for Derby.

Thanks also go to Bishop David who has developed and facilitated the ecumenical networks which helped this research so much.

Ben Cairns of the Council for Voluntary Action Research who discussed the research with us and gave us valuable advice, Ruth Green – Derby Diocesan Communications Officer, Nicolas Henshall - Radio Derby, Tim Gossling of Derby Church Net, local Councils for Voluntary Services, and Philip Webb of Churches Together in Derbyshire and Nottinghamshire for publicity, Eileen Fry of the Multi-Faith Centre for help in contacting non-christian faith groups in Derbyshire and colleagues at the Derbyshire Infrastructure Consortium also receive our thanks.

We are grateful to the ChangeUp Programme and the Diocese of Derby for funding this research.

Special thanks go to Sister Julie for her consistent hard work throughout the research.

Finally, thank you to everyone who will take time to read this report – we hope that it contains something of value for you.

Joy Bates, Stella Collishaw

Derby Diocesan Council for Social Responsibility

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3 INTRODUCTION

3.i. Purpose

This research, 'Faith in Derbyshire', has three aims;

- to discover the nature and extent of faith group activity in Derbyshire communities,
- to identify the Infrastructure support needs of faith groups
- to increase understanding between faith groups and other sectors with a view to improving possibilities of collaborative and partnership working.

The research has been undertaken in the context of an increasing acknowledgment from Central Government of the positive contribution that faith groups make to the quality of life. There are however differing views within local authorities and within faith groups on the involvement of faith groups in regeneration and neighbourhood renewal. Government directives have placed an expectation on local authorities to recognise faith groups as a partner, alongside the wider voluntary and community sector, in developing community strategies and where appropriate in delivering services.

This research 'Faith in Derbyshire' has been funded through ChangeUp and the Diocese of Derby and conducted by the Derby Diocesan Council for Social Responsibility on behalf of Churches Together in Derbyshire and the Derby Forum of Faiths.

3.ii. Background to the research

“Voluntary and Community activity is a crucial part of public life – connecting people and helping them to shape their communities”

Fiona Mactaggart, *ChangeUp: Capacity Building and Infrastructure Framework for the Voluntary and Community Sector. Home Office, Active Communities 2004*

Numerous reports have been published in recent years which recognise the contribution that voluntary and community organisations make to the quality of life both in the communities where they operate and in some cases to a much wider constituency.

The HM Treasury document, *The Role of the Voluntary and Community Sector in Service Delivery 2000 – A Cross Cutting Review*, recognised that although the sector contributed widely to service delivery, there was a significant number of organisations, especially the small and medium sized, which were unable to access the support they needed.

The *ChangeUp Framework* is part of the response to develop a shared strategy which will underpin the capacity of the sector.

“The *ChangeUp Framework* is driven by the vision of frontline voluntary and community organisations playing their full potential in improving the quality of life of the communities they serve and so contributing to civil renewal.”

Executive Summary of the *ChangeUp Framework*. p3.

In the Home Office, ChangeUp Framework definitions of terms are as follows:

Civil Renewal is the renewal of civil society through the development of strong, active and empowered communities, in which people are able to do things for themselves, define the problems they face and tackle them in partnership with public bodies. Civil renewal involves three essential elements: active citizenship, strengthened communities and partnership in meeting public needs. Its practical process is community engagement.

The *Voluntary and Community Sector* is intended to be wider in scope than general charities or the voluntary sector, inclusive of organisations reflecting the characteristics of social enterprise, but narrower in scope than non-profit, the third sector or social economy.

Voluntary and Community Infrastructure are

organisations whose primary purpose is the provision of infrastructure functions (support and development, co-ordination, representation and promotion) to frontline voluntary and community organisations. They are also sometimes called umbrella, second tier or intermediary organisations.

Specialist Infrastructure organisations provide support to a particular sub-sector of the voluntary and community sector, or offer a specific area of expertise.

Frontline organisations work directly with individuals and communities in order to provide services, offer support or campaign for change.

These frontline organisations often rely on voluntary and community sector infrastructure, which can sometimes be patchy and lack sustainable funding. The *ChangeUp* funding was to enable the Infrastructure organisations to improve the support which they offer to frontline providers and organisations.

Local Infrastructure Consortia were established to oversee this process and among the Infrastructure organisations registered were specialist agencies, including the faith-based voluntary sector. The Derby Diocesan Council for Social Responsibility (CSR) were elected through the ecumenical 'Church and Society Forum' to be the Churches Together in Derbyshire representative for the Christian faith based voluntary sector on the Derbyshire Voluntary and Community Sector Consortium.

Through membership of this consortium the CSR, in partnership with the Multi-Faith Centre of Derby, were funded to conduct research into faith-based voluntary and community activity.

Different faith groups exist across the county of Derbyshire. Diversity of faith is concentrated in a few areas of the county, particularly Derby City Centre, whilst Christian communities exist across the whole county, including the remote rural areas. In some rural communities the church owned properties may be the only buildings available for church and community use.

Current networks across the county show that faith groups are active within their communities; providing services either through organised projects, or in more informal ways. Some ways in which faith groups contribute to the quality of life in their communities include:

- Running activities for all age groups – providing meeting places for human contact, training and learning, and fun.
- Running activities where people of different generations mix.
- Building the capacity of individuals through involvement in various activities.
- Building capacity to plan and work as part of a group.
- Building social capital.
- Offering support and / or ritual through marker life events.
- Visiting and giving practical support to vulnerable people in their geographical community.

- Meeting practical needs and giving support for socially excluded groups of people.
- Offering buildings as venues for other community groups and uses. Some church halls run as a 'social enterprise' with revenue being reinvested into the building or community activities.
- Working in partnership with other agencies to provide specific services.

Currently there is no full picture of the diversity and extent of the contribution that faith groups make within their communities in Derbyshire.

3.iii. Aims of the research

This research project has three main aims:

1. To gain a fuller picture of the nature and extent of faith group activity within their communities.

This research aims to assess the value of the role which faith groups play in their communities. This information will enable both the faith groups, and their potential partners, to have a better understanding of what they are involved in and how some of these community activities might contribute to local authority targets. Although there has always been a general awareness of this work, there have been few facts and figures to evidence this. Levels of voluntary activity, which often go unseen and unacknowledged, will become visible.

2. To assess support needs of faith-based voluntary and community groups

Research completed by the University of Derby for Engage East Midlands, '*Multi-Faith Infrastructure Support in the East Midlands*' 2005 begins to assess needs of faith groups across the region. In order to increase the reach of Infrastructure support to faith-based voluntary and community groups across the county, especially the smaller more isolated ones, we need to deepen our understanding of their extent, contribution and needs.

Targeting of advice and support will be made possible through having such information. It will also become possible to put groups in touch with each other for mutual support and sharing of skills.

3. To increase the understanding between faith groups and other sectors and increase the opportunity for partnership working.

There has been encouragement from central government for faith groups to be involved in local partnerships, and this is happening to a certain extent, but a fuller picture of what faith groups achieve through their voluntary and community activity will be useful in encouraging an increase both of mutual understanding and involvement.

As a result of this research a related piece of work will take place which will recommend ways in which an increased two way understanding between faith groups and other agencies could enable more collaborative working.

3.iv. Government Initiatives

Neighbourhood Renewal, regeneration of poor neighbourhoods, and addressing problems of social exclusion has been a central theme of the current Labour Government. Social Exclusion has been described by the Home Office in *ChangeUp Investment Criteria and Guidance, Active Community Unit, 2004*, as 'a shorthand term for what can happen when people or areas suffer from a combination of linked problems such as unemployment, discrimination, poor skills, low incomes, poor housing, high crime environments, bad health and family breakdown.'

A New Commitment to Neighbourhood Renewal – National Strategy Action Plan, Social Exclusion Unit, 2001 sets out a co-ordinated approach to renewing poor neighbourhoods making partnerships the key bodies to take this agenda forward. The Voluntary and Community Sector are included in the partnerships.

Civil Renewal is the Home Office's answer to contemporary social problems, believing that local communities are better than outside agencies at dealing with their own problems and that with empowerment they could use their own networks and local knowledge to improve life in their communities.

Home Office Vision of Life in 21st Century Communities. Home Office, Civil Renewal Directorate. 2004

“Individuals, in their role as active citizens, also make an important contribution to improving the life of local communities, for example through involvement with the education system and citizenship education, community safety, sports and arts activities and many forms of volunteering” – states David Blunkett in Active Citizens, Strong Communities, Progressing Civil Renewal, Scarman Trust Forum Lecture.

Social Capital, through community relationships, enables community involvement and development, both of which are considered key elements in many government regeneration initiatives. Bonding Social Capital describes the process whereby people who are in some way connected, perhaps through shared interest or identity, are advantaged through this connection. Bridging Social Capital describes the formation of connections between people who have less in common but may have some overlapping interests. Linking Social capital is the mutual advantage gained when people of different social networks and across boundaries of status or identity become positively connected. Community activity promoted through faith group involvement can, and does, promote all types of Social Capital but to be realistic, even if this is widespread across the county, it will not be the universal experience in all local faith groups or communities. Like any other agency some faith groups may have inherent power inequalities among their members and structures. Faith Groups may

also have a tendency towards parochialism. Use of faith owned buildings can contribute widely to building social capital yet there may also be difficulties associated with this use. A new piece of research, by the Joseph Rowntree Foundation, *'Faith as Social Capital', March 2006*, looks into these issues.

“Faith communities contribute substantial and distinctive bridging and linking social, but also face internal and external obstacles to development.”

3.v. Government and Faith Groups

During the twentieth century it became usual for statutory bodies to consider faith group activity as separate and exclusive with a potential for proselytising. In the 1990s thoughts about this were significantly changing although attitudes can vary throughout different areas of government. In local government, as in faith groups, the role of faith communities in neighbourhood renewal and social inclusion is greeted with varying levels of understanding, commitment and enthusiasm.

The National Strategy for Neighbourhood Renewal recognises the importance of faith communities in reaching the most marginalised communities. (*Social Exclusion Unit 2001*). In order to make use of the experience and diversity of faith groups and in recognition of the importance of faith to many people in the Country the Faith Communities Unit was established in the Home Office.

Faith Communities Unit 2004, 'Working Together. Co-operation between Government and Faith Communities'. HO London.

The Home Office also recognises the breadth of service which faith groups can, and do, offer to their communities. As stated in the *Home Office Report of the Policy Action Team on Community Self-Help, 1999*:

'Many faith organisations are highly responsive to the needs of local communities and have over time expanded their role to include community action programmes'.

This report goes on to comment on the funding of faith group community activity;

'Strong community-based organisations are a key starting point for any disadvantaged community. In many cases faith groups ... will be the strongest around and yet their potential may be overlooked by funders and others engaged in programmes of community development. There can be a tendency not to see beyond the 'faith' label to the community role of these groups'.

Another document which pursues the relationship between Faith Groups, Communities and Local Authorities is the Local Authorities Good Practice Guide; *'Faith and Community: a good practice guide for local authorities'* published by the Local Government Association, 2002. This document is intended as a resource for local

authorities, other public agencies and faith communities wishing to make progress in effective partnership. It sets out the key issues that have to be considered in creating effective relations between local authorities and faith communities.

‘There are considerable benefits to be gained from engaging with local faith groups. They have sizeable constituencies, play a significant role within their wider locality and have a long-term sustained commitment to people in their catchment areas. It is therefore important to ensure that they are appropriately consulted in the development of local strategies and services and, where appropriate, can participate in decision-making processes and contribute to the delivery of services’. (LGA p.1)

This document comments on faith communities as being *‘sources of value and commitment, and with substantial constituencies, they have a valuable contribution to make, alongside other organisations and individuals, in building a sense of community and renewing civil society’. (LGA 2002 p.3)*

The LGA also points to other benefits of engaging with the faith communities as it recognises their contributions to, *‘good health, as providers of pastoral care, promoters of citizenship and community development, voices for social justice, and as the locus for gatherings of people in varying economic and social positions, of differing political views, from a range of ethnic backgrounds with shared concerns’ (LGA. P.7)*

There is recognition that activities of faith groups are not simply confined to their own internal interests; *‘It is also significant that while the advancement of faith and worship will be central activities to most faith-based groups, many will also be engaged in community development, the representation of community interests, the provision of services for the benefit of their own members and the provision of services to benefit the wider public.’ (LGA, p.4)*

Government Policies and Initiatives in recent years have required local authorities to consult and work with local communities. It has been required to produce community strategies in partnership with other sectors. The Government guidance to councils *‘Preparing Community Strategies: Government guidance to local authorities, DTLR, Dec 2000’* sets out the importance of involving local people.

Guidelines for Local Strategic Partnerships include the specific recommendation that faith communities should be included as well as other community and voluntary sector representatives. Derbyshire has taken this on board and made significant efforts towards achieving this.

The differing working cultures in government structures and the voluntary and community sector potentially cause difficulties in this type of partnership working.

3.vi. Why are faith groups involved in their communities?

Central to the teaching of most faiths is the requirement to love others, value human life and serve people in need, social action is the outcome of this teaching.

Not only do they have this requirement but they also see themselves as being embodied within a community not separate from it; their members also being members of this wider community. Involvement is not simply a requirement or duty but is something much more natural as an outworking, not only of belief, but also of desire.

Faith communities are often driven by their beliefs to challenge the unjust causes of problems as well as have social action programmes to meet needs. They have been at the centre of many campaigns against injustice such as slavery, debt and unfair trade rules, child labour, apartheid, racism, the asylum system and the arms trade. Those on the margins who are rarely heard are often the people that faith groups choose to work with and on behalf of.

The holistic nature of the Christian faith means that there is a close link between faith and action, ‘Love your neighbour’ being one of the two most important commandments.

Not all faith groups are able to interact with community in the same way or to the same extent.

‘Christian churches, because of their longevity, may have more resources than some faith communities’ (LGA 2002)

But where faith groups are not involved in organised or formal community activity they still provide vital support and a sense of belonging to their own members which might not be available elsewhere in the wider community, especially for those of an ethnic minority.

Faith commitment provides motivation for individual as well as community action. The level of support given by individuals to other people, both within the faith community and within the wider community also fulfils a vital role.

There are also many ways in which faith groups can contribute to the values of society, values which are shared by social inclusion and citizenship programmes.

This is about a way of life, rather than simply about projects, and as such cannot always be measured. The achievement of this quiet outworking of belief often goes unseen and unrecognised but our communities would be significantly poorer in quality and more individuals significantly more isolated if it were missing.

The majority of this work is done on a voluntary basis and is self-funded.

A surprisingly high proportion of volunteers in projects and agencies other than faith-based ones are also members of faith groups. According to research carried out by, *Robin Gill: Churchgoing and Christian Ethics*. CUP 1999 p.175-6.

3.vii Summary

Although there are differing views within local authorities and within faith groups on the involvement of faith groups in regeneration and neighbourhood renewal, there has been increasing acknowledgment from central government of the positive contribution that faith groups make to the quality of life in their localities. Government directives have placed an expectation on local authorities to recognise faith groups as a partner, alongside the wider voluntary and community sector, in developing community strategies and where appropriate in delivering services.

With the recognition that the capacity of the voluntary and community sector needed to be increased the ChangeUp Initiative was developed to help Voluntary and Community Sector Infrastructure Organisations to increase their support to frontline organisations.

- This research '*Faith in Derbyshire*' has been funded through ChangeUp and the Diocese of Derby to discover the nature and extent of faith group activity in Derbyshire communities, the Infrastructure support needs of faith groups and to increase understanding between faith groups and other sectors with a view to improving possibilities of collaborative and partnership working.
- The findings of this research should reveal if the agendas of faith groups and that of civil renewal programmes meet in faith-based social action and answer the following questions. Does faith-based community activity contribute to active citizenship and strengthening communities? Can and do faith groups operate in partnerships? Do faith groups contribute to social capital and social inclusion? What are the particular advantages, distinctions, tensions or difficulties for faith groups being involved in their communities, and with the government agenda, and How does their involvement contribute to local authority community strategy targets?



4 METHODOLOGY

Information was collected using two methods; a postal survey and a series of interviews carried out with particular individuals representing social activities or projects.

The research was to cover all Christian denominations and all other Faith Groups across the County of Derbyshire and a small part of East Staffordshire which is included within the Derby Diocesan boundary.

Before the survey started

Members of the research team spoke at ecumenical groups and at the Forum of Faiths for Derby to inform people about the project and to receive feedback from members of these groups about what they would find helpful.

This included opportunity for some to make changes to the draft questionnaire.

Information about the project was spread widely through newspapers, newsletters and radio shortly before the questionnaire was sent out, in the hope that people would be encouraged to respond.

A pre-prepared article, which could be inserted into local magazines or newsletters, was also sent out with the questionnaire to help groups inform their own members about the research and so familiarise them before seeing the questionnaire.

Postal Survey

The questionnaire was designed to enable collection of information from more than one person at each church or faith group.

It included:

Contact Sheet

Table 1 – checklist of activities run by the church/faith group

Table 2 – details of each activity and support needs

Table 3 – voluntary contributions of individuals to other community activities

Table 4 – Projects – detailed information

The named contact, to whom the questionnaire was sent, was to complete the contact sheet and Table 1, and give copies of Table 2 to group leaders of in-house activities.

Copies of Table 3 were to be sent around groups, or at gatherings for individual members to record their other involvement within the community.

Table 4 was to be sent to any formal projects linked to their church or faith group.

This research differed from similar studies previously undertaken, as it particularly aimed to include collection of data on the informal and individual contributions made to community activity rather than limit collection of information to more formalised projects. This information should show if the voluntary activity carried out by individual faith group members could, collectively, have a considerable effect on community life.

Care was taken that the language used in the questionnaires was appropriate to the recipient faith group. The Multi-Faith Centre was consulted about this.

Contacts were collected using published directories, networks through ecumenical groups and the internet. Distribution of the questionnaire, to some of the Christian denominations, was undertaken by members of their own networks, meetings and internal mailings.

The other Faith Groups were contacted through the Multi-Faith Centre using the '*Religions in the UK: A Multi-Faith Directory*' and internal networks.

Questionnaires which were not returned by our suggested date were followed up by telephone and email, this improved the returns rate significantly, from 18% to 46%. Second sets of the questionnaire were sent out where requested.

Further visits to the open meeting and the Council of the Forum of Faiths for Derby were undertaken to encourage more response.

Offers of visits to talk through the questionnaire and help to complete it were made to all groups; a contact number and email address were given.

Data from the returned questionnaires was then collated and analysed.

Case Studies

The Case Studies were selected on the basis of diversity from the questionnaires returned and from recommendations to the research team by individuals, groups or projects known through existing networks.

A representative sample was chosen based on geographical location, type of activity and faith community.

The advice of the Forum of Faiths for Derby was sought for non-Christian case studies. The interviews took place between June 2005 and March 2006.

Interviews were arranged with a contact or group in a location of their choice.

The interviews were semi-structured with the interviewers having a set of questions to provide a consistency of approach.

These questions were available in advance to those who required them.

Some of these interviews were taped, others were written up from notes shortly after the interview. Comments made were the expressed view of the person/s interviewed and not necessarily that of the trustees or management group of the project.

All case studies were presented to the interviewees before publication for approval and consent.

Where a case study subject wished to remain anonymous this has been respected but geographical location is stated.

Case studies were undertaken so that the narrative could expand the data obtained from the questionnaires and so increase understanding of the issues and experiences of being involved in various faith based community activity.



5 FINDINGS

5.i. General information from the Questionnaire returns

The questionnaire was divided into 5 sections:

- Contact sheet
- Table 1 – Range of community activities run by faith group
- Table 2 – Details of each faith group community activity and support needs
- Table 3 – Individual voluntary contributions to community activity
- Table 4 – Projects

Statistics from churches' returns

277 questionnaires (out of a total of 600 issued) were returned by Christian Churches of all Denominations. This was a response rate of 46%.

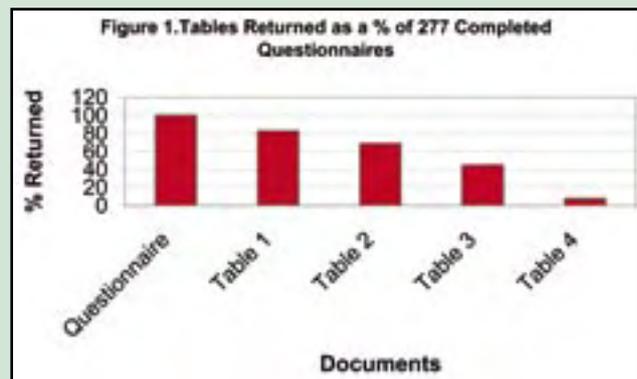
Of those 277 returns:

83% returned Table 1 (range of activities)
 69% returned Table 2 (detailed information activities),
 45% returned Table 3 (Individual voluntary contributions),
 8% returned Table 4 (Information about more formalised Projects in which churches are involved).

This is a small return but information about several of these Projects is included in the Case Studies, and summary of that section, which form the Qualitative Data section of this Report.

Returns by Christian Denomination

The two largest denominations, Anglicans and Methodists, returned 55% and 49% of the questionnaires sent out respectively. Assemblies of God returned 84% and the Elim Pentecostal Church returned 100%, and other denominations returned 13.6 to 60 percent, the lowest



return was from other Independent Churches and Projects Independent from a Church and the largest was from Local Ecumenical Partnerships.

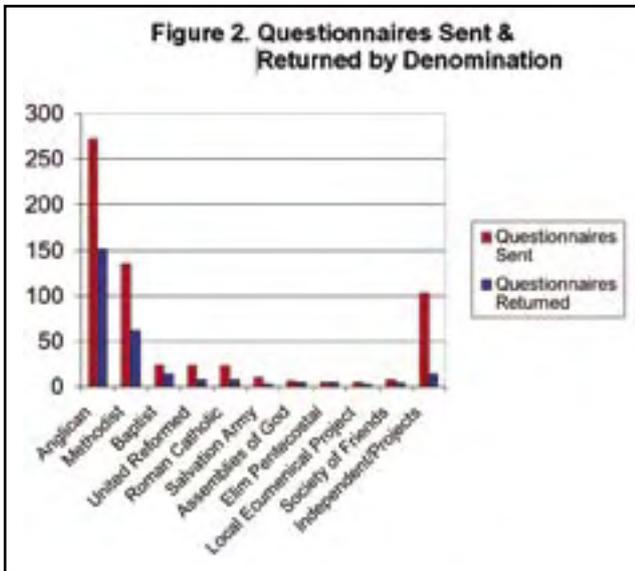
See appendix C for a list of churches who returned the questionnaire.

84 churches, who returned the Questionnaire, were unable to provide information regarding groups and activities run or contributed to by individual members.

However, the 193 who did give detailed information mainly sent in between 1-5 copies of Table 2. A total of 592 copies of Table 2 were received.

44.7% of those who returned the Questionnaire were able to provide information regarding individual voluntary contributions (Table 3). Most of those who returned copies of Table 3 had between 5 - 10 entries. A total of 1236 entries were received overall.

The disparity in returns on Table 1 (a general overview of activities) to Table 2 (detailed activity) may be a result of the difficulty of getting internal groups to complete forms. There is significance in the fact that most churches returned up to 5 Table 2's. This was the number of copies



which were sent out so there may have been a reluctance to photocopy or request further copies of the form or else a tacit belief that 5 groups was an adequate return. Some of the groups which were occasional or were one-off or annual events seemed to be the type of activity where details were least likely to be given, possibly because the information sought fitted least well to these activities. Possibly the support needs of these groups seem less immediate than for an ongoing, regular and frequently meeting group.

There may also be fewer returned Table 2 forms because main contacts didn't give one to leaders of all reported groups. This occurred quite frequently but data is not conclusive as the section noting how many Table 2's were given out was frequently not completed. There is no conclusive explanation for these forms not being handed on to existing group leaders.

The average number of groups being listed on Table 1 is 9 but in terms of returns of Table 2 it was 5 or less.

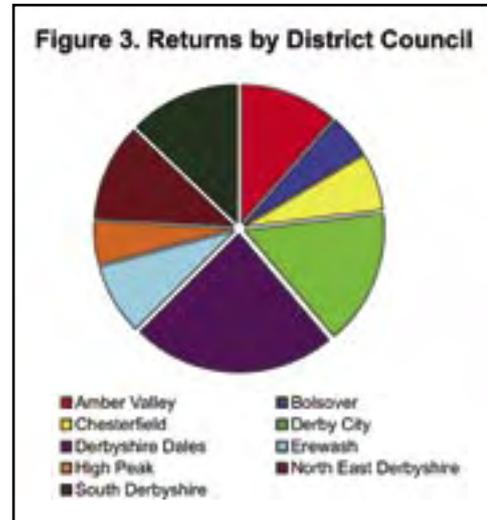
Anecdotal evidence suggests high levels of diligence in terms of accuracy such that several contact people rang the research team after returning their questionnaire to correct errors or up date where a group had closed down or to check they had understood properly. Possibly this attitude deterred contacts answering with an estimate rather than with accurate or proven data as the researchers had expected.

It is possible where groups are run in partnership with other local churches that these groups have been counted twice. Since return rates were only approaching 50% we anticipate that this would not significantly skew results. Where partnerships involve 2 churches on the same basis there is a significant probability that only one church responded. Sometimes the partnership involves input of premises for one church and volunteers for another so even if both churches responded each churches contribution would be counted under different categories. Partnerships from our findings sometimes cross faith

boundaries and several partnerships exist with statutory agencies e.g. Derbyshire Probation Service, Early Years.

District Councils

There were returns from across all Districts providing data from across the county. The results largely mirror the relative population distribution across the districts.



Size of Church Congregation

The distribution of Churches across the size categories is shown in **Figure 4**.

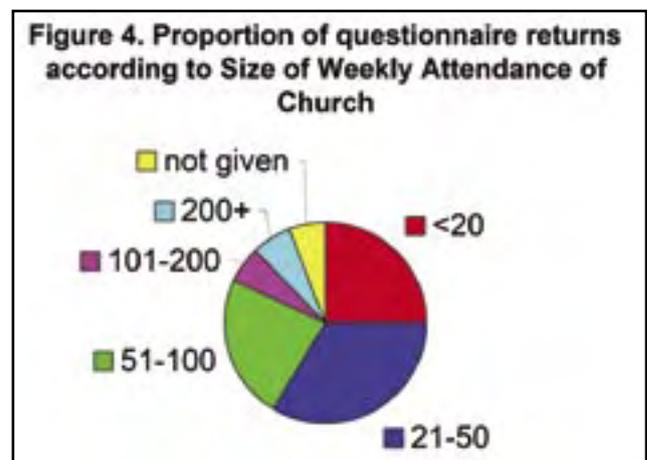


Figure 5 shows the returns from each district (east Staffordshire is partial), in real numbers in the Churches weekly attendance.

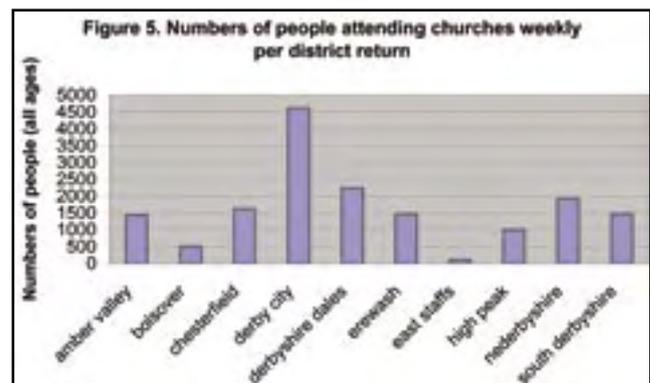
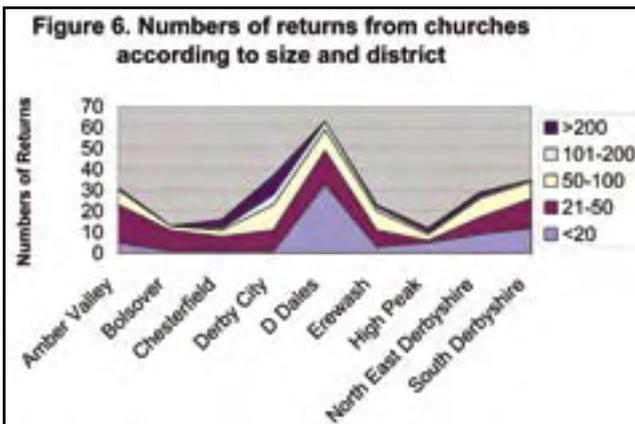


Figure 6 below shows the relationship between the number of returns, the size category of church and the district. The percentage of returns per (increasing), size category were 27%: 36%: 24%: 6%: 7% of the whole



respectively. The lowest number of questionnaire returns were from High Peak, Bolsover and Chesterfield districts, in that order: the highest by far from Derbyshire Dales. The Rural districts show the bigger proportion of smaller churches, Derbyshire Dales followed by South Derbyshire and North East Derbyshire. Derbyshire Dales had almost half of the returns of churches under 20 attendees and there are nearly the most 21-50 attendees churches there too, second only to Amber Valley. There are also 25% of the returns from 50-100 attendees in the Derbyshire Dales. Derby City shows dominance in numbers in all three higher size categories although the absolute numbers of churches in the largest two categories are small. In percentage terms Derby City returns amount to about 20% of the churches 50-100, over 30% of those 101-200 and 50% of those 200+. Derby City also has 10% of the 21-50 attendees churches. Amber Valley, Derbyshire Dales, Bolsover and South Derbyshire all had no returns in the 200+ category. There were also no churches 101-200 attendees in Bolsover district.

Age Profile of the Different Sizes of Worship Groups

Churches with under 20 attendees - almost 75% are over 60, with very few attendees 16 and under.

Of the Churches with between 21-50 attendees - just over 50% are over 60, 25% are between 40-60 and 20% are under 16.

Of the Churches with between 51-100 attendees - just under 50% are over 60, 30% are between 25-60 with about one third of that group being younger adults (25-40), and around 20% under 16.

Of the Churches with between 101-200 and in the largest churches with over 200 attendees, just over 25% are over 60, 40% are between 25-60 with an equal split between the 25-40 and 40-60 age groups, and 25% are under 16.

The findings are in keeping with the general picture across membership organisations where the tendency to allegiance is demonstrably lower amongst youngest age groups.

Figure 7. <20 Age Profile

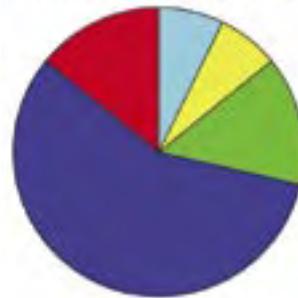


Figure 8. 21-50 Age Profile

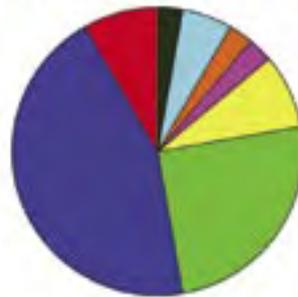


Figure 9. 51-100 Age Profile

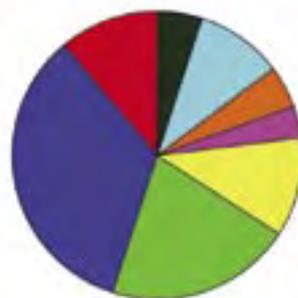


Figure 10. 101-200 Age Profile



Figure 11. 200+ Age Profile

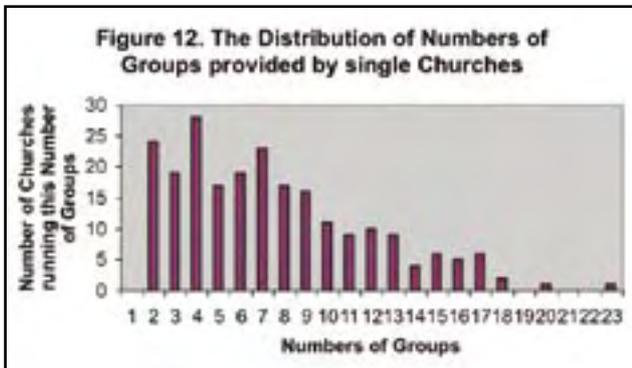


■ PS ■ 4-11 ■ 11-18 ■ 16-25 ■ 25-40 ■ 40-60 ■ 60-80 ■ 80+

5.ii. The nature and extent of church activity within their locality

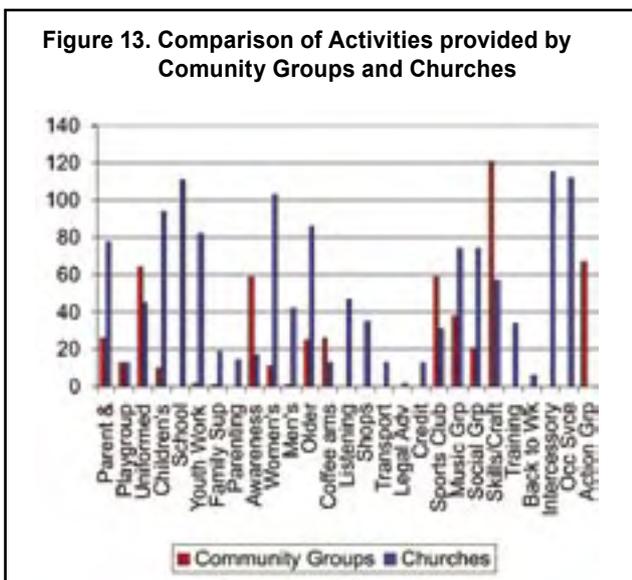
5.ii.a. Churches

Figure 12 shows the distribution of the number of groups run by the churches who returned Table 1. Average (mean and modal) value is 9 or more showing that the average church runs many groups.



Returns gave us information on activities run by Churches and run by other Community Groups using church premises.

The majority of activities run by Churches (from Table 1 data) benefit people from preschool to youth age groups. There are additionally significant numbers of social groups run for adults and religious groups which are for the benefit of the wider community: either services specifically for non-members, or prayer on behalf of the wider community. There are also many groups being run which are in the category of “Arts” although more of these are run by Community groups the Churches contribute significantly. It should be noted that, although smaller there is a significant contribution of church run activities which support health and wellbeing, involve specific advice or counselling or offer training or skills. Community groups on Church Premises provide more action groups, health and arts activity than Churches. The only Under 18s activity where



community groups provide more groups than churches is the uniformed children's groups. Even so, some of these groups have links with the local church and they continue to meet in high numbers on church premises. Many have special church services showing an ongoing partnership between specific churches and these community groups.

Figure 13 shows the activity of community groups using church premises and church run activity (Table 1 data).

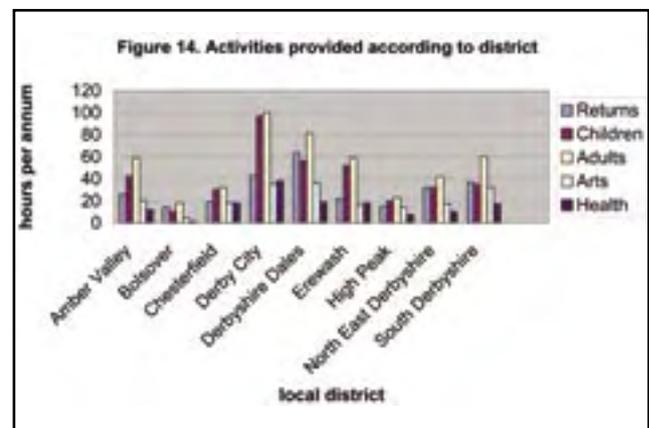
Many Churches offer at least some of the following activities:

- Groups for parents/carers with preschool children
- Children's Activities
- Activities in local Schools
- Music Groups
- Social Groups (aimed at different sections of the community)

The average number of church run activities is 9

Provision of Activities & Services in the Districts

The activity of Church groups according to district is shown in **Figure 14**. There is a general trend of most activity being for the benefit of under 18's or adults: which is inclusive of all ages or has no clear target age. The district with the most activity is Derby City and the district with the least is Bolsover followed by High Peak. This largely correlates to the data in figure 6 looking at overall



number of returns and size groups per district it also shows a strong correlation with the data in figure 5 where the actual numbers of (weekly) attendees per church and district are shown. Bolsover district and High Peak district have a similar population to Derbyshire Dales and South Derbyshire but significantly less numbers of activities in all categories.

Figure 15 shows the comparison between numbers of service users (under 18's activities) and the number of potential service users in the church. It shows the clear evidence that these activities benefit children and young people beyond the church community purely on the basis of numbers of children and young people attending church.

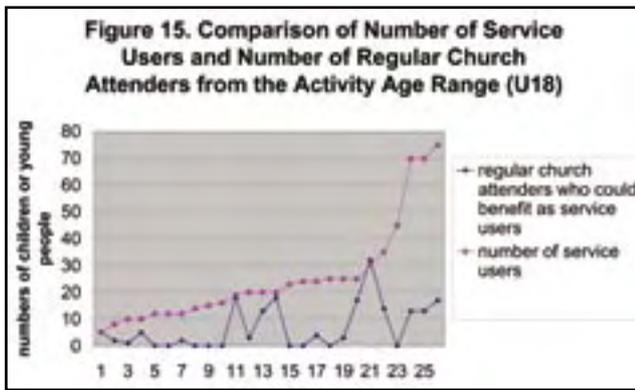
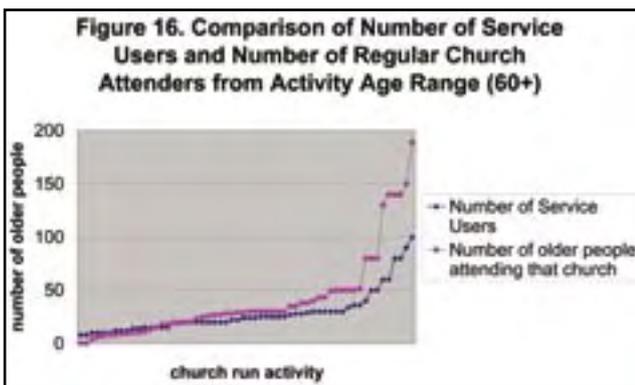


Figure 16 shows the comparison of numbers of service users and numbers of older people in the church. This data is less conclusive. For activities with lower numbers of users there are less or an equal number of people in the relevant age group in the church which could imply that the activity was for the benefit for a majority of church members. However, as the number of users increases beyond about 30 people there are significantly more members in the relevant age group than there are users. This would imply that these churches are possibly providing a service for a sub group of their own membership e.g. isolated older people. Clearly it is possible that the user group are only partially represented



in the church membership and users from outside the church benefit too. It is also possible that because of the cultural appropriateness to this generation that there is an element in these activities which amounts to an act of worship despite the other functions of the activity: for example having a hot meal, overcoming isolation etc. this element of worship could mean the user group are more readily counted by the main contact as attendees of the church even though they do not also come to other church services. This is less likely to be the case for the under 18's activities even though the same could be said about an element of worship of prayer within activities for these age groups. U18s are less likely to be counted as regular attendees unless they have gone through formal membership procedure (confirmation, baptism, becoming a member etc), or have 'come of age'.

Figure 17 shows that the Adult category; (any or no targeted age group) and children category; (0-18 or in some cases up to 25 years for youth groups) are provided with the majority of activities and services.

Figure 17. Church Run Activities and the Proportion of Beneficiaries by Category (Table 1)

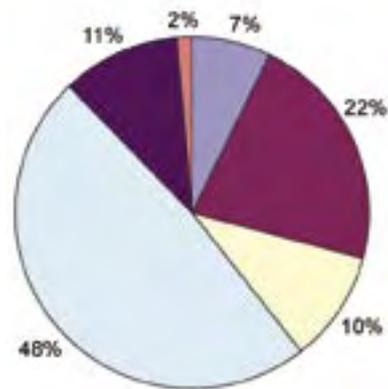


Figure 18. Community Group Activity the Proportion of Beneficiaries by Category

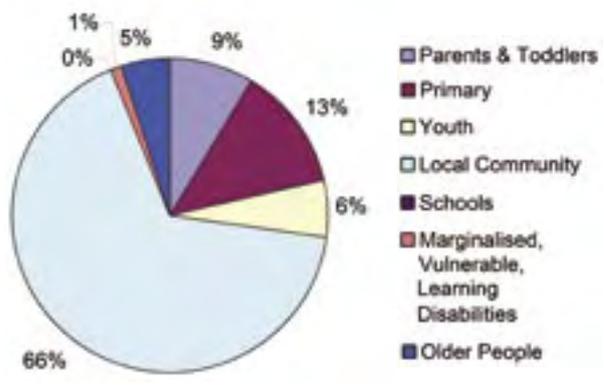


Figure 17 and 18 show the beneficiaries of Church run and community group run activity on church premises. Community groups may operate in schools also but this data was not collected in this survey so there is a null finding. Community groups are more often general local community beneficiaries and slightly less likely to be primary or youth than church run activities.

25% of volunteers for Church run activity are from the wider community. This shows a significant ability of Churches to provide volunteering opportunity to volunteer to non-members.

5.iib. Individual Contributions of Church Members

Many Churches felt they were not able to complete and return this part of the questionnaire. Some of their responses are quoted below,

'We do not feel disposed to schedule all the many contributions which our church Members (and adherents) render to the Community (i.e. 'to parade our good works'!) We have a comprehensive system of pastoral care for our church but in addition our people practice good neighbourliness and also work for charities (e.g. Newspapers for the Blind, Local Hospice & Hospitals, Citizens Advice Bureau etc.)'

'I do not feel this can be done. There are many people who contribute quietly and would not like to complete this.'

'The congregation of this village church practise goodwill and care in the community. It is not an item that can be categorised.'

Other comments also focussed on these 3 issues: time investment, invasion of privacy and difficulty of categorisation. These comments are appreciated and heard with understanding. Sadly, some decisions not to complete Table 3 seem to have been made rather undemocratically with a wholesale refusal to ask others rather than commit time to the task.

From the completed forms it is possible to give examples of some of the activities undertaken by individuals. **Figure 19** shows the proportion of activity undertaken by individual church members given to a range of categories of activity.

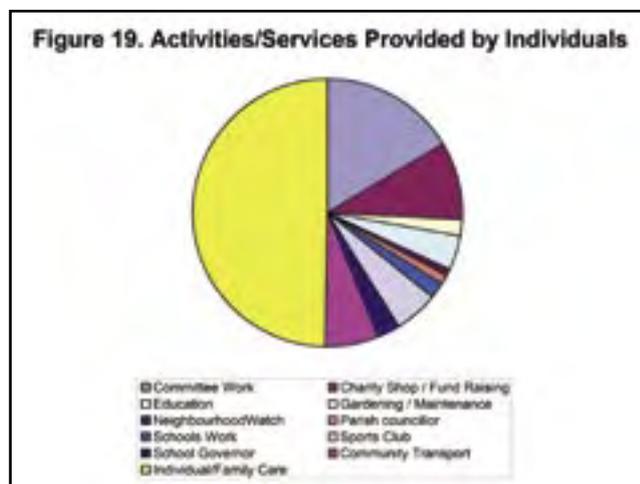
By far the largest number of contributions can be grouped under the heading of Individual /Family Care. Most of these activities support older people living in their own homes, or those with disabilities.

Committee Work, including service as Parish Councillors, Trustees and School Governors also receives a significant input from members of churches.

Other work includes working in Charity Shops or engaging in Fundraising activities (for groups and charities other than churches).

Contribution to Individual or Family Care is the largest category and covers a great variety of activities. A small sample of these include:-

- Helping to care for neighbour's children.
- General help for daily needs, shopping, cooking, cleaning, sewing.
- Walking an unwell neighbour's dog.
- Help with reading / filling in forms.
- Gardening, cleaning gutters, house maintenance, decorating.
- Social visits and companionship.
- Personal care, e.g. manicure.
- Taxi escort.



It is to be noted that family care in this context is not simply a description of care to church members own extended families but to other unrelated families.

Contributions to Groups or Organisations

- Work in a Charity Shop: Hospice, League of Friends etc.
- Administration.
- Meals on Wheels.
- Telephone counselling.
- Supporting a centre working for those who are homeless.
- Prepare 'Welcome Packs' for those moving to their own home.
- Pack tablets for overseas water purification.
- Parent Teacher Associations.
- Magistrate.
- Re-cycling collection.
- Litter picking.
- Visiting residential homes.

5.iic. Volunteering Statistics

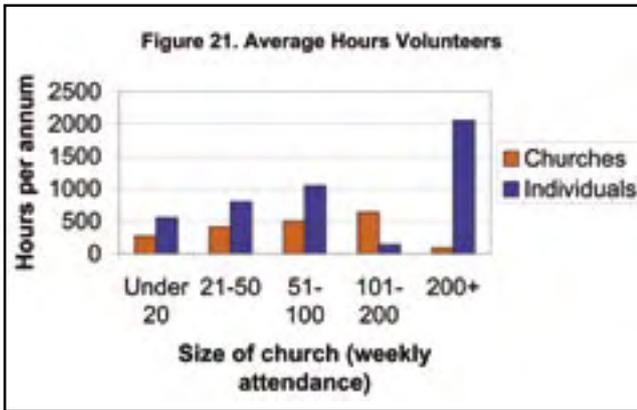
It is possible to extract from the data the figures in the table following. Activities have been grouped into four sections; those for Children, those for Adults, Arts Groups and Health.

Figure 20	Children	Adults	Arts	Health
Hours per annum volunteered	49041	30422	56140	22532
Number of Volunteers	2280	2896	1479	472
Users per Session	7680	11480	3069	1236

Clearly individuals are engaged in a significant amount of activity under the "arts" and to the benefit of children and younger people. This suggests that there is a use of particular skills beyond the boundaries of church run activities by church members. It also shows a commitment to younger people in that some individuals will go out to contribute to younger people rather than solely expect them to come to church based activities. This would suggest that the network of age groups supported by church members is wide and includes a broad range of ages across the population.

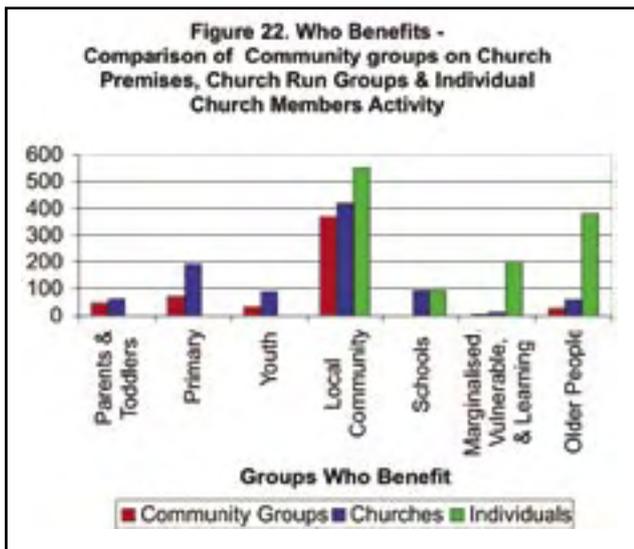
Figure 21 shows the average hours contributed by the Churches to church run activity and compare this across the size groupings of the churches. A similar comparison is shown for individual contributions.

From both these sets of figures it can be seen that the smaller churches, despite having proportionally fewer younger members still provide a relatively significant



amount of activities and services both through in-house and individual contribution.

The marked change in the smooth distribution of a larger church providing more in-house and individual activity comes at the 101-200 attendee size church for individual activity and the 200+ for in-house activity. The dip for the 200+ churches may either reflect the significant administration task collecting data this way when the church is bigger. It could also be argued that in the churches of 100+ the demography of care needs of the younger age groups as well as the older age groups impacts the members such that overall contribution to the wider community is in some way reduced relative to the membership. As with any relatively larger organisation there may also be a feeling that there are plenty of people (including possibly a paid staff team), to do necessary tasks in the larger churches so they then attract people who would rather pay than volunteer, or who stay less committed to the church because of the anonymity it affords and more involved in existing wider community activities. If this is the case this group could also be expected to be relatively less committed to formalised membership and for some less committed to financially supporting it.



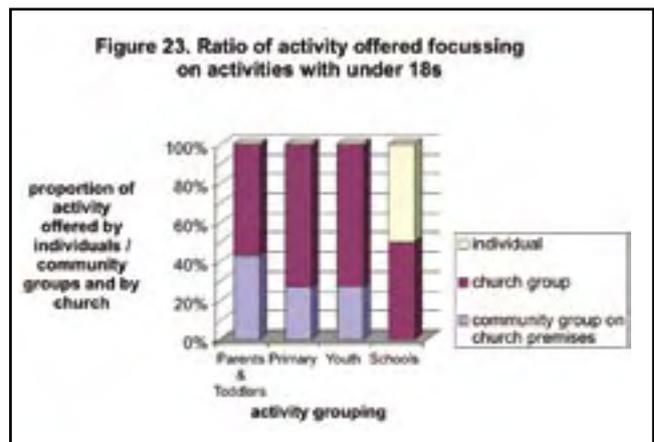
The leadership tasks of the larger churches may also be a factor for other size churches. Smaller churches are likely to be run by a paid leader with responsibility for a number of churches such that the smaller lay congregation

need to take on many of the tasks of day-to-day running of activities because the leader is shared with other churches. Once a church gets to 100+ attendees there is more likely to be a paid leader for that church alone. With this comes greater expectations for the church to have its' own programme of activity across the spectrum of ages which requires the commitment of the majority of the congregations' time thereby reducing the time they have to look to the wider community and serve their interests within existing organisations.

Beneficiaries of activity provided by churches, other community groups and individuals

A comparison made of beneficiaries of the activities and services provided by churches, other community groups and individuals shows that there are more activities on the church premises which are run for children and young people provided by church in-house activity. In contrast, the activities which benefit adults and those who are older or marginalised are more often provided by individual church members. **See Figure 22.**

All three groups of service providers find that serving the Local Community in general, forms the main part of their work. Community groups on Church premise and



Churches in-house activity have a highest activity of groups for the local community in general. Church run activity is significant compared to other community groups or individual contributions in primary and youth where the amount committed is double that of community groups.

Figure 23 shows the comparison of activity focussed on those that benefit U18s by individuals: concentrated in schools, community groups on church premises: no data shows for schools as this data was not sought; and church run activity; which runs the majority of groups for parents and toddlers, primary and youth.

5.ii.d. Uses of Church owned premises

45% of premises linked to churches of all denominations are used by other community groups. 48% of churches would like to develop or further develop the community use of their premises. There may be a strong relationship between these two findings but it cannot be concluded from the data collected; we aim to follow this up in more detail later. It is also possible that for many churches the limitations of their premises are directly related to the limitations on the church run activity. With more space or more suitable space more activity could occur. Many church premises are constrained by the historical significance of the property. Some restrictions and specifications placed upon Church buildings make any adjustments very costly. Many features of the worship space in the more ancient buildings mean that furniture is fixed in place and the heating and interior light is poor. Developing side rooms or a church hall is therefore a popular method of bypassing these restrictions. For a small church congregation or a church with a responsibility for upkeep of a historically significant worship space maintenance can become a burden and the possibility of buildings development without external financial support can become impossible. A large percentage of the country's listed heritage buildings are voluntarily maintained by the resident church congregation. This is a costly business. For some members of Churches this is their highest priority while for others this can become an obstacle to developing the premises for their own and wider community use.

Figure 24. Premises Used by Community Groups or interest expressed in developing community use.

Christian Denomination	Used by Community Groups	Develop Premises for Community Use
Anglican	64	77
Methodist	36	28
Baptist	11	10
United Reformed	7	5
Roman Catholic	2	1
Salvation Army	1	2
Assemblies of God	1	2
Elim Pentecostal	2	2
Society of Friends	2	2
Local Ecumenical Project	3	1
Independent/Project	4	5

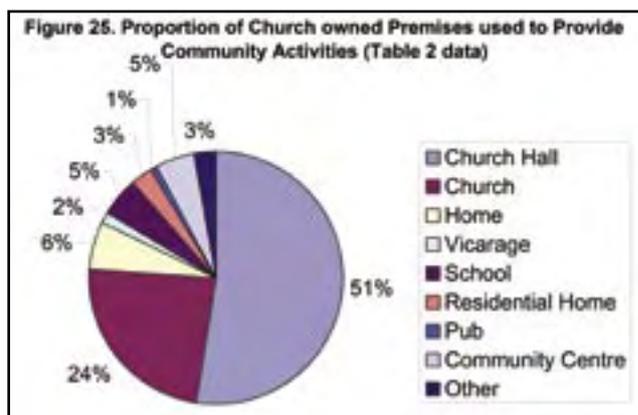
Figure 24 shows the interest in making Church Premises suitable for community use and premises currently used by community groups across the Christian denominations. Please note some of the denominations which are smaller in terms of number of churches are still showing a high degree of interest in community use of or development of community use of their premises.

Venues Used in Providing the Activities and Services

Our findings show Church Halls and Churches are used to provide two thirds of the venues of church run activity. In addition these same premises are being used by other

community groups in many cases too. Clearly funding for revenue may become fruitless up to a point without capital funding to develop premises.

The level of need for community venue is illustrated by the use of homes or the vicarage for a number of activities. In the wider voluntary sector using a person's home for benefit of community would be seen as unusual if not relatively risky in terms of boundaries, insurance, personal risks, how the homeowner or volunteer stops 'being at work'. It is possibly a telling feature of how grassroots church run activities are when someone's home is where church run activity may happen.

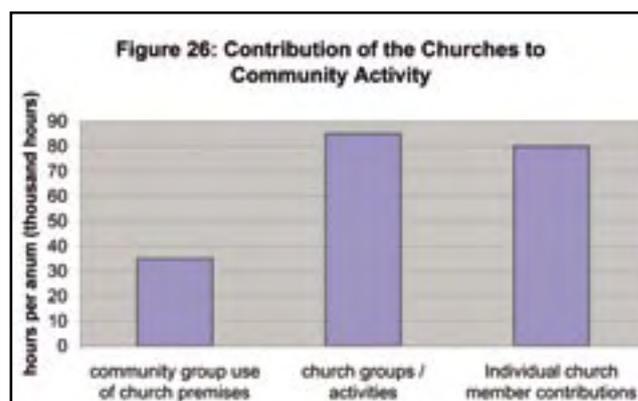


Premises Used and Volunteer Hours Given

Hours which church premises are used by other community groups amounts to 35,000 hours per annum. This information is taken from the 277 questionnaires returned.

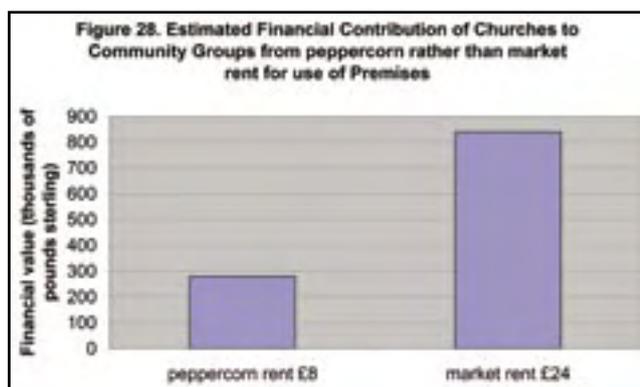
The volunteer hours given by 190 churches amounts to 85,000 hours per annum. In the activities run by churches, 25% of the volunteers were not themselves members of the Groups

The volunteer hours given by individual contribution of members of 124 churches amounts to 80,000 per annum. This huge value was significantly under-reported for the reasons given earlier. These findings show that the Church is a significant part of the voluntary sector in Derbyshire. The biggest contribution in terms of hours is the church run activity but it is clear from under reporting issues that the biggest contribution in real terms will be the individual church member's contributions which almost matches

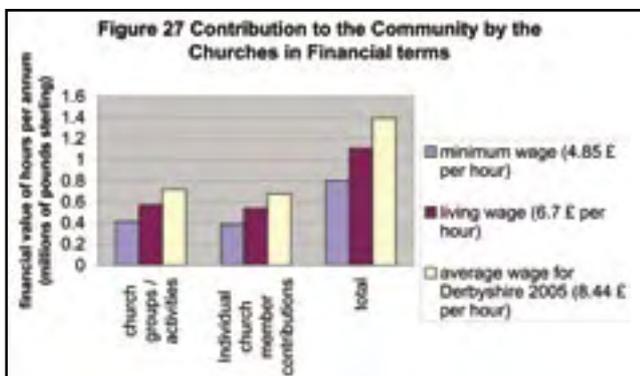


it despite the data being from such a small number of churches and such a small proportion of members in those churches e.g. total of only 100 entries for the two largest church categories (101-200 and 200+).

The contribution by the churches as a provider of community facilities may appear relatively small but in real terms many of these community groups may not have affordable, or available alternatives, or alternatives of any sort in some rural communities. This contribution to the overall availability of grassroots activities and services is therefore noteworthy, see **Figure 26**



The contribution of the Churches in activity alone equates in real terms to 1.4 million pounds if the hourly rate is taken as the average wage for Derbyshire in the year the data was collected see **Figure 27**. This figure does not include the element of premises use at peppercorn rental rates.



Estimating the market rental of rooms is very hard to calculate as the business rate from room hire from a Derbyshire wide internet search provided an evening meeting rate varying from £24 to £200 which also relates to the premises quality. It is of note that the businesses were not asked if the premises could have been used for under 18's. Many of the businesses offering this service make much of their profit from catering for groups and therefore would expect to charge premium rates for refreshments which are normally easy for groups to provide for themselves using the kitchen facilities on a church premises. Catered facilities would be more expensive still than the business rates previously quoted but are no longer like for like services so have not been used.

Using a figure in the lowest end of the spectrum: as a community group would do in practice, and the average figure for rooms in churches (obviously varies across the county and depending on the facilities), it is possible to show the financial contribution of the Churches in terms of lower rates for room hire as the difference, see **Figure 28**. The value of this contribution is an estimate but amounts to 560 thousand pounds per annum.

Churches are not the only source of room hire to community and voluntary sector groups but the level of use suggests that they are widely used for some reason by community organisations. These reasons could be speculated to be reasons of access, low cost, partnership with the churches and availability.

High Peak Centre for Voluntary Service research showed the impact of grants on the local voluntary groups in the High Peak area. In 2003 they found that every £1 invested resulted in £5.23 of economic benefit. Although the Churches are not giving grants in this instance but providing premises below the market rate it could be suggested that there would be a similar finding in terms of valuable services or activities that are happening through the availability of church premises to community organisations.

Research has also shown that money invested in voluntary and community sector is recycled within the local economy (New Economic Foundation). Although this research hasn't attempted to quantify this and has focused on contributions by volunteers rather than paid staff it can be inferred that the money given to Churches and Faith groups goes on to strengthen the local economy in this way also.

5.ii.e. Projects

Findings from Table 4

Key to Codes

Titles

PFT= Number of Paid Full Time Workers
 PPTN= Number of Paid Part Time Workers
 PPTH= Paid Part Time Hours
 VN= Number of Volunteers
 VH= Volunteer Hours

Council

All= Countywide service
 AV= Amber Valley
 B= Bolsover
 C= Chesterfield
 DC= Derby City
 DD= Derbyshire Dales
 E= Erewash
 HP= High Peak
 NED= North East Derbyshire
 SD= South Derbyshire

Figure 29

Council	Project	Partnership	Hours (P/A)	Users	PFT	PPTN	PPTH	VN	VH
E	Queens Hostel Women's Hostel	Yes	8760	46	5	2	52	?	?
DD	Bradwell Churches After School Club	Yes	78	20	?	1	?	12	18
C	Creation of Community Centre	Yes	0	20	?	1	?	12	18
C	Parish Centre (Training, Education, Social)	No	756	323	0	4	52	9	108
NED	Lets Connect - Church & Community	Yes	480	?	?	?	?	?	?
NED	Film Society	No	21	45	?	?	?	8	32
HP	St Matthews Churchyard & Hayfield Cemetery	Yes	?	?	1	?	48	?	?
AV	Provide Community Facilities	Yes	?	?	?	?	?	?	?
DC	Rainbow Bridge Project Community Outreach	No	?	?	?	?	?	?	?
E	Christian Primary School	No	1300	40	2	4	114	5	74
E	Village Shop & Post Office	No	1100	?	0	1	22	5	15
E	Hermits Wood & Ancient Monument	No	?	0	0	0	?	?	?
E	Nursery Class of Independent School	Yes	600	20	0	3	33	1	6
E	Christian Centre Conference, Tea Rooms	No	?	?	0	0	0	21	20
DD	Gateway Residential Centre	No	?	1	0	1	10	1	6
DC	Derby Child Contact Centre	Yes	182	30	?	?	?	27	10.5
DC	Methodist Live at Home Scheme	No	1924	250	2	6	179	142	?
DD	Cornerstone Coffee Shop-Outreach	No	832	450	0	0	0	40	25
SD	Woodville Methodist Church Pre-School	No	500	32	0	5	18	3	?
DC	Equipping Programme for Community Action	No	208	2	0	0	0	10	40
All	Derbyshire Gypsy Liaison Group	No	?	46	0	0	0	20	?
DC	Derby Soup Run	No	730	150	?	?	?	120	50
DC	Jakes Drop In Centre	No	260	35	0	0	0	15	7
DC	Number One Community Project	Yes	2028	192	5	6	38	3	3
DC	Number One Community Project	Yes	4160	192	4	7	240	20	6
DC	Basics Bank, Debt Recovery Programme	Yes	?	50	6	1	16	30	40
All	Prayer Fellowship for Women	No	?	?	0	0	0	?	?
AV	Children's Holiday Club	Yes	48	100	1	0	0	12	0
B	Westhouses Residents Action Group	No	?	1	?	?	?	10	2

The projects information was the lowest return of the data sets. More detailed information about several of these Projects can be found in the Case Studies (Findings section 6.1). Projects in some cases have become completely separate from the original church base for a number of reasons the common one mentioned is to appeal to potential Funding Bodies. It is concerning that this pressure is so keenly felt. This separation is the reason why several known projects refused to return this type of data within the questionnaire. Contributions to the independent projects by Churches are more likely to be found under the individual data (table 3 returns).

The project data is also concentrated in that one Church returned information on 5 different projects, and two others support 2 projects each.

Activities/Services Provided

See Figure 29.

Who Benefits from Activities/Services Provided?

Half of the replies from projects indicate that the Local Community is the main beneficiary of the Services provided i.e. no specific target age; with another third of the projects supporting specific groups of marginalised and vulnerable members of society.

Number Who Use these Services and the Hours they are Available

There is so much variation in the numbers of users of the project services that the results can be best seen from the Projects Table Figure 29. Some of the Services are provided for the same group of regular users while other projects are broad offering a service to a wide and varying group (e.g. Soup Run).

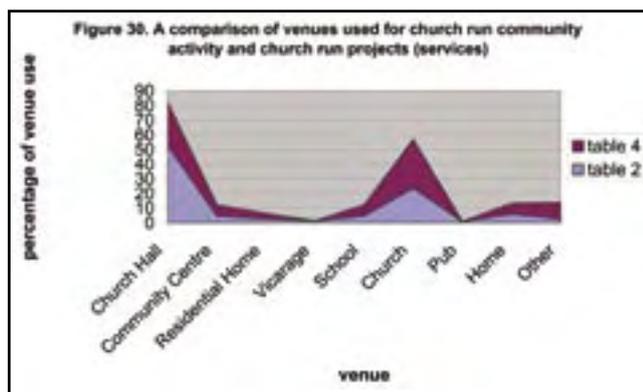
District Councils

All Districts are covered in the Project Table 4 returns, and all the districts are included through the detailed Case Studies (Findings 6.1 and 6.2).

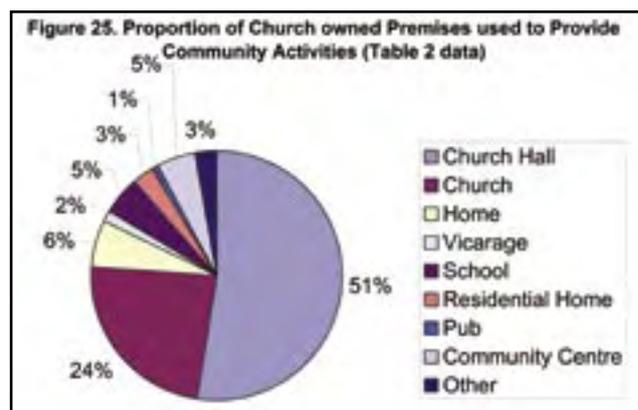
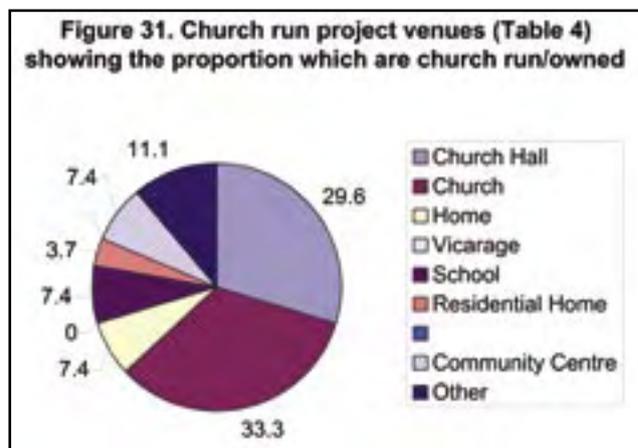
Venues

60% of the Projects are run in Churches or Church Halls most others in Community Centres or in people's own homes.

Figure 30 shows the similarity in the findings concerning venues for the church run activities (Table2) and church linked projects (Table 4). Although the data from the two tables uses different numbers of returns the pattern



of buildings used follows a similar pattern, namely the significant dominance of the use of church premises whether they are the church or chapel, church hall or premises acquired by the church. In addition the schools used in the Table 4 findings are both church schools and if this is added to church members homes (homes and vicarages), it is clear that church property is the majority venue. The pie chart, figure 31, shows over 85% of venues for projects are church owned premises. Figure 25 is also shown to compare the use of venues in church run activities (Table 2) and Church Projects (Table 4).

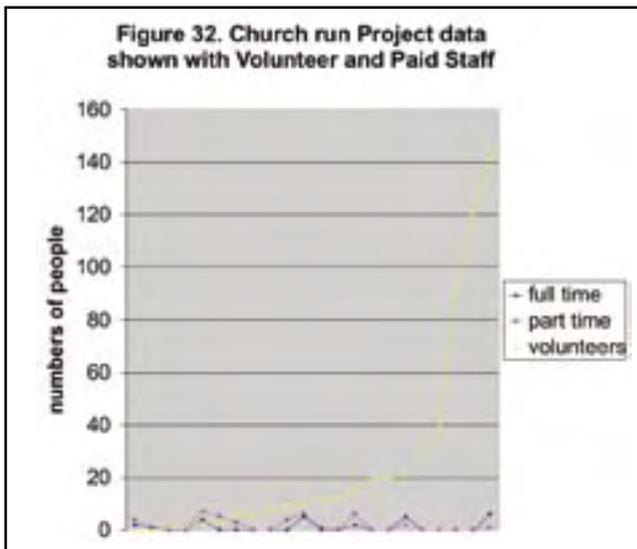


Partnership

11 of the 27 Projects are run by Churches in Partnership with other agencies i.e. North Eastern Derbyshire Community Economic Development, Derbyshire Probation Service, St Chad's School, a local Anglican Methodist partnership, St Augustine's Community Group, local Parish Council, Derbyshire County Council, national "Supporting People" fund.

Paid Workers / Volunteers and Hours Worked

The relative numbers of people in volunteer, full time paid or part time paid work on the projects are shown in Figure 32. It is a very complex picture but with few exceptions volunteers outnumber paid workers. Data was not collected to show relative hours for these groups. The complexity of this data shows that no simplistic equation of paid staff to volunteers would be accurate or appropriate in these diverse settings. Also the support of a range of numbers of volunteers can clearly be managed in different settings by completely different ratios of staff.



Replies from Projects indicate that:
 21 Paid Full Time workers are employed.
 42 Part-Time workers are also employed.
 Projects who were able to give figure for the hours worked by Part-Time Staff indicate that an approximate figure amounts to 42,744 hours per annum, (equivalent to 20 full time years). Paid staff therefore work on these projects equivalent to 41 full time years per annum.
 776 volunteers work on the Projects and from the 20 Projects who were able to respond to this question 24,050 hours per annum were contributed; equivalent to 11.5 full time years per annum.

This adds up to a total of 11.5 full time years, worked on the Projects per annum. Using the average wage for Derbyshire (2005, £8.44 per hour) this is valued at an estimated 922 thousand pounds per annum.

Funding

In addition to funds raised by the churches or through local Christians giving directly, (one project had over 1,000 people regularly giving), 60% of the Projects also receive funding from other sources. Not all sources were described on returns findings of external funds are:

- Sure Start funding.
- Early Years Funding.
- North Derbyshire Voluntary Action.
- District Council.
- Derbyshire County Council.
- Chesterfield Borough Council.
- Post Office.
- Churches Commission for Racial Justice.
- National Lottery.
- Esmee Fairbairn Foundation.
- Learning and Skills Council.
- European Regional Development Fund.
- Church Urban Fund.
- Community Development Foundation.
- Forestry Commission.
- Supporting People, Methodist Homes.
- Community Champions Fund.

5.iii. Support Needs for setting up, maintaining or developing community activities

This section of the questionnaire was uncompleted on 50% of the returns, 865 groups. There was confusion over the type of information asked for by this section of the questionnaire leading some groups to record very specific needs rather than infrastructure support needs. However, from the returns completed in the manner hoped for, this section revealed two leading concerns: the need to secure adequate and on-going funding and the need to recruit and support enough volunteers.

The need to develop premises is covered in the section above but was also a significant concern amongst Projects. It could be inferred that this relates to the suitability of current premises to current activity or the need to develop premises to be able to develop project activity to benefit the wider community.

A smaller proportion felt that it would be helpful to clarify the vision for their group, or to conduct community research into the match between services offered and services desired, while very few indicated the need for the specific training in Project Management or Budgeting Skills.

Churches were given the space to suggest specific or other support or training needs (**Figure 34**). A number of the needs identified have been available through local training programmes; for example, through Diocesan in-house training; (first aid for youth workers, child protection training), from other Christian organisations (listening skills); and from other infrastructure organisations (publicising your organisation, child protection, working with volunteers, food hygiene). However a number of the skills needs would usually be available on application to the appropriate agency. Not accessing training may have hampered development of activities and services.

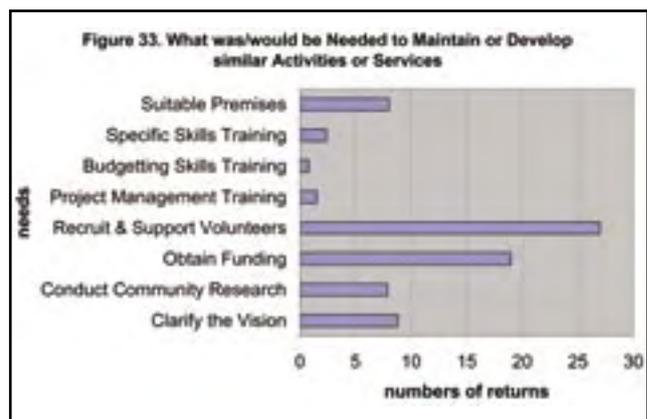


Figure 34

tutor- arts / music /sports
advertising / communicating information
working with older teenagers / youth
leadership in youth work
children's resources: craft/ stories/ teaching materials
child protection training / criminal records bureau checks
food hygiene
health and safety
first aid
assertiveness
child care
parenting
marriage preparation
networking and outreach skills
IT, internet and desk top publishing
pastoral skills, listening and bereavement skills
musical skills
transport
insurance
information on recruiting paid staff
relief from diocesan mailing / research projects

The item most repeated where there is no specific, or regular training available, concerns welcoming in new people to activities; or networking, building and maintaining links with key community groups. This indicates a willingness to be outward looking rather than insular but a lack of confidence about outreach. Perhaps this is the area of support that the church needs to develop through the relevant church infrastructure bodies in partnership.

5.iv. Bahai, Hindu, Muslim and Sikh Faith Findings

The Multi-Faith Centre, Derby using the *Religions in the UK Directory* located Faith Centres within Derbyshire to approach for this research. These were mainly in Derby City. Although people of faiths other than Bahai, Christian, Hindu Muslim and Sikh live within the county the places of worship are often across the border.

15 copies of the questionnaire were issued amongst **Bahai, Buddhist, Hindu, Muslim and Sikh** Faith groups. 5 Copies were returned from the following groups: **Bahai, Sikh, Hindu, Muslim**

The Sikh, Hindu and both Muslim returns were all for over 200 weekly attendees. The Bahai was for 21-50 weekly attendees. No data was returned with detail of in-house activities (table 2) and one Table 3 was returned from the Bahais, (individual contributions). One Table 4 (project), was returned from the Hindus about the senior citizens group.

The Bahai return indicated that they ran the following activities: Children's club for under 11s which meets for 1.5 hours a week and school assemblies. There was some returned data in the form of Individual contributions (Table 3), showing 9 entries from 3 people which were largely Committee Work in local secular partnerships or Counselling activity. These activities amount to 820 hours per annum, worth £6920 per annum using the average wage for Derbyshire.

The Sikh return showed provision of Parent & Toddler Group and Pre-School Playgroup, Women's Group & Men's Group, Coffee Morning, Social Group and Coffee Mornings, Counselling and Advice Group, Music Group and Hockey Club. No data was returned with detail of these activities or around individual contributions.

The Hindu group run a Women's Group, a Lunch Club, Coffee Morning, Counselling and Advice Group, a Sports Group, a Music group and a Social group. They also took provide a Community Transport Scheme related to these activities. In addition to this provision the have community groups on their premises which are a Language Class for children (8 hours per week), an Indian Dance Class (8 hours per week) and a senior citizens lunch club (32 hours per week).

The senior citizens group run in-house is for 60 users per week for 3 hours and has the ratio of 1 fulltime worker to 1 part-time worker (2 hours) to 4 volunteers (5 hours). Funding for the group is through in house and Social Services funds.

The Hindus are the only faith group featuring in the detailed case study section 6.1. The reason for this is that most of the questionnaires despite being the first to go out, were returned long after the first and then extended

deadline, so this information was not available to follow up on. The return was late and small so it has not been included as a whole with the other data. No Table 4 data was received in 2005 from these faith groups. All informal attempts to get other case study interviews were unsuccessful.

The Muslim Groups offered Awareness groups, Religious Promotion groups and Occasional religious services. During informal discussion the finding came out that the activity we sought is made informally through extended family and other informal networks although with no Table 3 return this is impossible to describe from the data returned.

The Hindu group had community activity on their premises and the Sikh return showed an interest in developing the community use of their premises. Other faiths return either did not want to develop the community use of their premises or did not give this information.

Comments made to the research team have indicated that many of the faith groups, including Christian groups receiving the questionnaire were intimidated by the length of it and this was exacerbated by the extra copies of certain sections sent to each group. Also researchers were told at the Forum of Faiths that the questionnaire didn't seem aimed at their type of faith group although care had been given to adapting vocabulary so it would be appropriate. This was because of the size of the group in small Christian churches but the reason was unclear in the case of the non-Christian Faith Groups. It could be speculated that a contributory factor was that researchers were less well networked with these non-Christian faith groups and because the culture of the research felt alien. Also the researchers were told that involvement in the community was part of a holistic approach to living out their faith and it couldn't easily be divided into the sections anticipated by the questionnaire.

Sikhs, Hindus and Muslims with their large congregations saw no difficulty with their attention largely being on the social needs within their congregations although they do give financial support to overseas crisis appeals.

Many of the larger Christian churches whilst acknowledging the extent of the organised activity did not return a set of data for each group either which we surmise was due to the task of co-ordination seeming so large. It would have been useful to follow up some of these larger worshipping groups across the faiths as single case studies with the co-ordination being done by the research group to find out what was needed from infrastructure organisations for development to occur.

5.v. Findings Summary

- The data was ecumenical and had information from the whole of Derbyshire (all districts) and a range of sizes of Churches.
- In the smallest Churches (below 20 people weekly attending) more than half of the Church are 60+ and there is usually very few under 25s.
- On average churches run 9 activities: usually including activities for pre-schooler and parents, children's activities, activities in local schools, social groups and music groups.
- The Christian population is highest in Derby City where there is also most Church run activity and lowest in Bolsover where there is least Church run activity.
- Church activity for under 18s benefits a majority of non church members.
- The majority of Christian Individual Contributions are providing individual or family care to related or unrelated older or disabled people.
- The second biggest contribution by individual Christians is Committee work.
- Smaller churches contribute proportionate amounts of hours of activity to larger ones. Over half the smaller churches average hourly contributions are individual contributions.
- Almost half of respondents said that community groups use their church premises.
- Almost half of respondents said they want to develop community use of their premises.
- Available and affordable premises are a significant part of the Churches overall contribution to Community Activity.
- Returning churches contribute more than the equivalent to £1.4 million pounds per year in church run and individual community activities .
- Projects run through Churches mostly need help with volunteers and funding. They also want help with research, vision and suitable premises and networking skills.



6 CASE STUDIES

6.i. Interviews

Interviewee: Volunteer worker for an organisation dealing with the issues around asylum seekers and refugees in this country

Who is it for? Refugees and asylum seekers

Location: Derby City



The volunteer got involved in this activity through hearing about it through the Justice and Peace ecumenical group and then having joined the refugee organisation, learnt at first hand of the “Daily Mail ideas of asylum seekers: which are so wrong.” Many of these ideas are clearly refuted by Refugee Council research.

Her motivation comes from the following text:

“And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God”.

The Bible, Micah 6:8

“the vision was sharpened by seeing all the injustice that existed.”

She says:

“it feels really worthwhile and **I enjoy working with people from other cultures** and learning about them. When the minority groups put on musical or other cultural events, we are usually invited and it’s a wonderful opportunity to **share** in.”

She recalls her original motivation:

“it’s about some of the people who have been **treated so badly in this country** and where **justice is not assured**, and there’s an **anger and sorrow that drives me.**”

She sees people who have been **let down by bureaucracy** and inefficiency, for example form filling and vital documents that go missing; who have had seemingly unfair decisions and who have been forced to wait a very long time for these decisions. Some of the people she has helped have been **cold shouldered** at some of the agencies and it can be very hard to ensure that there is a competent **interpreter** for them. She believes that any agency asking a client to bring a friend with them is totally inadequate. The role of the organisation can be signposting i.e. directing the refugees to a specialist agency. Immigration issues have to be dealt with by lawyers.

“A number of issues for refugees arise from **not understanding the systems** and around public utilities and how they work. Ideally they will then be able to negotiate for themselves on other occasions. In one instance, after explanation, this was done over the phone in the office and any back up there did not have to be used.

A big problem currently is **destitution**. There are an increasing number of people whose case for asylum has been closed and are very scared of going home in current volatile situations, or because of individual circumstances. Once a case has been closed the former asylum seeker is given no state financial support but is still not allowed to work. They are therefore **dependant** on their own community or hand-outs from charities. The organisation the volunteer works for hands out a weekly 'bag of food' which is dependent on voluntary contributions, many of which come from churches or individual Christians; in kind or cash. This 'bag of food' can sometimes be bartered for a place on a friend's floor. Men's toiletries are also offered. Because the organisation has a **lack of storage space**, the group has been unable to build up stocks of food or store clothes or other items that could be useful. One Hindu woman brought them her unwanted Christmas presents and was happy for them to choose the ones that they thought they could appropriately use. A long scarf was a big comfort to one of the destitute women who came to the Centre.

Typical of many voluntary agencies, she describes how the most gifted or most willing people are often **in danger of burnout** while many others let them get on with it. There are volunteers and clients of many faiths and the volunteers are there to answer a need. It is important that all volunteers at the organisation understand and acknowledge that this is **not the place to win arguments over religious differences**. The volunteer suggests that funding for charitable organisations is always a problem if it is needed for **ongoing running costs** and sadly so many worthwhile groups are currently forced into competing with each other.

The contributor says that **badly managed NASS (Home Office National Asylum Support Service)**, schemes can cause a lot of problems for the voluntary sector. Tensions have to be resolved on an individual basis by

organisations such as the one she works with. Front line volunteer workers therefore have to deal with the **anger and frustration** generated in the people they seek to help. The work of the interpreters is absolutely vital in this sphere as they can explain that the worker is providing advice and requests can only be made to the Home Office National Asylum Support Service to resolve problems. Volunteer workers, like this woman, have **no power** beyond asking and putting a case. There is a **campaigning** arm to the organisation, which lobbies on individual cases and general issues to bring about **overall change**. This is a politically sensitive area so reasonable changes are difficult to win.

She comments on this work that it takes a lot of **patience and a commitment to confidentiality**. Knowledge of other **languages** such as Kurdish Sorani, Arabic and French are a big advantage as is knowledge of issues round public utilities' procedures and debt counselling. It is not work that can be easily undertaken without knowledge of the **networks** of specialist agencies.

Volunteers in this field need to be aware of **cultural differences** and how these affect people's behaviour and perceptions. They need to be willing to **think through their own assumptions** and preconceptions by examining their own culture and that of others. Such things can impact on good practice in provision of services to this group and there is a need to minimize negative effects or ignorance and prejudice.

Our contributor states that there is **significant stress** in this activity and she sometimes has disturbed sleep after the sessions. She describes a need to keep some professional distance with clients but to also remain alongside. This **balance is hard to achieve**. What keeps her going is **prayer**, the **camaraderie** of colleagues and the sense of the **importance** of this particular service for the individual on the margins.

Interviewee: Chris Eames

Christian Denomination: Anglican

Activity: Training in Community Development and Regeneration

District: Bolsover

Who is it for? Young people in disadvantaged areas. The activity is funded on about 50% basis over an average of 15 hours per week



'Spirituality is not a private search for what is highest in oneself but a communal search for the face of God'

Ronald Rolheiser¹

Outline of the activity

Chris's work involves a range of learning courses and training programmes at various levels of study but all dealing with community development and regeneration. She has a skills base in this and, having worked in the former coalfields for many years, also has a good

knowledge of the area and its problems as well as a network of contacts. Her current work is **focused on support for those working with young people in disadvantaged areas**. She doesn't have a particular vision just a commitment to facilitate quality learning opportunities for those marginalised by systems in the past. This involves a fair bit of research, looking at the most disadvantaged wards in terms of indices of deprivation for example, so that **effort is targeted** where it is most needed.

What is your motivation?

She says:

“I do this work for a mixture of motives. I enjoy working with people who are sometimes defined as ‘hard to reach’. It is usually pure pleasure and we have lots of fun. At the same time I get inspiration from many of the people I meet. Mostly, they do not have any articulated faith but I see Christ in their everyday kindnesses and in the way that they cope with adversity, (many of them are flat broke and on benefits).”

Who do you work with?

Chris shares with other organizations on a co-working basis – for example, local authority community economic development workers; a learning charity linked to a local University; and a voluntary sector consortium. This also helps in raising funds to cover costs for things like accreditation, learner materials and rent. Sometimes there are not any room hire charges or else alternative accommodation can be found. She always insists on accessible premises so this excludes those churches that have inadequate access.

How is the initiative owned and managed?

She got involved in this activity through running university courses, for which she was paid, but then was happy to help out in the jobs that the learners got, either in the organizations or with their specific roles. Presently, she is paid for about 50% of her work, the rest is voluntary. It varies across the year but she probably spends about 15 hours a week doing this. Although self-managing in the narrow sense – she sorts out accommodation, accreditation, funding, etc. – her work is managed by lots of people in the wider sense, mostly paid workers and volunteers from local projects who seek a skills with qualification basis.

How do you sustain this work?

“I get support from family and friends. Attitudes vary within the local churches, (see my Shirebrook and Worksop research), but the Anglican vicar of my church has been supporting of Bolsover programmes – last year the PCC paid for learner materials. The learners themselves also teach me much more than I teach them – we have good contacts collectively and are pretty ‘flat earth’ about problems and resilient in finding solutions - so there is a reciprocal exchange and support system there. I also get information from the worldwide web and from various paid and non-paid workers that I network with.”

What inspires you?

The painting *The Resurrection, Cookham 1924-26* by Stanley Spencer particularly inspires Chris. She likes the way that he deliberately confuses the boundaries between heaven and earth with Christ being enthroned in the graveyard of Cookham parish. Like Rolheiser's quote above, he looks outwards and not inwards and that is where Christ is found.

What would you say to people interested in developing community activity from their church/ place of worship?

“For those wanting to get into this type of work, the best tip is to **network** and to find out about what money is available. There are plenty of organizations, like Centre for Voluntary Service (CVS), who are able to give advice and information about various funding streams. For the teaching side of things, there are formal training requirements. Last year I had to undertake ‘upgrade’ courses – these are expensive in terms of both money and time but financial support can be had – for example, the Learning and Skills Council have given a grant of 300 pounds for a ‘Skills for Life’ qualification, something that from 2006 is mandatory for this type of teaching. There are different requirements for non-teaching types of community work and a lot of flexibility so people should not think that they have nothing to offer.”

Interviewee: **Anonymous**

Christian denomination: **Anglican**

Activity: **Informal care**

District: **Bolsover**

Who is it for? **Two women: who are not related to the interviewee**



This case study is different to the others in that it is the story of the informal and **individual community activity** of one person in support of others. They were connected through their local church. They started out as strangers. This is an example which illustrates something of the unseen care and activity that goes on in many parts of Derbyshire which we tried to collect through the third section of our questionnaire and we conclude from direct feedback was significantly under-reported. It is noteworthy that the interviewee was in the presence of a local clergyman who knew her but had *no knowledge* of this work she undertakes. This was a finding we heard

about several times when the section about individual contributions was mentioned: the leadership of the Church were enlightened by the entries in the questionnaire because they were not aware of all the things their congregation were involved in beyond the local Church.

As the interviewee spoke there was a real **reticence** to share what she does. This was because she did not see it akin to some of the other community activity which was reported but its value to those she visits is significant in terms of health and well being and social capital. Some of the comments she made were in response to affirmations from others in the group.

“You don’t think about it as a special project, it just happens. I’m sure a lot of this goes on. Mrs X does the same- there is a lot of it going on. People don’t talk about it much. I said to my friend ‘I don’t know what I’m going to talk about because I don’t do anything’- it’s just part of every day life”.

She became aware of a woman with a chronic illness. She got involved with her; visiting her and taking her out. Also this same person has an older relative with mental illness and she began helping her too. She helps to get her up in a morning if she is going to the day centre. She says:

“It’s informal care but it’s regular care, it’s not ‘hit and miss’. I go three times a week to see her and take her out. “

They spend a lot of time together so she has shared some of her interests which has begun to help the woman’s perspective and consequently there has been some improvement in her health but there is still a long way to go. The interviewee acknowledges that the woman relies on her and that not many people are prepared to commit themselves to this type of friendship. She thinks this is because it is a relationship that takes **effort and**

understanding to become a friendship and enjoyable. Her motivation to do this has been from being in the church environment where helping is encouraged and now she has retired from a demanding job she has realised her aspirations;

“I worked for many years and didn’t often have the time to do the sort of things that I do now. I was always aware that I didn’t do anything to help through my life and I **was at church seeing people around helping** and I thought I don’t seem to have anything that I can do like that and **now it happened naturally**. I have thought about helping before but there has just never been time to get around to doing anything.”

The interviewee has adjusted her priorities to engage in this way. She admits there are times she has felt disheartened. But it’s only a momentary thing. Her solution is to talk to herself and get things into perspective.

The interviewee would advise anyone who is in a similar position to be clear about the commitment so it doesn’t get out of hand, otherwise you haven’t got any time, and then it becomes a burden.

Interviewee: Bob Dawson

Christian denomination: Methodist

Activity: Derbyshire Gypsy Liaison Group

District: Derbyshire Wide, 400 members and 9 person executive

Who is it for? Traditional Travellers

Users per month: 200.

No paid workers, 20 volunteers

Funding from Churches Commission for Racial Justice, Esmee Fairbairn Foundation, Derbyshire County Council, North Derbyshire Voluntary Action, locally raised funds



“I don’t see myself as being in the slightest way special. All I’m doing is what I think I should be doing.”

Bob Dawson

Origins and description of the activity

The Derbyshire Gypsy Liaison group was founded in 1987 is made up of Romany Gypsies, Irish Travellers and other traditional Travellers and aims to improve understanding, health and welfare and reduce prejudice for Gypsies. They have 400 members and two-thirds are Gypsies or Travellers. The original group was largely run by non gypsies for them and is now **almost entirely run by Gypsies and Travellers**. Bob Dawson has been associated with the group since 1987 and was pivotal to it becoming run by the people themselves.

“I didn’t feel it was the place for people not in the community to tell people in the community what they should be doing or what they want”.

There is now a nine person executive and Bob is the only person who is not a Gypsy among them. They have won two major national awards for their work. Relevant professionals were spoken with at the beginning and asked if they would get involved. From the churches there were a few Quakers who were by far the best to respond and one or two Anglicans. Police, health, education came in to form this initial group. Bob says that a founder member who has remained throughout has been crucial to the groups’ progress;

“ I found a Gypsy woman who was relatively well educated who has been the secretary and she, well the **group wouldn’t exist without her**, it wouldn’t have gone on, we’ve been so lucky to have her she has been so important to the group.”

How Bob got involved

Bobs' involvement began from a childhood interest in Traveller life and an association with Gypsy people to try and learn their language. He said it was a mixture of escapism in the form of writing and a collecting bug directed at words and phrases which moved onto looking at their culture and history. He admits that as a child he was afraid of Gypsies because of the stories he had heard about the way they lived but that they showed him the traditional welcome and acceptance. He was approached many years later by a Gypsy who asked him for his help which he likens to Jesus calling his first disciples to "Come, follow me".

Advice to others who want to engage in this type of activity

Bobs' advice in engaging with the Gypsy community in a similar way is to start with contact with a group who are already engaged. Without this he feels you are only going to demonstrate your ignorance.

"Getting them to accept you when they've been let down and feel used [is significant]. There are loads of professors who have done theses on them and that's the last they ever heard. I've had lots of people say "I'd love to meet them' and you take people down and it's almost like you are taking them to the zoo."

The group you contact will have expertise because although the Gypsy community is a welcoming place in some ways there is also a long history of **mistrust of outsiders**.

"there was a history of children being taken away by social services... [they] were shipped off to Australia or adopted. Lots of people don't know where their children went or what their roots are. That has caused huge fear...[I] saw it as a young boy and didn't see the significance at the time, I didn't really understand enough to protest at the time, even though I knew it was bad."

This mistrust means that any engagement should be something that is **done with the Gypsy people rather than for** them. This is something Bob endorses but sticking to this can be a frustrating experience:

"There was no other group like this-we were going into new territory, there are others where we decide what we are going to do for them. This was the first one where they hold the power. It is a very **powerless** thing and it can be very frustrating when they want to do something and you can see that it is not going to be the right thing."

Funding

Regarding funding this has also been a significant difficulty and something of a slog for the group:

"Every bit of funding we have ever got has been a fight."

They do receive some funding through the Church Commission for Racial Equality, County Council, District

Councils, North Derbyshire Voluntary Action, Health Authorities and from Comic Relief. Bob has used his abilities as a writer and expertise also to generate some income;

"The other way is our own funding now we publish books, and sell for a small profit but we also produce children's books and one makes enough to be able to produce the next;"

They find it a struggle to pay volunteer expenses and fortunately many volunteers donate them.

Sources of Expertise

Bob has a lifetime of learning and expertise in the area of work so he knows much of the family history as well as cultural nuances of this group. He has asked the people themselves for things he has missed rather than to external sources of training. He has encouraged travellers to give him photos which he will archive because they are traditionally destroyed when someone dies in the Gypsy community. These are held at Reading University. Other developments have been a nationwide Gypsy Law Reform Group who lobby about law reform. Derbyshire Gypsy Liaison Group were among the founders; and with one exception, (a lawyer), they are all Gypsy people involved.

Some of the other personal costs of this engagement

Bob describes some of the difficulties for himself personally due to intimidation from some people:

"There are those who don't agree with what I'm doing because they run little protection rackets and we are helping people, with information so that they don't have to go to them. There have been **threats**. I don't feel frightened for myself but I have been frightened for my family. I've tried to prevent it from having an impact them but they have seen the effect on me or through phone calls."

But he is not at all bleak as he describes with fondness his normal interactions:

"There is a lot of happiness and **joy** and a lot teasing as well. I do a lot of teasing too."

His involvement has had a huge personal impact cutting out some of his family time and all of his personal time because of the huge hours he has worked for no pay.

What would you have liked to know at the start?

He says that it would have helped at the start to have had better access to ways of getting help from other sectors of the community or voluntary sector- simple things like somewhere to meet. Many community groups didn't want to hire a room to Gypsies because of their prejudices about them.

What would you say to the churches from your experience?

For the wider Church there are lessons Bob feels, to offer support and access to training and learning but remembering that access for this community needs to

be tailored to people with limited education and literacy. Most of them aged 35 and under have been educated to age 11 but for older people in these communities it is not usually this much. To be balanced in their Christian faith there needs to be a wider understanding of the Bible and theology.

“Wouldn't it be good if the church would come in a take the pastors, who are working for nothing, and say 'come on we'll offer you some proper training' and help their knowledge and understanding.”

Faith and support of faith groups

When it comes to the working out of the Christian faith within the Gypsy community Bob has his difficulties;

“I don't get on with their churchmanship.”

But he also finds a limited level of support and understanding from mainstream Christian churches;

“I'm a Methodist but I don't think the Methodist Church has got any relevance in Gypsy matters ...I have tried, the Anglicans have been much better and of course the Quakers, in particular,... yet the most successful Gypsy preachers have been Methodists, because the Church of England wouldn't have anything to do with them at one time so it was the Methodists they went to and the Methodists they got involved in, and of course the Catholics. But I don't really find the Methodist Church [connected]. I experience a chasm between the two, not in theology.”

Inspiration

Bob has been inspired with the Violet Szabo lines a beautiful poem about what she is leaving for people.

“The life that I have is all that I have
And **the life that I have is yours**
The love that I have of the life that I have
Is yours and yours and yours.
A sleep I shall have, a rest I shall have
And death will be but a pause
For the years I shall have in the long green grass
Are yours and yours and yours.”

For the Christian Gypsies, their inspiration is the parable Jesus told where people are sent out by the Ruler to invite people to the wedding feast. After early invitations are turned down they go to roads further away- highways and byways. **Gypsies often call themselves the people of the hedges** and the Born Again Christian Movement saw huge relevance in that Bible passage because they saw themselves as the final people being invited to the feast.

The Bible (Authorised Version), Matthew 22: 8-10
Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those **servants went out into the highways, and gathered together all as many as they found**, both bad and good: and the wedding was furnished with guests.

Interviewee: Stephen Lismore, Chief Executive
Activity: Touchstone Community Development
District: Chesterfield and North East Derbyshire
Who is it for? Local people who are unemployed
Funding from: European Social Fund, New Deal, Waste subsidy, core businesses- social enterprise



“Let's stop talking about it; let's do something”
Trustees at Touchstone

The beginning

Touchstone began in the early 90's through members of St Thomas's Anglican Church being conscious of the unemployment difficulties of local men in the aftermath of pit closures. It started as opportunity to retrain and volunteer for the good of the wider community out of a portacabin in the back garden of the church. With seed funding from the Diocese of Derby the group employed a co-ordinator. The work focus was horticulture. Some of those founder members remain as current trustees.

Steve Lissmore, Chief Executive [at the time of interview], arrived in January 1998 when the financial picture was at crisis point. The group succeeded in drawing down funding from the New Deal programme and European Social Fund (ESF), to provide training and work experience. Steve says

that there were bureaucratic obstacles in using the funding sources together because they were not designed to do this.

Change management

Intermediate Labour Market trainees started in November 1998. This remains the mainstay of what they do. However the funding sources have changed. They are now using a combination of different funds such as Jobcentre Plus contracts, Single Regeneration Budget (SRB), trust funds, DEFRA (Department for the Environment, Farming and Rural Affairs) funding and trading income.

Also the calibre of trainees has changed. Up until 2002 they got capable people unable to find work due high local **unemployment**. People they are now training have profound **disabilities** and no qualifications which are significant major barriers to employment. Along with this challenge the funding for this type of programme is getting more and more hard to obtain. It is anticipated that 2006

will be the last year of ESF. There is a new programme under discussion and Intermediate Labour Market concept will have to develop because it is too expensive for tackling long-term unemployment. The next focus will be on people with disabilities; and the long-term process for training and rehabilitation for this group. Steve says that the difficulty is that the results may not tell the whole story. A group such as Touchstone may get trainees to the stage where they get a job, but will they be able to hold on to it if their health rapidly deteriorates? Will trainees need support to keep their job? Is this going to be a recognised function of the funding?

Finance

Touchstones' current financial strategy is to try and become a social enterprise not dependent on grants. This has led to a sharpening of the community initiatives to more financially astute methods and Steve described something of the tension of this process as community development processes had to be superseded by the need for financial turnover. This has led to the development of a childcare business and the renting of a much bigger warehouse for the furniture recycling project which is now covers all of the north of Derbyshire. This will still provide furniture for those in need but will sell it to anyone. This project also has a cash turnover through offering a house clearance and other related services.

The gardening training project has largely been sacrificed through this sharpening process because it was not possible to **generate sufficient income** because the clients who received a service were not able to pay market rates. The only element remaining is the restoration of hotel gardens [for the last 7 years] which is supervised by skilled staff and serves as a training and therapeutic

placement for some trainees but within the required boundaries necessary for a satisfactory hotel contract.

Steve states that **employing staff** makes it very difficult to remain strategic in a project like this. It is easy to put gaining the funds to keep current staff in post ahead of the core reasons for existing, however the right approach may feel cut-throat to the trustees. It must be especially hard for trustees in a project founded to tackle unemployment to make staff redundant.

Steve has since left the project and **staff turnover**, implicit in this interview, is also a major pressure on trustees when the member leaving has Steve's record of gaining funding for Touchstone.

His advice is that you "**keep your nerve**". But he also highlights the need to **protect the project** and its Trustees. At Touchstone they are a company limited by guarantee which by no means lifts the responsibility of good financial practice from the trustees but may be a source of security when they are dealing in much bigger numbers than they were in the 90's.

Steve says to anyone interested in this type of project:

"Get stuck in, have a go, but don't be too ambitious. For 5 years it has been very tight here. Be cautious about taking on employees and premises because these are big liabilities. Funding is very competitive and difficult to get - so play to your strengths."

Steve has since changed job and the Chief Executive at Touchstone is now Nick Navratil.

Interviewee: Angela Singleton
Christian Denomination: Methodist
Activity: West Street Partnership
District: Swadlincote, South Derbyshire



This **partnership** is based in large 19th Century Methodist Church premises, including school room and four shops. It was in a very bad condition, having been neglected. As it was in a conservation area it could not be demolished. There is a diminishing congregation and so the choice was to walk away from the building and see it converted into a warehouse or to try to regain a useful place at the heart of the town.

This is a **regeneration area** and so new things are happening – the question was 'How could we **retain a Christian presence** in the town centre as well as **meeting any needs in the community by the use of our premises?**'

The buildings are too large and unsuitable now for just an hour each week's worship on Sundays and Christian activities within the week. The partnership has become

a **sharing** exercise for mutual support bringing in fresh interest and ideas.

How did you start on this journey?

The first step was that we asked the South Derbyshire District Council to come and meet with us. At that time they did not have a Community Partnership Officer but they had people who were involved in that type of work. Quite a large delegation of people from the Council (1998) came to look at the buildings. They thought that these premises might be able to meet the need for a concert hall in Swadlincote. They were encouraging but did not commit at that point.

"We **made ourselves known** – people thought West Street was shut. It looked shut."

A mobile **information centre** from the Civic Trust was at that time on the Market Square. The Methodist Minister went in and discovered a scheme called **Enterprising Communities**. This gave projects a support worker to give **free advice and help**. The first support worker helped people to **think through** the first 18 months of the project and the second support worker helped them to write a **business plan** and to **think through what partnership working would entail**. By now the project had received a £2, 000 grant from Derbyshire Community Foundation. In time South Derbyshire District Council appointed a Community Development Officer and the church was approached by Derbyshire County Council about **using some of their shop premises** as a Youth Information Shop with counselling rooms upstairs. The Derbyshire County Council were only asked for a peppercorn rent as they spent about £60, 000 in **renovation** of the premises. The Council maintains the inside of the building and the Church maintains the outside. This was a great example to the church of how the buildings could look but two church members left at this point as they **disagreed** with the principle of this use of the buildings.

“It’s really been hard work because the natural thing to do is to go back to the past or to say ‘I hope they won’t take the pulpit away’. Of course they are going to take the pulpit away – **you can’t have a modern building – without change.**”

Although the project had a business plan they **remained open to changes** and additions as time went on. This felt quite **risky** at times. Most members have really taken the project on board. The Derbyshire Association for the Blind was interested in taking the second shop which was very dilapidated. They spent £2,000 on **renovating** the shop with volunteer help. Further grants have enabled more refurbishment and a **sensory garden** has been made.

Shop Mobility also wanted to **share** the Derbyshire Association for the Blind premises. This was welcomed by Derbyshire Association for the Blind and formed a sort of mini-partnership. Following on from this a **larger partnership formed** which included anyone who used any of the premises. The District Council was instrumental in the formation of this Partnership.

The Civic Trust money ran out but the Civic Trust worker **continued supporting** them voluntarily. By then they also had the support of the new District Council Community Partnership Officer.

There are now 14 trustees. Other people may also attend the trustees meetings to offer advice. It took about a year for the **Partnership to become a Company with Limited Guarantee**. A Constitution was written. Working groups were formed to forward the work of the partnership. One was for **governance** and **business plan** development and one for **funding**. They held a competition for architects to submit designs for the building to meet the newly developed needs. They selected a design and a model has been made to show how the premises will be linked, accessed and used.

Phase 1 is complete – the outside.

Phase 2 is the church re-ordering and the link. The performance area and worship area.

Phase 3 will be other things on site and the shops.

The shops which are let for commercial use: a bike shop and a hairdressers; will be retained. This gives a **mixed economy**. The church worship building is to be reordered with the removal of the pews and pulpit and will have a level floor with removable furniture and so that area **can be used as a concert hall**. This is the next phase.

How will this phase be funded?

In 2004/5 £120, 000 of Heritage Lottery money was spent on the completion of the outside of the building. The Council offered a heritage grant (Heritage Economic Regeneration Scheme: HERS). Money has also come from South Derbyshire District Council, and Derby and Derbyshire Economic Partnership. The total money needed for the work will be at least £1.5 m. Having a local District Council Community Partnership Officer has been invaluable in making partnership work and in accessing funding.

The Development Plan is now completed, and the Partnership has Charity registration. The Lease agreement with the Methodist church is complex and ongoing.

Hopefully the Partnership will have the buildings on a 999 year lease, with the Methodist Church having use of some **part of the buildings for their own use**. Angela Singleton, Methodist minister said:

“We are not saying ‘Come here and do things with us’, but we are saying ‘we are in partnership with you.’ It’s quite **scary** – it needs new ways of being church, new forms of worship. Anything could really happen.”

What sort of research into the community did you do?

They worked with South Derbyshire Centre for Voluntary Service who were a great help with research and now support with training. A Credit Union uses the premises one morning a week.

How have you handled fatigue and disappointment?

Angela said they feel it is right and the vision is the work of the Spirit – they hang on to that. They may have to live with **failure**. She says:

“You have to say – do we wish it was where it was 7 years ago? If we had to stop now we might not have to sell to a warehouse but it would be **something better for the community with a church presence** of some sort. The risk of failure is always there – you have to accept it.”

In hindsight is there anything that you would do differently?

“If I had known the work I probably wouldn’t have started at all! The amount of work is huge. And it is hard for a minister with other churches to **keep up the momentum**. I think if I could start again I would try to get a broader base. I think I’ve made mistakes. I would have tried to get more backing.”

What advice would you give to people who are looking to do a similar thing?

Angela said;

“Context, context, context. – all the time. Don’t assume you know what you want – what church people want. Look at what the town wants. We did a big feasibility study in the town centre with the CVS [Centre for Voluntary Service]. Don’t think you know what people want. “

What is your inspiration?

Scriptural basis.

“You are the **salt of the earth**. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives **light to everyone** in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”

The Bible, Matthew 5:13-16

“He told them another parable: ‘the kingdom of heaven is like yeast that a woman took and mixed into a large amount

of flour until it **worked all through the dough.**”

The Bible, Matthew 13:33

Jesus’ teaching to be like yeast, salt and light which showed his followers were to go out amongst people for there to be an affect on the whole and not to have a split between sacred and secular. Really our **work and worship are one.**

Do church members expect all this effort to result in people coming to church on a Sunday?

There is always this tension around but if this project brings new people into the premises it will bring them to God in different ways. There has to be renewal and resurrection and new ways of being church. Another Bible image is the wine skins. You cannot put **new wine** into old wine skins because they will tear. We have to be flexible to contain Gods’ new wine.

“And no one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, he pours new wine into new wineskins.”

The Bible, Mark 2:22

Angela expresses regret for not working more **ecumenically** from the start but hopes that this can and will develop.

Angela has retired since this interview and the minister in post is Revd. David Frudd.

Interviewee: John Hargreaves

Christian denomination: Anglican

**Activity: Shirebrook in Transition: Today and Tomorrow
24.6.2005 an exhibition and celebration event of the life of Shirebrook**

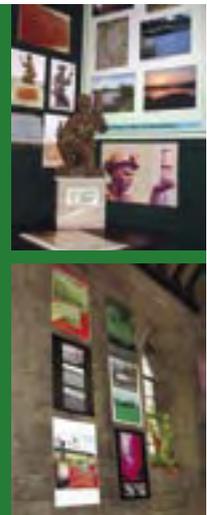
District: Bolsover

Who is it for? Shirebrook local community

Numbers who came: 800-1000 people

40 paid workers and 50 volunteers.

Funding: Education Authority, through the Community Economic Development worker, Mike Fenton Operations Team Manager at EMDA (East Midlands Development Agency) and local church giving for the flower festival.



John Hargreaves is Team Rector (Anglican) in Shirebrook and a member of the Derby Diocesan Council for Social Responsibility, he is interviewed in the company of David Bunch.

“The church is saved by doing what it’s here to do”

John Hargreaves

Who funded it?

£1,500 donated to the flower festival in memory of a loved one was used to finance this festival and celebration. Other money came through partnership with development workers and education. Junction Arts got children involved

taking photos of area which is expensive but money was found to pay for this. Further funding was found by Mike Fenton (Regional development Agency) who put £2,500 in and paid for “SoCa” the South African music group. In the end a financial contribution was made to the church.

What was the reaction of the people who organised the traditional flower festival?

John received quite a lot of criticism when he was planning this exhibition. But actually the people giving him the hard time are now quite enthusiastic about doing something else. But they were very suspicious of what he was doing at the start.

John described the struggle with **the idea of 'what church is'** being central to being able to get an event like this happening. His experience has been a learning one for some in the church community as well as for himself and those he partnered. His commitment to the area was vital for the venture.

"It's perceptions of what the church is really. Of course all perceptions are valid. The one is that it is a hiding place from a wicked world: shut the doors and keep the nasty world out, which has got a place. But when you start saying the church has got an incarnational ministry, here in this community and this is where we work out our gospel and our faith then there are some people can't cope with that. Love my neighbour? No, my neighbour is damned and going to hell. There is always going to be a church for people who can't understand what the Christian gospel is all about and they find comfort and support and that's alright, it's when those people become people who are dominant that we have difficulty."

Partnership: good and bad

A number of paid workers came together in the project and the outcome was a successful event. John says there are professionals out there paid to do what we would do if we had the money. So our role can be to be a catalyst to help someone do the job they are paid to do.

"Most people are specialists in their own area. People live in small little worlds and bringing things together – a true holism can be an important function. There is very little chance for the big picture – the church is holistic – the heart of the gospel to be the whole thinker and holy thinker."

John recalls his personal experience working in a nearby part of Bolsover of a significant amount of animosity from Council colleagues towards partnership with the church, indeed they did not see the church as having any role in regeneration of the community.

"I remember the chairman of Pinxton Parish Council when I started up Pinxton Development Group he came up to me and he said '*John there are statutory organisations doing this kind of thing you know*', and I was very slow and I should have said '*Well, the Church of England is as much involved in this as anyone else, mate – that's our job to be the heart and soul and spirit of the community, isn't it?*'"

John also feels that this **territorialism** can exist like blinkers within the church community too. The focus on keeping the church going can go completely against the creative energy needed to start innovating.

"What I'm saying is, get on with the job and the rest will take care of itself. I think there's far too much of this 'let's save the church'. The church is saved by doing what its here to do. "

John remarked on how this event surprised him because of a sense of **credibility** that the church had compared to his previous experience. This may be the affect of a changing

political agenda or it may be that key individuals in this place were more willing to work with, not despite religious affiliation.

"What was amazing was that the church had the credibility and people came and people like Mike Fenton said 'yes'. I met a lot of people from regeneration agencies: some came in to church some didn't and I had credibility with everyone."

What do you have to do less of to get involved in this way?

John responds by saying that this is not his approach:

"I hope people who believe in God and the goodness of life and the possibilities of the goodness in life put in their two penneth on the pile for goodness really."

What would church become like if people within it focussed on becoming the gospel?

John suggests that people who have got a faith need to meet, affirm relationships with each other, develop their faith through study and worship and encourage each other. But for this to affect the wider community the image needs to match the good inner life. It's got to be perceived.

John also feels that sometimes peoples' attachment to the church premises can work against there being innovation of activity in the community. People are more willing and ready in Shirebrook to volunteer to keep the church building in good repair than to change things beyond it.

"There will always be the people who are monument managers, the people who want to build the building and keep it nice. I'm not too worried why it's there. And you will find people in the community willing to do jobs like cleaning it and they don't want to go and pray but they just have that warm feeling towards keeping that place going."

David Bunch also added at this interview, that the sense of special attachment to a worship place and the need to be Christian beyond the boundaries of the building is the important thing to be understood.

"The idea of it being a sacred space has some merit but it is the whole assumption that there isn't sacred space outside the church. The Holy Spirit is operating throughout all creation and that is where we are supposed to be, where we are called to be, in the whole of creation and not just in a sacred space on a Sunday."



Interviewee: Linda Briggs

Christian denomination: Anglican

Activity: A community based outreach into part of St Alkmunds' parish

District: Derby City

Who is it for? Local community

Users per month: varies

No paid workers and varying numbers of volunteers

Funding from: local church budget and giving



Rainbow Bridge Project - a long term project, not a quick fix

The Rainbow Bridge Project is an example of Incarnational Evangelism – based on the belief that:

“True incarnational evangelism does not resemble those occasional raids into enemy territory which commandos make and then withdraw again. It is rather, a deep prolonged and transforming penetration of society for Christ as salt, light and yeast.”

(from Stepping Stones- a series of essays written jointly by Anglicans and Roman Catholics)

The aim of the project is to build a worshipping missionary community which non- believers will be able to join and feel loved and accepted. This is being done through living in the neighbourhood.

The **Vision Statement** of the project is:

“To be a community based outreach into a part of St Alkmund’s parish which is known locally as Handyside. Our aim is to seek to bring the healing love of Jesus and the word of God into people’s lives by living in and playing a full part in the community, and by serving them in love. This is a long term project not a quick fix, it requires commitment and an abundance of God’s grace.”

Their **foundational scripture** is:

“You shall love the Lord your God with all your heart, with all your soul, and with all your mind...You shall love your neighbour as yourself”.

The Bible, Matthew 22: 37 and 39.

This project started five and a half years ago. The first three and a half years were spent in prayer and prayer walking the area. Essential to this project has been the formation and continuation of a committed prayer team.

There were some **disappointments** whilst looking for a suitable house in the area which Linda and Stuart were to move into and from which the mission would evolve. Eventually a suitable house was purchased and Stuart added a conservatory which could be used for activities. Linda and Stuart sold their mobile home and the church held a gift day to fund the project.

Since moving into the area Linda and Stuart, with other members of the church, have been active in the community in various ways. For example, a bereaved neighbour was going through a very difficult time and was not able to manage her home and garden up-keep. Church members

spent a weekend getting her garden back into shape. They also decorated her bedroom for her. This started other neighbours talking.

The area has been leafleted, **offering practical help** to people who need it, and clearing up the area. This work has been integrated into the church as outreach and discipleship for the church youth members.

There is a Rainbow Bridge Trust Fund to which individuals contribute and which is used to support this ministry. A newsletter is produced three times a year which keeps the church informed of progress.

Support

Linda and Stuart feel that understanding of the project and ownership by the church has been extremely important and when this is not fully in place the isolation felt by those on the front line can be felt very keenly. They have found a support system for back-up and prayer is essential and front line missionaries need to push to make sure that this is in place rather than struggle with a burden alone – even if you are strong enough, because eventually a worker will become worn out. This project is supported in prayer and a member of the church leadership team is appointed to keep in touch with Linda and Stuart, their needs and the development of the project.

Another essential in their experience is in knowing that you are called to this particular ministry. Linda and Stuart have been on a long journey of being called, gone through searching and disappointment and some times of loneliness but through this have learnt what is essential. To cope with fatigue they take small breaks and quiet days and have also learned that they have had to let go of some other areas of ministry which they have supported and enjoyed in the past.

Other things achieved through the project are:

- A kids club. This involved church members who ran various activities. Rivermead House, Derby Homes allowed the use of their land.
- An outdoor carol service – the community was invited and the local pub made mince pies. People made friends.
- Showing of the Jesus video.
- Craft sessions. Friendships formed.
- They hope a “house church” might evolve in the future.

The vision is evolving and growing and it is important that this is allowed to happen.

Interviewee: Graham Hinds - Agricultural Chaplain and Co-ordinator of East Midlands Farm Crisis Network

Christian denomination: Salt and Light Ministries

Activity: Agricultural Chaplaincy

District: Derbyshire Dales and High Peak

Who is it for? Farming families, farm contractors

Users per month: varies

One paid worker

Funding from: High Peak and Dales Health Authority, The National Lottery, local church and other grants and donations



Graham's work as agricultural chaplain has four strands:

- Presence at **Bakewell Livestock Market** each week working with the rural health team (which is funded by High Peak and Dales Primary Care Trust and includes a nurse, physiotherapist, chiropodist, Citizens Advice Bureau, mental health and information centre staff).
- **Warm calling** – which is dropping in on farmers. There are 400 in Graham's patch of North West Derbyshire – Derbyshire Dales, Hope Valley and High Peak.
- Following up **referrals** from for example, from Farm Crisis Network Helpline, clergy or health workers. Currently Graham is supporting four farmers. Issues which arise include drink problems, harassment, depression, financial problems, changes in the farm business.
- **Networking** – for raising the credibility of the work and to raise awareness of issues faced by the farming community. This includes preaching and speaking with the National Farmers' Union.

Graham is paid to do this work on two days a week and is currently conducting a needs assessment and investigating the possibility of **extending** southwards to Ashbourne and Belper. The agricultural chaplaincy work comes under the umbrella of Industrial Mission Derbyshire. Derbyshire Rural Community Council handle the finances. The **funding**, which ends in spring 2007, comes from High Peak and Dales Health Authority and The Lottery.

Graham has a support team of 6/7 people to whom he is accountable. This team is ecumenical in membership and is joined by someone from both Derbyshire Rural Community Council and High Peak and Dales Primary Care Trust.

Farm Crisis Network

Through this network Graham **oversees a group of volunteers** in Derbyshire, Leicestershire and Northamptonshire. Currently Graham is exploring setting up a Nottinghamshire branch. He is the co-ordinator for the East Midlands and gives 16 hours per week to this job. He would like there to be a separate co-ordinator for each county.

Referrals come through a variety of sources, including

the telephone helpline, to Graham who matches up callers with an appropriate volunteer.

There are 8 – 10 volunteers in each county. These are recruited through advertising in publications, Diocesan mailing and Volunteer Bureaux. Graham **interviews** the volunteers, follows up **references** and puts them through **training**, which is delivered through other agencies. Volunteers are also needed for work other than visiting such as administration, fundraising and staffing stands at shows.

The Farm Crisis Network volunteers **signpost** to other organisations when appropriate. Graham is "clinical supervisor" to the volunteers and supports them as they meet as a group every 2 months.

Things that Graham thinks would improve this work.

- **Expectations made clearer** at the beginning with volunteers
- More **accountability** back to the co-ordinator

Graham handles **fatigue** by having other outside interests (sport) and taking regular **breaks**. **His church** (Community Church, Riverside), **supports him** both in prayer and financially and he also says he finds his own faith very sustaining.

Before taking on this work Graham worked as a tutor at the local college of Agriculture and as a Relate Counsellor and so the **training** and **experience** he gained there has given him preparation for this work. He has also been through leadership training at church and attended courses in pastoral care.

Graham finds that he regularly prays the prayer of Jabez found in 1 Chronicles 4: 10:

"Oh that you would bless me and enlarge my territory! Let your hand be with me, and keep me from harm so that I will be free from pain."

And he also cites as his inspiration Jesus words in Matthew 9: 36:

"When he saw the crowds he had **compassion** on them because **they were harassed and helpless like sheep without a shepherd.**"

Interviewees: Trish Cox and Nicky Foster-Kruczek

Christian denomination: Anglican

Activity: Number One Community Centre

District: Derby City

Who is it for? Local Community: school children, people with limited english, people with mental health problems, homeless people, alcohol dependent people

Users per month: 800

4 paid full-time workers, 7 part-time workers and 20 volunteers for 6 hours per week

Funding from: Learning and Skills Council, local Church, ERDF, Awards for All, Small change, Church Urban Fund, room hire revenue.



Number One Community Centre Vision Statement:

“Working together with local people to create local services, local solutions and local opportunities.”

The logo for the project is the two houses symbolising hospitality.

A foundational understanding in the Wallbrook Epiphany Team is that **church should be fully involved in supporting the local community**. St Chad's church held a vision for a number of years of serving the community through a community centre base. St Chad's trust was formed and developed funds to support this vision. Number 1, St Chad's Road came up for sale and the trust purchased this property to be developed into a community centre.

The whole project has been an **evolving** one. At first the centre was used for meetings and coffee with the expectation that local residents would quickly set up groups for themselves. But, low confidence among the residents meant a **rethink** was needed so the centre put on events at which they could find out what residents needed and wanted. These resulted in a more structured delivery offering training and other events which meet the needs of residents.

In 2005 the project has expanded. After an extensive search for suitable **larger premises** the house next door came on the market. After 15 months of negotiation, number 3, St Chad's Road, was purchased and connected. This enables even more services to be provided.

The project now employs:

- Two Training and Development Workers
- A Project manager
- A full time Child Care Co-ordinator
- A full time Administrator
- A part time fund raiser
- A part time Accountant

Session workers are also employed and volunteers support many activities.

Number One works in **partnership** with many other groups and agencies but preserves a clear church connection at the Centre and within management structures. The team continually supports the project in prayer. A Management Committee runs the Centre and includes the Church Army worker, the team Rector, with trustees from St Chad's church, the school, residents, user groups and the project manager.

Main partners with Number One include:

- Workers' Education Association
- Asian Arts
- Adult Education
- Multi-Cultural Centre
- Primary Care Trust
- Derby Museum
- Derby City Council

Rooms at the Centre are used by agencies for meetings, including Alcoholics Anonymous and the Mental Health Care Team. Services offered by the Centre staff include:

- Before and After School Club
- Holiday Clubs
- One Stop Shop for Information and Training
- Training Events in Information Technology Skills, Basic Numeracy and Literacy, Administration Skills, Conversational English and ESOL (English for Speakers of Other Languages).

Courses sometimes have a small charge but on-going services like the after-school club do carry a fee.

Funding has been received through:

- Derby Pride
- Regional Development Fund
- St Chad's Trust
- European Capacity Building Money
- European Social Fund – Co-Finance

Running a project like this obviously requires a huge amount of **commitment and energy**. When things get pressured, good relationships and sense of team help all involved to carry on. The **team** help each other through disappointment and fatigue through mutual support. The project manager contributes a strong personal resource as a **creative thinker**, which enables the project to be flexible when needed.

Number One provides many opportunities for the community to **build relationships** with each other. In an area of mixed culture and faith this contributes to good relationships between people of different backgrounds.

Interviewee: Anna Gautama

Religion: Hindu

Activity: Hindu Cultural and Welfare Centre Derby

District: Derby City

Number of Users per week: 300-500

Number of Volunteers: Management Committee 20 volunteers

Funding from: within the Hindu Community



Partners: Multi-faith Centre University and Open Centre in Normanton. However these have no direct involvement at the Pear Tree Hindu Temple

Hindu Art activities include **singing and dancing**. There are two classes, a traditional class in the Open Centre on Thursdays and a more modern class on Fridays.

“We have a dance group here who have performed a few times at the University and Multi-faith Centre ... they went to Germany (Osnabruck) last year and are going again at the end of May. People like them, we are trying to build up the links. ... They are a very good group, showing cultural diversity through art.”

Yoga classes are held at the centre. A man attending the Friday lunch said that having started the yoga classes he was able to come off medication for high blood pressure.

“We practice religion in yoga, meditation, music and dance.”

Festivals attract around 300 people and so the old temple is no longer big enough. There are therefore plans to build on the new site.

“The most important festival is Diwali ... switching the lights on from the Hindu Temple. Nice food and everything. People come in from the Council ... the priest will start the ceremony with the schloca (Prayers) and the mayor or whoever is the chief guest will come in with the priest and switch the lights on. ... We have a poor light system in Derby ... Leicester is beautiful ... we have been trying. We have got more funds this year, it has been extended- the area. When the lights are on the people feel very positive, they are in festive mood, but still it is very dim. We might have some more money next year ... we have to raise our voice about our needs.”

Anna also expresses something of the importance of going to the temple for the elderly Hindu citizens:

“The temple is very important place in a Hindu’s life; especially for elderly people ... they do not feel safe to walk to the temple. Every Hindu has a shrine at home we always do the prayers but visiting the temple is important it is like a social gathering as well as a cultural issue. We talk to each other, support each other; the temple is not only a religious place also a place of social gathering for Hindus. Without that they won’t know each other ...sitting in their homes feeling lonely ... when you get old you need help”

Lunch is provided twice a week, on Tuesdays at the Temple and on Fridays at the centre. Both occasions attract about thirty people. On Tuesdays those who attend are mostly women, on Friday both men and women attend. A minibus collects people on Tuesdays but this is not available on Fridays.

The Centre is also now licensed for **weddings** and it is hoped that weddings will be held from next year. “Maybe next year we will start, at the moment there is not enough facilities ... we have the permission to start any time”.

Hindi classes at the centre, the classes are primarily for children and about 20 attend. The value of the classes is that children can talk to elderly relatives and it helps the children when they visit India. “The children can communicate with their relatives” it is easy for people to loose their cultural language, “I know Hindi but I spend most of my time speaking in English.”

Anna also provides help completing official forms and **signposting** to social services, social security, voluntary organisations etc.

Anna used to teach ESOL, (English Second Language) but funding has run out, there are other courses but they are not sufficient to meet the need.

Other Activities: campaigning and advocacy

Anna has also been involved in requesting better street lighting in the area.

“We have to raise the voice for our needs; this area is the most deprived area. People walking up and down the streets- they must be safe, we need more lights ... people are scared, especially elderly people: people have been robbed, attacked on the streets...”

We live here we know the need is there, the people outside they don't know, they have no experience.”

Anna also speaks for the Hindu community on the Patient Practice Involvement Committee.

“When the patient comes to the hospital, it is not just the patient but the culture. ... they do not find it easy to be very demanding ... they are vegetarian- the food is a very important factor. ... Muslims have needs too – the need for a female or male doctor. ... They are coming to me to do something about it ... I give the information to the PPI (the need for a woman doctor) it will be taken care of.”

Background

“We started about 35 or 40 years back ... we started in this old church. ... Slowly they built up some funds and bought this property on Normanton Road at that time it was quite cheap, a terraced house. First they bought one and then the other one and then they made it bigger ... now there is the big hall there. The property will be for sale once we start the new temple.”

Funding is almost exclusively from within the community. There are some external funds available for classes and festive events. Funding for the new centre will again be largely by donations from within the community. Money from the sale of the old premises will be used and it is hoped that as building work on the new temple gets underway funding from communities outside Derby will support the project.

Anna is a member of the **Derby Forum of Faiths**. Anna also works as a Multicultural Officer at the **Open Centre**:

“I have a link with the Open Centre ... When the kids come to the Open Centre we do workshops on Weddings, Hindu Weddings, Sikh Weddings, Muslim Weddings and the cooking Hindu/Muslim ... and then we do a dance workshop. Also we take the kids to the places of worship, the Gudwara Mosque and Temple. ... The Kids come from Derbyshire ... Some of the kids they have not experienced us, I went to do a workshop in Langley Mill and all these kids are peeping through the glass looking at us, ‘Ah the Hindu people are here”

“We have visitors from the hospitals and Clinics and also the Army Air Force and Police they have open days or awareness sessions to find out about Hindus.”

“When I came to this country I was scared because I might say a wrong word, my conversation might not be correct ... It might offend another person ... we have the same feelings. In some cultures the men and women are not together but in our Hindu culture it has always been equal- men and women together. Every deity has a consort and Hindu women have been in education for centuries.”

Motivation

When asked about any particular motto or text which inspired her Anna spoke of her love of the Hindu scriptures. Clearly her faith is a major motivation.

“The Hindu religion is not only a faith but a way of life. Religion reflects in culture and customs. Every day of our life we breath in our religion. If I stop I think I will stop living ... Strength is given by God ... I believe in Shiva, he gives me strength ... like love: the more you give the more you get.”

Anna continues to be a dedicated worker in spite of a severe medical condition.

Anna is clearly proud of her cultural history going back over thousands of years, including effective medicine which has contributed to modern medicine, including antiseptic and insulin.

Anna recounted a profoundly moving story of escaping from an extremely dangerous situation in which others died; she attributed escape to guidance from Shiva.



6.ii. Some themes from the Case Studies

Vision

- The beginnings of vision can be in response to need which can be seen or events which have happened in an area, for example closure of a post office or school, although it was pointed out that only responding to visible need may mean that other needs remain hidden.
- Effort needs to be put into vision in order to build up a shared sense of responsibility and to network with other local agencies and organisations.
- It is important to check out your ideas and to look at the motives and assumptions within them.
- Beliefs around what it means to be church greatly affects vision. Prejudice can be a barrier inside the church and the voluntary/community sector as well as beyond it.



Partnership

- Resistance to change within the church can be an obstacle to partnership working with non-religious organisations.
- Partnership requires more complicated structures and slower processes, this can sometimes feel difficult when responding to need.
- Partnership springs from networking and can happen easily where there are motivated workers.
- Partnership is hindered by territorialism.

Method

- Working with, rather than for, is a rare approach even if commonly intended.
- Targeting those in greatest need takes tenacity.
- Change is incremental.
- Change made for one-off situations can encourage the biggest detractors that there are good new ways of doing things.

- Working with local people in a way that is natural and comfortable for them is important.
- Develop new ways of thinking about community activity.

Support

- Understanding of the project and ownership by the church can be extremely important and when this is not fully in place those on the front line can feel very isolated.
- If the leader is motivated this spreads.
- Nurture one another with enthusiasm and encouragement.
- Prayer and camaraderie are important.
- Having a sense of worth, value and support and that all the effort is making a difference is important.
- Long term commitment of decision makers is worth a great deal.
- Avoid overloading the 'expert' who may be called on to advise or be a representative too often.
- Contact other agencies and projects who can help with advice and expertise.

Funding

- Funding is almost without exception, hard won in the experience of faith groups.
- Needing a lot of funds may put pressure on the whole ethos of what the decision making group envisage doing.
- Fear of debt is a big barrier to beginning a venture.
- Making changes to premises can involve big sums of money and fear of debt.
- It is often difficult to sustain this [sense of shared responsibility] when dealing with funding bodies who, given they deal with public money, often have laborious procedures for accountability and regulation which can sometimes disable local communities.
- Study the funding body rules carefully and answer their requirements with what they want rather than what you think they want.
- Network and find out what funding is available.
- Funding is competitive so play to your strengths.
- Sustainable funding involves mixed economy or income generation.

Other resource issues

- Long term community projects of diverse methods take up huge time and commitment. Sometimes volunteers forego their right to expenses or holidays as well as contributing their time. The personal costs of time given are huge.
- Aligning or supporting a group of people who are marginalised can leave volunteers open to personal threats.
- Don't become too dependent on any individual member of staff or any source of funding: nothing is forever.
- There is pressure on many projects through lack of physical space.

- People who think creatively are a valuable resource.
- Some long standing activities may have to stop for a while or be replaced with new activities.
- Volunteers often have to reassess their other commitments and let some go.
- Emphasis on maintaining church buildings may have to stop.

Working with Volunteers

- Volunteers are from the local community not the churches alone.
- Find opportunity for people to use the talents they have.
- Volunteers can come from a one off commitment so offer practical time limited opportunities to volunteer.
- Volunteering is done long term only through the support of volunteers spouses, friends and wider family members because the volunteers time giving effects them.
- Allow people to step out from what they have always done.
- Interaction for volunteers: birthday cards, asking after people they care for is very important for volunteers- you have to get to know them.
- Make sure you have a good strong base of volunteers- if not it falls on the shoulders of one or two.
- It can be difficult to get new volunteers.
- Groups are most effective when a range of feelings and hopes can be expressed.



What would you say to people interested in developing community activity from their local church/es?

- Work with a few like-minded people, preferably those likely to be affected by the project, to think it through by breaking aims down into component parts then setting out an action plan with associated timetable. It will change, perhaps quite a lot, during implementation but the exercise should provide a sense of confidence and momentum to get things going. Once underway, it may be useful to have a small operational group [for getting things done] feeding in to but separate from larger overseeing group [to maintain local democratic involvement].

Work ecumenically and on an inter-faith basis where appropriate but gently resist that style of ministry that seeks to ‘takeover’ or ‘set the terms’ for the project rather than being its servant.

- Show God’s love in a tangible way.
- Go and do it; it is rewarding for the activist as well as those who are beneficiaries.
- Don’t assume you know what people want.



7 CONCLUSIONS

(Where we have data from the research to make a conclusion which is true for all faiths then this will be stated. Data from a particular faith group will not be assumed to be true of all other Faith Groups.)

7.i. Nature and extent of faith based community activity

The research findings confirm that across the county the collective contribution of Faith Groups to local communities is significant. Contributions are made in different ways; Church or Faith Group run activities, individual voluntary contributions of time or skills by members of all Faith Groups to other people or organisations, use of Church owned premises for other community groups, and formalised projects.

Faith Groups are motivated to be involved in their communities in these ways as an outworking of their beliefs and values.

Beneficiaries of these activities are sometimes, but by no means always, members of the faith group delivering the activity. All age groups are covered by these activities and often mixed age groups attend together.

Activities are wide ranging from individual visiting and support in the home, various arts and sports, children and youth groups, parent support groups, credit unions, work on management committees, supporting marginalised people to running schools or shops.

Opportunities are presented within and through these activities to learn new skills, meet people, become involved in other activities, work with groups of people, organise community events, or contribute to management.

The Social Exclusion Unit in A New Commitment to Neighbourhood Renewal. National Strategic Action Plan (2001) 2.2 says; “Faith Groups are an important part of the voluntary and community sector, although they do have distinctive characteristics and potential of their own. As sources of value and commitment, they have a valuable contribution to make, alongside other organisations and individuals, in building a sense of local community and in renewing civil society”.

Research findings demonstrate that the nature and extent of activity of Faith Groups do contribute substantially to civil renewal in Derbyshire in that they promote active citizenship, strengthen communities and to some extent encourage partnerships.

The long-term vision of Derbyshire’s County wide Community Strategy is this, ‘to improve the quality of life for all people, by making Derbyshire a safe, healthier and more sustainable place to live, work and learn’. It also states that, *the contribution of partners from the faith communities is invaluable*’.

The findings also show that faith-based activities cut across the themes in the Local Area Agreements (Safer and Stronger Communities, Children and Young People, Sustainable Communities and Healthier Communities and Older People) and in the County Community Strategy, although it would be difficult to measure all contributions because of the informal way in which many of these activities are delivered. The voluntary and community sector (VCS), including the faith-based voluntary sector, contributes to achieving the floor targets set out in the Strategy for Neighbourhood Renewal. The four strands

of activity through which contributions are recognised are Service Delivery – (where VCS agencies deliver services or run projects that contribute directly to targets) Social Infrastructure – (where there is an investment in VCS buildings, equipment, training and activity that may have an indirect contribution to targets) Governance and Decision making - (where VCS involvement in decision making processes changes the ways in which services are delivered to improve their impact on targets) and Social Capital (- where 'neighbourliness' or 'community spirit' can make an indirect contribution to targets).

7.ii Support Needs

Faith Groups have issues around resources and capacity. Over the county a huge number of volunteer hours are given to Church run activities and through individual contributions. While some activities and projects have a good supply of volunteers others have a need for more support in their own locality in order to maintain or develop some of their activities.

Church owned premises are a well used resource both for Church run activities and for other community groups. In some cases these buildings also generate income to support further activity or maintenance, in other cases the upkeep of the buildings is a drain on both finances and time.

Most activities are funded either solely or largely from the Faith Groups own resources.

Additional funding would be helpful but often external funding is accompanied by formal procedures that can require Faith Groups to become fluent in a different language and culture. Faith Groups are also often required to establish separate legal entities or semi-independent structures in order to be eligible for funding. Although some Faith Groups may find this helpful for others it artificially separates the activity from the faith base support. Also external funding often comes attached to the agenda of the funding body and while faith group activity may have the same target group or target issue it is often delivered in a more informal way and at a preventative rather than corrective stage. Some activity would contribute directly to targets e.g. enabling older people to continue living in their own homes, but an output and outcomes monitoring system would rarely be employed. Some of the formal projects have been very successful in gaining external funding and are comfortable with the processes involved.

A weakness in networking, building and maintaining links with other key community groups, was evidenced for some Churches. Other specific training needs have also been identified.

7.iii Improved opportunity for partnership and collaborative working

There is evidence that some Churches can and do work with other community groups to deliver community activities and run events. The availability of Church owned premises at lower than commercial rate for other groups to use is also a positive collaboration.

Involvement in local governance and contribution to public policy making may not be on the agenda of many local faith communities, although there are considerable numbers of people from faith communities involved in this type of community activity through other channels. Representation is a complicated issue.

The concept of 'Faith Groups' as a single entity is an unhelpful misunderstanding of their diversity in both culture and capacity,

and while there is a willingness to develop ways in which Faith Groups can meet and work together it is not realistic to assume the presence of a fully functioning system for election of representatives and consultation in all regions of the country. While some Faith Groups may have the infrastructure and capacity to develop their involvement in local governance, which can be costly in time and money, others will be quite limited.

Although there has been recognition from Government of the contribution of Faith Groups most of the opportunities for partnership (apart from local governance) and funding, are concerned with service delivery.

While there are some projects which are about service delivery most of the contributions are less formal, as described earlier, and deliver in ways described in the other three strands, through Social Infrastructure, Governance and Social Capital. Faith Groups do not have the same motivators as statutory agencies although their desire to improve quality of life is a reason for community activity.

Faith Groups are not simply useful resources to be harnessed into the service delivery agenda and so should not be flattered by Government rhetoric into changing fundamental positive aspects of their activity. Rather they should aim to be engaged whilst retaining important distinctiveness.



8 RECOMMENDATIONS

1. Develop accountability structures which are appropriate to Faith Communities while meeting the needs of funders and other statutory partners.

- a. Work with Funding bodies to develop a more nuanced approach to the faith based voluntary and community sector where aspects of their work significantly contributes in less direct ways to the quality of life in local communities.
- b. Work with other groups in the Voluntary Community Sector and other sectors to develop an acceptable way of measuring outcomes, which are not directly attached to service delivery targets, yet credible to attract external funding.

2. Develop the skills base within Faith Communities to enhance the capacity to engage in community regeneration.

- a. Enable wider access of available training through Church infrastructure groups and other VCS agencies. Develop and target specific training to meet expressed need to improve their work and skills.
- b. Develop mutual support and skills sharing between Churches and Faith Groups along with skills in community research, project development and networking abilities.

3. Develop support, with other appropriate groups, for Faith Communities who struggle to maintain buildings to make them available and of an acceptable standard for community use. Increase availability of capital grants for these buildings.

4. Develop the engagement of Faith Communities in local governance.

- a. Faith Communities need to develop an ecumenical strategy to encourage and enable a wider engagement in local governance, policy making and consultation and to develop capacity for this engagement.
- b. Challenge any lack of consistency in local governance structures which makes engagement more difficult. Develop two way education process between Faith Groups and governance structures.

5. Develop the understanding of the nature of Faith Communities, including their needs and potential.

- a. Assist local authorities in gaining an accurate picture of Faith Group community activity and encourage the employment of a designated member of staff within local authorities who will act as a contact point for and develop relationships with Faith Groups.
- b. Challenge the 'single entity' concept of Faith Groups and develop an approach to inclusion of Faith Groups which recognises diversity and difficulties with representation. Continue the development of inter-faith structures which will support representation and consultation processes.

6. Develop an agenda for continuing research to refine the insights developed in this research.

- a. Ascertain if a separate piece of work is required which is more able to connect with the culture and infrastructure support needs of non-Christian Faith Groups.
- b. Investigate details of the contribution of Faith Communities to local governance, the obstacles to engagement and the potential to develop representation.

APPENDIX a

DERBYSHIRE FAITH GROUPS IN ACTION Working Together for a Better Derbyshire

1. CONTACT DETAILS (To be filled in by the main contact)

Name: Position within the church:
 Name of Church: Denomination:
 Address: Telephone no.
 E-mail address:
 Postcode:

We intend to make the information we collect available to churches / church projects for the purposes of mission, in its broadest sense. If you do not wish your contact details to be used in this way please tick the box.

2. SIZE OF CHURCH

What is the **approximate** number of worshippers (including children) at your church **over the average week**? Please tick a box.

Less than 20 21-50 51-100 101-200 200+

3. AGE RANGE

Roughly what number of these worshippers come into the following age groups?

Pre-school ----- 4-11 ----- 11-16 ----- 16-25 ----- 25-40 ----- 40-60 ----- 60-80 ----- 80+ -----

4. LOCAL DISTRICT/BOROUGH COUNCIL Please tick the appropriate box.

Amber Valley Erewash Derbyshire Dales High Peak Bolsover South Derbyshire Derby City

Chesterfield N.E. Derbyshire

P.T.O.

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5. Are there any groups which meet on your premises which are not run or organised by your members?

NO YES **If YES, please give details in chart below (and, if necessary, continue on a separate sheet)**

Group/Activity	Who is it for?	How many hours 4 per week (term time only)
Eg. Karate Club	8-12 year olds	

6. Would you like to develop the community use of your premises? NO YES

HOW TO COMPLETE THE REST OF THIS QUESTIONNAIRE

TABLE 1 Please fill in **Table 1** (on separate sheet) to indicate if your church organises, or its members help to run, groups/activities. Include those which provide a service to the wider community, but do not include those which are regular religious activities for the church only.

TABLE 2 Please ask a contact person from each group you run to fill in a copy of **Table 2** (copies enclosed – please make extra copies if necessary). It would be most helpful, if these could be collected and sent back with the questionnaire and **Tables 1 & 3, but completed copies of Table 2 can be returned separately.**

TABLE 3 Please ask all members of your church, who are involved in community social action on an individual voluntary basis to complete **Table 3** (on separate sheet). Please ask a member / members of your community to co-ordinate the distribution of this table in suitable places and settings eg. by the Coffee Table after Services or at Home Groups, Meetings etc. and to encourage the collection of this information. This is often a “hidden treasure” contribution of church members to the building up of human well-being/community spirit – and, no matter how small or how little time is involved, it should be recognised and celebrated.

TABLE 4 If you have a formally organised and funded Project (*more extensive than* those whose details are included on a copy of **Table 2**), please ask a contact person for the Project to fill in **Table 4.**

DERBYSHIRE FAITH GROUPS IN ACTION
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6. TABLE 1 A GENERAL OVERVIEW OF GROUPS/ACTIVITIES PROVIDED (run by the church)
 (to be filled in by the main contact) (Please tick)

Groups/Activities	Yes	No
Parents and Toddlers Groups (where a parent stays on the premises)		
Pre-school Play Groups (where children are left in the care of others)		
Uniformed groups for children eg Guides, Boys' Brigade, Campaigners, etc.		
Children's Clubs / Activities (under 11)		
Provision of school assemblies		
Youth work / Clubs (11+)		
Family Support eg contact centres/one parent support, relationship support		
Parenting groups		
Awareness of issues eg Drugs, Gambling, Relationships, Alcohol etc.		
Women's groups		
Men's groups		
Older people's lunch groups / social groups etc.		
Café, Coffee morning type activities		
Counselling / Listening / Advice / Support		
Shop/ Social enterprise scheme eg furniture restoration, charity card sales etc.		
Community transport		
Legal advice/debt advice		
Credit Union / Savings scheme		
Sports club (dance, tae kwando, badminton) etc.		
Music group		
Social group (other than already categorised)		

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A Report of the findings of this research will be produced, but will not include any personal contact details.

TABLE 2 GROUPS/ACTIVITIES ORGANISED BY/OR TO WHICH MEMBERS OF CHURCH CONTRIBUTE
(to be filled in by Group Leaders)

<p>Contact details of leader/coordinator We intend to make the information we collect available to churches/church projects for the purposes of Christian mission, in its broadest sense. If you do not wish your contact details to be used in this way please tick the box.</p> <p>If run with another church or organisation – please give details.</p>	<p align="center"><input type="checkbox"/></p>
<p>Group / Activity (brief description)</p>	
<p>Who is it for? (age of children / particular group of adults etc.)</p>	
<p>How many hours? (delete as appropriate)</p>	<p>Meet for ----- hours per week/month/year. Meet throughout the year / in term time only.</p>
<p>Average no. of users (per session)</p>	
<p>No. of volunteers /helpers</p>	<p>----- Members of the church, ----- Non-members</p>
<p>Venue (ie. church hall / parish room / school, village hall etc.)</p>	

In order to set up / maintain / develop a similar initiative, which of the following would you find helpful? Tick any / all boxes.

Clarifying a vision Conducting Community research/audit Obtaining Funding Recruiting/Supporting Volunteers

Project Management Training Budgetting Skills Training Specific Skills Training in -----

Suitable Premises Other -----

DERBYSHIRE FAITH GROUPS IN ACTION
Working Together for a Better Derbyshire
TABLE 3 CHURCH MEMBERS INDIVIDUAL VOLUNTARY CONTRIBUTIONS TO COMMUNITY
 (to be filled in by individual church members)

Please ask a member / members of your community to co-ordinate the distribution of this table in suitable places and settings eg. by the Coffee Table after Services or at Home Groups, Youth Groups, Meetings etc. and to encourage the collection of this information. **It is often a "hidden treasure"** and should be celebrated, no matter how small the task or how little time is involved.

<u>Name/Initials</u>	Recipient (child, parent, elderly etc.)	Activity (pastoral/social etc.)	Hours per week (average)
Example 1 R.P.	Parent with new baby	Cook a meal & give lift to clinic	3
Example 2 J.S.	School & local community	School Governor – meetings and preparation	4 hours every six weeks.
Example 3 M.B.	Vulnerable individuals	Gardening & installing smoke alarms & security locks with C.V.S. project	1 hour per week.

DERBYSHIRE FAITH GROUPS IN ACTION
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TABLE 4

(to be filled in by the Project Co-ordinator)

1. CONTACT DETAILS

Name of co-ordinator: Telephone no.
 Address: E-mail address:
 Postcode:

2. LOCAL DISTRICT/BOROUGH COUNCIL Please tick the appropriate box.

Amber Valley Erewash Derbyshire Dales High Peak Bolsover South Derbyshire Derby City
 Chesterfield N.E. Derbyshire

3. Name and brief description of Project
- Is it run in partnership? NO YES If YES, please give details.....
4. Venue (eg. community centre, school etc.)
5. Who is it for? (eg. ex-offenders, pre-school children etc.)
6. The Project runs in term-time only / throughout the year for hours per week/month year. (Please delete as appropriate.)
7. It has an average of users per week/month/year. (Please delete as appropriate.)
8. It has paid full-time workers. It has part-time workers, for a total of hours. It has volunteers for a total of hours.
9. Please state how the project is funded, eg. church, external funding by, raises own costs, other?.....

DERBYSHIRE FAITH GROUPS IN ACTION
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Skills courses / activities eg I.T, Crafts, Flower arranging, Well-dressing etc.	Continued overleaf
Training for Volunteers eg Child Protection, First Aid, Health & Safety etc.	
Vocational Training / back to work	
Intercessory Prayer	
Occasional Religious services for wider community eg memorial, weddings,	
Any others (please give details)	

When **Table 1** above has been completed, please give a copy of **Table 2** to the **organiser/co-ordinator** of each of the above **groups/activities** and record the number distributed. (Please make extra copies, if required.)

No. of copies of Table 2 distributed =

I agree to this information being accessed by Churches Together in Derbyshire for use in the development of mission.

YES NO

Signed

APPENDIX b

Interview for case studies:

1. Outline activity / initiative
2. Why did you engage in this activity?
3. What was your motivation? Try to obtain picture of vision – if possible real picture / photo
4. Outline of how engaged
5. Tips for this type of engagement
6. Tips especially around funding applications in this situation
7. How did you get started? What was the beginning?
8. Did this involve research?
9. Ask about local ownership – ethos – vision- commitment
10. How is the initiative managed?
11. How is it sustained?
12. How have you handled fatigue?
13. How have you handled disappointment?
14. How has your initial vision changed, (actually and process of change)?
15. Have you comments on team dynamics / working with volunteers etc?
16. What did the group have to let go / do less of to get involved?
17. What did the group need extra support or expert advice in?
18. What would you have liked to know at the start in hindsight?
19. What would you do differently if you could go over again?
20. What are the useful sources of information you have used?
21. What are the useful sources of training you have used?
22. What are the useful sources of support you have used?
23. Do you have a verse / a motto / a poem / painting / picture etc that has been an inspiration to you or to your group?
24. What would you say to people who are interested in developing community activity from their local church/es?

APPENDIX C

Participating Churches, Faith Groups and Projects

Alderwasley, All Saints	Calow United Reformed Church	Derby, Ashbourne Road United Reformed Church
Allenton and Shelton Lock	Calow, St Peter	Derby, Boulton Lane Baptist
Allestree, St Nicholas	Calver Methodist	Derby, Called to Action
Allestree, Woodlands Evangelical Church	Castlefields Chapel Independent	Derby, Carlton Road United Reformed Church
Alvaston Baptist	Castleton Methodist	Derby, Chaddo for Jesus
Alvaston United Reformed Church	Castleton, St Edmund	Derby, City Mission Basics Bank
Alvaston, St Michael and All Angels	Chaddesden, Mayfield Road Methodist	Derby, Community Church
Ashbourne Methodist	Chaddesden, St Alban	Derby, Hindu Temple Geeta Bhawan
Ashbourne, Elim Pentecostal	Chaddesden, St Chads Number One Project	Derby, Islamic Centre
Ashbourne, St John	Chelmorton, St John Baptist	Derby, Jamia Mosque
Ashbourne, St Oswald	Chesterfield Friends Meeting House	Derby, Jakes Cuppa-N-Company Café
Ashford in the Water, Holy Trinity	Chesterfield, Holy Trinity and Christ Church	Derby, Junction Baptist
Ashover, All Saints	Chesterfield, Holymoorside United Reformed Church	Derby, Lydia Fellowship International
Aston on Trent, All Saints	Chesterfield, Loundsley Green Methodist	Derby, New Life Christian Centre
Ault Hucknall, St John Baptist	Chesterfield, St Augustine	Derby, Osmaston Road Baptist Soup Run
Bakewell, All Saints	Chesterfield, St Mary and All Saints	Derby, Queens Hall Methodist
Bakewell, All Saints Roman Catholic	Chesterfield, Touchstone Community Project	Derby, Ramgariha Sabha Sikh Temple
Bakewell, Brethren Gospel Hall	Chesterfield, Zion Assemblies of God	Derby, Refugee Advice Centre
Bamford, Quaker Community	Chinley with Buxworth Church	Derby, St Alkmund and St Werburgh
Barrow upon Trent, St Wilfrid	Church Gresley Methodist	Derby, St Alkmunds Rainbow Bridge Project
Baslow Methodist	Clay Cross Baptist	Derby, St Andrew with St Osmund
Belper Central Methodist	Clay Cross Methodist	Derby, St Augustine
Belper Friends Meeting House	Clifton, Holy Trinity	Derby, St Chad
Belper, Christ Church	Clowne, St John Baptist	Derby, St James
Belper, St Peter	Clowne, The Sacred Heart Roman Catholic Church	Derby, St Peter
Biggin, St Thomas	Codnor, St James	Derbyshire Gypsy Liaison Group
Birchover, St Michael	Cotmanhay Baptist	Dethick, Lea and Holloway
Blackwell, B Winning Methodist	Cotton in the Elms, St Mary	Doveridge Methodist
Blackwell, St Werburgh	Cressbrook, St John Baptist	Doveridge, St Cuthbert
Blagreaves, St Andrew	Cubley, St Andrew	Draycott Methodist
Bolsover and Staveley Methodist	Dalbury, All Saints	Dronfield with Holesfield
Bolsover, St Mary and St Lawrence	Darley Abbey Methodist	Dronfield, Church of the Holy Spirit
Bonsall, St James Apostle	Darley Abbey, St Matthew	Duffield Evangelical Baptist
Borrowash Methodist	Darley Dale, Church in the Peak	Duffield Bahai Centre
Boyleston, St John Baptist	Davenport Road Evangelical	East Midlands Farming Crisis Network
Bradley, All Saints	Denby, St Mary Virgin	East Scarsdale Team Ministry
Bradwell, St Barnabas	Derby Cathedral, All Saints	Eckington and Ridgeway
Brailsford Methodist	Derby Central United Reformed Church	Edlaston, St James
Brailsford, All Saints	Derby City Church	Eggington, St Wilfred
Brampton, St Mark	Derby Friends Meeting House	Elton Methodist
Brampton, St Thomas		Elton, All Saints
Brassington, St James		Elvaston c Thulston c Ambaston
Breadsall, All Saints		
Breaston Methodist		
Brimington, St Michael and All Angels		
Buxton with Burbage and King Sterndale		

Etwall, Highfields Happy Hens
 Etwall, St Helen
 Etwall, St Wilfrid
 Eyam, St Lawrence
 Fenny Bentley, St Edmund, King and
 Martyr
 Findern Methodist
 Findern, All Saints
 Glossop Elim Pentecostal Church
 Great Barlow, St Lawrence
 Great Longstone Methodist
 Gresley, Ss George and Mary
 Grindleford Methodist
 Hadfield Friends Meeting House
 Hartington, St Giles
 Hartshorne, St Peter
 Hasland Baptist
 Hathersage, St Michael and All
 Angels
 Hathersage, St Michael the
 Archangel
 Roman Catholic Church
 Hatton, All Saints
 Hayfield, St Matthew
 Hazelwood, St John the Evangelist
 Heage Methodist
 Heage, St Luke
 Heanor Baptist
 Heath, All Saints
 Holbrook Moor Methodist
 Horsley Woodhouse, St Susanna
 Horsley, St Clement
 Hulland Methodist
 Hulland, Christ Church
 Idridgehay, St James
 Ilkeston Baptist
 Ilkeston Corps, Salvation Army
 Ilkeston United Reformed Church
 Ilkeston, Elim Christian Centre
 Ilkeston, Holy Trinity
 Ilkeston, St John Evangelist
 Ironville, Christ Church
 Kirk Ireton Methodist
 Kirk Ireton, Holy Trinity
 Kirk Langley, St Michael
 Kniveton Methodist
 Kniveton, St Michael and All Angels
 Linton and Castle Gresley, Christ
 Church
 Linton Heath Methodist
 Littleover Baptist
 Littleover, St Peter
 Litton Methodist
 Litton, Christ Church
 Long Eaton Baptist
 Long Eaton Corps, Salvation Army
 Long Eaton, Elim Oasis Christian
 Centre
 Long Eaton, St John
 Longstone, St Giles

Loundsley Green, Church of
 Ascension
 Mapperley, Holy Trinity
 Mappleton, St Mary
 Matlock Bank, All Saints
 Matlock Methodist and United
 Reformed Church
 Matlock, Assemblies of God
 Melbourne United Reformed Church
 Melbourne, St Michael with St Mary
 Mickleover Methodist
 Mickleover, All Saints
 Mickleover, Our Lady of Lourdes
 Roman Catholic
 Midway Methodist
 Millers Dale, St Anne
 Morley, St Matthew
 Muggington and Kedleston, All Saints
 New Mills Assemblies of God
 New Mills, St George
 Newhall Methodist
 Norbury, St Mary and St Barlok
 North Wingfield, St Lawrence
 Oakwood, Local Ecumenical
 Partnership
 Old Brampton, SS Peter and Paul
 Old Normanton, St George and All
 Soldier Saints
 Osmaston, St Martin
 Overseal Baptist
 Parwich Methodist
 Peak Forest, St Charles King and
 Martyr
 Peak Methodist
 Pilsey, St Mary Virgin
 Pinxton, St Helen
 Pleasley, St Michael
 Renishaw, St Matthew
 Repton United Reformed Church
 Riddings, St James
 Ripley, All Saints
 Rowsley Methodist
 Rowsley, St Katerine
 Sandiacre, St Giles
 Sawley Baptist
 Sawley, All Saints
 Scarcliffe, St Leonard
 Scropton, St Paul
 Sheffield South Methodist
 Shirland, St Leonard
 Shirley, St Michael
 Smisby, St James
 Snelston, St Peter
 Somercotes Corps, Salvation Army
 Somercotes, St Thomas
 South Darley, St Mary Virgin
 South Normanton, Bethel Methodist
 South Normanton, St Michael and
 All Angels
 South Wingfield, All Saints

Spinkhill, Immaculate Conception
 Roman Catholic Church
 Spondon Methodist
 Spondon, St Werburgh
 St George Ukranian Orthodox
 Stanley Methodist
 Stanley, St Andrew
 Stanton by Bridge, St Michael
 Stanton by Dale, St Michael and
 All Angels
 Stanton-in-the-Peak, Holy Trinity
 Stapenhill, Immanuel
 Staveley and Barrow Hill
 Stonebroom, St Peter
 Sudbury, All Saints
 Sutton Cum Duckmanton
 Sutton on the Hill Methodist
 Sutton on the Hill, St Michael
 Swadlincote Baptist
 Swadlincote Methodist, West Street
 Community Partnership
 Tansley Methodist
 The Ragged School Evangelical
 Ticknall Methodist
 Ticknall, St George
 Tideswell Methodist
 Tideswell, St John Baptist
 Tissington Methodist
 Turnditch, All Saints
 Upper Langwith with Langworth
 Bassett
 Waingroves Methodist
 Walton Evangelical
 Walton on Trent, St Lawrence
 Wessington Methodist
 Wessington, Christ Church
 West Hallam Methodist
 Westhouses Methodist
 Weston on Trent, St Mary Virgin
 Whaley Thorns, St Luke
 Whitfield, St James
 Whittington, St Bartholomew
 Willington, St Michael
 Wilne, St Chad
 Windley Baptist
 Wingerworth, All Saints
 Winshill, St Mark
 Winster Methodist
 Winster, St John Baptist
 Wirksworth and Bonsall Baptist
 Wirksworth, Derbyshire Dales
 Christian Centre
 Wirksworth, St Mary
 Woodville Methodist
 Yeaveley, Holy Trinity
 Youlegrave Methodist
 Youlegreave, All Saints

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(Footnotes)

¹ *Seeking Spirituality: Guidelines for a Christian Spirituality for the Twenty-First Century*, page 129.