CURATING SPACES OF HOPE:

Towards a Liminal, Rhizomatic and Productive Paradigm of Faith Based Organisations (FBOs)

For the uncertain, the uninvited, and the unexpected.

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Abstract

My thesis offers a new paradigm of Faith Based Organisations (FBOs), called Spaces of Hope (SoH). SoH is defined in terms of, liminality, difference and creative potential, rhizomatic or non-linear forms, and the coproduction of shared values. The thesis utilises the literatures of geographies of postsecularity, social policy, sociology of religion, and spatial public theology, to locate SoH in response to calls for a new definition of FBOs (Johnsen, 2014). I utilise assemblage theory (Deleuze and Guattari, 1988 [2016]), actor network theory (Latour, 2007), and mixed methodologies to map socio-material flows across three ethnographic sites in northwest urban locations. My research identifies six modalities of SoH; 1) Type of relationships, 2) Leadership, roles, and responsibilities, 3) Sources of motivation, 4) FBOs at the interface with public space, 5) Stories; prophecy and authenticity, 6) Administrative and relational flows. I use these modalities to map the socio-material nuances of space, with respect to power, assets, leadership and alliances.

SoH contributes to knowledge in the following ways: 1) Offering a new paradigm of FBO, synthesising; scale (Cnaan, et al., 1999), belief saturation (Smith, 2002), type of engagement (Herman, et al., 2012) and spheres of life; economic, political, and social (Cloke and Pears, 2016). This is a paradigm shift from Putnam's (2000) paradigm of FBOs. 2) Updating the Temple Tradition of Public Theology, offering a new consultative methodology characterized by potential and concrete forms of power, new definitions of faith-based asset assemblages, new principles for curation / leadership and principles for alliance building between those of different beliefs values and worldviews. 3) Mapping tools for geographies of postsecularity. 4) Offering new definitions of faith-based assets; normative, resource, governance and

prophetic within social policy. 5) Offering a new paradigm for discerning different

beliefs values and worldviews, as part of the diversifying faith and belief landscape.

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Chapter One: Introduction

The problematic that is addressed by this is that existing understandings of Faith Based Organisation (FBOs) and their engagement in contexts of alterity, diversity, and marginalisation are too static, too linear, and too hierarchical. My contention is that both the impact of long-term austerity, and the deep and structural shifts in the belief landscape of the UK, have created a new set of conditions for partnership and mission that old paradigms and understandings fail to capture and critique. I argue that the new policy, cultural, and sociological landscape requires a fresh understanding of FBOs in the following four terms:

> 1) FBOs as embodying and responding to liminality.
>
> 2) FBOs characterised by difference and creative potential.
>
> 3) FBOs as rhizomatic or non-linear structures.
>
> 4) FBOs as expressive of emergent shared values.

I argue that FBOs framed by these four terms constitute a paradigm shift in how FBOs are understood. In this Introduction, each of these terms is unpacked how these terms offer characterizations of experiences within my personal and professional journey are explained. In so doing, consideration is also given to how they brought me to the point of producing this thesis. I also explain how these terms inform interdisciplinary understandings of FBOs within the thesis that follows.

Paradigm and Paradigm Shift

Through this thesis I produce a new paradigm of FBOs. This indicates a paradigm shift in understanding regarding FBOs. Before engaging with the four terms of this

new paradigm of FBOs, I set out my understanding of paradigm itself. I use Thomas Kuhn's (2012 [1962]) definition for paradigm from his seminal work, *The Structure of Scientific Revolutions*. Kuhn notes that a new paradigm is:

> *[An] achievement sufficiently unprecedented to attract an enduring group of adherents away from competing modes of scientific activity. Simultaneously, it was sufficiently open-ended to leave all sorts of problems for the redefined group of practitioners to resolve* (p. 10).

These two parts together express a new paradigm in a given field. Paradigms emerge through a process of increasing anomaly begetting a crisis within existing schools of thought, before a revolutionary emergence; *"the tradition shattering complements to the tradition bound activity"* (Kuhn, 2012, page 6), takes place and a new paradigm is established. The revolution that expresses a new paradigm is not out of a linear progression of problem solving relative to the old paradigm, but is rather an emergent product that, with hindsight, might be seen to be related in some way to what has gone before. One example offered by Kuhn is the emergence of Einstein's theory of relativity into the discipline of physics which had, to that point, been defined by Newtonian mechanics. Both Newton's and Einstein's work have some relationship with mass(m); where F=ma (Newton) and $E = mc^2$ (Einstein), but Einstein's equation makes no sense in Newtonian mechanics. The terms of reference are different. For further clarification, before Newton there was no consolidated school out of which his work might have emerged, and so with Einstein. Whilst Newton had defined a paradigm in the field, it was not simply that Einstein's work extended from it. It did not. It is often the case that a new paradigm is formed where no preconceived or consciously acknowledged structure for it exists:

instead, the new paradigm, or a sufficient hint to permit later articulation, emerges all at once, sometimes in the middle of the night, in the mind of a man deeply immersed in crisis (Khun, 2012, p. 89).

A final consideration regarding new paradigms is that they are often *'incommensurable'* with what has gone before (Kuhn, 2012, p. 103). In this sense, Newton and Einstein both expressed paradigms with a common term; mass(m), but that is not to say that Newton's paradigm could conclude solutions to problems that Einstein's paradigm opened up. It could not. In this sense those in the same field with competing paradigms can view the same point from the same direction and see different things, such that what seems intuitive to one will be invisible to another. So, there is capacity to see something of what is there with the old paradigm, but the new paradigm opens up what is in view in new ways that are incommensurable with the old paradigm. In this way, a new paradigm is something to which people are wholly converted as opposed to step by step. It follows, therefore, that it should be wholly adopted, and that the outcome of the paradigm shift is more than a sum of its parts. In the same way, a wholesale paradigm shift is not an instantaneous one. Paradigm shifts often take place from one generation to the next as new generations simply adopt new thinking, as opposed to having to unlearn or move away from an old approach (Kuhn, 2012, 150). It is noteworthy that Kuhn reflects on the production of new paradigms as achieved almost always by people who are either very young or very new to the field whose paradigm they change. The extent to which this observation is true of Spaces of Hope will become clear to the reader as they progress through the thesis.

An obvious question pertinent to my thesis is, how were FBOs understood before? I address existing understandings in Chapter 2 with reference to Putnam's (2000 and 2010) framing of FBOs within the social policy literatures. I begin Chapter 2 by considering different typologies within FBO literature, and set out the space for my intervention within the crisis of understanding that was brought to the fore by Johnson (2014). I also use Chapter 2 to develop a basis for a new paradigm of FBOs through paradigm shifts in other interdisciplinary literature. These include within social policy literature, the moral transition (Giddens, 1998, 2008) and liminality as the new norm (Baker et al.,2018); within sociology of religion literature, the spiritual turn (Heelas and Woodhead, 2005) and the rise of the nones (Putnam and Campbell, 2010; Woodhead, 2016, 2017); and within public theology, the spatial turn (Baker, 2013). First and foremost, though, Kuhn's (2012) articulation of a paradigm shift shows that a new paradigm emerges independently, rather than iteratively from within the relevant field. The rest of this chapter sets out the terms of the proposed new paradigm of FBOs: 1) FBOs as embodying and responding to liminality. 2) FBOs characterised by difference and creative potential. 3) FBOs as rhizomatic or non-linear structures. 4) FBOs as expressive of emergent shared values.

FBOs as embodying liminality

The first term explored is liminality. Liminality as a concept identifies a transition or passage, and is indicative of the paradigm shift this thesis sets out within understandings of FBOs. Liminality as a term was developed by Victor Turner (1967, 1969) from Van Gennep's (1960) work[1], which identified 'rites of passage' or

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[1] Van Gennep identifies three phases: 1) separation; detachment of individual or group from the social structure or cultural conditions (or both), 2) margins (or limen signifying 'threshold' in Latin) characteristics of the subject (individual or community) become ambiguous; few if any of the past or

transitions within and between structures and communities. Structure and community (or communitas within Turner's work) offer two juxtaposed, interrelated and alternating paradigms, which enable an understanding of liminality: 1) Society as a structured, differentiated, and often hierarchical system of political-legal-economic positions with many types of evaluations separating people in terms of more or less of things. 2) Emerging recognisably during a liminal period; society as unstructured, or rudimentarily structured, and relatively undifferentiated 'communitas' of equal individuals who submit together to general authority of 'ritual elders'[2]. During different periods, different people experience transitions across the threshold between these two different paradigms: structure and communitas. In Turner's language, the paradigm shift shown in this thesis is the movement from the different and creative potential of FBOs within communitas, to the emergence and embodiment of the structure of FBOs. Liminality characterises something becoming acquired when people journey through these 'rites of passage'; they encourage humility and temper the pride of the incumbents of higher positions or offices. Turner (1969) notes that this gives recognition to an essential element of generic human bonds, without which there can be no society. Liminality highlights that there cannot be high (position / status etc) without there being a concomitant low, and as such being high requires also the experience of being low. Turner describes transitioning within the liminal period as 'a process, a becoming, and in the case of rites [of] passage, even a transformation', and offers analogies with water boiling to

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future states, 3) aggregation; the ritual subject become stable again; redefined by a structural sense, which governs customs, norms, and ethical standards.

[2] Turner was a master ethnographer and transformed the anthropology of religion into a 'humanistic field that could bring religious practices to life. Turner's work helps us (individuals and communities) to understand how rituals enable us to manage transitions, which are shaped by both temporal and social experience. These experiences include, beginning and end of life rituals, political installations and secessions, pilgrimage, healing and 'all forms of movement in social life'. Where is this quote from – without a reference is it plagiarism. As such, Turner can be credited, by virtue of focus on rituals work on, and by means of the body, with initial work towards embodiment.

produce steam and a grub forming into a moth (1967, p.4). A liminal period or communitas has different cultural properties from those of a structure. It is a disorienting, non-binary, and seemingly contradictory process where the subject of the liminal process is both invisible; not present within structures, and also symbolised in potentially bizarre ways (1967, p.6). Turner notes that 'liminality may perhaps be regarded as the [antithesis] to all positive structural assertions, but as in some sense the source of them all, and, more than that, as a realm of pure possibility whence novel configurations of ideas and relations may arise' (1967, p. 7). Liminality can be both a period of waiting and the removal of status between recognised and accredited encounters, and it can also be a novel, foundational, and formational process of challenge and change. There is a deep interrelatedness and reciprocity between structure and community; each is influenced by the transition between one and the other. The process of transitioning; becoming and potentially transforming, is one that opens up the details of what is taking place. Terms that characterise this potential are pivotal for the new paradigm of FBOs set out in the thesis. For example, where someone is still and seemingly submissive, they can in fact be potentially preserving themselves in a way that might be revealed as 'absorption of power' that becomes real through the assumption of a new status (Turner, 1967, p.11). The reality will be made clear as transitions take place. Below I discuss my personal journey and my experience of power and powerlessness. As is made clear, my experience of liminality has been helpful in discerning the terms of a new paradigm of FBOs.

FBOs characterised by difference and creation

Todd May (2005) notes that within British and American philosophy, questions that focus on our lives have, to a large extent, been lost to metanarratives and emphasis

on method. In contrast, questions about everyday life have endured within Continental Philosophy through post-structural thinkers and post-modernist thinkers, such as Jean-Paul Sartre, Michel Foucault, and Jurgen Habermas. The key question, 'How might one live?' has been taken on by Giles Deleuze under the shadow of structures and conformity. Deleuze's approach is set out below. First, to understand Deleuze's approach, it can be contrasted with other continental philosophers, such as Foucault, and Derrida. All three work to identify new ways out of the limits of structure and conformity that shape our day to day lives. Foucault's approach to the question of 'how might one live?' is 'historical', with the framing of now being framed by what has gone before. Derrida's is linguistic, with the words we use offering irreconcilable constraints upon our lives. Within the question of 'how might one live?', one could expect to find notions of being or ontology that help us to analyse and understand our lives. Both Foucault and Derrida reject ontology in this sense; Foucault with particular emphasis on human ontologies, and Derrida by virtue of the tools (language) one uses to define any ontology. Essential nature is doomed by their implicit reference or antithesis to things that 'are' being excluded as 'nonessential'. Both reject ontology because it seeks to understand what 'is', through a pure form of being that acts to constrain behaviour through structure and narrow conformity, which is what is being escaped from in the first place.

Deleuze takes a different approach. Whilst being interested in the same question; 'how might one live?', as well as being interested in finding ways out of the limitations of preconceived structure and conformity, Deleuze embraces ontologies. May notes that 'to read Deleuze is to be introduced into a world of proliferating beings and new forms of life' (May, 2005, p.15). A contrast opened up by Deleuze is the contention that ontologies are a means of adequately inquiring about life and

revealing fresh answers. Deleuze adopts new assumptions. Rather than 'discovery',

that is to identify what is already there, Deleuze's approach is one of 'creation'. In

order to recognise creation rather than discovery, Deleuze acknowledges that rather

than identity being a fixed and completed form for each thing that is discovered,

differences exist, which can create new forms of what is. May summarises Deleuze's

approach as 'abandoning the search for conceptual stability and [beginning] to see

what there is in terms of difference … [reaching] beneath the identities our world

presents to us in order to touch upon the world of difference that both constitutes

and disrupts those identities' (2005, p.19). Deleuze is not seeking out a means of

articulating truth, he is seeking to create perspectives about what there is   It is in

this way that he begins to answer the question of how one might live. For Deleuze

(2014 [1968]), difference is conceptualised as understanding what is going on

'between' things, such that we can understand both what makes up one thing and

how it relates to another (2014, p.37). In this sense difference enables relationships

to be formed and ontologies to emerge by grounding understanding in the

multiplicities that underlie the different identifiable content and expressions of life

(2014, p360). Understanding of differences for Deleuze comes from the substance of

things. He describes this as a multiplicity which possesses both potential and

concrete content and expression. The grounded nature comprises combinations of

the different potential and concrete content and expressions being understood in

terms of their changing relationships through time and space (2014, p.241). This

sense of difference points to the significance of potential during the transition from

communitas to structure within liminality. As subsequently explained, this sense of

difference and creative potential has been important within my journey as a means of

understanding what has happened and making sense of how I might live in response.

Difference is also helpful for understanding the new paradigm of FBOs within what follows.

FBOs as rhizomatic or non-linear structures

If a new paradigm of FBOs can be defined, it will offer a multiplicity of structural expressions as determined by the transition through liminal space. Multiplicity is discussed by Deleuze in *Difference and Repetition* (2014) and developed in Deleuze and Guattari's *A Thousand Plateaus* (2016 [1988]), through the introduction of the rhizome, which can aid understanding of structure within new paradigms of FBOs. Rhizomes are sub-terranean forms that are expressed in a wide range of diverse ways (Deleuze and Guattari, 2016, p. 5). Rhizomes are fluid and connected spreads that elude hierarchical structures and controls. Rhizomes are non-linear structures that possess six guiding principles which locate multiplicity; the substance within which underlying differences are found. Rhizomatic characteristics help us to understand space that is uncertain, thoroughly context specific, and governed by processes other than traditional structures. In this way rhizomes enable liminal spaces, where normal rules and structures have been suspended, and the multiplicity of differences within them, to be mapped. This mapping enables the creative potential and concrete production of liminal spaces to be grounded and understood. This is helpful in terms of making sense of how one might live and relate this to the productive potential of FBOs. I use my journey to articulate this rhizomatic character and its relationship with the new paradigm of FBOs below. I do this by setting out shared characteristics between early understandings of Spaces of Hope, which I build up in relationship with the existing social policy landscape described within my literature review. I ground my new understanding of FBOs with respect to these early chapters in the content that emerges from my data (Chapters 4 and 5).

FBOs as expressive of emergent shared values

Within a paradigm of FBOs characterised by liminality, difference and rhizomes, shared values will not be common due to the multiplicity of different and creative potential within transitions that exist through liminal space. Instead, values will be different depending on the context within the liminal spaces and embodied structures that emerge. Values will be produced through the operant capacities of the shared spaces. Shared values will be dependent on, and emergent from, the substance underlying the spaces. Within Turner's work, there is an acquisition of something new from the experience of liminality that is both foundational and formational. The crossing of thresholds as a sense of potential being realised as powerful and productive expressions opens up possibilities out of which clear status can emerge i.e., the naming of a specific value that has been produced. Deleuze's sense of difference embraces ontologies as creative, and through grounding a sense of the details between things, lets us understand the material that is within liminal spaces themselves. Deleuze and Guattari's concept of the rhizome enables mapping of this material so that it is possible to discern the founding and forming of shared value, as being both a visceral and emergent becoming. My perspective is that this points to a deep productive potential within liminal spaces; one which could manifest as the coproduction of emergent understandings of faith within a new paradigm of FBOs.

These four terms of reference are central to the formation of a new paradigm of FBO, which I call 'Spaces of Hope'. Discerning Spaces of Hope thus becomes a question of reconciling these terms within one productive paradigm. The purpose of this research is to critically test this experience to see if it can be the basis of a new understanding of FBOs. The Literature Review in Chapter two is shaped by these

four expressions of change with relevant literature that sets out the landscape for a new understanding of FBOs in terms of social policy, the spiritual turn, and the spatial turn of public theology. In this chapter I continue to outline how my experience has brought the above detailed terms of reference to the foreground of my thinking.

My engagement with radical concepts of change through my personal and professional experience:

The four terms of reference set out are framings that denote uncertainty (liminality), the multiplicity of potential ways for things to change (difference and creation), a structure for mapping that change (rhizome), and a recognition of the productive and emergent nature of this change (shared values and practices). What follows engages with the complexity of relating these four terms to producing a new paradigm of FBOs. In order to navigate this complexity, I introduce language of curation here. Curation has two complementary understandings (Baker, 2016) both of which are helpful as we move forward. The first is the drawing together of different affects, language that will receive greater clarity in the third chapter. The second is the exercising of pastoral responsibility, 'to curate', or to provide care for all within the parish regardless of their belief, value or worldview (Baker, 2016, p.270). Curation therefore helps us to understand the relationship between these four terms of reference and the content and expressions of the affects therein, as drawing together of difference. As this thesis progresses, understanding of difference is further contextualised with interdisciplinary literature including discussion of the postsecular, an holistic approach to care in social policy, and spatial public theology.

To begin I position myself as Curator; curator of the differences that I encountered along the road to identifying these four terms of reference and producing this thesis. I am taking this step because, as is made clear, I have drawn together the different contents that now form Spaces of Hope through the embodiment of mission both within my personal journey and my professional practice, and my approach to the research herein. By the end of this thesis, the connection will be made between my journey and that of those who have taken part in the research. In this sense, the role of 'curator' will become common for those embodying Spaces of Hope.

This thesis is born out of my personal journey through complex social issues that have led to deep reflection on how my beliefs and values relate to my life, my work, my social relationships, and my capacity to live and work in a healthy and hopeful way. This journey has changed from a personal piece of reflection and sense making, to an iterative process that blurs the boundaries between personal and professional life and informs how I, and more broadly we, might organise based on emergent and productive values and practices.

This section is formed based on existing accounts of my journey, which can be found in:

a) Barber (2017): is a publication from the Temple Tract series. In this tract I consider the early emergence of Spaces of Hope in northwest urban locations. I offer three personal stories from the period 2010 - 2016 which point to different personal encounters with liminality: 1) living and working within an austerity context, 2) local manifestations of faith-based care, and 3) emerging partnerships between FBOs and secular partners, with an example from Link Up in Cheshire West and Chester.

b) Street Stories (2019) was a public gathering hosted in Greater Manchester. This source is an interview with me, where I set these three stories of encounter with liminality within a longer view (2010 - 2019). I also 'open up' with regard to personal experiences of isolation and lack of belonging, coercive power, the subtle but significant role of prayer and prophecy, and networks built on trust. Cumulatively, these contribute to emergent shared values and sources of hope. The Street Stories dialogue moves my journey on from personal encounters with liminality and develops discussion of the emergence of the Spaces of Hope Movement from 2016-2019.

I expand upon these encounters below, offering details of professional practice and the shared values that emerged from them. These included the Spaces of Hope Hubs Network (Spaces of Hope, 2019), the Spaces of Hope Movement, (including a digital movement and 35 gatherings in 36 months from October 2016 to 2019), and a study of Spaces of Hope (Inquiry into the Future of Civil Society, 2018; Dinham et al., forthcoming).

I will set out details from my personal journey, highlighting the terms of reference that I have set out above and providing foundations for this thesis in terms of power and powerlessness, discerning assets, principles for leadership, and what might contribute the new forms of partnership in uncertain times. I conclude the chapter by setting out my research questions and how the thesis thence addresses them.

Living with Liminality

My journey to completing this thesis began after I graduated from my BSc in 2009. I secured work, briefly, but soon found myself unemployed and suffering from depression. Conditions shaping this experience were a contracting job market caused by the global economic recession and the policy of austerity that had been implemented by the UK Government. Living and working with austerity was a shock to me. Austerity hits those who are least secure, hardest. In 2009 that was me. I graduated with aspirations of working in the oil industry. However, careers advice pointed me towards a temp job (Barber, 2017, p. 6). I was indignant and lost and felt powerless. With hindsight I was fortunate, however. I managed to secure work as a sales assistant at a local petrol station in January 2010. The job was in the oil industry, but it was not what I had anticipated. The irony of this was not lost on me, and it challenged my perceptions of myself, my status, and the values I lived by. I was inhibited by the anxiety of what people from earlier periods of my life thought of me and my new status in life. I was wearing a uniform emblazoned with the slogan 'There for You', which possessed multiple meanings for me. It pointed to my function within the shop, but I wanted to be recognised for more than my function as a sales assistant. I knew I had more to offer. I was left with the questions of, who am I? and who do I turn to when I am struggling but also trying to meet my responsibilities to earn a living? (Mosaic Justice Network, 2019).

I worked at the petrol station from 2010-2013 and learned more about status, struggle, service, and belonging during this period and across the next couple of years. In September 2010, I began to study Environmental Politics at master's level, focusing on sustainable community development. A key influence was the work of

the economist Eleanor Ostrom on 1) commons management (Ostrom, 1999) and 2) polycentric systems (Ostrom, 2010) which included work on different human motivations. Ostrom's work highlights the role of coproduced systems that are punctuated by different competing motivations which coexist under specific rules and conditions that are negotiated locally, and have outputs of common-pool resources based on trust (Ostrom, 2010). Whilst this thesis does not draw on the work of Ostrom beyond with reference to my journey, the influence of Ostrom's work (for which she received a Nobel prize) on social policy, has shaped the conditions that this thesis speaks to.

During my master's work, I also engaged in faith-based welfare in the Democratic Republic of Congo (2011-2012). This experience included a trip to a children's home in Lubumbashi in south east DR Congo which showed me the impact of failed economic, political, and social projects on the most vulnerable in society and the role of FBOs in responding to this. In DR Congo I witnessed life in the wake of the kleptocratic Mobutu regime (1965-1997), which operated under the 'fend for yourself' doctrine which reduced the state, privatised resources, and forced people and communities to rely on relational networks both in civil society; with leadership from FBOs, and in informal spaces characterised by homelessness, marginalisation and dark and coercive values and practices (Nest, et al., 2006). The children's home that I visited was an FBO and offered personalised care and built trust with street children, in order to create new possibilities for them (Congo Children's Trust, 2020). My contribution was to enable the installation of a sustainable energy system at the children's home. This enabled the lights to be switched on so that people could read and share stories together after sunset. This experience showed me the importance of both a trustworthy source of local support during liminal periods, and

the wider implications for civil society when liminal conditions are created by untrustworthy leadership in social, economic, and political spheres.

For the first six months of 2013, I spent time working with the Anglican evangelical church I attended in an Urban Priority Area (UPA) in Cheshire. I was employed to explore new forms of engagement by the church in that community. I set up a Trussell Trust foodbank, a Christians Against Poverty (CAP) Money Course with the local CAP Centre, and I designed and delivered a bespoke Community Festival that celebrated 150 years of the church in the town. The Trussell Trust Foodbank and CAP Money course were examples of new faith based social action projects that were responding to the government' programme of austerity. The community festival was a holistic and local bespoke expression of faith based social action. Some key features of the festival were the creative arts, musical performances, and a 'not for profit marketplace', as well as the church's doors being open to the 1000s who attended. The festival was a threshold for my thinking and practice. The festival offered a postsecular vignette; [3] an emergent expression of different and creative partnerships between FBOs and secular groups, curated into new spaces of hope in the community. Across 2010-2013, I witnessed and experienced the affective flows of coercive motivation, poverty, and isolation alongside personal experiences of austerity and different local faith-based responses. These served the whole community and transcended existing community practices to produce new and creative expressions of care and community (Barber, 2017, pp. 6-7). These experiences opened up liminal spaces of hope and possibility in a way that has

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[3] The postsecular is term I define at the end of this chapter, setting out its relevance to this thesis and understanding of a new paradigm of FBOs.

shaped my thinking, my view of the importance of consulting lived experiences within methodology and my journey as I continued on.

Formative Faith Based Organisations:

These creative community spaces offered opportunities both to learn and to become networked with other more strategic expressions of faith-based innovation in the North West of England. Two key examples of FBOs that helped to form my thinking were Link Up and the William Temple Foundation (WT). I set these two examples out here and explain how they contributed to my journey towards a new paradigm of FBOs.

Link Up:

Link Up is a FBO that has used relational gatherings to share food, stories, and prayer since the early 2000s. Link Up was a network that took inspiration from sources of guidance such as the Christian Bible and the Nicene Creed. Jeremiah 29: 7 is prominent on the Link Up website; "seek the welfare of the city … and pray to the Lord on its behalf … for in its welfare, you will find welfare' (Link Up, 2015). Link Up was a FBO that supported the work of other FBOs. Link Up's undertakings were motivated by unity and connected through ecumenical networks such as Churches Together and other unity focused FBOs. This is a distinctive theological outlook, which is identifiable within the ethnographic sites set out in Chapter 3 and analysed and discussed in Chapters 4 and 5[4]. Link Up was commissioned to deliver the

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[4] Other organisations that were characterised as motivated by unity were Gather UK (a Christian Baptist Network headed up by Rev Roger Sutton), Movement Day UK (an offshoot of a global expression Christian unity in the city, also headed up by Rev Roger Sutton), and Cinnamon Network (a national, ecumenical, government funded unity driven social action FBO headed up by Bishop Mike Royal and Entrepreneur Matt Bird).

'Standing in the Gap' program for Cheshire West and Chester (2009 – 2016), which mapped different expressions of faith-based engagements in response to austerity. The gap identified was the gap that previous parts of my journey had taken place within; responding to vulnerability and social issues exacerbated by austerity. I worked with Link Up between 2013 and 2017, unearthing activities taking place between different people and faith communities across Cheshire West and Chester, and sharing their stories. Examples included:

1) Project Andrew: The Church Army narrowboat that supported ex-offenders to re-discover self-worth and purpose,
2) StreetWorx Panna Football Cage that was run by local churches and worked with the police to reduce Anti-Social Behaviour
3) Elsie Ever After: a Christian Bereavement Service that developed support services for bereaved parents to combat the postcode lottery of provision in the area.

I had not encountered anything akin to Link Up until this stage. This was in part due to the conservative evangelical form of Christianity I experienced growing up. Nor had I encountered social action or social theology, beyond disparaging conservative evangelical critiques of the social gospel and passing references to the theologian Reinhold Niebuhr. However, I had recognised that my own questions about how to be there for others in uncertain times had not been satisfied by the theological context within which I had begun[5].

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[5] It is worth noting that the Community work in the Cheshire based UPA was with a conservative evangelical church. This intervention exemplified the capacity for social action within the conservative evangelical church and encouraged me to journey on, where I found Link Up, which was theologically distinctive from the conservative evangelical church.

The William Temple Foundation:

WT is an FBO that was launched in order to mark the life of Archbishop William Temple and to continue his work. It has been characterised as the Temple Tradition. To understand WT, the Temple Tradition must first be given attention. The Temple Tradition is a field in public theology which maintains and seeks to build on the legacy of Archbishop William Temple. Here I briefly introduce William Temple, the consultative methodology of the Temple Tradition, WT, and the relevance of this to the understanding of faith in the proposed new paradigm of FBOs advanced in this thesis.

William Temple (1881-1944) was a faith leader, thinker, writer, clergyman, and social activist. Temple held positions as Bishop of Manchester (1921 – 1929), Archbishop of York (1929 – 1942) and Archbishop of Canterbury from 1942 to 1944 (Foundation, 2014). Temple's career cut across different spheres of life, galvanized social movements, and as a Bishop and then Archbishop he spent time combining different disciplines, philosophy, theology, social policy into what we know today as the welfare state. *The Dictionary of National Biography* heralded Temple as the ecclesiastical figure with the most impact on the twentieth century in England and possibly the world. He was listed alongside other public figures including Winston Churchill, Bertrand Russell, and George Bernard Shaw (Hastings, 1995, page 68). Temple is widely acknowledged as playing a significant role in establishing the welfare state in the United Kingdom (see Spencer, 2001 and 2017). Edward Heath (Conservative Prime Minister of the United Kingdom from 1970-1974) writing in the foreword to the 1976 edition of Temple's arguably most significant book *Christianity and Social Order* wrote,

the impact of Temple on my generation was immense … [he was]
foremost among leaders of the nation … in posing challenging,
radical questions about the nature of our society. Most important of
all, he propounded with lucidity and vigor his understanding of the
Christian ethic in its application to the contemporary problems
which engrossed us all (Temple, 1976, p. 2)

In the introduction to *Christ in All Things; William Temple and his Writings,* the

former MP for Birkenhead, Frank Field, notes Temple's legacy for future generations,

those of us who are wartime babies or who were born since, owe
Temple a debt, for helping to make our lives so different from the
lives of those who grew up in the interwar years. Temple raised
people's hopes and encourage them not to settle for another round
of the 1930s (Frank Field (2010), in Spencer, 2015, p. 35).

Temple's achievements are contested by some, however. The Bishop of Burnley, Rt

Rev Phillip North, cites the negative impact of the welfare system on people and

communities and has been critical of Temple's contribution, suggesting that it

enabled dependency in northern communities, and was entrenched during the

Thatcher run Conservative Governments of late 1970s and 1980s (North, 2016). The

welfare landscape is discussed within an extended historiography of social policy in

Chapter 2 and sits implications for a new paradigm of FBOs, in Chapter 5. In a

similar way to North, theologian John Milbank criticized Temple for

[handing] over the incarnational mission of the church to the state
[and] seeing the state as the more complete realisation of the
church's social mission than the church itself (Milbank, 2011).

Milbank's critique highlights the space we might identify for incarnational mission. The potential relationship between the Temple Tradition and missions of this kind within a new paradigm of FBOs is engaged with in the spatial public theology section of Chapter 2 and is picked up again in Chapters 5 and 6. Temple received negative critique whilst he was alive too. One example came from the Conservative theologian Rev Ronald Knox who questioned whether Temple's approach was about keeping up with the Jones' and seeing what the Jones' would swallow i.e changing or restating belief, so as not to go beyond what people of society could stomach. Temple, wrote in response to Knox,

> *I'm not a spiritual doctor, trying to see how much Jones can swallow and keep down. I'm more respectable than that. I am Jones himself, asking what there is to eat?* (Iremonger, 1948, p. 162).

This quote loosely characterises the approach out of which the Temple Tradition emerged and has subsequently endured. Temple wanted to understand how we each might live and also the way in which faith related to that, such that the effect of faith on life and life on faith could be in greater dialogue with one another, and inform the incarnational mission of the church in society. Temple did this through the character of his life, through guiding social principles, through a suggested program of work, and through interdisciplinary scholarship. Temple's approach is set out most fully in his 1942 title *Christianity and Social Order.* These facets are set out and defended as the Temple Tradition in *William Temple and the Temple Tradition* (Spencer 2017). Temple's *'consultative methodology'* is explained with endorsement from early 20th century economists John Maynard Keynes and R H Tawney and politician William Beveridge who delivered the welfare state (Spencer, 2017, p. 1856). I engage in detail

with the different facets of the Temple Tradition and their theoretical relevance to a new paradigm of FBOs, in Chapter 2. Here I continue to situate the Temple Tradition and WT and how they became influential to my journey.

I became acquainted with the Temple Tradition and its consultative methodology from 2014 onwards through the work of the William Temple Foundation and Chris Baker, my PhD supervisor, at the University of Chester. WT was established to preserve the Temple Tradition for future generations. This preservation was commenced by Ronald Preston, a student of R H Tawney, Canon of Manchester Cathedral and Professor of Social and Pastoral Theology at the University of Manchester (1970-1980)[6]. With support from Preston, there were two phases of the development of the WT; William Temple College, which launched after Temple's death in 1944, and the William Temple Foundation itself, which formed in 1971. WT is described as a 'remarkable institution', which has flourished under successive directors, John Atherton (PhD supervised by Preston), Malcolm Brown and Chris Baker (PhDs both supervised by Atherton) (Sedgwick, 2016, p. 53). WT has maintained academic associations with the University of Manchester, the University of Chester and most recently, Goldsmith's, University of London. At the University of Chester, where I commenced my PhD and my journey with WT, I began to understand the different and creative potential for FBOs' engagement with society. This engaged differences within both theological circles and wider society, which the Temple Tradition was equipped to contend with. This focused my attention on how differences were treated and gave me confidence; albeit not the vocabulary at that

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[6] Preston wrote the introduction to the 1976 edition of *Christianity and Social Order*. See Spencer (2017) and Baker and Graham (2018) for more about Preston.

time (2014 - 2016); a new paradigm of FBOs was present in and emergent from liminal spaces of partnership and connection in communities.

The first significant space I encountered as part of this different and increasingly creative journey was the William Temple 70th Anniversary Conference in November 2014. This gathering included a keynote speech from Prof Craig Calhoun who highlighted Temple's public theological legacy as a key influence on shared public vocabulary, narratives, and capacity for imagination in the UK in the 21st century (Calhoun, 2014). With hindsight, Calhoun's critique clarified the importance of the Temple Tradition for me. I explore the connection between a consultative methodology and sources of faith and value throughout the thesis[7]. Next, I discuss how Link Up, and WT shaped my journey.

New Spaces, Old Mindsets?

In 2015, Link Up worked with the University of Chester's Department of Theology and Religious Studies (TRS), Cheshire West and Chester Council, and the William Temple Foundation to deliver the New Spaces Old Mindsets Symposium. This event constituted a final public gathering following their Standing in the Gap commission (2009-2016). I occupied the liminal space between Link Up and WT with both my practical and strategic experience with Link Up and as a new PhD student at TRS. This symposium set out how different FBOs had all engaged with, and responded to, the effects of austerity, manifest through emergent change agendas locally

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[7] Below in terms of the Spaces of Hope Hubs Network; in Chapter 2 in terms of spatial public theology; in Chapter 3 in terms of the methodological approach taken to this research, in Chapter 4 in terms of the emergent sources of motivation and the foundation and formation of faith within FBOs, Chapter 5 in terms of the coproduction of normative assets by a new paradigm of FBOs within social policy and Chapter 6, in terms of the production of Spaces of Hope as the new paradigm of FBOs this thesis offers.

understood. The symposium introduced concepts of the postsecular, progressive localism, and spiritual capital, with a view to exploring possibilities for creating more hopeful and flourishing communities. Whilst the New Spaces, Old Mindsets Symposium was not undertaken to further my exploration of a new paradigm of FBOs, the discussions within it and the concepts explored were certainly pertinent. I introduce the concepts of the postsecular and progressive localism (at the end of Chapter 1) and spiritual capital in Chapter Two.

The hopeful expressions of different and creative potential that FBOs can bring were highlighted for me by Link Up and WT and at the New Spaces Old Mindsets gathering. These were juxtaposed with coercive and disempowering affective flows of uncertainty that were taking place in my personal life at the same time.   From 2014 – 2016 I was subject to domestic abuse. This resulted in me experiencing social marginalisation that created conditions of vulnerability and isolated me from networks of support. The experience was violent and oppressive and ultimately resulted in me leaving my home and my job and starting my life again in a new town (Mosaic Justice Network, 2019). This juxtaposition highlighted for me the contrasting experiences of liminality and how different and creative potential can be positively and negatively perceived through both personal encounters and engagement with structures. This point is exemplified in a presentation I gave to the World Mental Health Day Interfaith Service at Manchester Cathedral in 2019:

> *Perceptions can shape the narrative and open deep divides that too often define our relationships and our communities, condemning us to conditions governed by distrust and disconnection. My experience was that health services saw my plight and I got the support I needed from them. Other services did not listen to me. Instead, they treated me with suspicion and questioned every*

aspect of my life. I was a white, male, Christian claiming domestic abuse and they didn't believe me. Their perception led to prejudice, which led to them choosing to ignore substantial evidence that supported my claims, which led directly to further offences being committed against me whilst I was trying to rebuild my life for a third time (Manchester Cathedral, 2019)

I was recognising the emergent potential of a new paradigm of FBOs whilst simultaneously experiencing the abuse and powerlessness that can take place within community and structural settings. Delivering the above quoted presentation at Manchester Cathedral to an Interfaith service, is significant with regards to how difference is understood in an interfaith context.[8] The section of my journey from 2014-2016 highlights, from the perspective of my personal story, how a new paradigm of FBOs should be attentive to the emergent, embodied, and often contradictory content and expressions in our lives, as well as how differences should be formative of, rather than didactic to, identity. This is especially significant for understanding the faith aspect of a new paradigm of FBOs, especially where multiple faiths are present. This is highlighted in the modalities of Spaces of Hope introduced at the end of Chapter 3, explored in Chapter 4, and applied to a new paradigm of FBO assets within Chapter 5.

During this journey, my understanding of how my different beliefs and values were formed, changed. I have already explained that different theological influences have played a part in my journey, including conservative evangelicalism, a unity-based approach, and the Temple Tradition.   This is quite apart from the influence of personal suffering. My understanding moved from a strictly hierarchical and

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[8] It is rare I am perceived as the 'other' who is subject to oppression, even though there is clear evidence for that being the case. In Chapter 2, I note the impasse interfaith movements are experiencing in terms of how differences are understood and how it implicates their practice.

ordered one, to an understanding of far more fluid and incarnational alternative encounters with God. These fluid and alternative encounters with God were most notable for me personally during 2014-2016 when I was banned from attending church by my partner. I encountered God through freelance and PhD research with Link Up and WT, as well as by secretly accessing alternative sources of inspiration such as audiobooks; *Accidental Saints* (Bolz-Weber, 2015) and *Searching for Sunday* (Held Evans, 2015), which I would listen to whilst driving to work. With hindsight, this challenged my understanding of how foundations of faith emerge, and how sources of value are identified in uncertain times; where traditional sources provided through church attendance are simply not available and / or are replaced by digital content. The release of *A Philosophy of Christian Materialism* (Baker, James, and Reader, 2015) was a formational resource for me in this regard. This volume opened up access to frameworks and ideas that enabled me to continue to deepen my understanding of how I might experience and engage with my faith, in uncertain times. *A Philosophy of Christian Materialism* offered a substantial contemporary reference point for me to the Kingdom of God, offering structure inspired by Gilles Deleuze. This is utilized to explore a new paradigm of FBOs in this thesis.

My journey moved beyond New Spaces and Old Mindsets and work with Link Up, where I reengaged with people and communities, this time in Greater Manchester. I took on a new professional role as a community development worker in a parish church in April 2016. My role was to explore and, in the end, create, new spaces of encounter for others. Whilst my work was rooted in one parish akin to the UPA in 2013 in Cheshire, I was given permission by the Bishop of Stockport to explore these new spaces across the Diocese of Chester, (covering Cheshire and Greater

Manchester)[9] (Spaces of Hope, 2018). Some spaces also emerged further afield, by invitation to Leeds, Birmingham, and London. These collective encounters began to make sense of what a new paradigm of FBOs might include, following on from the abstract and contradictory experiences of New Spaces and Old Mindsets described above.

It is only with hindsight that this section can be described in such concrete terms. At the time it felt like the turbulent, disorientating and contradictory flows envisaged by Turner (1969) but was also equally consistent with descriptions of liminality in offering up new possibilities that reflected upon herein[10]. When taken together, the otherwise disconnected multiplicities that I move on to describe, unearthed the differences between people, communities and institutions from across the faith and public sectors, in a way that formed a social movement and an identifiable point of reference for a new paradigm of FBOs; namely, Spaces of Hope. Whilst curating these different contents and expressions has been the role I have taken on, the integrity of what has emerged lies in the contributions of others, as they point to a space beyond the personal subjective expressions of my own life, to ones that exist in relationship with others in the public sphere. The latter can be made sense of in general terms. This sense lends itself to the consultative methodology of the Temple Tradition and aligns with the Deleuzian approach to grounded understanding. Spaces of Hope was grounded, not in physical communities, but rather in project reports, digital content, social media hashtags, symposia data and dialogues, which

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[9] Stories from these early explorations are available on the 'stories of hope' section of the Spaces of Hope website, covering notes from the local community role I was employed in, and also new spaces that emerged. https://www.spacesofhope.co.uk/stories-of-hope.html
[10] Offering both clarity of language and sufficient sense of the different and creative influences on the content is an inevitable tension throughout this thesis by virtue of the proximity that I have to the experience and the ideas and different spaces of value.

have been curated here. The movement on from New Spaces Old Mindsets and the

emergence of Spaces of Hope as it became known, highlights the rhizomatic

structure of the paradigm shift underpinning this thesis, through flows of encounter

transcending bureaucratic cartographies. I summarised my approach and offered a

sense of my theological outlook in an article for Magnet Magazine:

> *I began to talk to the community, uncovering what people cared about. We gathered in cafes and community centres, listening as different narratives formed and stories were told. Formal and informal gatherings emerged, called Spaces of Hope. Some 35 gatherings took place over three years. Our approach was to root relationships in things that last. We sought to serve people and communities by increasing health, hope and relationships with God. Our mantra was, "by their fruits you will know them …*

> *… Jesus takes us from perceived convention and the established view, to a different way of seeing the world, which is already and always becoming new. Our role is to shine (Matthew 5:16), but not out of desire to be seen. This is the hubris we are expressly warned against (Matthew 6:3-4,7,18). Jesus' vision is holistic and humble, encouraging us to be healthy and hopeful by becoming rooted in the beliefs and values that shape our daily existence. It is a message that extends itself across time and space, presenting a powerful process for living life. Jesus' purpose is not to overawe, but to reassure. He contrasts God's care for creation with Solomon's riches and striving for survival. When we seek first the Kingdom of God, then the things we need will be added to us too (Matthew 6:33-34) (Barber, 2020).*

During this exploration across the region, gatherings attended included a Mental

Health Forum convened in Mid-Cheshire by the Diocese of Chester Committee for

Social Responsibility, a presentation to an annual celebration of the industrial,

community, education and faith-based heritage in Mid-Cheshire in May 2018, an

event in Leeds in December 2018 by 'Compassion and Wellbeing 2020' called

Exploring Common Ground, and a Greater Manchester wide Faith and Health

Forum called Street Stories. These gatherings identified spaces for both public theological engagement and interventions with health and wellbeing. In 2017 I was seconded to Chester Cathedral to design a Spaces of Hope symposium. The Bishop of Chester (1996-2019), the Rt Rev Dr Peter Forster, contributed to the plenary session at the event. He said,

> *the thing I was left with having read the [conference] material was that verse from John's gospel 'I have come that they may have life, life in all its fullness'. If I were trying to name in a contemporary spirituality that people in our society strive for, it would be something like that; 'life in all its fullness'. I think dialogue between people of different faith communities, people of no faith and people with an interest in human flourishing to gather together and to explore what human flourishing might mean in today's world and our society must be a good thing* (Spaces of Hope, 2018).

These gatherings which contributed to Spaces of Hope, highlighted the relationships that exist between subjective senses of personal meaning making and religious sources of meaning such as the Christian Bible and Episcopal insight. The Bishop of Chester provided recognition of this by invoking the presence of an unnamed contemporary spirituality within society. The gathering at Chester Cathedral helped to crystalize the sense that any new paradigm of FBOs must be capable of curating these different and creative potential sources of value within it.

Spaces of Hope as a Movement and Network

In addition to one off gatherings, which fed into the emergence of a new paradigm of FBOs, networks of associated gathering emerged, through: 1) A Royal Society of Arts funded pilot looking at Health as a Social Movement. 2) A Spaces of Hope Hubs Network commissioned by a local council. These networks explored new and fluid forms of intervention within liminal spaces between public services and communities

using the consultative methodologies of coproduction and curation. These interventions sought to understand faith-based community assets and how they might produce shared values and practices. In 2016 at the first of these associated gatherings, *Curating Spaces of Hope: Finding Common Cause in Disconnected Communities,* a delegate questioned,

> how could we provoke the church or churches of today, to learn from history, and to move forward into new and emerging spaces of hope that are relevant for today and todays context? *(Spaces of Hope, 2019).*

This consolidated the challenge to move beyond the 'Standing in the Gap' work produced by Link Up from 2009-2016 and seek out different and creative expressions of faith-based engagement. The two sections that follow bring more clearly into focus the role of the Temple Tradition and the consultative methodology that became central to the new paradigm of FBOs in this thesis.

Health as a Social Movement:
This program explored what a systematic engagement with the materialities of community spaces might look like across multiple communities in Greater Manchester (Royal Society of Arts, 2018). The Programme Lead, an RSA fellow reflected on the role of FBOs as potentially,

> standing side by side with people and communities, but also having the ability to step into and have a foot on both sides and to do most of the work in that space in between, in that liminal space? (Spaces of Hope 2019)

Exploring Spaces of Hope as a social movement considered effects of social media (Twitter #SpacesofHope), digital media (video case studies), and physical gatherings (community and symposia) as part of this project. This pointed to a new paradigm as moving beyond a grounded sense of things, to a paradigm as include multiplicities of different and creative potential sources of hope. The significance of this is addressed in Chapter 3. The Spaces of Hope social movement included sharing stories of social action projects, such as:

1) a local Credit Union,

2) a 'Praise and Play' group for parents and toddlers

3) Parish Nursing; a program that enables accredited nursing provision at parish level with the infrastructure and support that comes through formal links to the NHS.

These stories and many others were synthesized at a 2017 symposium *Curating Spaces of Hope: Preventing the Enemy of Isolation, in Partnership*. This gathering included a reflection by the Bishop of Stockport, contributions from over 50 community workers and activists, and the Healthy Communities Team from a local Council. The gathering was the second such event in a 6-month period that put the Spaces of Hope movement firmly on the radar in the region. The sense of what the movement was doing was captured by the Bishop of Stockport.

> *Spaces of Hope brings together all our different parts and elements*
> *into a shared public space to be able to discuss openly and fully*
> *with one another, each from our own experience and belief base*
> *and world view and with our expertise, in order to discover how we*
> *best care for one another ... I think the opportunities for Spaces of*

Hope are almost endless because they will be necessary and valuable in every community, potentially (Spaces of Hope, 2018).

This reflection highlighted the ways in which a new paradigm of FBOs should draw together the different and creative potential in different communities through what the Temple Tradition would refer to as a consultative methodology (Spencer, 2017). This 2017 gathering marked the point at which ideas within the Temple Tradition began to be explored within Spaces of Hope dialogues for this first time. The gathering drew on inspiration from Temple's social principles, freedom, fellowship, and service. I explore how Spaces of Hope picked up this influence from the Temple Tradition below and explore the social policy and public theological significance of these principles in Chapter 2.

The Spaces of Hope Hubs Network

The Spaces of Hope Hubs Network was commissioned by a local council in order to 'equip community leaders with the tools they need to build a sustainable network that increases health and hope for all' (Spaces of Hope, 2019, p. 1). The hubs network worked with innovative mixes of civil society actors to 'meaning make' as a response to experiences of pointlessness and emptiness in personal and professional lives. The network met in different places across the borough, hosted gatherings at a variety of different hubs and explored what mattered to people of faith and none.[11] Within each of these hubs we used the term 'spaces of hope' as a utopian lens to gather people's different perspectives on a shared issue or story, and to identify the new and different emerging values and practices. Outcomes were expressed back into

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[11] Including a weekly community wellbeing gathering called Friendly Fridays, an accessible hub called '*The Space*', a social prescription venue hosted by a GP and their 'health champions', a Methodist social hub in a market town, a faith based community café on a high street in a UPA, and a locally funded homelessness and refugee Drop In.

the networks and the organisations of those gathered[12]. The gatherings coproduced values that were formative for relationships between participants from different spheres of life. For 65% of attendants, these values included vulnerability, freedom, and connection. These values were contrasted with circa 40% of delegates who expressed suspicion about those with different cultures, beliefs, values, and worldviews. The network received approval from over 90% of attendants, who noted their desire to carry on working out their differences together (Spaces of Hope, 2019, p. 1).

The Spaces of Hope Movement and Network exemplified the four terms of reference I have set out for a new paradigm of FBOs by: 1) embodying and responding to liminality, 2) engaging with ideas of difference and creativity, 3) expressing rhizomatic structure by emerging out of different hubs in the borough, and 4) coproducing shared values and practices. This offered confidence regarding how a new paradigm of FBOs might emerge and become understood. The experience of iteratively curating terms of reference for a new paradigm of FBOs across 2016-2019 has been set out as an emergence out of liminal spaces, characterised by the curation of different and creative potential into a rhizomatic structure, expressive of shared values and practices. This curation took place through iterative analysis of what was emerging. This analysis was deepened and contextualised by two methodological aids; Appreciative Inquiry (AI) and the principles of curation inspired by the Temple Tradition in public theology.

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[12]The Hubs network attracted 167 people from over 70 organisations across the 9 gatherings with 1/3 of respondents reporting back that they had been inspired to create new work off the back of the gatherings.

AI is 'both a way of thinking and a way of doing comprising an aspirational, collaborative and participatory process (Vuuren and Crous, 2005, p. 403). The process is expressed through the '4 – D's'; Discovering, Dreaming, Designing and Destiny (Vuuren and Crous, p. 404-405). AI uses its structure and principles to open up spaces for words to make worlds, inquiry to count as intervention; sparking poetic expression of things learned, engaging holistically and acting 'as if'; being the change we want to see, driven by our freedom of choice. AI was used to frame the approach taken within the Spaces of Hope Hubs Network. In this way, AI endorsed both the creative potentials of spaces of hope and hints at its role as a zeitgeist term for a new kind of local political engagement, cutting across what is, whilst offering space for what could be, with the potential to operationalise thought and word, as deed, in liminal space. AI brought to life some of the potential for curating Spaces of Hope.

Principles of Curation:

The Spaces of Hope Hubs Network structured dialogues within gatherings using AI and a set of guiding principles for curation. These guiding principles were inspired by the social principles in Temple's work. Temple's principles were first mooted with respect to Spaces of Hope in the 2017 symposium as part of the Health as a Social Movement work. These principles offered a speculative starting point for the development of Spaces of Hope as a new paradigm of FBOs. The Spaces of Hope Hubs Network principles represent a contextualised reworking of Temple's own social principles; set out below. There are various examples of where this kind of reworking has happened elsewhere, either changing language or suggesting other additional principles that infer a shift in approach away from Temple's work. Some examples include, Temple's principle of Fellowship recast in a contemporary idiom

as 'solidarity' (Spencer, 2017, p.1773). In the 1920s Temple himself considered whether freedom, fellowship and service should be joined by a fourth principle of 'self-sacrifice'. He dropped this fourth principle on account of people holding beliefs other than Christianity that did not require 'self-sacrifice' (Spencer 2001, p. 67). Lucas (2018) uses her contribution to the *Temple Tract*[13] series to argue that Temple might adhere to a social principle of equality that might be reconciled with liberty (p. 23). Temple did believe in an equality of worth before God but did not reflect this in his view of society raising questions about Lucas' interpretation. Temple himself noted,

> *[people] are born with different capacities and gifts, and if*
> *you insist on the principle that everyone must be free to develop*
> *[their] own life (as Temple does), the emphasis will be on liberty but*
> *no equality; whereas if you begin with the insistence that all must*
> *be counted alike, however different their gifts and powers, then of*
> *necessity you will put greater restraint on many citizens and*
> *possibly on all* (Temple, 1925, p. 80).

The Hubs Network expanded Temple's principles into a set of seven, which might inform values-based action in liminal spaces, which were then tested as part of the Network. Here I derive briefly the principles used for the Spaces of Hope Hubs Network.

1) Taking Responsibility: The first principle is based on Temple's first social principle of Freedom. Temple (1976) said that Freedom is the greatest possible expression of our personality (p. 67). Based on this tenet, the first

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[13] A series of free eBook publications by the William Temple Foundation which offers fresh expression and insight into the Temple Tradition.

principle of Spaces of Hope is promoting a personal undertaking of 'taking responsibility'.

2) Thinking Relationally: The second principle that Temple explores is fellowship. He describes a right to social relationships (, year, p. 69). Supported by this, the second principle of Spaces of Hope is 'think relationally'.

3) Serving Publicly: Temple's third principle is service. This is rooted in the idea of freedom not being from people but being *for* people (year, p. 73). The third principle of Spaces of Hope therefore is 'serve publicly'.

4) Facilitating Agency: Temple offered three principles to be taken up by individuals, but in order to mobilise them within an organisational paradigm, we need to consider how we build on the actions of one and translate them into the actions of many. To this end, the fourth principle of Spaces of Hope is that of 'facilitating agency'.

5) Recognising Authenticity: The fifth principle is 'recognising authenticity'. This is a mutual undertaking reflected in Matthew 7 verses 15-20, which cautions against false prophets, offers a guideline for recognising them, and provides us with the language 'by their fruit you will know them'.

6) Honouring Identity: The sixth principle of Spaces of Hope is 'honouring identity'. Once we have identified different outputs as being good fruit, it is critical to make space for them and maintain them within our conceptions of who people and groups are.

7) Cultivating Connectivity: The final principle is 'cultivating connectivity'. These principles build from a personal decision-making approach, into a relational movement that responds to the different and creative imaginations that emerge from the gatherings. In this sense these principles served a

similar function to Deleuzian rhizomes, although they were more akin loose

sketch of some initial ideas rather than anything as remotely rigorous as

Deleuze's work. The final principle of cultivating connectivity is intended to

encourage us to go on to repeat the relational process with others that we

encounter through new relationships, so as to curate our own spaces of hope.

These principles were loosely defined and were not offered greater definition during

the Network. These principles provided a basis for unearthing shared values and

action by the Hubs Network. Each Hubs Network gathering was created by

connections and references that emerged from the last, with connections and

collaborations guiding the decisions that were made as the network grew. The

network illustrated rhizomatic characteristics flowing within the parameters of the

piece of work that had been commissioned, which in turn linked to the wider Spaces

of Hope Movement across 30+ gatherings with 700+ people from 2016-2019,

through the use of the subjective utopian lens of 'spaces of hope'. The network

produced shared values that were distinct to those gathered, and the references that

flowed through those spaces. The question that arose from this with regards to the

terms of this thesis was: 'how might this kind of rhizomatic structure supported by a

consultative methodology, which produces new shared values, relate to a new

paradigm of FBOs fit for 21st Century society'?

Spaces of Hope and the Future of Civil Society

In 2018, the Inquiry into the Future of Civil Society in England published research from the previous two years (Civil Society Futures, 2018)[14]. The Inquiry recognised the dialogue that exists between different secular and religious identities within public space, and sought deeper understandings of emergent values and how they related to responses to stresses, tensions, and crises in communities. Examples given include violence, oppression, prejudice, and poverty. The inquiry sought to uncover practical responses that were both 'hard to reach' and 'under the radar' (Civil Society Futures, 2018, p. 20). The inquiry paid particular attention to the role of religion, beliefs, values and worldviews, and the mix of actors involved in responding to these issues. It thence noted the tension between the continued engagement of FBOs in civil society, and the continued secularising of the environment.

The inquiry reflected on how Spaces of Hope, and particularly the Hubs Network, responded to these issues in a manner that opened up new possibilities for people in communities and policy makers alike. This conversation centred around the assets that FBOs contribute to policy making, in the form of networks, buildings, resources, and the faith aspect of the FBOs themselves. Where faith is concerned, the extent to which this was inwardly focused for those within the FBO or outwardly focused in terms of sharing it with others as a community asset, was also considered. One Spaces of Hope gathering attendee reflected,

> *Spaces of Hope has these deep roots in terms of kind of engaging*
> *intellectually, engaging philosophically but also wanting to put in*
> *simple ways of practicing the things that we care about. The*

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[14] This work summarises a 2-year research and action initiative supported by a wide range of national networks and institutions including Joseph Rountree Foundation, Citizens UK, Goldsmiths, University of London and Open Democracy.

majority of the [other] offers at the minute don't have this open and transparent process (Dinham et al, Forthcoming)

Another respondent, a senior local authority officer spoke passionately about the importance of love and hope and of religion as one of the possible sources of that whilst also stressing her own atheism,

> *"I think that in the past I've worked for local authorities for a lot, a number of years and in the past, we've had a situation where the policy team has been the policy team...and [use] this kind of council speak...talking in the language of hope or hearts over the last relatively short amount of time there's been a shift* (Dinham et al, Forthcoming)

This highlights a tension for FBOs, both in terms of how the faith aspect is seen as a potential source of inspiration, and with regards to how FBOs bring their assets to bear and speak openly into a space they are increasingly part of which, paradoxically, is also within a secularising society. The recent shift noted by the local authority officer points to the wider debate regarding whether we live in a secular or a postsecular society. In a public sphere which struggles to talk about religion and belief, how might faith-based actors be held to account? Should public spaces attempt to preserve the idea of neutrality? Or does that stifle the fullest explanations of why certain actors act, and inhibit users' abilities to choose the most appropriate service that they require? In an increasingly religiously diverse landscape these questions have traction. Dinham et al., (Forthcoming) note that,

> Spaces of Hope appears to open [these] questions up and this in turn is opening up an innovative space in public policy making and practice ... In the context of civil society futures this poses the question of how to talk and think about faith. Should the sector continue to behave as though England is simply secular and therefore faith is a private matter to be discussed only in 'public

reasons'? Or should it move beyond the binaries of secular-sacred and public-private to recognize a reality which is much messier, ordinary and lived?

Recognition of this messier, ordinary, and lived reality has been a key theme in this first chapter, and has been characterised by discussions of liminality, difference and creative potential, rhizomatic structure, and emergent shared values. If as Dinham et al., (forthcoming) query, a move beyond binary secular/sacred, public/private understandings is to take place, then a new paradigm of FBOs that is suitably sensitive to the new conditions in the public sphere, is appropriate. In order to recognise this new lived reality and the implications of this for faith-based values and practices, the Inquiry used a postsecular lens to view what was taking place 'under the radar' (Civil Society Futures, 2018, p. 20) in the examples they had found. I consider the postsecular and its value to a new paradigm of FBOs next, before setting out how the new potential paradigm of FBOs is investigated throughout the rest of this thesis.

The Postsecular debate:

The postsecular is a contested idea which aids understanding of FBOs from philosophical and cultural perspectives. Religious and secular sources are not binaries in these spaces, so they are defined briefly:

> *Religion: 'the conditions of being and cultural systems of belief and faith practice that seek imperfectly to interconnect humanity with the spiritual and transcendental'*

> *Secular; 'a political project to deny religion a place in the affairs of state; an imperfect social structure designed to limit conflict by*

privileging universal human rights above any religious demands'
(Cloke, et al., 2019, p. 1).

Jurgen Habermas adopted and popularised the term postsecular[15]. Habermas (2005) stated "a postsecular self-understanding of society as a whole in which the vigorous continuation of religion in a continually secularizing environment must be reckoned with" (p. 26). Baker et al., (2015) note Habermas' work as the most empirically accurate and conceptually broad articulation for the postsecular (p. 147). I will set out Habermas' understanding of the postsecular and then relate it to a proposed new paradigm of FBOs.

A Special Path

Habermas (2008b) describes 'Sonderweg' or a special path that the western world was embarking on as a departure from the rest of the world. Habermas tracks this departure through a number of public dialogues and colloquiums. Habermas (2008b) argued that the attacks of 09/11 along with three other examples from the same weekend in 2007; 1) the autocratic putting down of religious riots by President Sarkozy in France, 2) the suggestion by Archbishop Williams that Sharia law might be integrated into Family Law, 3) the deaths of nine Turkish people in a tower block fire in Germany considered to have been an act of xenophobia, were indicative of this special path opening up[16].

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[15] The term postsecular is traced to Greeley (1966) who discussed the role of neo-gemeinschaft communities flourishing within a secularising Catholic Church.

[16] Graham (2013) notes that it was significant that he chose a lecture in October 2001, following the terrorist attacks of 09/11, to discuss Faith and Knowledge and new interest in the role of faith and public life.

A Cultural Struggle

For Habermas (2008) these examples pointed to a deficit in engagement that broke down along two axes, which relate to what he describes as 'Kulturkampf' or a cultural struggle. Habermas identifies two complementary processes; 'the opening up of the political community to a difference-sensitive inclusion of … minorities' and 'the reciprocal opening of these subcultures to a state where they encourage their individual members to participate in the political life at large' (2008, p.18). To harness this point, Habermas utilises the tension between those at either end of cultural spectrums; radical multiculturalists and militant secularists disagreeing about the way individuals are integrated into society. Habermas warns against trying to redress historical imbalance by veering to the other extreme; warning against the pursuit of a politics of identity and to illustrate an extreme, an anti-racist racism (2008, p. 27). Habermas is seeking to move beyond binary choices, which have not sat easily, historically, culturally, socially, politically, or theologically.

Translation

The recognition and response to Sonderweg and Kulturkampf offer opportunities for ideas not otherwise understood to be introduced publicly. This indicates that people, communities, and decision makers might access religiously oriented terminology, as well as mechanisms of inclusion. The key emphasis here is that participation and ethical convictions; often formed in spaces identified in the Civil Society Futures Inquiry as under the radar, provide different motives for public undertakings in civil society (Habermas, 2010, p. 6). Habermas' (2008) (2010) examples admittedly highlight the more destructive potentials of religious extremism, however, as has

been shown in this chapter so far, these are certainly not the only examples of religious contributions opening up different and creative possibilities[17].

Habermas' argument of kulturkampf points to the need for sensitivity to difference within the public sphere and the difficulties that this creates. He advocates greater openness to minority subcultures participating in political life. The postsecular offers opportunities to embrace differences including the religious and the secular. Habermas' argument is that these differences should be made available before they reach the legislative stage, which fits with the Deleuzian sense of grounding understandings of underlying differences in a way that new, and identifiable shared values and practices can emerge and inform the ways in which we live and the opportunities for a new paradigm of FBOs to emerge in Civil Society. This l being said, the postsecular is contested[18] and does not represent a wholesale shift or turn away from the secular, towards a new universal positionality. Cloke et al., (2019) provide a thorough engagement with the shifting trends and attitudes towards both the framing of the western social imaginaries and more critically, the nuanced and context specific way in which we can consider religious voices and faith-based engagements taking place in the public sphere.

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[17] Whilst one might want to prevent opportunities for extremism, the argument that shaping the public sphere such that it excludes religious extremism and therefore prevents it, is not sustainable. Kaufmann (2010) notes that religious fundamentalism, which is a catalyst for extremism, is a relatively modern phenomenon and was a response to the rise of secularism following the enlightenment. Kaufmann notes the likelihood of increasing of religiosity and fundamentalist perspectives, appearing to highlight the space that Habermas' work resides in, and greater understanding of it. Habermas moves on to discuss this in terms of embracing difference within the context of kulturkampf.

[18] Parmaksiz (2018) offers a dispassionate assessment, 'the concept cannot be much more than an eloquent way to disguise a sophisticated religious revivalism' (p. 111)

Beckford (2012) argues the postsecular, whilst talked about widely, does not possess any meaningful definition or application at all, noting six separate definitions (pp. 2-13).

Others argue it simply describes swaths of history, which are recognised in other areas of the literature, or simply ignores existing literatures regarding the role of religion in the public sphere. See, Kong (2010); Ley (2011); Wilford (2010) (Calhoun et al, 2011)

Geographies of Postsecularity

The postsecular is not all encompassing, nor is it a replacement of an old idea with a new one. The postsecular includes the continuation of the religious, alongside the increase of the secular, but this is not to say that all of this activity is necessarily postsecular[19]. The previous section highlighted that there is ambiguity in the understanding of religious contributions in society that can be opened up by a new paradigm of FBOs. What I seek is a concept that might frame responses to this ambiguity and open up the different and creative potentials for a new paradigm of FBOs to produce and mobilise emergent shared values in civil society. Olson et al., (2013) help here by pointing to an interplay or coproduction informed by the religious and secular in a specific location;

> *"Postsecular theory is concerned with understanding the coproduction of the religious and the secular in modern societies and the discourses, practices, and moral and political projects associated with this coproduction. Whereas secularization theory asserts clear divisions (spatial, social, and political) between religion and other social functions and structures, postsecular approaches reflect on the maintenance, contestations, and meanings attributed to these divisions" (pp. 1423-1424).*

Context specific locations and expressions of the postsecular are characterised by Cloke et al., (2019) as geographies of postsecularity. They provide three framings.

1) Global shifts and existential crises that have encouraged social movements to identify sites of refuge that possess non-hierarchical structures; Occupy Wall Street, Taksim Gezi Park and the Arab Spring (see: Cloke et al., 2016; Barbat

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[19] Long standing engagement by religious actors in social welfare (Prochaska, 2006), counselling and psychotherapy (Bondi, 2013), education and faith schools (Dwyer, and Parutis 2012; Watson, 2013) and political activism (Smith 1996) makes this point clear.

2012; Dabashi, 2012; Mavelli, 2012). Within these more radical expressions of postsecularity, currents of generosity and radical receptivity (Coles, 1997) are played out as part of what Cloke et al., (2019) describe as the ethics and politics of postsecular caritas (giving) and agape (sacrificial love) (p. 9).

2) Altogether more hopeful responses to austerity; or 'in the meantimes' as Cloke et al.,(2019, p.69) put it, with gaps opening and being filled by faith based and non-faith based organisations alike. These benefit from new and progressive interpretive frameworks (see: Featherstone et al., 2012; May and Cloke 2014) that provide a grounding for these ongoing negotiations. It is important for us to note that this second framing for postsecularity can be seen in more traditional locations, as well as with progressive social movements. In both cases, there is some resistance to the driving force behind the currents of the reterritorialization and the professionalisation of FBOs. This resistance arises from a) the contested nature of the postsecular, and b) suspicion that these services are offered in order to promote and entrench extreme positions on the theological and political spectrum. This entrenchment is the dark side of postsecularity (Cloke, et al., 2019, p. 2).

3) Pedagogical locations within the academy, where suspicions have been raised for a long time about the role of religion, including its dark side. Cloke et al.,(2019) suggest that religion was the 'last great otherness in geography' (p.6) or in Yorgason and Della Dora's term, the 'terra-incognita' of human geography (p.6). Encouragingly however, the space for scrutiny of religious contributions has opened up through the initial work of Beaumont (2008) (2008b) and Beaumont and Dias (2008) and before subsequent seminal

conferences and volumes followed (see: Molendijk, et al., (2010), Beaumont and Baker.' (2011); Beaumont and Cloke., (2012); Gorski, et al., (2012); Nynas, et al., (2015)).

In each of the three framings of postsecularity, we can see the production, negotiation, and sustaining of subjectivities that affect the formation of the political and ethical positions which form and shape our engagements across difference. The result is that the structures that surround us become reimagined so that difference becomes a determinate of identity rather than a barrier to it. Understanding difference and reimagined structure in this way is indicative of the Deleuzian approach I set out at the beginning of this chapter and is coterminous with the affective flows of my personal journey and the outworking of the Spaces of Hope movement and Network, cited in the Inquiry into the Future of Civil Society, and their implications for a potential new paradigm of FBOs. What has become increasingly clear through the course of my journey and what this chapter shows, is that there are a set of four terms of reference for a new paradigm of FBOs, which are, in turn, investigated through this thesis. These terms are: 1) liminality, 2) difference and creative potential engaged with through consultative methodologies akin to the Temple Tradition, 3) pointing to the possibility of a reimagined and rhizomatic paradigm of FBO that 4) may express emergent and coproduced shared values and practices. My central research question is, 'Is it possible to produce a new paradigm of FBOs, which is conducive to conditions of liminality, difference and creative potential, rhizomatic structure and emergent shared values and practices?'

In order to help answer this question a range of supplementary questions are addressed in this study:

1) What forms of power shape and sustain a new paradigm of FBOs.?

2) How are assets understood and mobilised by a new paradigm of FBOs?

3) What forms do faith-based leadership take within a new paradigm of FBOs?

4) How are alliances formed across difference, whilst using difference as a positive indicator, between organisations of different beliefs, values and worldviews?

Outline of the thesis:

In light of these research questions, the rest of the thesis is structured as follows.

Chapter Two: I provide an interdisciplinary literature review, which first sets out different typologies of FBO and the nature of my intervention into this literature. I move on to set FBOs in context through a historiography of faith-based engagement and the civil society projects that have engaged with social policy (1942-present), before discussing faith-based assets, partnership, and practice understood through the existing paradigm of FBOs developed by Robert Putnam (2000 and 2010). I then move on to a section on sociology of religion, to consider the diversifying faith and belief landscape; including the 'spiritual turn' and the 'rise of the nones', and their implications for a new paradigm of FBOs. Finally, I consider the spatial turn in public theology, the Temple Tradition, and possible principles for curating a new paradigm of FBO.

Chapter Three: I set out a transformative methodology, deployed within the research phase of this thesis, using Assemblage Theory and Actor Network Theory to produce

a research assemblage that is designed to unearth a rhizomatic paradigm of FBOs. In this chapter I discuss the underpinning theses of assemblage theory; territories, relationships, and affect, and set out the ethnographic mixed methods; interviews observations and surveys that I used to gather data. This chapter also reflects on the piloting of my research methods, ethical considerations around confidentiality and anonymity, and the process of thematic network analysis that I undertook.

Chapter Four: Within this substantive empirical chapter, the modalities that contribute to a new paradigm of FBOs that emerged from my three sources data are introduced. These modalities comprise six complementary sets of associated characteristics, which collectively express a new productive paradigm of FBO. These six modalities are: Types of Relationships (M1), Leadership; Roles and Responsibilities (M2), Sources of Motivations (M3), FBOs at the Interface with the public space (M4), Stories; Prophecy and Authenticity (M5) and Administrative and Relational Flows (M6). I summarise these modalities as the 'socio-material nuances of space'; discussed in Chapter Five.

Chapter Five: Within this chapter the socio-material nuances of space within the contexts of assemblage and actor network theory, and the terms of the literature review are discussed in order to address the four research questions. This chapter sets out knowledge claims relating to the formation of new asset assemblages, principles, and the methodology of curation, as well as the extent to which it can be a means of coproducing alliances between organisations of different beliefs, values and worldviews.

Chapter Six: The conclusion considers how Spaces of Hope have emerged as a new paradigm of FBOs through the course of this thesis, transitioning from a means of personal sense making, a social movement and network (set out in this introduction), to a productive pedagogy and paradigm fit for purpose in the 21st Century. The chapter continues setting out the five interventions I have made including a new paradigm of FBOs, a new consultative methodology in the Temple Tradition of Public theology and supplementary interventions into literatures of: urban geography, social policy and sociology of religion, and their implications for understandings of Faith Based Organisations. I conclude the thesis by setting out areas for further research.

Chapter Two: Interdisciplinary considerations for a new paradigm of FBOs

In this chapter I consider the space for my intervention within FBO literature, and the interdisciplinary literature needed to inform a new paradigm of FBOs. I set out existing FBO typologies that focus on scale (Cnaan, et al., 1999), belief (Smith, 2002), practice (Herman, et al., 2012), and spheres of society (Cloke and Pears, 2016). I also highlight the crisis of definition of FBOs, set out by Johnsen (2014) following her work looking at FBOs and homelessness provision in the UK. I also set out how these typologies relate to my problematic and positionality as set out in chapter one, before moving on to discuss the intervention of my work within the context of an interdisciplinary literature review relating FBOs to Social Policy, Sociology of Religion and Spatial Public Theology. I summarise these briefly here.

Social Policy: This extended section locates FBOs within the social policy landscape. It starts by offering an historiography of the role of faith and belief in social policy. This sets up three phases of development from the welfare state, through market led welfare, to social welfare and the reimagination of successive civil society projects to support this phase. Within phase one, I describe the role of William Temple and William Beveridge in setting up the welfare state, the 'willing transfer' of assets from church to state (Dinham, 2015) and the 'waterfall of connectivity' that followed (Baker, 2016). Within phase two, I discuss the marketisation of welfare, the introduction of neoliberalism and the response from FBOs, including a case study from the Church Urban Fund. Phase three sets out the influence of neoliberalism the age of moral transition; the formation of the authentic self (Giddens, 2008), local forms of governance articulated through the Third Way (Giddens, 1998), and the Big Society (Blond, 2010), and their use as means by which to solve the social paradox of

increasing individualism whilst also thickening social ties. This historiography sets up a discussion of policy tools of social capital (Putnam, 2000; Ferragina and Alessandro, 2016) and spiritual capital (Baker and Skinner, 2006; Baker and Miles-Watson., 2008) and faith and belief in policy and practice, looking at faith based assets (Chapman., 2012; Cloke, et al., 2013) through case studies of Church Action on Poverty (CAoP) and Christians Against Poverty (CAP) (Cloke, et al., 2013).

Sociology of Religion: The return to engagement with community assets including FBOs within social policy, needs to be set in the context of the changing relationship between individuals in society and religious identity. The diversifying faith and belief landscape has been described as 'the single biggest change in the religious and cultural landscape of Britain for centuries, even millennia' (Clark and Woodhead, 2018). This section articulates the shifting landscape using the 'spiritual turn' (Houtman and Aupers, 2007) and the 'rise of the nones' (Putnam and Campbell., 2010; Woodhead., 2016; Woodhead., 2017) who now represent a statistical majority in the UK (British Social Attitudes Survey, 2019). This section contextualises a new paradigm of FBOs such that the 'F' (Johnsen, 2014) is sensitive to the different religious affiliations within a diversifying faith and belief landscape (Baker and Dinham, 2018).

Spatial Public Theology: In this section I look at the development of the Temple Tradition, including the prophetic character of Temple's life, his social principles; freedom, fellowship and service, and his suggested programme for implementation. I consider critiques (Suggate., 2014; Sedgwick., 2018) and limitations compared to other traditions such as liberation theology (Brown, 2014a) and evangelical social action (Brown., 2014b; Hughes, 2014). I do this in order to understand how the

Temple Tradition may support the development of a new paradigm of FBOs. In order for this support to be provided I consider the 'spatial turn' in public theoology (Baker, 2013) which connects my paradigm of FBOs to the Deleuzian ideas of difference and rhizomatic flows within the he public theological landscape. Another idea I consider is Atherton's (2018) approach to accounting for the productive public theological expressions 'by their fruits you will know them', also from the Temple Tradition. I conclude this section by introducing a fourth typology of FBOs; different spheres of life namely economic, social, and political (Cloke and Pears, 2016), which open up understandings of the different types of leadership experienced within spatial public theology and the principles that underpin it. This is important because it could update Temple's three social principles and aid the curation of a new paradigm of FBOs.

Faith based Organisations:

FBOs are "organisation [embodying] some form of religious belief in the mission statements of staff and volunteers" (Beaumont and Cloke, 2012, p. 10). FBOs are providers, protesters and everything in-between, making a contribution to voluntary activity and public service. This is well documented in the US (Beaumont 2004, 2008a, 2008b) and in European contexts (Beaumont and Cloke, 2012) . There are several useful typologies that I use for my derivation. Esping-Andersen (1990) details three welfare regimes within Europe. The first is the UK context: 'the liberal Anglo-Saxon model that advocates market-based solutions and means tested social assistance' (Romanillos, et al., 2012, p. 49). This provides us with an overarching context for the way FBOs have been understood.

Two typologies that help to begin this discussion are, Cnaan et al.,(1999); who identify FBOs by scale; ranging from local congregation to religiously affiliated international organisations. This study does not really consider the faith dimension. Smith (2002); which identifies faith related groups by the role of belief; ranging from faith saturated groups through to completely secular groups. Smith (2002) offers a clearer understanding of how the 'F' of FBOs is understood. Beaumont and Cloke (2012) welcome these parameters, but also point to FBOs as possessing multiple differences, with this variety of meaning leading to FBOs 'defy[ing] straight forward definition' (p.11). This has led to as many typologies as there are studies, so we are cautioned against seeking out ideal-type classification. Cnaan et al., and Smith's typologies offer a spectrum of categories for FBOs, but do not identify a spatial dimension where their differences can be examined in any detail. Herman et al.,(2012) provide suggested styles of FBO, recognising that spaces are created by these styles by the nature of the engagement within them. This introduces the idea or variable of spatial analysis. These are spaces of community, sanctuary, faith, care, learning, market interaction and so on (Herman et al., 2012, pp. 63-65). This suggests a contextual element that must be considered, and identifies FBOs as intrinsically local (Barber, 2017, p. 8). Beaumont and Cloke (2012, p.13) identify that FBOs possess a 'heterogeneous mix of theology, organisational structure and practical aims' but also note that the context reveals new details about the FBO and the things they do.

Cloke and Pears (2016) maintain an emphasis on context and difference unearthing new and creative possibilities in their book *Mission in Marginal Places: The Praxis*. They locate faith-based engagements in the economic, political and social spheres, in

order to understand more about the contextual considerations needed. The context for their analysis is that too often ideas and innovations from the 'outside' are dropped in to marginal contexts, without understanding of local context (Cloke and Pears., 2016, p. 70). This is faith-based engagement without sensitivity to the liminal context I set out in chapter one. This is a deficit further addressed in the spatial public theology section of this chapter.

Johnsen (2014) highlights a central problem with current understandings of FBOs within a UK context; it is not clear what the 'F' in FBO really stands for. The problem is that without a clear understanding of the difference that the 'F' i.e., faith, makes, it becomes increasingly difficult to examine FBOs and the role that faith plays in them. Johnsen finds that it is both increasingly difficult to discern between FBOs and secular equivalents, which is encouraging an uncritical homogenisation, whilst different discernible characteristics are there to be identified. 'Faith' played a role in establishing welfare provision in the UK, but it is barely visible today[20]. This role was noted in Chapter one, with reference to the Temple Tradition and are developed through the historiography of faith-based engagement in social policy, below. Nonetheless Johnsen argues, on the one hand that the 'F' should neither be used to seek nor oppose the inclusion of FBOs, and on the other, suggests that different sources of motivation for FBOs should not be ignored. This points to the space from which a new paradigm of FBOs may emerge, as well as the need for such a paradigm to offer a contextual understanding and consultative methodology for the development of FBOs. In this way, the new paradigm of FBOs proposed in this thesis

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[20] Welfare provision, does of course, substantially predate the 1945 construcuts of the state. It is however the role of FBOs in a professional context within the post 1945 era that is relvant to this thesis, as set out by the historiography of FBOs and social policy below.

l rectifies the static understanding of faith(s), the linear flows of production, and the hierarchical structures that currently exist, whilst also offering a unifying paradigm that is sensitive to different scales (Cnaan, et al., 1999) different understandings of 'faith' ; (Johnson, 2014; Smith 2002), different practices (Herman, et al., 2012) and different spheres of life (Cloke and Pears, 2016).

My intervention produces a new paradigm that offers a spatial analysis of the multiplicity of contents and expressions within FBOs along the four typologies of difference I have just set out. This is done with the purpose of offering a new overarching framework, premised on liminality, difference, rhizomatic or non-linear structure and emergent shared values. The aspiration is that the productive paradigm rooted in these terms of reference, will replicate the general case in every space, and allow shared use whilst still being attentive to the different and creative potentials that exist in liminal spaces. In the rest of this chapter, I move on to literature from the fields of Social Policy, Sociology of Religion and Spatial Public Theology which have informed my research and enabled me to critically set out the foundations for Spaces of Hope.

FBOs and Social Policy

Here, I address the questions raised in the first chapter regarding the relationships between FBOs and the public sector, and the grounded reality of FBOs - and in particular - how the 'F' is understood in policy and practice, as well as and the implications of the same for the future of civil society. To do this, discussion is rooted in the following sections:

1) a three-phase historiography of religion and belief in social policy from phase one, foundation of the welfare state, phase two, the marketisation of welfare and phase three social welfare and the civil society projects

2) the distinctive contributions of FBO to social policy (Cloke, et al., 2013, pp. 5-8) namely; a) sources of Social Capital and Spiritual Capital using, respectively, Putnam (1993; 2003) and Baker and Skinner (2006) and b) the assets they have to offer communities and social policy (Chapman, 2012; Cloke et al., 2013).

3) the way FBOs contribute to partnership working (Chapman, 2012).

In order to understand the relationship between FBOs and the public sector in the current context, we need to go back to the beginning of the post-war welfare state.

Historiography of Religion and Belief in Social Policy

Religion and Belief is experiencing its greatest visibility in public policy for a generation.   This visibility is focussed on legislation relating to sex, money and violence (Dinham and Francis, 2015) the role of extremist Muslims and marginalised Christians (Loveheim, 2013) and a 'lamentable' standard of religious literacy (Dinham, 2016). Religion and Belief is often considered a problem to be solved rather than a series of assets to be engaged (Baker, et al., 2018, p.3), with 'old binaries and powerful paradigms'; religious / secular and neoliberalism are examples I am highlighting in this chapter, leaving us ill equipped for our current context.

Here I show that following the foundation of the post 1945 welfare state by William Temple and William Beveridge, the religious roots were stripped out. The foundation

of the post-1945 welfare state both 'embodied the popular will' and established a 'secular faith' (Graham, 2013, p. 21). The language of service became synonymous with the mechanisms of the state. Over time, demands on public services increased and in so doing, deepened dependency on them. Neoliberalism, the economic movement that dominated in the 1980s, 1990s, and 2000s, played a major role in shaping not only economic practice, but also social policy, and the values base of society at large. Giddens (1998) described this as 'the age of moral transition' (p. 36). During the same period, the complex flows of religion and belief, as well as secularism, manifested as dynamics of believing and not belonging (Davies, 1994), and belonging but not believing (Harvieu-Leger, 2000), with changes in policy that applied secular assumptions that were not aligned with the lived realities of those the policies were for. These changes are now being encouraged by globalised, fluid and frictionless environments, punctuated by market efficiency and new technology, along with 'intense flows of migration, ideology, innovation, investment and "knowledge that show little respect for existing forms of local identity and community" (Dinham and Baker, 2018, pp. 4-5). What is produced is increased expressions of social and economic inequality, fear and anxiety, populist politics, and challenges to identity and democracy (Dinham and Baker, pp. 5-6). What is taking place is a paradigm shift. The 'disorienting and non-binary' state of liminality (Turner, 1969) is becoming the way of things (Baker and Dinham, 2017, p. 30). In order to understand this shift and the impact on the search for shared value across society, I turn to three phases of development in welfare, and in so doing set out the trends of the increasing invisibility of FBOs from 1948 to the 1970s; the re-emergence of faith-based engagement with new parameters set by the market; and the role of neoliberalism and localism in shaping society, as well as the need for a

new paradigm of FBOs within a new liminal landscape shaped by a search for shared values.

Phase one: Post-1945 State Welfare

The formation of the post-1945 welfare state, in the 1940s represented 'the willing transfer' of responsibilities for welfare from the church to the state (Dinham, 2015, p. 102). This transfer was the brought into being through the leadership from political, economic and social spheres with leaders notably including, William Beveridge, and William Temple (Dinham, 2015). Temple's (1928) work set out a manifesto for welfare, which elaborated the relationship between the church and the state and paved the way for Temple's most significant work relating to the welfare state, *Christianity and the Social Order* (1976)[21]. Beveridge worked in the political realm[22], and contributed to both the establishment of a big vision for the post-1945 welfare state, and the strategy for achieving it. The establishment of the welfare state was the embodiment of a Christian ethic in an Act of Parliament, which was celebrated by all parties, but immediately set-in motion the slow disconnection of, people from the parish, the establishment of a new language of care, and a re-imagining of the role of the family, the church and the relationships with the wider community. If the establishment of the Welfare State was a full expression of religious literacy, then what followed was a steady reduction of it (Dinham, 2015, p. 105)[23]. Temple's work

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[21] Temple's work, *Christianity and Social Order* sold millions of copies when it was released in 1942, to a broad and willing audience (Dinham, 2015, p. 103). This was a sign of the clarity of Temple's work and the importance of it within the context of the second world war, and as it transpired, the post-war period.

[22] Beveridge's contributions drew down on 40 years of friendship with Temple and his significant experience as Director of LSE and Master of University College Oxford

[23] The result of this slow decline is evidenced by the 'lamentable' quality of religious literacy today. Two sources highlight this point, 1) The Westminster Faith Debates engaged a plethora of perspectives on religion and belief in Britain. The work convened by Charles Clark and Linda Woodhead (2012) offered a representative and stellar field of voices including Richard Dawkins, Tony Blair, Grace Davie

developed through his consultative methodology ultimately produced the welfare state. During our current search for shared values, the 'waterfall of connectivity' that was catalysed by Temple's theo-political imagination (Baker, 2016, p. 261) maintains some relevance for people, and communities, and thus creates grounded, different, and creative spaces of shared value and practice.

Whilst the establishment of the welfare state and the NHS were a triumph, it became clear during the 1950s and 1960s that support by public servant doctors, teachers, and social workers, had picked up the role of the church, whilst the church continued to act and play a crucial though less visible role (Dinham, 2015, p. 106). There were gaps in public provision from the outset, which resulted in piecemeal provision and the slow undoing of the system (Dinham, 2015, p. 107). This is not to undermine the work that was done. Thirty years of consensus following the Second World War, 'created the lowest social inequality in the modern era as measured by the income share of the richest 1% from 1918-2008 (Dorling, 2010, p. 413). Phase one represented a conscious hand over of welfare from church and society, to the state. This included the withdrawal of the church from delivering welfare and the acceptance of a movement towards a different approach that formed what we know as public service. Phase two points to the marketisation of welfare and includes discussion of the impacts of neoliberalism on welfare provision and the pursuit of shared values.

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and Rowan Williams. There were constant pleas for more work on religious literacy coming from various sources. Understandings of and the level of religious literacy is contextual i.e., it changes depending on circumstance. Standards are considered generally low. 2) This sense is evidenced by Dinham (2016) and Davie(year) , who describe a debate that is 'lamentable'. Davie (2016) emphasizes this point by highlighting this as a time when public life in the UK needs Religious Literacy most. The key question is, can this decay be reversed? This is the rationale for pursuing a new sense of shared value through a new paradigm of FBOs.

From the 1970s through to the mid 1990s there was a shift from state led to market led provision (Baker, 2012, p. 568). This second phase saw a reliance on welfare as a problem, and the state secured support from non-governmental providers to deliver services, as part of a mixed welfare economy. Where phase one described withdrawal of faith-based engagement, phase two provided a newly visible role for faith-based provision, but with the added complexity of neoliberal marketisation. Faith based support ranged from community development in the 1960s, to tendered services secured at scale by new forms of FBOs presenting as either networks, or as partner bodies associated with social enterprises which provided the welfare arm of their work, with capital (Dinham, 2015, p. 108). These partner bodies did not require the traditional forms of FBO; churches, to change their structure or identity, but did need them to fit within the secularising and marketizing structures of the time. This gave visibility to the role of FBOs in the new welfare landscape, at parish level with more traditional modes of operation, through to regional, national and transnational operations. FBOs made an increasingly significant collective contribution to the care sector, including delivering services in places and to people that public sector services either would not or could not serve, as well as campaigning for change that would benefit the most vulnerable (Dinham, 2015, p. 109).

An example of this kind of FBO is the Church Urban Fund, which was set up in response to the Faith in the City Report in 1985 (Dinham, 2008, p. 2165). The dynamic between the church and the state had been contested since before Temple's

time[24]. During the 1980s; a period of economic contraction and civil unrest under the 'divisive politics' of Margaret Thatcher's Conservative Governments, the Church responded again (Brown, 2014a, p. 6). The Church of England noted the city as it was known at that time, had become 'largely one of economic, physical and social decay' (Archbishop of Canterbury's Commission on Urban Priority Areas, 1985) prompting the bringing into existence of the Archbishop of Canterbury's Commission on Urban Priority Areas, its report *Faith in the City: A Call for Action by Church and Nation,* and the setting up of the Church Urban Fund (CUF). Dinham (2008) notes that the CUF was a national grant making body connected to the Church of England supporting cities at local level (pp. 2165-2166). The purpose of CUF was to run for 20 years to support Urban Priority Areas[25]. During this period, there was an increased focus on inter-faith[26] dialogue within urban areas as 'the most important

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[24] The Church and its leaders have had a long track record of responding to economic injustice, from Temple in the 1920s – 1940s, to the Faith in the City report in the 1980s (Brown, 2014a, pp. 5-6), to more recent examples such as the coalition that brought the Living Wage into being in 2007 (Cloke, et al., 2013, pp. 42-43), to the Archbishop of Canterbury's mobilisation against Payday lenders and promotion of Credit Unions. Brown (2014) notes that where Bishops sought to intervene with the government on behalf of miners in 1925, they received a clear rebuttal on the grounds of the popular assumption that the political sphere and the religious spheres were separate. Temple's work that followed including the publication of Christianity and Social Order (Temple, 1976) and the welfare state that followed, were seen as being in response to this assumption. As the great disconnection followed, the Faith in the City report and the formation of the Church Urban Fund marked another response from the church (Brown, 2014a, p. 6)

[25] Graham (1995) highlights different elements of the social theological context at the time of the Faith in the City and of the Church Urban Fund. The development of Liberation Theology within social theology contexts pointed to a new move within social theology that saw emphasis on a 'preferential option for the poor' inspired by liberation theology (Graham, 1995, p. 185). However, Graham also notes that this was a watershed moment for social theology as a State Church 'founders on the contradictions of a State Church, predominantly middle-class in membership, attempting to 'keep faith' with those most badly-hit by an increasingly polarized society (1995, p. 191). Elsewhere Brown (Brown, 2014a), benefitting from hindsight, offered a similar sense of caution about Liberation Theology and its capacity to bear the weight that the Faith in the City report gave it. Brown notes that the Faith in the City report emerged out of the Temple Tradition (pp. 9-10) but continued on utilising Liberation Theology, which was 'inadequate' and '[failed] to adapt convincingly to the western industrialised context' in Britain, leaving socially active Christians (which Brown counts himself among) 'theologically speaking, almost naked' (Brown,, 2014a, p. 11).

[26] Interfaith dialogue has taken place with support of the Church of England since 1942 and the establishment of the Council of Christians and Jews (CCJ, 2020). 'Interfaith Movements' have struggled with a lack of clear definition. New language of 'all faith and none' has emerged (The Woolf Institute, 2018). The movement has also struggled with issues of difference beyond a perfunctory level of agreement; unity and solidarity. Lewis and Dando (2015, p. 15). When interfaith work heads

and fruitful challenge' for the urban church (Graham, 1995, p. 191). In 2005 a 'new vision for a revitalised and transformed organisation, fit for its 21st century context, and geared towards enabling the mission of the Church in the poorest communities wherever they are in the country' was produced (Church of England, 2005, p. 3) Since 2005, CUF has continued to 'sustain a kind of residual social glue that makes a big difference in hard pressed communities' (Brown, 2014a, p. 11), through a variety of projects including; 1) The Together Network[27], 2) Near Neighbours[28] and 3) Just Finance Foundation[29] (Church Urban Fund, 2020).

Where Phase one highlighted the 'waterfall of connectivity' as a legacy from Temple's and Beveridge's work, phase two set foundations for the 'great disconnection' (Baker, 2016, p.259). Three trends characterise this disconnection: 1) the move from the nation state to global networks, 2) the move away from Keynesian economics to neoliberal economics approach based on rational choice theory and individualism, 3) the secularising of the public sphere, with a move away from Christianity (pp. 263-264). Cloke et al.,(2013, pp. 8-23) note that FBOs are often understood using one or other of two contexts. The first is the postsecular (and more specifically geographies of postsecularity), which I have set out above. The second context is neoliberalism.

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down the path of a "we're all the same really" philosophy ... [it] not only ignores the phenomenal and rich histories, the intricate and established practices, and the most deeply held convictions of each and every religious tradition and every individual of faith, but it also misses an opportunity for spiritual growth, for deeper understanding and for mutual transformation" (p. 15). This sense is relevant to the discussion of FBOs both in terms of understanding the 'F' and understanding engagement with difference.

[27]'a union of 21 faith-based partnerships across England, driven by the desire to tackle social inequality ... respond to local issues ... supporting and helping communities [with] things that matter to them'

[28]'help people make diverse communities stronger [by encouraging people to get to know each other, work together, build relationships of trust and improve their neighbourhoods'

[29]'[they] want to create a fair financial system for everyone. A system that is easy to understand, accessible and available to all'.

Neoliberalism emerged in the 1970s and has shaped global economics through characteristics of individualism, rational choice, and the maximizing one's utility. Neoliberalism was prominent under Thatcher's Governments and developed from being an economic project to an imaginary (Baker, 2012, p. 264) which shed policy and practice, and encouraged entrepreneurism and self-interested behaviour. Risk (Beck, 1999) dictated the terms for engagement and the varying capacities of people to manage risk indicated their success or failure. Baker (2016, p. 264) describes this sense of success or failure in terms of whether people were 'worthy of the full screaming approbation of the state and the media for being feckless scroungers or cheaply valorised as the decent hardworking poor' Neoliberalism set people and policy in a spiral that defined relationships with FBOs and communities from circa 1980 to present. Williams et al.,(2012) note the twin trajectories of devolved responsibilities from the state to FBOs among others on the one hand, and the increased state control of policy making which resulted in the of freedom and agency through pressure to adopt policies and funding priorities at odds with their original purpose, on the other (pp. 1481-1482). Neoliberalism was deemed to have 'gone too far with too many unintended consequences' (Baker, 2012, p. 569), but that is not to negate the cost of it on the most vulnerable. Neoliberalism has had a substantial impact on people, welfare, and FBOs alike.

Phase three: Welfare and Society

Neoliberalism continued under both New Labour (1997-2010) and the Coalition Government (2010-2015), and was encapsulated within the movement from 'Big State to Big Society' (Baker, 2012, p. 566),. This included the Localism agenda, and the reimagination of the self; catalysed by neoliberalism and the philosophy of the 'Third Way' (Giddens, 1998), which was the philosophical cornerstone of New

Labour. Giddens (1998) acknowledged the continuation of neoliberalism but offered a clear critique, contrasting it with old models of social democracy. Giddens tracks a path; a third way, between these two advocating,

> *a society of 'responsible risk takers' ... protection when things go wrong ... the material and moral capabilities to move through major periods of transition in [life and] the cultivation of human potential as far as possible* (1998, pp. 100-101).

This thesis emerged within the context laid out by Giddens. My experience set out in Chapter 1, recognizes the shift in understandings of self, from static and traditional to fluid and emergent, which Gidden's characterises as 'an age of moral transition' (1998, p. 36) which ushers in the need for new means of producing social solidarity within civic life, which he sets out with the Third Way. This role for individuals in civil society takes on what Giddens' describes as 'life politics' (2008, pp.210-215), and integrates individuals and the sense of self into politics (with a small p). Self, in this sense, is responsive to multiple sources of information from changing social circumstances at local and global scales. The formation of the self is a combination of; freedom of choice and the generative power to change things, the creation of morally justifiable forms of life and developing ethics concerning how we might live. These contribute to inner authenticity or 'a framework for basic trust by means of which the lifespan can be understood as a unity against the backdrop of shifting social events' (Giddens, 2008, p. 215), and require us to understand the debates and contestations that actively shape social life, starting with ourselves. The emergence of Spaces of Hope, as a personal expression of sense making in the world, but also as a new paradigm of FBOs, is wrapped up in what is referred to as the 'social paradox' (Ferragina and Alessandro, 2016, pp. 5-6) of both preserving and growing individual

freedoms and rebuilding social ties. This is the task of the political undertakings of the Third Way civil society project that was underway. Responses to this paradox were sourced by both New Labour and the Coalition Government; both combined neoliberalism as the prevailing economic model with policy tools such as social capital. In will move on to consider these reponses now.

Where New Labour used 'Third Way', the Coalition used Red Tory (Blond, 2010) as its social and political manifesto. Red Tory acknowledged the neoliberal project had failed. Blond sets out the failings of the Keynesian left; with a vision for universal welfare that resulted in a 'supplicant class of people' devoid of hope (2010, p. 15), and the Monetarist right; which brought necessary reform to the public sector but ultimately went too far and eviscerated the public realm (2010, pp. 18-19). Baker (2012) notes that whilst Blond's analysis of the problem was astute, his solutions were flawed (p. 568). The civil society project within Red Toryism was the Big Society; an approach designed to access the virtue economy as an engine for rebuilding civil society. Blond (2010) described virtue as 'the means by which people fulfil the socially recognised goals they are attempting to reach. Virtue is value and practice combined' (p. 160). However, it was never made clear what those virtues were, leaving the decision making with the individual to effectively do to others as one would have done to them. Blond advocated subsidiarity (2010, p. 194), encouraging a local and contextual approach that relies on social enterprise as a key conduit for provision in a post-welfare state. The issue raised by Cloke et al.,(2013) regarding the contextual understanding of FBOs is highlighted here. The Big Society did not have the capacity to define virtue in a contextually appropriate way, leaving it open to the key question of whether 'this is simply neoliberalism by the back door?' (Baker, 2012, p. 569). This highlights a process for unearthing different and creative

potential sources of shared value, or 'virtue' in Blond's language, as a central criterion for the success of any future civil society project. Critiques and the perception of neoliberalism by the back door, meant that the Big Society did not translate into a sustained and accessible project. It failed to connect with the illusive and ill-defined notions of community and virtue (Dinham, 2015, p. 106). The failure of the civil society project, and the introduction of austerity, deepened issues within social policy and communities. Blue Labour followed in the run up to the 2015 general election. This project occupied a similar political space to Red Tory, but rather than proposing a strategy akin to the Big Society, Blue Labour offered a re-assessment of the role of the Labour Party post 2010, contrasting planners, managers, and bureaucrats with the visionaries and the creators that were the force behind the Labour movement (Greary and Pabst, 2015, pp. 2-3). The themes of re-imagination of the self, and local engagement were common threads albeit with very different approaches.

The civil society project set out during phase three, provides some helpful themes to take forward. The more fluid sense of self understood in terms of authenticity, localism, and the importance of a process for unearthing different and creative sources of shared values, point to the need for contextual, grounded understandings of people, communities, and sources of value. This section highlights Johnsen's (2014) concerns about the understanding of the 'F' in FBOs, within an 'age of moral transition' making a differentiated and contextual reading, essential. I will now turn to the policy tools of social capital (Putnam, 1993; Putnam, 2000) and spiritual capital (Baker and Skinner., 2006; Baker., 2012) as tools that highlights contexts for engaging with FBOs within social policy; offering access to the values that shape their practice.

Social Capital

Social capital enables bonding, bridging, and linking across sectors of society and was an essential tool for mechanising non-governmental assets for the Third Way, the Big Society, and Blue Labour. Social capital was popularized in policy circles by Putnam (1993), associating classical sociology with Coleman's (1988) neoliberal interpretation of social capital theory. Social capital is noted as 'critical to a functional democracy ... [countering] impersonal self-interest of the market and the state' (Unruh and Sider, 2005, p. 221). Social capital takes different forms: 'bonding capital'; investing in networks to get by, 'bridging capital'; creating new relationships, and 'linking capital'; spanning power differentials allowing people to get ahead (Baker, 2013, p.343).

Social Capital was expressed as a parabola within the third phase of welfare, ascending during the 1990s, aligning with the Third Way, and peaking during New Labour's time in office (Ferragina and Alessandro, 2016, p. 5). Whilst Putnam's work on social capital coupled the theory with neoliberalism enabling access in policy circles (Ferragina and Alessandro, 2016, p. 4) Putnam disregarded concerns held by Tocquevillian thinkers that social capital does not flourish during periods of persistently high inequality and his work lacked sensitivity to issues of purpose, power and politics (see: Ferragina., 2010; Ferragina 2012; Navarro., 2002; Putzel, 1997) The impact of this is seen on the downward slope of the parabola in the 2000s, when the Big Society simply failed to resonate at community level, preventing it from taking root. Austerity measures amplified social tensions and reduced receptivity to discussion of social capital (Ferragina, 2016, p. 7). It has been argued that dialogue around social capital helped to 'evade important social questions' (Ferragina, 2016,

p. 9). The fortunes of social capital highlight the lack of clarity around sources of shared value and the suspicion that they create.

A key concern within social capital dialogue is FBOs. Putnam (2000), argued that faith groups are 'bulwalks' against the erosion of social capital, and that they are also 'incubators' for volunteering and local leadership skills (p. 66). Unruh and Sider (2005) note that belonging to a faith community also extends beyond the congregation into community. Churches host the wider community in ways that foster leadership, consolidating legitimacy and allow brokering of community interests (Unruh and Sider, 2005, p. 222). To this end, faith groups can imbue trust and reciprocity, building capacity in distinctive ways. Belonging replenishes these reserves and provides a 'uniquely favourable setting for social capital to flourish' (Unruh and Sider, 2005, p. 219). Putnam's reading of FBOs constitutes the existing paradigm of FBOs, which this thesis is proposing to move beyond. It is appropriate to both recognise Putnam's paradigm here and to look at the conditions that create crisis in terms of the understanding of the 'F' of FBOs. I will do this within the sections to follow on social policy, regarding the spiritual turn and the spatial turn in public theology, later.

Spiritual Capital

The resilience of faith based social capital was seen in the emergence of spiritual capital as a distinct category of capital theory. Religious and spiritual capitals have variously referred to *'practices, beliefs, networks and institutions that have a measurable impact on individuals, communities and societies'* (Iannaccone and

Klick, 2003, p.3). Work on religious and spiritual capital has shown up most clearly in the work of the William Temple Foundation:

- *Religious Capital; "The practical contribution to local and national life by faith groups"*
- *Spiritual Capital; "energises religious capital by providing a theological identity and worshipping tradition, but also a value system, moral vision and basis of faith" (Baker and Skinner, 2006, p.6).*

The concept of spiritual capital, the 'why' behind 'what' we do, developed from research exploring the policy emphasis on urban regeneration work by the New Labour government in the early 2000s. Faith groups framed their activities to secure public funding, but had to use policy derived, and neutralized language that did not allow them to express the full nature of faith-based values (Baker and Skinner, 2006). In addition to faith based, secular spiritual capital (Baker and Miles-Watson, 2008), gives access to common values and methodologies between agencies, as opposed to religious and secular being seen as antithetical. This access can enrich the deployment of faith-based capital (Unruh and Sider, 2005, p. 226), as the basis of relationships can often be our shared 'why'. Whilst spiritual capital offers a mechanism for accessing these 'whys', it has pitfalls: 1) Imprecise; whilst it opens up access to different normative assets, it lacks critical and structural analysis precluding critique of power in society. 2) 'Capital' is evidence of the 'insidious marketization' of civic life; putting pressure on areas of life that should be free from it (Baker, 2012, p. 573). The language of 'gifts' is offered as an alternative, however, 'gifts' can be couched as gesture politics due to the blurred boundaries between faith practice and politics (Baker, 2012). Whilst imperfect, spiritual capital represents an

interdisciplinary access point yet to be superseded. Whilst issues of precision and prescription are present, spiritual capital identifies a means for considering faith and secular identity, and motivation.

Spiritual capital comprises seven strands which, when combined, illustrate the extent of the way our whys can interact. The first strand of spiritual capital, 'Hope and Transformation', is most useful within this thesis; '[focusing] on transforming people personally and spiritually, as well as improving their area physically [with] an over-arching hope that this transformation will occur' (Baker and Skinner, 2006, p. 13). This strand does not assume that everyone has a faith but rather, that we are all created under God. Spiritual preservation linking to regeneration played a direct role in developing the wider narrative of hope for a better future. Hope in this context is best understood through different views of the future, 'where people are looking for a better future through hoping to win the lottery or lose weight, the spiritual capital on offer through the church provides a more deep-seated and qualitative change' (Baker and Skinner, 2006, p. 14). There is a sense that hope and transformation are whole life undertakings and are manifest through the expression of the spiritual content of people's lives; through the things they do. This strand of spiritual capital highlights the capacity of underlying sources of motivation to influence actions in ways that can be understood in the context of policy and practice.

The last two sections have set out the historiography of the relationship between faith and social policy, emerging narratives of neoliberalism, localism and shared value, and the policy tools of social and spiritual capital. This thesis now turns to FBO assets and their roles in partnership and practice.

Faith and Belief in Partnership

The rationale for engaging with faith groups is well documented (see: The Interfaith Network., 1999; Lewis, 2001; Local Government Association., 2002; Northwest Development Agency., 2009; CLG., 2008; Atherton et al., 2011) What this early literature identifies is the emergence of a multi-facetted project of partnership proliferation, relating consultation, commissioning, governance, participation, and strategic development, which is operating within the liminal space holding these rationales and mixed moralities (Chapman, 2012, p. 5). This presents opportunities and challenges, whilst also pointing to the value of contextual understanding of FBOs. FBOs have significant assets to bring to partnership working and coproduction, which are differentiated from third sector organisations in terms of : 1) normative, 2) resources, and 3) governance set out by Chapman (2012), and 4) prophetic, offered by Cloke et al.,(2013). These assets move discussion on, and set sources of motivation within the context of other material content of FBOs.

1) Normative: FBOs relate to issues of justice, morality, trust, charity, service, forgiveness and others, (Chapman, 2012, p. 5). Normative assets draw on distinctive beliefs, values, and worldviews informed both by theological positions and lived experience of faith. The normative asset underpins and motivates engagement by faith partners but carries with it issues of language and practice in funding and commissioning work (Chapman, 2012, pp. 38-46).

2) Resource: FBOs access marginal constituencies and possess skills and manpower encouraged by the normative precepts unique to faith groups; this is the power of FBOs' informal networks. Additionally, material assets; buildings and faith

spaces, information, governance structures, all resonate due to their pertinence to people and place agendas (Chapman, 2012, p. 5).

3) Governance: FBOs provide a firm foundation for engagement across society, stemming from shared affinities with assets and normative precepts at the heart of faith groups. The effectiveness of this governance is that it exists outside policy cycles (Chapman, 2012, p. 5) and therefore has differentiated agency to express difference into liminal spaces, in ways that others cannot. This allows public bodies to gain understanding of issues that fall outside of their reach (Chapman, 2012, p. 6).

4) Prophetic: This asset can subvert coercive power and offer new opportunities for faithfulness, beliefs, and vitality to be expressed. FBOs are 'in the business of hope', both present hope; promoted by social engagement, and 'eschatological'[30] hope (Cloke et al, 2013, p.6). A third facet of this prophetic asset is political and spiritual discernment, which can bring about the rupturing of hegemonic spaces and 'produce new spaces of hope' (Cloke, et al., 2013, p. 7). This fourth asset points to the most visceral and contested element of what FBOs have to offer (Cloke et al, 2013, pp. 7-8). FBOs work in public spaces subject to secularisation and suspicion regarding their motives; concerns around proselytization, gender issues, and perceived privilege including differentiated access to funding (Chapman, 2012, p. 6). The prophetic asset highlights the importance of the contextual heart of this conversation as well as the need for a paradigm of FBOs that can access grounded understandings of faith within shared spaces.

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[30] Pointing to the role of faith in helping us understand life after death and in the context of the end times.

At the beginning of phase three of FBOs and welfare, the 'age of moral transition' (Giddens, 1998, p.36) highlights that the fluid and emergent sense of self brings with it the demands of producing new networked and relational forms of solidarity. Whilst FBO assets offer building blocks for this, within liminal, fluid and emergent contexts such as networks, 'authenticity'[31] particularly within the context of governance and leadership is raised as a rationale for faith based engagement (Chapman and Lowndes, 2013). Giddens (2008) describes inner authenticity, which equips us to form our own stories. However, he tempers our understanding by cautioning against narcissism and other pathologies of power (Giddens, 2008, pp. 169-172). Instead noting, on the one hand that authenticity within trusting relationships offers a 'major source of moral support', whilst also noting that, the other hand, authenticity needs external sources of moral criteria to be measured against (Giddens, 2008, pp. 186-187). Authenticity is a subjective measure and is therefore not always realized. Whilst it is not seen as an 'end state' or a 'settled condition' within faith based engagement in governance; it sometimes offers a more significant aspiration for some than actual achievement within a governance network or context (Chapman and Lowndes, 2013, p. 287). These highlight possible problems in terms of the productivity of FBOs; picked up later in the thesis. A further issue is that claims of authenticity within these new networks often do not take into account existing faith-based authority, or the accountability that is garnered through

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[31] Recognising authenticity within spaces of hope, as highlighted within my positionality, was one of the principles set out in the Health as a Social Movement (Royal Society of Arts, 2018) work that ran from Jan 2017 to May 2017, including a public symposium in April 2017 (see Barber (2017)). There is reference to the principles in the following reports; '*Curating Spaces of Hope: Preventing the Enemy of Isolation in Partnership' (2017)* and *'From Social isolation to Network of Connection: the development of Spaces of Hope from April 2017 to April 2018' (2018) (Spaces of Hope, 2020)*), which were subsequently tested within the Spaces of Hope Hubs Network that was commissioned to run across 2018 (Spaces of Hope, 2019). This theme also emerged in Baker (2017) in the section 'Curating Spaces of Hope and connection in both marginalized and new communities (pp. 36-37).

processes of election to positions of power. The question of how one secures and authenticates a mandate to leadership within faith-based governance is important. The integration of FBOs into local dialogue, networks, and policy development under these increasingly liminal conditions, highlights the need for non-linear or rhizomatic structures which enable the effective mapping of assets.

In the concluding part of this social policy section, I consider how FBOs, and their capital and assets, can be understood. I examine two examples; Christians Against Poverty (CAP) and Church Action on Poverty (CAoP) highlighting understandings of different practices (Herman, et al., 2012) at different scales (Cnaan, et al., 1999) with different motivations (Smith, 2002). These examples point to how a new paradigm of FBO could aid and develop understandings in a social policy context. I then move on to sociological and public theological considerations for a new paradigm of FBO, with a clear sense of the 'F' (Johnsen, 2014) within an age of moral transition.

Faith and Belief in Partnership, in Practice

Both CAP and CAoP draw on their Christian faith to support people who have found themselves in positions of poverty. Each FBO operates in different ways that highlight effective interventions at different scales and with different belief bases. These examples w highlight how different typologies of FBO are relevant to Spaces of Hope in a social policy context and highlight the different theological influences on the discussion of the 'F' of FBOs that I address in the spatial public theology section of this chapter.

Christians Against Poverty (CAP)

CAP is a Christian charity that helps people who are experiencing debt. CAP was founded in 1996 and emerged out of the story of their founder, John Kirkby, who experienced debt and found himself 'destituite', following a successful career in the financial services industry. Through his relationship with God and debt advice, John was able to recover from his situation and was moved to begin an organisation to help others (CAP: Christians Against Poverty, 2020). CAP have fought through the personal hardships experienced by staff and trustees of the charity to get the FBO to a place of sustainability as a national and now international FBO which, from 2010 onwards, has being supporting tens of thousands of people per annum (Cloke, et al., 2013, pp. 29-30). CAP is driven by an evangelical Christian faith that goes hand in hand with the practical work that they do, as evidenced by numerous stories of practical and spiritual hope being realised by people experiencing debt through the support offered Cloke et al, 2013, pp. 30-31). Cloke et al., (2013) describe its resources as being twofold: 1) empowerment of clients through practical budgeting skills, face to face support and debt management that enables a tailored approach to personal money management and managing relationships with creditors; 2) relational support networks that connect clients with local sources of ethical and moral support; often located within the church (p. 27). Cloke et al., cite two controversies relating to CAP. The first is their unapologetically evangelical nature, which has raised concerns from some quarters regarding the secular / religious divide in the UK. There is resistance to the relationship between prayer and spiritual conversion and debt advice. This led to CAP leaving Advice UK – a membership organisation for community organisations offering free debt advice – (on amicable terms) after 6 years, due to what was characterised as an 'an emotional fee' (Cloke et al, 2013, p.32) paid by those who were prayed for. CAP deny that there

is any sort of *quid pro quo* arrangement that facilitates proselytising. The incident illustrates 'distrust' and 'ignorance' about the assets offered by CAP and others of an evangelical nature author, year, (Cloke et al, 2013, p. 32). The second controversy was the proximity of CAP to organisations that promoted a neoliberal agenda, including financial services that do not have a good reputation for lending practices and a politically conservative think tank; the Centre for Social Justice. Howson (2011) notes that 'CAP do good work in helping those in debt, and have many excellent debt advisors, but they fail to see the dangers of being too close to one of the major sources of debt in the UK (p. 117). With regard to political perceptions, Cloke et al.,(2013) note that the entrepreneurism of CAP's founder and the broader dynamic of '[making] it happen' could preclude CAP from speaking truth to political and economic powers who act as oppressors of the clients CAP receive author, year, page for the direct quote. . The balance between collusion with neoliberalism and offering ethically and morally sound support to people finding their way out of poverty is inherently difficult to strike (pp. 33-34).

Church Action on Poverty (CAoP)

CaoP is a cross denominational non-partisan organisation which was founded in Manchester in 1982 by a Roman Catholic Labour MP, John Battle. CaoP applies liberation theology to address the 'sinfulness of structures not just of the individual' and adheres to the mantra that all people have a right to 'life in all its fullness' and that poverty is a barrier to this (pp. 34-35). CaoP seek to encourage the church to respond to the issues of poverty, oppression, and hegemony that have been created at least in part by neoliberalism and by a state that values some people more than others. Since its inception CAoP has developed resources that operate as campaigns lobbying decision makers to address social ills. CaoP campaigns include

Changemakers, and Participatory Budgeting. These campaigns empowered local people to augment, challenge, and overturn power in decision making processes concerning them, as well as mobilise assets in a way that suited local people. In 2013 Participatory Budgeting was adopted by the Communities and Local Government Secretary Hazel Blears; this resulted in it being integrated into every local authority in the country. CaoP took a lead role in coordinating these programmes (Cloke, et al., 2013, pp. 34-37). The prophetic element of liberation theology informs CaoP's work 'exposing invisible lines of oppression', structures (political, economic and spiritual), and 'systems of violence and exclusion' (pp. 39-40). CaoP have been active in protesting against inequality too. One of many campaigns that they have been involved in is the Living Wage Campaign, which resulted in the introduction of a scientifically derived formula for a higher rate of basic income than the national minimum wage. The Living Wage campaign included both protest actions outside major hotels in London which employed migrant workers on insufficient wages, and coalitions with Citizens London, the Baptist Union, United Reformed Church, Methodist Church. Backing from the 'Faithful Cities' report by the Church of England in 2006, resulted in the launch of the Living Wage in December 2007 (Cloke et al, 2013, pp. 42-43).

Both CAP and CAoP emphasize normative, resource, governance, and prophetic assets in different ways. These different FBOs are made so by; 1) the way that they connect at different scales, 2) the different beliefs that define their 3) different practices of individual service provision or protest/campaigning. What is also highlighted is the different ontologies adopted by both FBOs characterised by Cloke et al. ,as either adopting a 'sticking plaster'; pertaining to individual experiences within an entire system, or 'major surgery'; overhauling an entire system approach to

issues of poverty and marginalisation (pp. 44-45). A new paradigm of FBOs would need to be sensitive to these seemingly dichotomous approaches, would need to engage in liminal spaces of postsecularity, and would need to enable access to shared capacity to coproduce grounded different and creative spaces of potential that curate care and shared values in communities.

This extended social policy section has set out: the historiography of FBOs in social policy, the influence of the work of Temple and Beveridge, the 'waterfall of connectivity' (Baker, 2016, p.261) and the subsequent disconnection through the rise of neoliberalism, localism, and the fluid and emergent sense of self in the age of moral transition. I have considered the different contributions that FBOs can make to: 1) social and spiritual capital, and 2) faith-based assets: normative, resource, governance and prophetic. Redefinition of 'F' of FBOs has been considered through two case studies from evangelical Christian (CAP) and liberation theology (CAoP) perspectives. These studies highlighted the need for a paradigm of FBOs sensitive to different scales, different (sometimes dichotomous) beliefs, different practices and different spheres of society. This section did not consider in detail different theological perspectives, or different spheres of society. These are subsequently considered in the public spatial theology section.

The spiritual turn, the 'rise of the nones' and the diversifying faith and belief landscape:

In this section, I look at the diversity of religious positions in the public sphere and how this has become less static, since the turn of the century, in what Clarke and Woodhead (2018) describe as 'the single biggest change in the religious and cultural

landscape of Britain for centuries, even millennia'. I will look at the 'spiritual turn' (Houtman and Aupers, 2007) and the more recent 'rise of the nones' (Putnam and Campbell, 2010; Woodhead, 2016 and 2017), highlighting the diversifying context a new paradigm of FBOs must be responsive to. The 'spiritual turn' in the UK emerged since the middle of the 20th Century (Houtman and Aupers, 2007). 'Spiritual' is understood as personal and private and a move away from religion; public and organised (Graham, 2013, p. 9). As part of this turn there is 'rise of the nones'; an emerging cohort identifying as having no religion (Woodhead, 2016 and 2017). The British Social Attitudes Survey (2019) note 52% of people identifying as 'nones'. For under 25s it is 71% (Woodhead, 2017). Both shape the fluidity of religion and beliefs in public life in the UK. This section shows the shifts in the faith and belief landscape and informs both understanding of the 'F' of FBOs (Johnsen, 2014) and the different ontological sources that could contribute to the coproduction of shared values within a new paradigm of FBOs.

The spiritual turn emerged due to the confluence of unwavering secularisation and religious deinstitutionalisation, coupled with spiritual moves as counterculture in the 1960s developing into New Age thinking in the 1980s (Houtman and Aupers, 2007, pp. 305-306). Spirituality has been described as Do it Yourself Religion (Baerveldt, 1996), Pick and Mix Religion (Hamilton, 2000), or a Spiritual Supermarket (Lyon, 2000) and even and 'eclectic if not kleptomaniac process ... with no clear reference to an external or deeper reality' (Possamai, 2003, p.32). The spiritual turn is a move to a more subjective view of the world, away from paternalism and reliance and submission to institutions and hierarchies, and a move towards individual agency and capacity to decide for ourselves. This movement is enabling choice and curtailing a monopoly on wisdom (Aupers and Houtman, 2003). Where once

Christendom defined our Western context, increasing deinstitutionalisation, modernisation and increasing spirituality brought this to a halt. Sociologists have disagreed about the significance of this shift. Bruce (2002) has seen the reducing salience of religious perspectives and 'do it yourself religion' as confirmation of a secularising public sphere (p. 105). Berger (1999) drew different conclusions, and stated that the secularisation thesis, a body of work he made substantial contributions to, was 'essentially mistaken' (p. 2) as he saw this deepening spiritual subjectivity as a consequence of modernity (pp. 119-120) acting to undermine the close association between modernity and secularisation. Houtman and Aupers (2007) suggest Post-Christendom Spirituality represents 'gnosis', or an epistemological third way, defined by 'the self [as] divine and by the immanent conception of the sacred that goes along with it' (p. 308). This points to the subjective sense of self (Giddens, 1998), and the pursuit of authenticity (Giddens, 2008) within a more fluid and emergent landscape. Heelas et al.,(2005) propose that this spiritual subjectivity was a driver for cultural change away from paternalistic and hierarchical forms of religious prescription; a shift that we are now seeing. By taking a longer view, we are able to gain a sense of how long these shifts in the landscape take. Heelas, et al., (2005) conducted The Kendal Project, where spiritual practices aimed at improving psychological wellbeing have grown in contrast to institutionally religious adherence in the service of and to an external God. This latter perspective has halved relative to the population since the 1960s. The experience uncovered by this research is representative of new forms of spiritual fluidity analysed in sites such as Kendal and Glastonbury in the UK (Partridge, 2006), at festivals and online (Baker and Dinham, 2017, p. 10) and set a stage for a discussion of the rise of the 'religious nones'; those, who by their rejection of some

aspects of institutional religion whilst often retaining a strong interest in spiritual categories, are indicative of this greater fluidity.

Religious nones were initially identified in the United State and presented in '*American Grace; How Religion Divides and Unites us'* (Putnam and Campbell, 2010). Religious nones in the UK do not fit neatly into one demographic, cutting across different genders, ethnicities and races as likely as each other, however, there are some distinguishing markers (Woodhead, 2017). The 'rise of the nones' in the UK coincided with a reduction in numbers affiliating with Christian identity. Between 2001 – 2011 YouGov polling indicated those identifying as Christian declined (70% to 59%), with non-affiliates increasing (14.8% to 25.1%) over the same period (Graham, 2013, p. 6). For 2011, British Social Attitudes Survey figures indicate 46% identifying as 'no religion'. Woodhead (2017) sought to make sense of this phenomenon in a UK context. In 2013, 41% of people identified as a 'none'. In 2015, this figure was 50%. These statistics told a story contextualised by the British Social Attitudes Survey, which had been asking about religion since 1983 (2017, p. 249). In 2019 it placed nones in the UK at 53% (British Social Attitudes Survey, 2019). There is a 'stickiness' to no religion i.e., once you are a 'none' you are likely to remain a 'none' and identity as a none is likely to pass from one generation of a family to another (Woodhead, 2017, p250). This is contrasted with those who identify as Christian, where the chance of them becoming a none, or going through 'nonversion' (Bullivant, 2017), is 45% and with regards to young people who have nones as parents, there is a 95% chance that they will remain nones' too (Woodhead, 2017, pp. 251-252).

The increasing population of 'nones' in the UK is coupled with an increasing number of identities being acknowledged within non-affiliation too. Context is given within the 'Understanding Unbelief' project[32]. The study highlights that 'nonreligious' cannot be seen as anomalous or 'a vague or marginal population, but a large, often committed and heterogeneous one that should certainly be accounted for alongside religious ones' (Lee, 2016). Considering the religious and non-religious within a new paradigm of FBOs is both a grounded response to the call for redefinition of the 'F' in FBOs, and offers space for a positive approach to authenticity within the 'age of moral transition' (Giddens, 1998, p.36) and increasing liminality (Baker and Dinham, 2018). This is helpful as I seek to discern a new paradigm of FBOs. I now turn to spatial public theology.

The Temple Tradition and the Spatial Turn in Public Theology

Within the previous two sections, I have discussed FBOs within a social policy context, and the implication of the wider faith and belief landscape for a new paradigm of FBOs. In the past two sections, I have noted different theological influences that should be taken into account by a new paradigm of FBOs, but I have not discussed how different theologies, or other worldviews, would be understood within a new paradigm of FBOs. Here I set out both theological considerations, deepening engagement with the Temple Tradition following on from Chapter One, and the structural rethinking and development that has taken place through the spatial turn in public theology. I will take these considerations forward to discuss how Spaces of Hope might be understood through the different framings of

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[32] This project ran between September 2017 – September 2019 led by Lois Lee

postsecularity set out in Chapter One which, as noted, cut across different spheres of life; economic, political, and social.

To understand more about how faith and belief is formed and expressed in public space, I look at the public theology of William Temple. Brown (2014a) notes the quietening of the Temple Tradition, the move towards Liberation Theology[33] and the sense of theological nakedness he was left with (p. 11). Here I consider how the Temple Tradition might maintain some relevance for a new paradigm of FBOs, before moving on to consider the spatial turn (Baker, 2013) and its pertinence to a paradigm of FBOs premised on liminality, different and creative potentials, rhizomatic structures, and emergent shared value. The paradigm shift I am setting out indicates and responds to a change in how religion is experienced. A helpful simile for grasping this shift is to see previous historical engagements between the religious and the secular as similar to the jet of a shower; 'specifically controlled and directed to certain areas', which can be 'bypassed or ignored' by those who do not want to interact with it (Baker and Dinham, 2018, p.23). Now, expressions of religion in the public space are more like jets of a jacuzzi, bubbling up in unexpected ways, intermingled with secular expressions and ideas (Baker and Dinham, 2018, pp. 23-24). To understand this shift we will need to consider the descriptive grammar of rhizomes (Deleuze and Guattari, 2016), which I introduced in the opening of this chapter. The spatial turn notes a move from hierarchical and linear structures; 'arborescent' forms, to fluid and non-linear structures; 'rhizomes'. In the final part of this section, Iset out how the spatial turn relates to missional activities in different

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[33] This was discussed in the social policy section. Examples of this are from Church Action on Poverty (Cloke, et al., 2013)and the Church Urban Fund following the Faith in the City Report in 1985 (Graham, 1995) (Brown, 2014a)

spheres of society and identify key principles that underpin these practices. These principles, like Temple's, guide the actions of people working in the public sphere and therefore relate to the kind of leadership or curation that could take place within a new paradigm of FBOs. First, I set out key characteristics of Temple's public theology, building on the introduction to the Temple Tradition in Chapter One.

William Temple

Temple's profound influence and legacy lay in what has been posthumously characterised as the prophetic character of his life (Spencer, 2001, p.114-121). This was formed through numerous experiences: his calling to ministry as a student, health issues that brought his life to a premature end, his missional fight against social injustices, and the growth in his authority and power that shaped the church and the nation (Spencer, 2001, p. 120). Temple's prophetic pursuit offered synthesis between faith and public life in a way that was sensitive to political economic and social spheres of life (Brown, 2014a, pp. 5-6). My focus here is on Temple's consultative methodology, which was guided by his prophetic character and expressed in part through his social principles sketched out in *Christianity and Social Order*; 1) freedom, 2) fellowship and 3) service (Temple, 1976, pp. 67-77) and the way he related them to an external framework; the welfare state, which enabled the expression of faith in public life. Temple's public theology helps us see how individual freedom and social justice can go hand in hand. In addition to social principles, Temple (1976) provided a programme of six guidelines for how to approach engagement in public life. These guidelines or 'middle axioms' spanned children's rights, family life, housing, workers' rights, education, leisure, and freedom to worship, express oneself and associate (Temple, 1976, p. 99-115). It is

noteworthy that this programme was both progressive for its time and resonates with the policy discussions that we are facing today. Atherton et al.,(2011) notes that 'the adequacy of a theory of progressive social change, whether secular or religious, is tested by the appropriateness of its recommendations for action' (p. 110). Temple was critical both of the extent to which the Church should steer these types of programmes and stressed that his 'middle axioms' did not constitute a comprehensive guide that should simply be imposed. Suggate (2014) notes that Temple was seeking something much deeper, beyond programmatic engagement, to a deeper experience of 'transforming both the inner and outer dimensions of our lives' (p. 62). This holistic enterprise was interdisciplinary in nature. Temple was peerless in combining the disciplines he did in the way he did, with respect to the context he was in. Spencer (2001) notes, '[Temple's] real significance … lay in the prophetic character of his life: he became a herald and an instrument of God's Kingdom … in the whole way he came to embody God's reign in his work and being' (pp. 118-120)[34]. Temple's work offers two elements to work with: 1) his social principles and suggested programme and recommendations, 2) Temple's prophetic approach. I l set these out below, before moving on to answer criticisms regarding the relevance of Temple's work today (Hughes, 2014; Brown, 2014b). I then discuss the spatial turn and rhizomes as a means of dealing with the detailed and nonlinear

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[34] Temple's work sought to support each individual through the nurturing and deployment of the different capacities and gifts that they possess, through the deepening of their relationships. This will inform how 'curation' is developed as a concept related to Spaces of Hope. This gives a premise for further consideration. Temple also developed a framework for organising and governing the content and expression of our engagement in the public sphere, supporting his friends Beveridge and Tawney to form the welfare state. This happened during a period of profound change in Britain and Europe, namely the build up to and the experience of the second World War. This period of profound change was distinct in its time, but has been brought to mind along with the contributions of Temple, by numerous people as a period and a person, that we can learn from (see: Brown, 2014a; Brown, 2014b; Calhoun, 2014; Welby, 2019).

expressions of a new paradigm of FBO, and then reflect on the forms that governing principles might take when sourced from economic, political, and social spheres.

Temple's Social Principles

Temple's (1976) first principle was freedom. Temple set freedom in the context of the doctrine of Imago Dei; everyone is created in the image of God and has the right to fully express their humanity in all that it entails, through their own deliberate choices. In order to facilitate this freedom as deliberate choice, Temple argues society should be structured for 'widest possible extension of personal responsibility' or the '[full expression of our] personalities' (1976, p. 67). Freedom is a foundational concept for Temple and whilst he sees it as a means for accessing every facet of our being, he also cautions against freedom being frittered away through superficial or selfish undertaking[35]. To counteract this, Temple argues that freedom should be positively defined as freedom 'for' as opposed to freedom 'from' things such that freedom facilitates 'self-control, self-determination and self-direction' in everyone (1976, p. 68). For Temple, freedom is ultimately a political act shaped through relationship with God, people and laws that shape society. Temple suggests relationships are undergirded by love of God, which then guides our capacity to maintain freedom 'for' others and society (1976, p. 69). Freedom as an underpinning social principle, points to the capacity to decide how we might live, with all of the different and creative possibilities that are open to us in society.

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[35] Temple's perspective was rooted in a realism about the brokenness and sinfulness of people (p. 59). and the changing circumstances we encounter in the world Temple described the way that original sin has, from birth, put us at the centre of our own worlds, usurping God's place as part of an act of original sin and asks whether we want to bring disaster on ourselves or escape from it? Because of our brokenness Temple argues, we will continue learning during the course of our lives, but notes, we can 'widen the horizon' and 'effect a partial deliverance from self-centeredness' or receive complete deliverance 'only [through] the Divine Love disclosed by Christ in His Life and Death' (p. 60).

Temple's second principle was fellowship; a right to social relationships (1976, pp. 69-73). If the first principle starts with the idea that our freedom lies with a sense of our own responsibility, the second principle suggests that our full humanity lies within a deep sense of interdependence. Temple's second principle introduced the social dimension of freedom (Spencer, 2001, p. 66). Temple said that 'no man is fitted for an isolated life; everyone has needs that he cannot supply for himself … man is naturally and incurably social' (Temple, 1976, p. 69). Temple emphasizes our relational nature; 'by our mutual influence, we actually constitute one another as what we are' (1976, p.70). Temple extends his understanding of fellowship throughout the rest of our lives, encountering different social units; 'family … school, college, trade union, professional association, city, county, nation, church' (1976, p.70) to emphasise the intermediate groupings that exist as part of our lives. Fellowship is rooted in society where principles and relationships are shared as a means of producing the way that we live.

Temple's third principle was service. As above, this is not freedom from, but freedom for others (1976, pp. 73-77). Service is the point at which thought turns to word and deed, expressed both through the ways we live, and the ways in which we work. Temple suggests that we should always check our personal decisions with reference to external considerations of family, nation, and humankind[36]. Temple's understanding of service locates the capacity to choose how we engage politically, ethically, and in terms of our religious practice, at the local level, in a way that also

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[36] Temple said, 'so a man rightly does his best for the welfare of his own family but must never serve his family in ways that injure the nation' with the reverse also being the case to preserve the family (1976, pp. 75-76).

relates to the wider matters of concern that shape society. In Temple's vision this relates to his middle axioms.[37]

The Temple Tradition today:

It is worth asking whether Temple's social principles are still relevant today? The ideas might be. As set out in Chapter One, others including Spencer (2017) and Lucas (2018) have considered the relevance of Temple's principles, as well as my own use of them to inspire the Spaces of Hope Hubs Network. However, it must be noted that the Temple Tradition took a step back following the Faith in the City report (1985). Faith in the City is described as the 'highwater mark of the influence of the [Temple Tradition]' which was carried on by Ronald Preston and John Atherton, Malcolm Brown and Chris Baker (Sedgwick, 2018, pp. 52-53)[38]. Faith and the City marked the introduction of Liberation Theology, which also offered inspiration for modern FBOs such as CUF and CAoP. It has since lacked 'effectiveness and endurance' in a UK context (Brown, 2014b, p. 177). Evangelical social action such as CAP has a robust basis for its social theology to develop. However Brown also notes 'building on Temple but moving beyond his contextual limitations is perfectly accessible ... and largely acceptable to evangelicals today' (2014b, p. 178). The nature of public engagement i.e. the capacity for exploring ontological difference and the theological

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[37] This was practically expressed through recommendations relating to social policy at Temple's time. For example, housing; allowing people to live near where they work, family allowance; paying the mother for each child after their second, wages; sufficient for a family of four, school meals; providing milk and a meal for each child per day, education; up to the age of 18, unemployment; eradicating it through public provision, labour; unionising to provide representation for workers, rest; allowing each citizen two days rest in seven and annual holiday with pay (Spencer, 2001, p. 70).

[38] Sedgwick sets out Atherton's work, as part of a proposed 'Manchester School' of public theology. Sedgwick offers the Temple-Preston-Atherton lineage to set out the way the Temple Tradition was developed after Temple's death. Temple is noted as not reflecting a particular Mancunian perspective through his work, even as Bishop from 1921-1929. Preston met both Temple and Tawney and was a long-time and distinguished colleague of Atherton's.

implications 'all the way down' opens up the often celebrated "inclusivity" and "engagement with the world" of the Temple Tradition to use by others (Hughes, 2014, p. 89). But central to the value of the Temple Tradition is the dialogue regarding faith in civil society and balancing the tensions which exist between competing positions (Brown, 2014b, pp. 177-178). It is possible to learn from Atherton (2018), who explores this pursuit through a contemporary and interdisciplinary lens, seeking to begin measuring the affective impacts of Christianity on wellbeing and human flourishing. One example of Atherton's method is Baker's, 'Belonging, Becoming and Participation Index' that enables the measurement of religious and spiritual capital (2018, p. 34) as previously discussed in the Social Policy section of this chapter. Atherton's method draws inspiration and a sense of context from Matthew chapter 7 verse 20, 'by their fruits you will know them'. Atherton is not suggesting that there has not been an effect in what has gone before, but rather suggests that by giving details of the impact of Christianity in an interdisciplinary context with economics and welfare, the focus will begin to shift from the work of theologians and church leaders, to a history that is known by its fruit (2018, p. 34). Being able to provide metrics for the role of faith in public life offers an understanding of whether what we are doing is fit for purpose. The move from Temple (with his consultative methodology) to Atherton spans nearly 80 years, however in reading critiques of Atherton's method it is clear that there is hope for the relevance of the Temple Tradition today. Hilary Russell, long-time friend and colleague of Atherton, characterises his approach as follows,

> *"John Atherton's theological method can be seen as a journey,*
> *always grounded but perhaps become ever more rooted in a*
> *variety of ways that ... give it both authenticity and authority"*
> (Russell, 2018, p. 37).

This being said, Brown (2014b), one of Atherton's students and former Director of WT, notes 'without rethinking and development, [the Temple Tradition] is hardly robust enough to be a continuing resource for the church … however it can be built upon as part of the task of renewing the social theology tradition for today' (p. 175). In order to form a new paradigm of FBOs, I need to consider what might be involved in this update. I will turn to Baker (2013), another of Atherton's students and current Director of WT, who describes the spatial turn in public theology.

The Spatial Turn

Here, I set out a new spatially sensitive and responsive grammar and technology that allows us to consider public theological principles akin to those espoused by Temple, in a new and contemporary way. Here the public theology imperative to engage at the margins and create the conditions that promote the wellbeing and flourishing of all, become embodied and embedded in material and spatial practices in different spheres of society. Understanding and critically evaluating new thinking about how social actors, including faith-based ones, mesh and engage with the ontological presences, imaginaries, and activities of other actors, is central to the formulation of a new paradigm of FBOs and their impact in a postsecular, post-Christian UK society.

The spatial turn is 'an exponential increase in multiplicity, fluidity and the collapsing of traditional hierarchies and boundaries in both lived and virtual space' (Baker, 2013, p. 209). This describes a movement from recognised forms of faith-based engagement to new spaces of convergence. This movement can be set out using two

polar modalities: the tree and rhizome. Trees are solid, hierarchical, and historically routed e.g. Schleiermacher's Tree (Baker, 2013, p. 211). Schleiermacher used the tree metaphor to describe the relationship that exists between different elements of theology: 1) philosophical theology; the root, 2) historical theology; the trunk, 3) practical theology; the branches. The linear flow of this model held that practical theology was the delivery system for other forms of theological reflection (Baker, 2013, p. 214). Bonta and Pretovi (2006, p. 52) use the term 'arborescence' to describe this linear structure. Conversely the rhizome is fluid, horizontal, random, and spatially situated. Rhizomes offer a predisposition to difference that complement the terms of liminality (Turner, 1969) and difference (Deleuze, 2014) at the heart of this thesis, offering grammar to describe uncertain and thoroughly context specific liminal spaces and the ontologies that will shape what they produce. Rhizomes adhere to six principles that describe their non-linear flows: 1) connection; all points have the potential to be instantly interconnected, 2) heterogeneity; characterised by different signs and bodies mingling together, 3) multiplicity; the differences that make up the substance of things is immanent or 'flat', 4) asignifying rupture; sudden emergence of different affects that impacts the landscape, 5) cartography; maps of emergence are important, 6) decalcomania; a challenge that ensures the emergence has been mapped, and not simply a tracing of previous experiences (Deleuze and Guattari, 2016, pp. 6-14).

Rhizomes enable a new paradigm of FBOs to be conceived within, the liminal social policy context (Baker and Dinham, 2018) out of which new and authentic narratives of self are being sought (Giddens, 1998; 2008) , which are informed by the spiritual turn (Houtman and Aupers, 2007) and the rise of the nones (Woodhead, 2017) on a diversifying religious landscape and in relationships with multiple ontologies that

flow through geographies of postsecularity (Cloke, et al., 2019). In this way, rhizomes enable liminal spaces, where normal rules and structures have been suspended, to be mapped. This mapping enables the creative potential and concrete production of liminal spaces to be grounded and understood, which is helpful in terms of allowing the articulation of different flows of social and spiritual capital and assets; normative, resource, governance, and prophetic. Rhizome, rather than Arborescence, is the modality that I take forward to describe my understanding of the emergent paradigm of FBOs within liminal spaces.

Principles for leadership in the economic, political and social spheres:

In this section, I consider examples of public spatial theology in practice that align more with these rhizomatic principles. These examples are introduced using a fourth typology of FBOs; different spheres of life, economic, political, and social (Cloke and Pears, 2016). This typology coheres with Temple's vision for public theology that cuts across society (Brown, 2014a, p. 6). Out of these different spheres, I pick out principles that can be used to update Temple's three, to guide leadership or 'curation' of a liminal, differentiated, creative and rhizomatic framework and potential paradigm of FBOs.

Within this section I use: 1) Cloke (2016), Sutherland (2016) and Williams (2016) to reflect on the Economic Sphere; in light of the earlier discussion of neoliberalism and the marketisation of welfare and faith based engagement, 2) Gainsborough (2016), Pears and Cloke (2016) to engage in the Political Sphere; to understand how personal agency informs understandings of pathologies of power within marginal contexts, and 3) Cotterill (2016), and Cotterill and Bonner (2016), to engage with the Social

Sphere; to understand how authenticity can shape self-understanding and missional engagements within liminal spaces. These spheres contextualise discussion of the civil society projects; Third Way (Giddens, 1998), Big Society (Blond, 2010) and Blue Labour (Greary and Pabst, 2015) within the social policy section above, by identifying principles for faith based leadership within liminal contexts. This section offers principles that guide actions within the economic, political and social spheres, thereby checking the relevance of Temple's (1976) three principles of freedom, fellowship and service, and updating understanding of principles that can inform how a new paradigm of FBO might be curated.

The Economic Sphere:

The relationship that spatial public theology has with the economic sphere is one of loosening the ties of neoliberalism; discussed within the social policy section above. Neoliberalism had the effect of increasing individualism and changing how we seek out and understand shared values. FBOs such as CAP and CAoP took extremely different approaches to supporting marginalised people within the economic sphere. Spatial public theology can change how individualism and political conservatism are understood, and can free both biblical tradition and ourselves from this 'bondage' (Cloke, 2016, p. 537). The economic sphere is focused on the marginalising and exclusory effect of neoliberalism, and the globalising trends and analysis that point to the 'age of moral transition' (Giddens, 1998, p. 36); a dubious moral basis for economic life, which seems too daunting a task to take on (Cloke, 2016, p. 685). Temple (1976), aware of the effects of this dubious basis for life, sees freedom as not a selfish principle, but one to be enacted with respect to each other and with respect to the laws that shape society. This sense of freedom resonates with discussions of

'self' (Giddens, 1998) and 'authenticity' (Giddens, 2008) in earlier sections of this chapter.

Williams (2016) highlights two factors that are significant to hopeful faith based engagement in the economic sphere: 1) Christianity in particular is now having to engage in a plural and diverse society alongside everyone else, rather than relying on its previously privileged position of power and control over government. This has been coupled by a shift within evangelical theology and praxis towards issues of justice and away from perceived moral issues such as marriage and abortion. 2) the question of how 'difference' is dealt with, or '[entering] into reflexive and postsecular style encounters with 'others' so as to develop understanding, respect and common purpose' (Williams, 2016, p. 1244). Here we can understand the economic sphere as offering spaces of creative potential in line with Brown's (2014b) analysis of the development of evangelical social action, and the Deleuzian emphasis on difference highlighted within the social policy context, and as an underpinning context for the spatial turn (Baker, 2013).

Sutherland (2016) provides an example of passage through the economic sphere. Sutherland's sense of journey resonates with my own, which I set out in Chapter One of this thesis, to the extent that it is premised on a sense of hopelessness and found a need to reimagine how a specific problem is overcome. Sutherland highlights his disenchantment with church and relearning how to 'tell' portions of scripture in a way that was accessible to public life. Sutherland's journey via the Northumbria Community became rooted in understanding human relationships with creation (2016,p. 1045), before meeting people in his home city of Bristol from social movements such as 'Transition Towns' and those interested in permaculture.

Sutherland found people with a spiritual heart for community life who were resistant to being organised or lead. However, what emerged was a focus on both individual behaviour change and deeper societal transformation, which became real through a new local medium of exchange, which is now known as the Bristol Pound (Sutherland, 2016, p. 1079). In 2015, over 700 businesses and 1300 individuals are part of the scheme with the Bristol Pound being accepted across the city, including on public transport. The role of faith in the Bristol Pound is as a prophetic expression in a post-Christendom age, with Sutherland reflecting that this prophetic function is serving what Brueggemann refers to as the 're-imagination of society' (2016, p. 1114).   The emergence of the Bristol Pound sets out the way freedom for others was the basis for fellowship to emerge, not based on preconceived notions or expectations, but out of a shared sense of how different and creative spaces of service could emerge in the form of a new medium of exchange. The Bristol Pound points to the salience of Temple's principles, through a natural and emergent collective set of actions.

The economic sphere can provide us with an environment concerned with both the individual and the formation of deeper and longer lasting relationships, which together enable a richer service of society. The Bristol Pound appears to have been formed out of deep learning, reimagining how one might express what one cares about most, to others. The two factors offered by Williams (2016) offers a basis to see a way by which the shifting faith and belief landscape could be populated by new expressions of individual and communal service to society within the Temple Tradition, through connection with the spiritual and spatial turns. In this sense, the principles available to us adhere closely to those expressed by Temple, 1) personal freedom, rooted in 2) relationships, and delivered through 3) contextually

appropriate service. I take these principles forward for the process of curation within a new paradigm of FBOs.

The Political Sphere:

The relationship that the Political Sphere has with spatial public theology is to show us the extent to which politics play a role in the public space as a whole. For Temple (1976) expressing freedom was a political act, as the true purpose of politics is to enable freedom (p. 68). Within the Third Way[39], life politics; orienting everyone towards a free and negotiated sense of engagement and generative of power (Giddens, 2008, p. 215), endorsed Temple's sense. Gainsborough (2016) notes that our understanding begins within attentiveness to place, to context and to culture. Gainsborough cautions that our impact as one engaging in missional activity is powerful so we must discern between curating as drawing together differences and showing care to others, and exerting a pathological or violent outcome, on those we are trying to serve (2016, p. 1386). A characteristic of the political sphere is that it is influenced by pathologies of development (Gainsborough, 2016, p. 1398)[40]. Gainsborough draws on his experience with NGOs in Vietnam and as a parish priest in Bristol, noting they had in common numerous agencies in operation (Gainsborough, 2016, p. 1409) seeking to coordinate, collaborate and avoid duplication of services to the places, contexts and cultures they are serving (Gainsborough, 2016, p. 1421). Gainsborough notes most interventions are 'profoundly intolerant of difference', although some acknowledgement is given (2016 p. 1433). Pathologies of development can result in forms of engagement that 'fail to be open to difference and the multiplicity of ways which distinctive communities

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[39] This sense is seen in subsequent civil society projects too, namely the Big Society.
[40] This idea is also highlighted by Giddens in the development of the Third Way, within the social policy section.

might realize a public good' (Gainsborough, 2016, p. 1446). The Church as a local actor with power to serve the community is significant. It is perfectly possible for the church to deliver violent pathologies. This is something any development actor can fall foul of; too small a vision, manipulative strategies or theologies, competitive behaviours, and so on (Gainsborough, 2016 p. 1458). A paradigm of FBOs that is sensitive to the pitfall of succumbing to pathological power, can act as a helpful means of coproducing spaces of difference and creative potentials in the public sphere.

A paradigm of FBO that brings fresh clarity to the 'F' will highlight that there is also something distinctive about the offer the church makes. Theology is a means by which we are able to understand the relationship between God and the world. Gainsborough points to God as the 'ultimate power in the universe' and this power being revealed most clearly through his son Jesus dying on the cross (2016 p. 1482). The cross is a 'bizarre and wholly counter intuitive notion' that turns notions of power; powerfulness and powerlessness, on their head (Gainsborough, 2016 p. 1482). Gainsborough locates his argument with respect to the sermon on the mount and Jesus' vision for the Kingdom of God. Gainsborough helps us to develop a sense of where the fruit might come from 'blessed are the poor, meek, the persecuted, etc.' (2016, p1487), with similar ideas present from elsewhere in the New Testament; 'not many of you were wise ... influential ... noble ... but God chose the foolish to shame the wise ... the weak to shame the strong (1 Corinthians 1 v26-7)'. Re-conceiving of power in this way raises awareness of God's purposes being worked out differently. That is a central concern when there is a perception that the church and its leaders are acting as an agency with pathologies akin to others with the capacity for forms of violence in local communities (Gainsborough, 2016 p. 1493). The example of the

cross shows us that power should be turned on its head within the political sphere. Atherton's (2018) approach of 'by their fruits you will know them' (p.20-36) is instructive here. If the political sphere is about agency of people and organisations, then the capacity to deploy a means of measuring the impact of this is helpful.

The Drop In is a case study that helps us to contextualise the political sphere. The Drop In is at Gainsborough's church in Bristol and was established to connect with people who fall outside church networks and would not come to church on a Sunday. The Drop In gathers people who are marginalised and are typically men with 'high incidence of alcohol, drug abuse and mental health issue. Very few earn. Most are on benefits. Some are homeless' (Gainsborough, 2016, p. 1527). The Drop In runs twice weekly between 11am and 1pm and provides space to be, food to eat, papers to read and pool to play. The radio is normally on playing Heart FM or similar. There is a desire to showcase the Christian faith through the hospitality that is offered. There are sacraments shared including holy communion. These are shared with the caveat of welcome and 'please don't feel you have to receive Communion to please the vicar' (Gainsborough, 2016 p.1539). The Drop In is described as 'a different space from other places they visit' (Gainsborough, 2016 p. 1551). There is an emphasis on different approaches to power, counteracting the short shrift that is often received from other people with power these men encounter, Housing people, benefits people, GP surgery receptionists. Power is characterised by 'unconditional welcome and acceptance' and seeks to break down barriers to emphasize relationship (Gainsborough, 2016, p. 1563). The 'Drop In' might appear inconsequential in size and scale, especially when in the context of NGOs in Vietnam, and even parish wide engagement in Bristol. But the space at the Drop-In sheds light on power in relationships within the Political Sphere. Taking a 'God's eye perspective' the Drop

In is valuable (Gainsborough, 2016, p.1574). Reconceiving power and resisting pathologies of development that exert violence, do not solve the issues that attendees face. However, as Pears and Cloke (2016) put it, they offer a 'differently storied space' (Cloke and Pears, p.1831) that shares the Christian faith and points to the possibility of a world changed. The power of this is achieved through ethnographic attentiveness which is a tribute to the extent which leaders listen and immerse themselves in the place, context and culture. The Political Sphere is characterised by the power that is present in everything as unavoidably political. This identifies a principle of agency within the details of the space that I take forward.

The Social Sphere:
The relationship the Social Sphere has with spatial public theology is to ensure that any emerging paradigm expresses sensitivity to difference in a holistic and authentic way (Cotterill, 2016, p. 1862) This highlights the combination of self and social being needed for understanding authenticity (Giddens, 2008) in the social policy section. The social sphere is in flux and is expressed through 'transience, fragmentation and social variegation' which creates an 'abstract mosaic' for the church to encounter (Cotterill, 2016, p. 1882). This prompts a need for rethinking and re-imagination that must then be understood within this new landscape. A key characteristic of this new landscape is what Cotterill describes as an 'increasingly fluid understanding of what constitutes marginality' (Cotterill, 2016, p. 1905). This points to the liminality of social spaces. Cotterill argues that we should broaden out from political and economic conceptions to take into account for example, communities that appear to be social flourishing whilst also experiencing poverty. Cotterill's challenge takes up the way that liminality changes structure and rules within it, and highlights the benefits of a rhizomatic basis for a new paradigm of FBOs. The rhizomatic principle

of cartography enables the mapping of spaces, which shows up the differences within them. For example 'contented poverty' (Cotterill, 2016, p. 1905) contrasted with those who are economically secure but in 'social poverty [with] faceless neighbours diminished sense of shared life and neighbourhood' (Cotterill, 2016 p. 1916). Cotterill describes Rose's story, a 94-year-old lady who lived alone in her flat. Rose's neighbour appeared one day saying, 'I only get her groceries but thought you ought to know' before drawing attention to Rose alone at home, dying, whilst her legs, 'a heaving mass of gangrene', (2016, p.1923) were wrapped in plastic bags to prevent the sofa from being marked. Cotterill notes the lament he felt for not seeing beyond the door sooner. This story is juxtaposed by Rupert's story; a successful high-flying property investor who planned for retirement with his wife. His dream shattered when his wife died and he was alone (Cotterill, 2016, p. 1938). Sadly, this story is not unique and points to the pain and destruction of loneliness, rejection, and social isolation. Rhizomatic principles would highlight that when mapping spaces like the ones described, to simply observe economic wealth without seeing the social deprivation, or *vice versa*, would be to fall foul of decalcomania; tracing our own perceptions over the circumstances, rather than embracing the underlying differences and unearthing the realities of people's lives.

Cotterill (2016) sets out the mission of the church in the social realm as being adaptive to the changing patterns of marginalisation described . This sense is more deeply understood through seeing God's presence in the world going beyond 'reciprocal relationship' i.e. I'll scratch your back if you scratch mine, and towards being with and contributing to others different to you (Cotterill, 2016 p. 2008). Bretherton's (2006) reading of the Great Banquet (Luke 14: 15-24) offers framings for this counter cultural expression of hospitality. 1) Dramatic asymmetry; when the

offer of hospitality was rejected the host did not seek to exert their power through violence against those who rejected him but rather opted to invite everyone else (Bretherton, 2006, p. 2021). 2) Economy of blessing; the host is vulnerable where they have no reason to be and in so being convert a 'gift of heart' to an 'economy of blessing' which is described as offering a dignity of reciprocity where everyone shares in the blessing because people both turned up and their presence was felt, and they received generous hospitality that they were not due (Bretherton, 2006, p. 2054). 3) Sacramental embrace; the church as envoy goes out and invites people in. The question of where they might go is a fluid one in the current UK context and how that invitation is extended is contextual too (Bretherton, 2006, p. 2112). Within the parable, the role of embrace supplants the role of exclusion. The question that comes with that is whether the embrace is understood as authentic? (Bretherton, 2006 p. 2124). This sense of authenticity is drawn from being willing and able to look critically at long held assumptions and to offer space for subjectivities to emerge and to be held in tension with the established positions (Bretherton, 2006, p. 2172). Another sense of authenticity is derived from the message that is central to the mission in the social sphere. This sense of authenticity resonates with Gidden's definition offered earlier. Authenticity was also highlighted through the principles that were sketched out as part of the Spaces of Hope Hubs Network (see Chapter One). Identifying principles that closely align with those from the network is gratifying, but for the purposes of this thesis, it is important to locate possible principles within emerging social policy discourses, and existing typologies of FBO, and to set them in relationship with Temple's work within the context of a spatial public theology.

This move in missional approach highlighting authenticity, is seen through the example of the Coffee House. Cotterill and Bonner (2016) set out a story of transition, where re-imagination of the church as an envoy within the social sphere has opened up space for authentic relationships based on the holistic presence of the church, rather than evangelistic forays which had gone before. The Coffee House is not hailed as a programme or social enterprise or a clever innovation, but rather expresses 'blurred encounters' between what is presented as church and the community to which it belongs (Cotterill and Bonner, 2016, p. 2342). These blurred encounters are establishing a new emerging narrative of what it is to be 'visible' with a sense of life together, not with those 'outside' the church, but with a welcome for all (Cotterill and Bonner, 2016, p. 2353). There is a sense of hopeful anticipation of encounter, with doors open on a daily basis, but there is also an invite and welcome out into the community. Within the Social Sphere, Cotterill has offered mission as a twofold approach. 1) mission as a way of being, rather than a way of doing, and 2) mission as an embodied reconfiguration of hospitality. This expresses authenticity as a holistic undertaking that fits with Turner's (1969) sense of embodiment that related to liminality. I take authenticity in this sense forward as a principle to guide curation.

Within this Spatial Public Theology section, I have introduced the Temple Tradition, and his social principles, and have also considered the enduring relevance of his work. I have reflected on how public engagement has been updated through Atherton's sense of 'by their fruits you will know them' and identified the call for a reworking and development of Temple's work within new contextual parameters, by Brown. Using Baker's (2013) work on the spatial turn, I have offered grammar with which to understand what a new and emerging paradigm of FBOs might look like.

Finally, I have engaged with examples of spatial public theology, across economic, social, and political spheres, and introduced a new typology for understanding FBOs. They have provided five principles that offer a possible update to the Temple Tradition's three and also show synergies with the Spaces of Hope Hubs Network principles. Examples from economic, political, and social spheres have enabled me to show how rhizomatic grammar could be used to offer a spatial analysis of FBOs. I pick up this grammar within Chapter Three where I offer a fuller understanding of how it may inform a new paradigm of FBOs.

Conclusion

At the beginning of the chapter, I set out my understanding of FBOs within the literature. I used Cnaan et al., (1999) to identify them by scale, and Smith (2002) to identify them by degree of faith content. I used Herman et al.,(2012) to identify FBOs by styles of engagement. What I have set out in this chapter is an interdisciplinary landscape from which a new paradigm of FBOs might emerge. I have used examples of faith-based community assets to contextualise the work of FBOs, the spiritual turn to describe the diversifying religious landscape, and spatial public theology to understand what might contribute to a new paradigm of FBO. I have introduced a fourth typology of FBOs understood within different spheres of society, which have allowed 1) principles that guide leadership in those spheres to be picked out and 2) offered examples of how rhizomatic grammar can inform a new spatial analysis and typology of FBOs. This chapter points to FBOs that occupy liminal spaces, which are opened up through social movements, ruptures in the welfare landscape, and through interventions within the academy itself. I have identified how liminal spaces are seen and understood in the context of social policy,

in terms of FBOs as 1) aquifers of social and spiritual capital and 2) offering; normative, resource, governance and prophetic assets. I have also set out a spatial public theology that articulates how these liminal spaces relate to the public understanding of faith through the Temple Tradition and other developments in social theology.

In order to articulate any new paradigm of FBOs that is to emerge, I take forward the languages of curation, difference, liminality and Spaces of Hope from this chapter. At the beginning of the thesis, I noted that curation was the drawing together of difference; different cultures, assets, beliefs values and worldviews, identities etc., and caring for each other. The concept of difference is primary to the Deleuzian approach of understanding how we might live, which is at the root of this thesis. This encourages grounded and creative coproduction within liminal space. Liminality is the condition of being uncertain, disoriented, in flux, and negotiation of the contents and expressions of spaces. Finally, Spaces of Hope is the term that I use for any new paradigm of FBOs that emerges. Spaces of Hope are the general case, influenced by the local and global, faith and none, and rather than being steered or limited by preconceived notions of style, they will be, in the language of Atherton, measured and assessed by their pragmatic responses and innovations. In partnership with others, they can potentially deliver new expressions and technologies of justice and wellbeing; namely by their fruits you will know them. I am also going to take forward five principles from the economic, political and social spheres as typologised by Cloke and Pears (2016). These principles are 1) freedom, 2) relationship and 3) service, from the economic sphere, 4) agency from the political sphere and 5) authenticity, from the social sphere. These principles offer an underpinning to the curation of Spaces of Hope that come from different spheres of life and are clearly

rooted in the existing literature, emerge from an existing typology of FBOs, and are set in a thorough exploration of Temple's three principles of freedom, fellowship, and service. This offers a firmer basis to take forward than the principles used within the Spaces of Hope Hubs Network set out in Chapter One.

In Chapter Three, I set out the methodology that I use to explore the content and expressions of three ethnographic sites in the north west urban locations I have identified. With this methodology, I begin to answer my central research question regarding whether it is possible to produce a new paradigm of FBOs in terms of liminality, difference and creative potential, rhizomatic structure and co-productive of shared values. In order to help me answer this question I address the supplementary questions which I set out in Chapter One that relate to the key ideas that I believe are central to, and will shape, a new paradigm of FBOs. These questions are:

1. What forms of power shape and sustain a new paradigm of FBOs?
2. How are Assets understood and mobilised by a new paradigm of FBOs?
3. What forms do faith-based leadership take within a new paradigm of FBOs?
4. How are alliances formed across difference, whilst using difference as a positive indicator, between organisations of different beliefs, values and worldviews?

I use these supplementary questions to develop my methodology in Chapter Three.

Chapter Three: Research Methodology; a transformative approach to assembling a new paradigm of FBOs

In this chapter I set out the approach I have taken to exploring a new paradigm of FBOs. My approach roots understanding of FBOs and the interdisciplinary literatures I am using to explore them, in terms of liminality, difference, and creative potentials, as expressed through rhizomatic flows and emergent shared values. Here I explore the social and material associations and affective flows that gather to form an emergent paradigm of FBOs. I use an ethnographic approach to uncover how issues of power, understanding of assets, the nature of leadership, and the formation of alliances, might emerge and be understood. Within this chapter I identify the mixed methodological approaches used, and how they were applied to secure rich data, which produced themes articulating my new paradigm of FBOs. I discuss ethical considerations involved in this research, the detailed thematic network analysis undertaken, and point to the results of it, which I discuss in Chapter 4.

Between October 2016 and November 2019, I found myself sharing my story through my work and my connections across the region[41]. I began to sketch this out early on in the journey (Barber, 2017), explaining something of my lived experience, the public gatherings, and the linkage between my beliefs, values ,and worldviews (Baker and Power, 2018) to the structures shaping the world around me. Following on from my literature review, which suggested it might be possible for a new paradigm of FBOs to emerge, my research methodology attends to some potential features; power dynamics, assets, leadership and alliances, as well as identifying processes, and socio-material subjectivities expressed at grassroots level. Key to my understanding of FBOs are the four typologies set out in Chapter Two: different scales of faith based

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[41] Across the 35 public gatherings in 36 months, as set out in the last chapter

engagement (Cnaan, et al., 1999), different degrees of faith saturation (Smith, 2002), different practices (Herman, et al., 2012) and different spheres of life (Cloke and Pears, 2016). In order to make sense of how these typologies relate to a new paradigm of FBOs, I have utilised a methodology that is sensitive to the materialities of these liminal spaces. The approach I used is assemblage theory, which draws on the work of Deleuze and Guattari (2016) and is informed by Latour's (2007) work on Actor Network Theory (ANT), as well as others who have contributed to urban critical theory (McFarlane, 2011), and assemblage thinking shaping religious practice (Baker, et al., 2015). I use assemblage theory in two applications associated with urban theory: 1) a grounded exploration of the social and material expressions of different and creative potentials through use as method, and 2) as a descriptor opening up Deleuzian concepts such as rhizome and its applications for policy and practice -see McFarlane, (2011, p. 206) for discussion of contexts for these approaches.

In order to set out my understanding of assemblages, I discuss them with respect to ANT and three underpinning theses for the concept of assemblage. These are: 1) territories, 2) relationships and 3) affect. They enable detailed understanding of the different and creative potentials within liminal spaces. This relates to Spaces of Hope, through the rhizomatic or non-linear ways in which they are being expressed being in relationship with assemblage through the work of Deleuze and Guattari (2016) and the foundational concept of difference as described by Deleuze (2014) being expressed by the four FBO typologies I have synthesized with the literature in the last chapter; different scales, different beliefs, different practices, and different spheres.

In relation to territories, i.e., understanding how FBOs engage within their own territory and other territories, I use quantitative surveys. In respect of relationships, I used ethnography and interviews with key individuals within each of the research settings. In terms of affect, I used observations and interviews. These methods fit within an ethnographic assemblage. The overarching purpose of using a mixed method approach was to not only capture inter-relations between, relationships, affect and territories, but also to understand levels of impact and engagement by FBOs.

Transformative Theoretical Framework and assumptions

The worldview I adopted was a transformative worldview. This view emerged in the 1980s and 1990s (Cresswell, 2014) and whilst it does not adhere to a single body of literature, it is recognised within different disciplines as having implications for society, issues of power and social justice, with influences from Marx and Habermas among others. My rationale for a transformative worldview is that it addresses the imposition of structure by post-positivist positions and goes beyond a constructivist approach, which 'does not go far enough in advocating for an action agenda to help marginalised peoples' (Cresswell, 2014, p.9). A transformative perspective offers space for the political nature of things to be seen and understood and for people, places, spaces and organisations to be changed through confronting oppression at micro, meso and macro levels. A transformative worldview aligns with the crossing of thresholds within liminality described through Turner's (1969) work in the last chapter, with the Deleuzian ideas of difference, (Deleuze, 2014) rhizome and assemblage (Deleuze and Guattari, 2016), as well as Latourian sense of reassembling the social to include agency of both human and non-human understood through

ideas of 'matters of concern' (2007, p. 114). I offer definition and context for the use of these terms below. The relationship between these ideas and the transformative framework is described through an ontology of becoming, which express the production of new assemblages (Bonta and Protevi, 2006, p. 59).

A Transformative theoretical framework offers insight of how both 1) material structures and 2) affective impacts shape assemblages and in the case of this research, 3) the response of FBOs alongside their normative theological assumptions. My methodology understands how these three elements shape the performativities of FBOs. To this end I used; observations looking at materiality and effects of specific events; semi-structured interviews delineating narratives, relationships, affect and theology; and surveys, providing external views on events with respect to other policy considerations.

Assemblage Theory

My use of assemblages is reliant on Deleuze and Guattari (2016), whose work frames development of the socio-materialist ontology I am deploying. My understanding of assemblage theory is also developed using Latour and his development of ANT (Latour, 2007). I use ANT to finesse (McFarlane, 2011, p. 207) and to describe the relationships between humans and non-humans and their agency within social and material assemblages. This enables me to create different assemblages that describe the socio-material transformations within the liminal spaces of my ethnographic

sites, and to analyse the production of emergent practices and values, as well as their relationships with policy and practice[42].

A working understanding of assemblage:

Deleuze's work offers theoretical foundations for assemblages. It is noteworthy that there are multiple understandings of assemblage that have emerged and they are 'not well elaborated' in terms of a tradition within the literature (McFarlane, 2011, p. 204)[43]. This being said, it is possible to identify definitions for assemblage and gather attractive concepts that offer a framework to take forward in this research. An early definition of assemblage from Deleuze and Parnet (2007 [1977]) understands assemblage as 'a multiplicity constituted by heterogeneous terms and which establishes liaisons, relations between them' (p. 52). Deleuze and Guattari (2016) develop their first understanding of assemblages as a territory; 'the territory is the first assemblage, the first thing to constitute an assemblage; the assemblage is fundamentally territorial' (p.375-376)[44]. A territory is a passage and is in the process of passing into other territories, as assemblages are in the process of passing into other assemblages   Assemblages adhere to the principles of rhizomes[45] and express different social and material flows simultaneously (Deleuze and Guattari, 2016, p. 24). It is not a case of identifying one assemblage, but more that there are multiple

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[42] These two applications of assemblage theory: 1) descriptor of socio-material assemblage and 2) analysis of the mobility of policy and practice in urban spaces, are identified as increasingly common within urban theory by McFarlane (2011, pp. 206-207).

[43] McFarlane notes that this is not necessarily a problem, as the gatherings of affective flows of assemblage within the literature inform their use both through the territorialising of consensus and the deterritorialization of errors, which in turn produce new and deeper dialogue within assemblage theory.

[44] This first understanding of assemblages, is in itself an illustration of the Deleuzian concept of rhizome. The first understanding is found on page 375-376; circa halfway through the book. Within the first pages of the book, there are discussions of how the book itself is an assemblage, which they then go on to describe in terms of rhizome (Deleuze and Guattari, 2016, pp. 2-5). Using a rhizomatic understanding it is perfectly reasonable to offer the first understanding of something half way through in this way.

[45] These have been set out in the last chapter, giving details about, 1) connection, 2) heterogeneity 3) multiplicity, 4) asignifying rupture, 5) cartography and 6) decalcomania.

different assemblages that are multiplicities and also establish connections between certain other multiplicities (Deleuze and Guattari, 2016, p. 25). Assemblages are expressed across two axes. The first is the content / expression axis (Deleuze and Guattari, 2016, pp. 82-84). The second is the de-territorialisation / re-territorialisation axis (Deleuze and Guattari, 2016, pp. 376-380).

Assemblages are able to hold the different and creative potentials that pass through liminal spaces and are expressed as rhizomatic flows; The passage of assemblages '[deterritorializations and reterritorializations] are the means by which lives, societies and history unfold' (Fox and Alldred, 2014, p. 401). Within my research methodology, the flows of social and material affects that define the parameters of the assemblage produce a de-territorialisation which are operant as lines of becoming that continue to generate new potential capacities and reterritorialization of different emergent content and expressions. The content and expressions that I am interested in, relate to the typologies of FBO that express different beliefs, values, and practices at different scales and across different spheres.

Key concepts that I have not dealt with yet are those of relationships and agency or affect. These terms, along with territories, make up three key underpinning theses upon which assemblages are premised. Relationship's form meaning. The material content of assemblages has no ontological status in and of itself. Its ontological status is only produced when in relationship with the other actors within the assemblage (Deleuze and Guattari, 2016, p. 142-144, 304). This carries two emphases that are important to me as a researcher. The first is that assemblages are relational. The second is that assemblages are productive; assemblages are synonymous with 'machines' (Deleuze and Guattari, 2016, p. 4) producing in either a

progressive or regressive way. If the role of relationships is to enable ontological status to be produced, then an understanding of the nature of relationships and how they inform associations between socio-material content and expressions of assemblages is needed.

ANT looks at the 'trail of association between heterogeneous elements' (Latour, 2007, p. 5), which is to say look at the social differently; not identifying a thing among other things; a black sheep among a herd of white ones, but noting the nature of connections between different things that would not otherwise be social. The nature of what social is has been thrown into doubt by our increasingly fluid, changing and uncertain world; 'a new vaccine … new job … new political movement … new planetary system … new law … new catastrophe …' (Latour, 2007, p.6) which produce new conceptions of what is associated and challenge us to negotiate new understandings of what and how social ties are formed and who they are between. Because of the influence of new and different things, Latour is interested in the possibilities of potential associations and the connections that we experience, whilst also being clear that we must redefine who and what we refer to when we say, 'we' (2007, p. 6).

In terms of understanding the social, Latour notes it 'must be much wider than what is usually called by that name, yet strictly limited to the tracing of new associations and to the designing of their assemblages' (2007 p. 7). A sometimes-controversial element of ANT, but an element that informs and enriches the Deleuzian predisposition to different and creative potentials that I set out in Chapter One, is that Latour ascribed equal agency to everything within an assemblage, human and

non-human. ANT is sometimes referred to as 'sociology extended to non-humans' (2007, p. 9)[46].

The key distinction, which Latour makes to enable consideration of agency as being equally attributed to human and non-human, is between matters of fact and matters of concern (2007, pp. 87-120). In the context of understanding how we might live, and more specifically, how a new paradigm of FBOs might be expressed, matters of concern acknowledge that there are more to experiences than meet the eye (Latour 2007, p. 109), and that acknowledging the non-human uncovers understandings of agencies that are shaping the world. Matters of concern 'whilst highly uncertain and loudly disputed, these real, objective, atypical, and above all, interesting agencies are taken not exactly as objects but rather as gatherings' (Latour, 2007, p. 114). The role of these gatherings is to learn to feed off uncertainties, and to reject premature unification, thereby enabling the multiplicities that become an assemblage to be understood in terms of its different content and expressions as opposed to 'deciding in advance what the furniture of the world should look like' (Latour, 2007, p. 115). This is important when considering the rhizomatic structure of spaces that I discussed in my positionality in Chapter One, and in the spatial theology section at the end of Chapter Two. Without the predisposition to matters of concern we will lose track of the careful mapping of the realities of what is unfolding and could fall victim to decalcomania; a desire highlighted by Deleuze and Guattari, to badge up what we think is there by overlaying our own experience over the realities of the relationships and affects territorialising an assemblage (2016, pp. 11-16). The

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[46] This is helpful in that it points to where the extension of thinking is taking place and highlights the content within an assemblage that is also being considered. However, it is not something I will take forward as it is also a term used by people who do not readily associate with ANT as it fails to take into account the potential for non-human actors to have gone through change and transformation to the same extent as human social actors (page 109).

importance of this sense comes into its own when we consider, for example, how faith based assets might be understood and mobilised within a social policy context, or when we discern how one might curate in the context of 'by their fruits you'll know them' (Atherton, 2018, 20-36); taking forward principles for guiding curation, as opposed to being preoccupied with the impact of curating or who is doing it, being rooted in our sense of what we, individually, think is needed.

A final consideration regarding assemblages is the role of agency. Latour (2007) notes that within ANT, agency is equally attributed to gathering the different and creative potential of human and non-human actors. However, once we have acknowledged the social and material as including all humans and non-humans, then the collective vocabulary shifts from agency to affect (Fox and Alldred, 2014, p. 402). What this means for assemblage is that there are no subject and object within them, there is simply capacity to affect and be affected. Affect is the driver for change within the assemblage, or affects are the becoming of assemblages (Deleuze and Guattari, 2016, p. 299). This is non-linear, or what has previously been discussed as rhizomatic (Deleuze and Guattari, 2016, p. 7), so its affects can take us in multiple directions and can infer that anything within the assemblage can be linked to anything else. Affect can cut across multiple levels of analysis within the assemblage and we must be open to the possibility that assemblages comprise things from different levels; micro, meso, macro, and the affective flows, are not top down, or bottom up, or linear in any other way. They are simultaneously, already and always connected. They are rhizomatic.

Research Assemblage

In setting out assemblage theory, I made reference to its potential for articulating the content and expressions of urban assemblages within Spaces of Hope and their implications for policy and practice. This receives renewed emphasis and discussion later in the thesis. Here I set out the relationship between assemblage theory and research methods themselves as a collective means of describing the socio-material transformations that take place within my ethnographic sites. My assemblage is comprised of: 1) *My theoretical framework of assemblage theory* (Deleuze and Guattari, 2016) supported by ANT (Latour, 2007), which I have set out above but also include in this list. 2) *Ethnographic sites for my research to take place.* These are constructed from people, projects, places and networks that flow through territories of urban assemblage[47]. 3) *Research Design; ethnography, interviews and quantitative surveys* which was the means through which I reterritorialized the content of the ethnographic sites as data for coding and analysis as thematic networks using typed notes and computer software.[48] I also include ethical considerations: a) the premise of this research as a personal expression of sense making within spaces of liminality, difference and creative potential rhizomatically expressing sources of shared value, and its implications for producing an authentic expressive and emergent paradigm of FBOs, b) the Spaces of Hope Movement and potential effect of the broad and public impact of the movement on the provision of confidentiality and anonymity. 4) *Coding literatures* setting out Attride-Stirling's (2001) tools for thematic network analysis and summaries of how I produced

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[47] These are delineated in full with a list of pseudonyms, in the Appendix 1: Research Design
[48] table 2 sets out the relationships between the ethnographic sites, the research questions relating to power, assets, leadership and alliances, the research methods, its focus in terms of assemblage theory; relationships, affects, territories, and the data I am interested in

thematic networks of coded; basic, organising and global, themes that express the outcomes of my data. This fifth element is analysis of the data which sets out emergent modalities of an emergent paradigm of FBOs; Spaces of Hope. I now turn to the content and expressions of ethnographic sites, and the ethnographic context within which I worked.

Ethnography

Ethnography is a broad and immersive process (Silverman, 2013, pp. 49-51), promoting the natural emergence of stories and narratives describing how one might live. Whilst there is no 'standard [or] well defined meaning' to ethnography due to its complex history (Hammersley and Atkinson, 2007, p. 2) I adopted an ethnographic approach as it uses multiple methods to illuminate the details of lived experiences. This dynamic is common across my positionality; as I have sought to make sense of myself, my relationships and the effect of social and material flows through my personal and professional life, as explained in Chapter One. There are synergies with Turner's (1969) development of liminality and the passage through different and creative potentials set out within the work of Deleuze (2014), as well as assemblage theory and ANT. My work as a faith-based community worker in a north west urban location identified for research facilitated knowledge of, and access to, the ethnographic sites I used. Having begun to unpack my research assemblage with discussion of assemblage theory, above, I now turn to the second part, my ethnographic sites.

Ethnographic sites

I looked for territories that offered characteristics consonant with trajectories of postsecularity; 1) global movements, 2) spaces of welfare and social movements and 3) pedagogical spaces (Cloke, et al., 2019). Whilst there was overlap between these different expressions and the community work, I undertook with Link Up Faith Network, and with local groups through the Spaces of Hope Movement across the region, I wanted to cautiously differentiate between those sites and others that might offer a more nuanced basis for exploring my research questions. Spaces that contained these criteria would offer insights into my research questions relating to types of power, understanding and mobilisation of assets, expressions of leadership and forms of alliance, which would deliver a liminal, differentiated, creative and rhizomatic paradigm of FBOs that coproduced shared values. I identified three sites to immerse myself in from the north west urban locations I had practiced in[49]. Site 1) The Beacon Community offering multiple independent social action initiatives and a connectors network. Site 2) The Mustard Seed; a partnership driven faith based social action initiative whose primary purpose is as a café, and 3) Old Town Church; which has strong civic links and host faith based and secular partners. Old Town Church is also seeking wider strategic engagement with the Local Authority. Table 1 sets out the relationships between the sites and the interviewees and notable sources that have emerged from the observation data[50].

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[49] These sites are detailed in this section, with further details about key people, places, projects and networks detailed in Appendix 1: Research Design
[50] Full details of all named data sources in Appendix 1.

Table 1: Identification of ethnographic sites and corresponding interviewees and key notable sources from observation data

Sites	Interviewees	Notable sources from Observation Data
Beacon Community	Mark (Pastor), Joey (youth worker), Roxy (youth worker), Olga (Social Inclusion Officer) and Anna (Public Health Officer)	Brighter Futures Fund, NCSAN,
Mustard Seed	Jackie (trustee), Jane (Manager), Karen (Manager), Donald (customer), Ramona (volunteer)	The Seed Café, Janice Mason (visionary), Margery 'Seeds' Bennett, The Seed Project, Gail (Patron), Annie (volunteer), NCSAN
Old Town Church	Luke Williams (warden), John Wright (seconded vicar), Jeanette Smith (volunteer), Julia (volunteer), Laura (House Church attendee)	Clarissa (New Rector) An Area Bishop, Large Anglican Diocese, Local Values, Heritage Group, Daily Bread Services, House Church, Dwayne Johnston, The Planting Network, Cultivate, Assemble, Boris Nixon, Unity Network.

So, why three and not just one? First, the capacity to generalise from the results of the analysis of each site. A single case does not conclude an issue or produce hard and fast conclusions, rather it raises probabilities and possibilities for the conversation to be enriched and developed. We can treat these as 'central objects of conversations" (Parakyla, 2004, p. 297), and see them as extending from a single assemblage (comprising all three sites) in a way that can be tested against others. Multiple studies will both acknowledge the limitations of each site and allow me to identify the rigour of my approach, expressed across all three sites, providing scope to refute or falsify hypotheses or identifying 'black swans'; (Silverman, 2013, p. 219). In practice this means that the emergent paradigm which I discuss in Chapter 4 can be verified in terms of the themes and modalities expressed, whilst simultaneously presenting the unique and differentiated content of the sites themselves. Second, I

have explored the potential for a multi-scalar approach. Spaces of Hope will be served by understanding how it might exist as a framework and a paradigm, at different scales, provided by the three sites: the micro (local), through the Beacon Community, the meso (regional), through the Mustard Seed, and the macro (national), through the Old Town Church.

The Beacon Community (TBC)
(TBC) has been open for approximately 8 years. The building was used as a church in the past but was vacant in the period preceding TBC. TBC was planted by members of another local Christian Fellowship (CF), which receives support from Counties UK; an evangelists' network that supports church planting and programmes such as Place Pastors. The work of TBC has been developed by their Pastor, Mark; one of a team of 8 church planters. This networked infrastructure was imported with the effect of supporting Mark and his wife, whilst they set the church up, as well as new relationships territorialised within their new community. TBC was opened to meet in, and reach out from, and sought to attract people from the local community. The vision was that Mark would be the lead planter and would remain after the rest of the team left. His vocation is evangelist, but he now has a job split between 60% Pastor and 40% Evangelist. Some of the team supported with youth work, and others with musical worship. Others who did not have an identifiable role found it hard to reconcile the fluid nature of things, as the effect of new relationships implicated the territorialisation of new assemblages. TBC opened a number of community projects early on, including a Toddler Group that has run ever since. A national charismatic social action network (NCSAN); founded in 2004 and offering a range of faith-based community projects including a café model and youth engagement, supported the establishment of a café, which began at the same time as

TBC. The NCSAN Café was brought in from the networks at CF and is delivered as a franchise offer that uses the NCSAN label. It gives confidence to secular groups because of their recognition as authentic and trusted partners. There is no visible NCSAN presence in TBC. More recent additions to TBC include: an English as a Second Language class (ESOL); a response to the re-territorialisation of immigrant communities locally. ESOL is run by members of another local church. There is a foodbank, which is run through an independent foodbank supported by a Baptist Church in another area of the town, and NCSAN Kids; a youth initiative in the community funded by the Brighter Futures Fund; a fund worth £10million over 10 years, to the local community. This is run by youth leaders who now live on the estate TBC is based on. TBC also host Sunday gatherings and bible study. These gatherings are integrated with a drop in on Monday and Wednesday and Place Pastors, which goes out from the church and goes door to door in the community. This has formalised the door knocking that TBC did at an early stage in order to seek to access marginalised areas of the community primarily for community outreach.

Mark and his wife are the only original leaders remaining. A new team formed from volunteers who have taken on formal roles at TBC. The team were attracted to the atmosphere at the drop in and the chance to volunteer. They were also exposed to the evangelistic nature of the church. People became new believers and then left the community quickly, to find a place that was more suitable for them. Others have stayed and are committed to TBC. This includes the lead volunteer, Roxy, who runs the youth work and her assistant, Joey, who runs the administration and supports Mark. There is an acceptance that this team know how THIS church works and that they might not find a home in another church; they are effective where they are!

Mustard Seed

A social action hub offering many activities with the main purpose of functioning as a café. Mustard Seed had a complex journey from vision to the project that I have researched. Mustard Seed started as a vision which was offered several years ago by a member of the local Baptist Church. Janice's vision was for people to access a shared community space to come and to be welcome, without any fear or failure. Janice was inspired by the action of another local woman, Margery, who had served their community for decades. Margery: whose influence is now synonymous with two local community projects on the same street, was characterised as gossiping the gospel and was open and practical about her faith. Margery was known to offer prayer to others. It has been described as natural to her as breathing was. The formation of these two projects; Mustard Seed and the Seed Café, occurred out of Janice's vision. To begin with, the Seed Project; the precursor to both Mustard Seed and The Seed Cafe, brought in a team that came together to identify what a project in Marjory's memory should look like. The vision and core objectives were identified and then moved towards a business plan. This was taken forward by the Seed Project, which, at this early, stage brought in the now Patron of the Mustard Seed, Gail. The Seed Project, overseen by Gail, developed Mustard Seed. During this process Janice, who held the original vision for the Seed Project, moved on with others from the original Seed Project team, to open The Seed Café, another café at the other end of the same road.

Mustard Seed opened with support from NCSAN. Gail is a businesswoman and is also mentor to the Founder and Director of NCSAN. The NCSAN brand is used by other FBOs to ensure a stable framework and a signify trusted partner, for secular bodies. Mustard Seed is fulfilling its purpose as a business and a charity; it operates

a free computer space, as well as a drop in for residents and for local charities; including Age UK. Mustard Seed offer a mums and tots group, and volunteering opportunities for people seeking employment or to develop skills. The volunteering offer at Mustard Seed is supported by a local law enforcement agency and welfare provider, and provides support for local people. There are a number of partner networks that support Mustard Seed including GM Police, Fire and Rescue Service, a local Community Church, a local Anglican Church, and people from other local churches, including a south Manchester based charismatic church with multiple sites. The Mustard Seed is run by two café managers; Gail's daughter Karen, and a post-graduate with a background in hospitality and social care called Jane, as well as a couple of part time support staff and a team of volunteers. There is also a board of trustees, including a local Community Development Manager called Jackie and two NCSAN representatives.

Old Town Church (OTC)

OTC is the oldest church in the local authority area and had previously been at the centre of a large ecclesiastical parish covering several other communities that cross multiple deanery boundaries. This is acknowledged through existing patronages of churches in five of these areas. OTC has not been able to cover its parish share for a number of years and is in a period of interregnum as well as forming new administrative boundaries, along with two other local churches. OTC will be part of what the parish profile describes as 'a new chapter in its ministry and mission ... preparing for the next 100 years and beyond ... [looking] towards a different, more modern, mission driven and sustainable approach, a parish for the 21st century challenges'. OTC is described as a strategic centre for the Anglican church, enjoying relationships with the Lieutenancy of Manchester and the High Sheriff. OTC hosts a

wide range of events during the year both as the civic church and also as an open space for community groups ranging from local choirs to knit and natter groups. OTC has its own café, which is managed by the PCC and run via a service level agreement with a Local Values franchise, a regional welfare provider operating across south and east Manchester and Cheshire which supports people with barriers to work, (such as mental health issues or long-term health conditions) to secure paid work, learn new skills, and get involved in their community. This is an arrangement based on goodwill. No money changes hands. There is a shared understanding that linking the church and the community is a good thing. A local Heritage Group (HG) runs from OTC. The HG was formed in 1986 and uses the converted choir's vestry for exhibitions. The HG promotes footfall from people who might not otherwise access the building. There is no legal agreement with HG, but OTC profile notes 'a reasonable sum is paid for use of the premises'. OTC is known as a place that homeless people sleep, in the porch and grounds. This has generated a relationship with a local homeless charity, The Hub, and the local police. During the period of interregnum (circa 3 years) there has been a management team comprising the wardens; Luke Williams and Joan Jones, a retired member of the clergy and vicar seconded to the parish; John Wright. John is the face of OTC in the public realm. There is also a volunteer team. This team connects with people from outside church at the Tuesday lunch service, café church with the Methodist church on Thursdays, the lunchtime services on Friday and through House Church; a free evangelical church plant that takes place on a Sunday. John introduced House Church into the parish. The parish profile describes House Church as 'effectively a church plant in its early stages of development'. House Church is linked to the Planting Network and has links to a Charismatic Church in Manchester by virtue of the Dwayne Johnston, the senior pastor of House Church. The senior pastor of House Church is linked to a

series of prayer meetings that run in the wider locality; one named Cultivate and another named Assemble. Assemble is led by a Town Councillor named Boris, who mentors Dwayne. Assemble has partnered with an ecumenical Unity Network that works across the locality, seeking spiritual and economic renewal. The OTC hosts some Unity Network meetings, but does not currently provide any strategic leadership, by virtue of being interregnum. These details aid the case study by setting out the different relationships and networks which flow through OTC at different scales.

These are the stories of the ethnographic sites that I have accessed. They offer a clear sense of differentiated scale, along with a broad range of social networks, and social action initiatives. The sites also have differentiated approaches to governance Each of the three sites expresses some form of Christianity within their individual descriptions. The Christian faith and no religion are the main religious identities. This is noted within the data analysis and contextualised through the survey data I undertook. Cumulatively they denote the nature of territories within the three ethnographic sites. Each site provided me with a differentiated perspective on the spheres of society that I set out within the spatial public theology section of Chapter 2 In this way, it offered me a rich and complex basis for my research assemblage out of which Spaces of Hope can emerge. I now turn to the third part of my research assemblage; research design.

Research Design

The primary research methods used in this research were: 1) semi-structured interviews, 2) participant observations, 3) quantitative surveys. In setting out my

research design, I first note the lessons learned from my pilot research before detailing how each method enabled me to complete the research process. Thereafter, I discuss the ethical issues encountered in undertaking this research, and provide details of my data analysis.

Pilot

I piloted my research methods at the Mustard Seed to check that the design was suitable from both my perspective; I was confident using the tools within my research assemblage, and that of the researched; they were accessible and produced the right kind of data. I tested two interviews, 15 surveys, and a period of observation, which took place over approximately 30 hours. At that point I reached data saturation; 'new data no longer suggesting new insights … or new dimensions of theoretical categories' (Bryman, 2016, p. 421). I was interested in the intelligibility of the questions, the narrative flow, engaging with people's experience and producing rich data. I began with interviews, followed by observations, and then undertook surveys. The sequential deployment of the research methods is something I took forward to the research phase.

My focus within the interviews was to become at ease both with 1) the research tools and 2) the interviewees. I tested semi-structured interviews which comprised five questions (see Appendix 3: Interviews) that set the interviewee in the context of the site, located the site in the context of the wider community, sought details regarding change over time, and discussed details of both internal and external relationships. This format enabled development of narrative flow, and offered flexibility for interviewees to move between topics and stories that mattered to them. My pre-existing relationships with interviewees meant that I was secure in how I was

conducting interviews, because I could contextualise the experience within my previous knowledge and experience (Bryman, 2016, p. 470).

My initial concern during piloting was my own self-awareness. I was nervous. During observations, I took reassurance from notetaking and building relationship with my research tools. I was fortunate as I was able to gain access to the site easily through my previous working relationships. However, I was struck by the way in which my role had now changed. By passing through the space at different times with different professional identities, I noticed the burden of responsibility that came with observing how people live, behaviours, conversations, habits, and so on. The simple but significant task of detailing the social and material flows of people's lives was one I was affected by. Note taking became a great tool to clarify how I might narrow the field, 'Should I be looking to access the space before and or after opening hours to look at the way staff prepare for their working day?' (pilot observations).

I detailed an account of a man who appeared dishevelled, struggling to eat a pie on a bench outside the café. He appeared to be in pain through the process of eating. This is an example of how the pilot helped me make sense of how the granular details of people's lives unveiled relationships and affects that contributed to the research assemblage as a whole, both through emerging character of the Mustard Seed and the harrowing nature of some of the often-overlooked socio-material flows. An extract of the account follows:

> *Outside the window, in the middle of the pedestrianised area there is a bench, phone box and raised bed with some small plants in. A man who I would place between 45-60 has sat down and is eating a pork pie. The man appears to be struggling to eat the pie and looks*

extremely uncomfortable. He is wearing a bobble hat and has a scarf on and a large overcoat. The man has deep lines around his face that I can see from my position circa 20 yards away. My best guess would be that this man has no fixed abode. He has a stick, a carrier bag and is holding himself in quite an awkward manner. The man is wincing and when he bites into the pie, he appears to be struggling to gain purchase on it. He is also creating crumbs which are visible on his coat. The man has brushed the crumbs from his coat and stood up and walked out of view. His walk is laboured, and he is struggle g to move, although he can move well enough to move out of view. He did not appear to be in trouble, rather he was wearing years' worth of difficulty (pilot observations)

Developing accounts such as this one gave me confidence that the approach of unmotivated looking (Psathas, 1990) offered rich data about the different content of the assemblage, and changed my expectations about how the socio-material flows of the territory would be expressed.

Testing the survey was straight forward. I secured responses from 15 respondents close to the Mustard Seed with relative ease. This represented 15% of the sample I sought per site in the main research phase (n=100 per site where n=300 across three sites). My main focus was on survey quality. I designed them considering: 1) flow, 2) question skipping, 3) timing, 4) respondent interest and attention (De Vaus, 2002, p. 116). Clearly marked sections (1-6) with topic headings and numbered questions (1-29); either multiple choice or Likert items, made the survey quick and easy to complete. One respondent was part of a day release programme from a local prison. She needed my help with the questions; however, she was confident, interested to answer the questions and was able to do so.[51]

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[51] A copy of the survey questions I took forward is attached in the Appendix 2

I took forward the interview schedule that I prepared and identified five participants per ethnographic site, to be interviewed twice: once at the outset, and once at the end of the research period. This gave me five interviewees with two interviews each (5x2=10) for each of the three sites; providing me with a schedule of 30 interviews. Interviews comprised a semi-structured schedule of five questions, about the interviewee, their perceptions of the site, how it had changed, and internal and external relationships. The period of observation identified saturation at approximately 30 hours. This offered me a guideline of 30-hour observation per site, a total of 90 hours (this period was guided by the data produced, not by the clock). Regarding surveys, I took forward the design described above[52]. I now move on to describe some of the findings from the research phase using each of the three elements of my mixed methods approach: interviews, participant observations, and surveys.

Interviews

Interviews offered thresholds for passage through the ethnographic sites, as they both commenced and concluded the data gathering process. The first interview in September 2018 was with Luke Williams[53]. It made real two things; 1) the process was going to unearth deep and personal commitments to the FBOs I was researching and 2) 30 interviews projected[54] (n=27 in the end) was going to produce a huge

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[52] See discussion of pilot survey on page 141.
[53] See Appendix 3: Interviews, for copy of interview transcript Luke Williams .1.
[54] Whilst I commenced the interviews with n=30, the reality was that only 27 interviews took place, with one interviewee from each site being unavailable for one of the two interviews that they had originally agreed to. This meant that n=27 with n=9 per site.

amount of data[55]. The pilot process refined the interview questions and offered

continuity of approach across the different interviews and different sites (Bryman,

2016, p. 471).

The interview schedule[56] produced data that related to all four of my research

questions, (see Table 2). My selected sample produced a saturated study and

provided a rich account ready for analysis. 'Purposeful sampling' (Palinkas, et al.,

2015, p. 535) produced interviewees from across the whole study area who offered

accessibility and quality information[57]. A limitation to purposive sampling was that it

did not allow for generalisability; 'because it is a non-probability sampling approach'

(Bryman, 2016, p. 418). However, this limitation was mitigated by the use of multiple

methods, which allowed me to triangulate the different elements of my ethnography

and verify its trustworthiness. I move on now to discuss participant observations

within the context of my research assemblage.

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[55] During the interviews, I found myself torn between listening to every word and encountering the ethnographic sites through the words and stories of the interviewee at every twist and turn and keeping the answers as succinct as practicable. There were a small number of interviews that exceeded an hour in length, where others were limited to between 25 and 40 minutes, which is period that equates to between five and eight minutes per question and answer.

[56] See Appendix 3: Interviews, for interview schedule

[57] A full list of interviewees is available in Table 1 at the beginning of Chapter Three.

Table 2: The relationship between research questions, interview schedule questions, data secured, and examples of the data gathered

Research Question	Interview Question	Rationale for Data Source	Example Data
What forms do faith-based leadership take with FBOs?	1: Tell me about what you do at the Mustard Seed, how long have you worked here, who do you work with and what is your role?	Context for the interviewee within the ethnographic site.	"**I am one of the managers here** … I suppose I work with most people who come into, into contact with the live cafe. At some point for some reason" (Hannah 1)
How are alliances formed between organisations of different beliefs, values and worldviews?	2: setting the Tell me about the role of the Mustard Seed in the community. What kind of clientele does it attract? How often do they come in. Why do they come in?	Context for the perceptions of the site, with respect to the wider community, as observed by a key actor	"without exception, the managers and staff, have wanted the cafe to actually be completely open and welcoming space I know that sounds very much a buzz word at the moment. But in doing that, we have noticed that many carers bring clients that they're working with here. So part of our customer base is people, is also vulnerable adults whether that's carers who bring in and or have appointments with people with a diagnosed mental health problem and with a learning difficulty learning disability. Or a physical disability. And. That there's that range that are available to use the space we have. We have actually had a number of compliments about the way that our bathroom is set up, because it means that people using different wheelchairs can access the bathroom independently. And they've said that when they go to other cafés or other restaurants that isn't always possible" (Hannah 1)
What forms of power shape and sustain Faith Based Organisations?	3: Tell me about how the Mustard Seed has changed during your time here. What has prompted this change. Have these changes been good or bad?	The key drivers for change	"[it's] changed a lot … when Gail opened, when we first opened, we weren't initially under the NCSAN banner … although I wasn't a manager at that point, I was able to see, and I was able to observe how that changed [things]" (Hannah 1)
How are assets understood and mobilised in the context of liminal spaces?	4: Tell me about your relationships with others in the café. To what extent do people help each other. Why do you think this happens as it does? What is distinctive about the way relationships are maintained?	Perceptions of internal relationships between those who are part of the site	"there have been times when I've needed to say complete a wholesale order and that would take me sort of away from the shop floor … I would definitely want to make sure that I am conversing with the volunteers and with customers and I don't, I can't quite do that as much as I used to. But it's definitely something that I need to make sure I do." (Hannah 1)
	5: Tell me about the way people relate to others who use the café. Do you see changes in their behaviour? Do people return to the café? Do people bring friends? Are there examples of people becoming more involved in the café?	Perceptions of external relationships between those who are part of the site and newcomers	"there was somebody who started off coming here as a customer and over time she started volunteering. And she's now employed here. And this is her first ever job. She is living with a learning disability diagnosis. But over that time and building a relationship, she went, I say that in ten seconds, but she went from a customer to a volunteer to a member of staff over sort of a year or so" (Hannah 1)

Participant and non-participant Observation

An important and often central element of ethnography is observation (ref)_. I used it alongside semi-structured interviews to uncover the socio-material flows of relationships and the impacts of territories across different ethnographic sites. My approach included watching how people live for approximately 30 hours at each of the three sites. I also referred to documents such as the parish profile and public dialogues in the case of Old Town Church; social media and videos from both Mustard Seed and Beacon Community; and informal interviews with additional participants who emerged as the study went on. For example, at Old Town Church, Clarissa the new Rector was identified as a symbol of hope and expectation to others who had been in interregnum for over three years. As the story of Mustard Seed unfolded regarding its history and The Seed Café, it became important to interview Janice, who had been named as a central figure.

I will discuss my participant observation with respect to Bryman's (2016) ethnographer typology; covert/overt and participant observer to partial, to minimal to non-participant observer (pp. 442-444) and with respect to issues of access and narrowing the field (Silverman, 2013). I gained access to the ethnographic sites because of existing relationships with key participants; Mark (TBC), Luke (OTC), and Jackie (Mustard Seed), who acted as gatekeepers. In this sense it made my decision to act as an overt participant observer straight forward (Bryman, 2016, p. 441). I was asked to provide copies of the survey data to aid Clarissa at Old Town Church, which I was happy to do. This type of cheap consultancy is noted as a possibility by Bryman (2016, p. 246).

Whilst I was known as a researcher at each site, I maintained relationships with gatekeepers in different ways. At Old Town Church, I had led musical worship at House Church gatherings. I withdrew from that role, moving from participant to non-participant observer consolidating my overt status as a researcher. My rationale was that acting as both a participant observer (Bryman, 2016 p. 442) at this site, in this way, might compromise the authenticity of the musical worship. I wanted to preserve the integrity of the worship and make relationships with others as simple as possible. I was not contingent to worship taking place, so I stepped back. At TBC, at an early stage (Fieldnotes: 21 November 2018), I was engaged in discussion regarding the foodbank's storage options. Through my previous community work, I was able to both see a solution and connect the appropriate people from the foodbank management with those from the local voluntary sector infrastructure who could help. Here, I moved from minimally participant observer, to partial participant observer. I was broadly free to operate in this way throughout the research process. The only person who queried either my status or the possible uses of data at any stage was Clarissa at Old Town Church, but I allayed her fears (Bryman, year, p. 248) in advance of using the data she provided. Trust is important (Silverman, 2013, pp. 215-216) and it was a key rationale for the smooth access and flexible approach to participant observation.

There was a wealth of data available. Conducting interviews at the beginning of the research phase enabled me to effectively narrow the data through awareness of different rhythms and histories of the territories. There is a distinction between territories building up; "re-territorialised" and breaking down; "de-territorialised". De-territorialisation receives greater emphasis as a territory breaking down most sharply exhibits the ontology of becoming that underpins the assemblage, and

therefore draws out new data and capacity for learning. This kind of thinking shaped my observations to look for how things changed whilst also undertaking 'unmotivated looking' (Psathas, 1990, p. 45). I kept fieldnotes using multiple methods: Microsoft OneNote on my MacBook Pro, and a Dictaphone app on my iPhone. I fluctuated between non-participation and participating. This meant that notes were made either as events unfolded or as soon as practical, following Silverman, (2013, p. 220). An example, which highlights both the sense of unmotivated looking and the emphasis on de-territorialisation, came from TBC. This is an fieldnote extract:

> *"I stepped out for a sandwich and on my return, I have encountered a child in school uniform in the room to the right of the entrance. The boy looked like he was happy on his own and was holding a toy. He began singing a song to go with the way he was gesturing with the toy. I smiled and moved into the main room. As I did so, the chatter turned to silence. The silence was accompanied by looks from a woman I didn't recognise. The silence was broken when Roxy or Joey said, 'ask Matthew to hit him". I looked at the group bemused. The idea was repeated, and it was made clear to me that the woman was the child's mum and the boy had been removed from school from misbehaving. I asked, 'why would I hit him?' The woman said, 'well if you did, I would hit you'. I was obviously confused, and my face will have said as much. The woman confirmed she was the child's mum and said he had been removed from school and that she was going to have a break down - there was a tension in her voice but a recognition that she was in a safe space and the stranger (me) who had walked in was not a threat"*
> *(Beacon Community, 1230, 10 December 2018)*

The visceral nature of TBC and the language of violence I was met with having possibly seen a vulnerable person, is one example of the complex circumstances I faced where listening took precedence over recording data. My role as observer within the hub opened me up to inclusion in initially confusing circumstances. The choice to listen first and record later (Silverman, 2013, p. 220) enabled me to

negotiate the situation and secure a record of events. The observation I gathered cut

across all four research questions. Table 3 evidence the kind of data I secured:

Table 3: Relationships between the research questions, different sources of observation data, type of data secured, and examples of the data

Research Question	Source of Observation data	Rationale for Source	Example data
What forms do faith-based leadership take with FBOs?	Participant Observations	Fieldnotes taken during observations at Beacon Community	"A gentleman has been talking with Mark for maybe 10 minutes now. The conversation has moved from the drinks counter to the second space, with sofas. The guy has been polite to everyone he has spoken to. This included his accidently spilling a drink by walking into someone. The guy has begun to cry. He also has foodbank bags with him. The man, whilst crying, has begun to have a nosebleed. There is a dialogue developing between 3 people sat around about how to deal with it. 'get it all out'. 'if it doesn't stop, go to the Dr'. Mark said reassuringly, 'we are not easily embarrassed here'" (Fieldnote from 27/11/2018)
How are alliances formed between organisations of different beliefs, values and worldviews?	Participant Observations	Fieldnotes from the Old Town Church	"[The café] space was repurposed a few years ago and is run by Local Values. The space is being run by a coordinator from Local Values and a number of volunteers who use Pure services … I am sat with Julia and we have reflected on the groups that are using the space. The conversation was that it looks good that the building is in use and it also brings in a few pounds". (Fieldnotes from 29/11/2018)
	Interview with Clarissa	New Rector at Old Town Church, who emerged as a key influence as the research phase continued	"What I also hope I bring, is the work I'm doing at a national level with some really interesting innovative influential partners, so I'm hoping that some of that will appropriately feed into what will happen [at Old Town Church]". (Clarissa Interview from Fieldnotes)

What forms of power shape and sustain Faith Based Organisations?	Participant Observations	Fieldnotes from the Mustard Seed	"I have just spoken to a volunteer who is working at the café. She told me about the group. She told me that it is a new group from all sorts of churches ... it is a project called 'no place left' and it is about the multiplication of the church and disciples until there is 'no place left' ... [A lady from the group described it] like a spider's web metaphor - stronger than a piece of rope and spreading out everywhere. The conversation was based around how to engage with people. The lady was saying the conversation in churches is about how to set up a project i.e., a board game club for children, but then they don't know how to keep the relationship with kids as they get older". (Fieldnotes from 07/02/2019)
How are assets understood and mobilised in the context of liminal spaces?	Participant Observations	Fieldnotes from the Mustard Seed	Karen invited me to come in, acknowledging both the cold and the fact the café was closed ... She told the staff inside why she had invited me in, and I sat by the till. The conversation turned to Jane quickly as Karen asked, "have you heard the sad news?' [Jane, a linchpin in the staff team, was moving on. She had a new job in London] Karen detailed the positive nature of the move for Jane, but then turned to her own sadness and the inconvenience caused by having to employ new staff and rota existing ones differently ... The look on Karen's face indicated that she was thinking about the stress [the loss of a central resource, friend and colleague] caused her (Fieldnotes from 04/04/2019)

Semi-Structured Interviews and Participant Observation were not the only tools I deployed. I also utilised quantitative surveys.

Surveys

My experience of designing and piloting surveys was smooth. The design offered clarity of purpose, instructions for completion of six sections with 29 variables (and

six additional options for comment from participants), and was written with a

reading age of 11 (De Vaus, 2002, p. 191). Variables related to demographics,

attendance, connectivity, participation, and community impact and motivation[58];

they were designed to induce trends and attitudes (Ritter and Sue, 2007) about the

ethnographic sites. Surveys thicken, contextualise, and triangulate interview and

observation accounts, cutting across the research environment extending from

respondent motivations and their relationship to FBOs, through to frequency of

attendance, demography and relative sense of diversity, and capacity to increase

engagement with diverse groups outside of the FBOs. The success of the survey was

contingent upon them being completed. Each survey was a small undertaking, but

they each acted as a means of establishing an accessible relationship with people. I

hoped for n=300 surveys (n=100 per site). Across all sites I secured n=115 (TBC,

n=15. OTC, n=61. Mustard Seed, n=39). The variation in these rates was in part

down to the support offered by the sites in distributing surveys. OTC for example

wrote up their own coversheet, complimenting my design, and actively circulated

surveys across the different groups they host. Likewise, Mustard Tree shared the

survey across their customer base and also left some in their cafe, enabling multiple

means of completion. TBC were happy to circulate them around their immediate

contacts but warned that people would seek financial profit from completing surveys,

and so it proved. This presented a substantial barrier to completing surveys there. I

explored different means of accessing greater numbers. I used

www.surveyplanet.com to produce a digital survey, which I circulated via my own

social media accounts and with agreement of Mustard Seed on their Facebook page.

All surveys were anonymised. This digital source was the means by which I secure

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[58] A copy of the survey questions and a tabulated set of answers is included in the Appendix 2

n=15 from TBC. However, the vast majority of other responses received were via paper surveys.

Surveys did not offer a significant sample across all sites, and pointed primarily to an inability to secure relationships with a broader range of participants outside the ethnographic sites, particularly Beacon Community. De Vaus (2002) notes, 'the important thing is to identify the situations in which different approaches should and should not be used" (p. 127). Whilst I tried to adhere to this, I encountered substantial barriers. Further practical consideration with face-to-face deployment included cost. My circumstances changed towards the end of the research phases such that I moved to a location that was a 45-minute drive from the ethnographic sites. Before I lived within walking distance. I sought to mitigate this by visiting ethnographic sites whilst completing tasks that were both related and unrelated to my research, maximising the time I had, so that I reduce the intensity of the task. The benefit gained was nominal, but it was worth trying[59]. Whilst the surveys did not work as I hoped, they did offer some usable data that I discuss below.

Ethics:

My research has been completed across two institutions: The University of Chester, and Goldsmiths, University of London. Ethical clearance was provided by the University of Chester Faculty of Humanities Research Ethics Committee[60]. Two considerations I have returned to during the research process are 1) confidentiality and anonymity and 2) the authenticity of producing a new paradigm of FBOs which

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[59] De Vaus notes that the benefit of face to face deployment in general, is maximising capacity to secure representative samples, and maximising the flexibility I have for survey design (2002, p. 131). I did see benefits of this kind but not during the later phase of deployment from January to July 2019.
[60] A copy of the research Ethics Clearance form is included in Appendix 1.

emerged out of my own personal story and journey, and a social movement that has received public engagement across the north west of England. Regarding confidentiality and anonymity, this was promised within the ethical clearance, with reassurances offered within the terms of participation that these conditions would be honoured[61]. The public nature of the emergence of Spaces of Hope - with the wide variety of public events and outputs since 2016 and particularly from 2018 onwards - potentially meant that if someone was so inclined, they might be able to identify a shortlist of the people, places, and projects included in this research. In order to mitigate against this possibility, an extensive list of pseudonyms was produced for all people, places, projects and networks associated with the research such that it is not possible to identify the name of the town the research took place in, let alone specific locations[62].

Analysis:

The final element of my research assemblage was data analysis. Here I discuss, the thematic network analysis that I used to achieve a synthetic reading of the data, and the themes that it produced. I used Thematic Network Analysis, as discussed by Attride Stirling (2001) to analyse my data. This approach has similarities with other methods of any hermeneutic analysis (Attride Stirling, 2001, p. 388); eliciting in depth meaning of things through systematic interpretive practices, such as grounded theory (Charmaz, 2004). Thematic network analysis offers a web like approach to organizing data, facilitating the structure and depiction of data from individual codes or basic themes, to organising, and global themes. Thematic networks systematize

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[61] A copy of the Participant information form that was circulated to participants is included in the Appendix 1
[62] A full copy of this list is in the pseudonym Appendix 1

the extraction of: (i) lowest-order premises evident in the text (Basic Themes); (ii) categories of basic themes grouped together to summarize more abstract principles (Organizing Themes); and (iii) super-ordinate themes encapsulating the principal metaphors in the text as a whole (Global Themes) as noted by Attride-Stirling (2001, p. 388). Web-like maps were produced showing salient themes at each of the three levels, illustrating the relationships between them. (Figure 1 and Table 4 highlight thematic networks, evidencing relationships between the data and different themes[63]).

Figure 1: Relationships between basic and organising themes within the global theme of Stories: Authenticity and Prophecy

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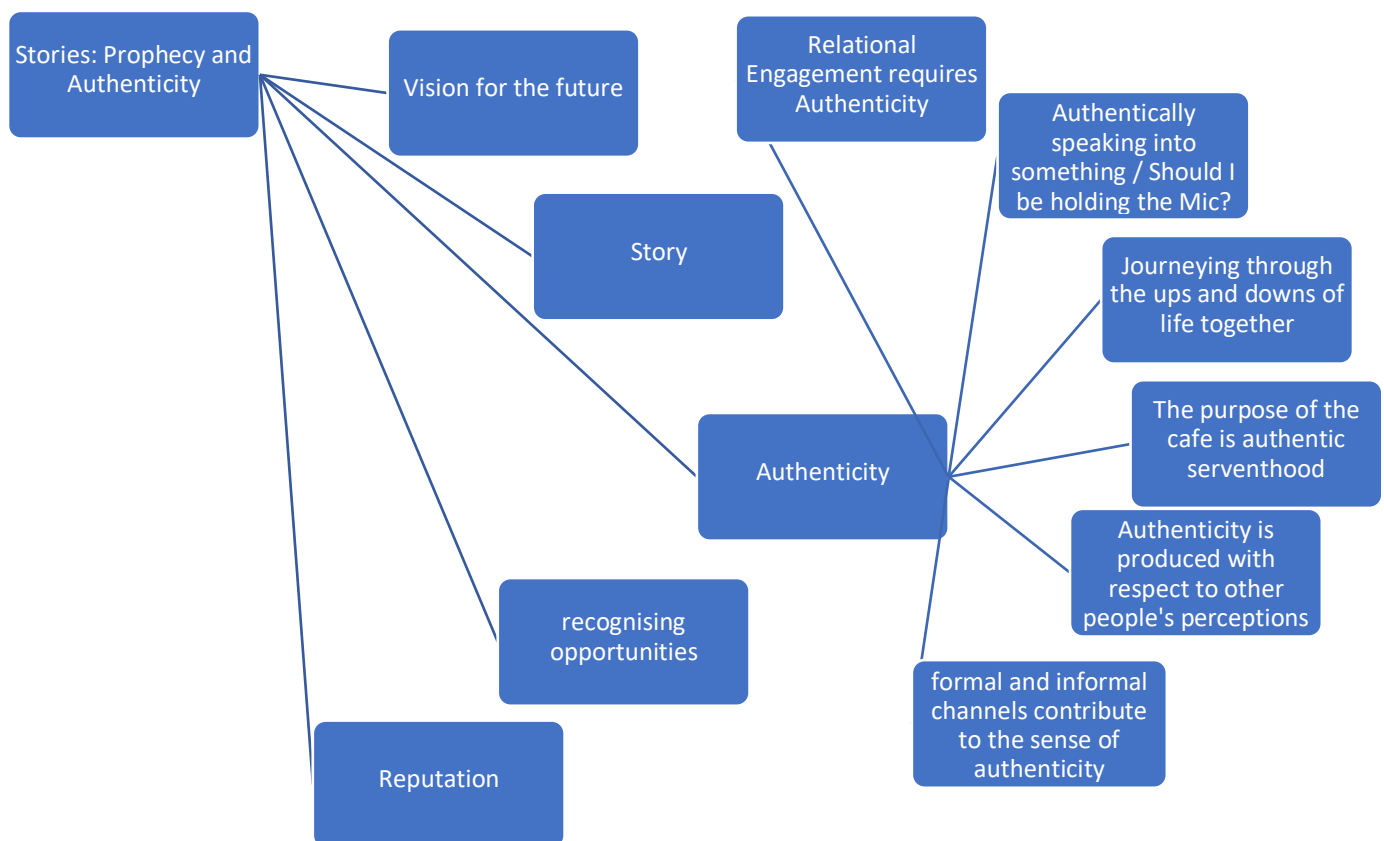
[63] This table shows data from two global themes: Sources of Motivation and Stories, Prophecy and Authenticity. Tables detailing the other global themes are included in Appendix 4

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Data	Codes / Basic Themes	Organising Themes	Global Themes
We are all about building relationships. It's a really powerful word for us which relationships, so people who come in they may never been there before, but they will have an immediate sense of belonging of welcome and of hope.	Emphasis on relationships that deliver immediate returns, including belonging, welcome and hope	Hope	Sources of Motivation
All these things make it a real landmark place albeit, it's quite sad that as faith has retreated combined with the retreat of in a sense prosperity and the sort of culture of towns has gone now into the suburbs; maybe it's flowing back into the centre now, but it hasn't quite flowed back to where St. Mary's is just yet. So, it's really like a bit of a relic of a bygone era and both spiritual and material terms. it could be much more again, depending on the way the church plays its hand. God is working …	The role of the church is multifaceted and includes local people / congregation, and multiple parishes, the town centre, and a vision built on hope rather than expectation.		
So, when we talk about isolation and loneliness, we're talking specifically about the things that are detrimental in that and are damaging in that. So, I think what we're talking about is that is identity and belonging. I think what we're talking about is something that is other than, hope	contrasting difficulties with experiencing hope		
Our aim is to share God's love with the local people. We are here to serve … It's about what's in our hearts. And that is that is the difference I think that is that authentic servanthood.	The purpose of the café is authentic servanthood	Authenticity	Stories: Prophecy and Authenticity

...I come into my context ... where many people have suffered life events such as relationship breakdown, or they're raising children alone or, you know lots of things that affect lots and lots of people but actually are very tough. Real challenges. Having lived through some of those myself ... I think I walk that walk so I have more authenticity when I talk the talk	relational engagement requires authenticity		
If you're handed the microphone first of all question whether it i you that should be speaking. My article in the Church Times on that middle-class church came about purely because Al Barratt was asked to speak on the experience of being working class in the church and he said in all honesty I don't feel I can authentically speak into that.	Authentically speaking into something / Should I be holding the Mic?		

The procedure of thematic networks does not aim or pretend to discover the beginning of arguments or the end of rationalizations; it simply provides a technique for breaking up text and finding within it, explicit rationalizations and their implicit significance (Attride Stirling, 2001). A key concern I had was mitigating my own impact. Spaces of Hope emerged as an idea with multiple expressions that have been generated through the social movement and the Hubs Network. A set of seven principles have also been developed which describe progress through the complexity of these Spaces of Hope. These principles give a sense of what and where Spaces of Hope might be to the extent that others can talk about it as an independent and external phenomenon, and begin to imagine how it might relate to what they do.[64]

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[64] There are differences between, a) the seven principles of the Spaces of Hope Movement and b) the emergent principles and practice from this thesis. Whilst a) encapsulated a preliminary source of guidance for individuals to move their action forward, based on loosely defined principles, b) presents a far richer and more nuanced set of tools rooted in the data set supporting this thesis. There are principles akin to the seven from a) and those offered by Temple, which have emerged as principles for leadership and curation (see Chapter 4 for discussion of this). These is also a rich set of six modalities that describe different and creative rhizomatic potentials that coproduce shared values with the material nuances of liminal space. These modalities comprise the emerging paradigm of

My research process was inductive and therefore enabled the production of data fragments, initially line by line and then paragraph by paragraph as themes began to emerge. This produced a rich data set that I coded and themed as per Tables Three and Four. The analysis process included using Microsoft Word and Review: Comment's function, and Microsoft Excel which I used for tabulating and sorting the codes as basic themes into organising and global themes. The analysis process took longer than initially anticipated but produced a more granular set of codes to work with. The granular nature of codes meant that I had to partly adapt Attride Stirling's (2001) approach. Where Attride Stirling utilised codes, to construct basic themes and basic themes to construct organising themes and so on (2001, pp. 390-393), due to the volume of codes produced within my data, my codes produced granular organising themes. What emerged was a set of six global themes, or "Modalities of Spaces of Hope', present across all my ethnographic sites. The six themes which emerged are: 1) Types of Relationships, 2) Leadership; Roles and Responsibilities, 3) Sources of Motivation, 4) The Interface between FBOs and the Public Space, 5) Stories; Prophecy and Authenticity, and 6) Relational and Administrative Flows.

Here I discuss the production of the thematic networks that enabled these six global themes or modalities to be formed. The interview data and observation data were produced through audio recordings and typed notes. These were transcribed, to produce Microsoft Word documents, which were subject to line-by-line coding, using the comment function, to turn textual data into codes. Upon completing each transcription, the comments were exported into Microsoft Excel, producing

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FBOs that are Spaces of Hope. These modalities will be the subject of Chapter 4. These highlights both the synergy between the initial Spaces of Hope work through principles of curation, and in addition, offer a whole new understanding of FBOs that was, at most, hinted at through the subjective and utopian framing that Spaces of Hope offered within the Spaces of Hope Hubs Network.

tabulated textual data and codes, (see Table 5). Table 5 shows the format of initial

tabulation. Table 5 also shows that multiple codes related to single data fragments.

This was common across the data. Following coding, the tabulation format was

developed, grouping like codes into themes. This produced whole spreadsheets of

data, so new Excel books were opened with multiple sheets, which had different

expressions of the same kind of codes. Search functions were used to filter similar

codes so as to group them into coherent affinity clusters. For example, codes

referencing "hope" would be grouped into an organising theme, and differentiated

from others that might relate to authenticity, which made up another organising

theme (see Figure 1 and Table 4).

Table 5: Tabulation of interview and observation data showing the source, (textual data, and assigned code)

Name	page	line	Textual data	Code
John two	1	39	every time they have a full council, they have a local clergy person in to say the prayers. They are meant to have a rota, but they'd forgotten this week, so they he's asked me, and I said Yeah, because I like Councillor Brett. Apparently, they liked my prayers well cos they quite short, but I mean who would actually go to council chamber and pray some and long prayers? Strikes me as a slightly ridiculous but anyway. I'll still be praying the prayer for Brexit I prayed, last time. I don't think it's actually been answered yet. Perhaps we're near it.	Space for civic and faith-based engagement is present
John two	1	39	Every time they have a full council, they have a local clergy person in to say the prayers. They are meant to have a rota, but they'd forgotten this week, so they he's asked me, and I said Yeah, because I like Councillor Brett. Apparently, they liked my prayers well cos they quite short, but I mean who would actually go to council chamber and pray some and long prayers? Strikes me as a slightly ridiculous but anyway. I'll still be praying the prayer for Brexit I prayed, last time. I don't think it's actually been answered yet. Perhaps we're near it.	Local and national linked together through prayer
John two	2	24	I am an evangelical. I am not rabidly conservative by I am an evangelical and Old Town Church is broadly speaking a church in the evangelical traditions. I think I am trying to build a bridge between a church in the centre, and the church in the surrounding outside sort of suburban areas, which itself is evangelical and wants to bless. So, I am also tied to Church A, and also Church B, which has provided quite a lot of resource for Old Town Church too.	dimensions to identity and relationships

Organising themes were created where some comprised far more codes than others.

This was expected, but led to a process of arranging and sorting themes based on the

relationship between them; for example, should an organising theme 'Relationship characterised by responsibilities' sit within a grouping of relationship or connect with the emerging global theme of Leadership, Roles and Responsibilities? Sense of this was made by i) illustrating the themes as thematic networks, and ii) verifying and refining networks themes, code by code, sheet by sheet and book by book, so that the summary and unifying sense of the data offered condensed versions of the ideas that were expressed by the global themes[65]. Within global themes, which are described within my paradigm of FBOs as "modalities" of Spaces of Hope, are accounts of wrestling between fear and hope in the face of change; a desire to innovate contrasted with a perceived desire for continuity and tradition, and responses at an existential level including vulnerability, improvisation and expressions of leadership informed by deeply held beliefs values and worldviews. The data shows how each modality provided a distinct vantage point on the complex gatherings of overlapping contents and expressions of the FBOs that I researched, and which collectively form Spaces of Hope.

As part of the mixed methods approach used in this study, I also deployed quantitative surveys. This provided a broad and shallow perspective on the research sites. The surveys covered six areas: 1) demographics, 2) attendance, 3) connectivity, 4) participation, 5) impact and 6) motivation. Below I present data under these six headings. The purpose of the quantitative surveys was to thicken, contextualise, and triangulate perspectives gained through the interviews and observations. The data was analysed sequentially, so triangulation was both left to, but nonetheless, not dependent on the surveys. Emergent themes from the data are strongly articulated

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[65] Tree diagrams and summaries of themes that were produced during this refinement are in the Appendix 4.

by interviews and observations data and the surveys offered no significant changes in direction or thinking. The surveys provided the outsider voice, offering perspectives from people who did not hold either paid or volunteer positions at the hubs. The surveys were not as successful as I wanted, offering approximately one third of the responses I had hoped for (n = 115. I wanted n=300). For Old Town Church n=61, for Mustard Seed n=39 and for Beacon Community n=15. The number of completed surveys means the results they proffer do not offer statistically significant findings, though it is possible to see data that substantiates the emergent paradigm.

Quantitative data from the ethnographic sites

Demographics:
Respondents varied in age, from 18 to 80 with an average age of 51-60. The respondents were predominantly female, 79 versus 36 males. 109 respondents were white. 42 respondents were employed, with 46 retired, and 12 unemployed. 23 were single, 59 married, and 17 divorced or widowed. The average respondent was a white English woman aged between 51-60 and Christian. 22 respondents were under age 40, 9 from BCC (60% of their respondents). 83 respondents were Christian, with 21 identifying as non-religious (18.4% of respondents). This figure was similar across the sites. This 'nones' percentage was less than the 'nones' level recorded across the UK population as a whole   - 53% in 2019 (British Social Attitudes Survey, 2019). This contextualises the qualitative data regarding sources of motivation.

Attendance:
Regular attendance at the hubs was common among respondents. 76% agreed or strongly agreed[66] they attended regularly, equating to three times per month (Q9).

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[66] From 'religious nones' sampled (n=31)68% agreed

74% thought the hubs received the same people each week[67]. 49% disagreed (29% strongly disagreed) with the statement 'you rarely see new people attending here'[68]. This indicates that both a stable core of people and flows of new people are present at the hubs. 96% of respondents agreed (89% strongly agreeing) that when they attend, they receive a warm welcome[69].   However, 3% strongly disagreed that a warm welcome was received[70]. This corelates with the views of interviewees and with the observations that I made, for example the story expressed by the 'uninvited and unexpected' (OTC Fieldnotes).

Connectivity:

Respondents noted connections between the hubs and people (Q14) and organisations (Q15) across the wider community. The nature of these connections was not specified within the surveys; however, this data authenticates numerous examples within the interview and observation data. 55% of respondents thought the hubs had to work hard to connect with their customers[71] and 74% saw unrealised potential to connect more deeply[72]. 69% agreed that the hubs could connect with new people who were different to the existing clientele[73]. This correlates with the demographics discussed above and comments pertaining to faith saturation (Smith, 2002); the positionality of FBOs was identified within the qualitative data.

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[67] From 'religious nones' sampled (n=31)65% agreed
[68] From 'religious nones' sampled (n=31)52% disagreed and 29% said that they didn't know
[69] From 'religious nones' sampled (n=31)94% agreed
[70] Two out of thirty one nones indicated that they disagreed that a warm welcome was received
[71] From 'religious nones' sampled (n=31)42% agreed
[72] From 'religious nones' sampled (n=31)68% agreed
[73] From 'religious nones' sampled (n=31)61% agreed

Participation:

There are opportunities to volunteer and participate in the life of each hub; these were acknowledged by respondents; 83% either agreed or strongly agreed[74]. This sense of volunteering being available was also present within the interview and observation data and is noted as a crucial element of FBOs. 79% of respondents agreed that the hubs encouraged participation[75], and 80% agreed (70% strongly agreed) a nurturing environment was provided for participants[76]. 82% either agreed or strongly agreed that the encouragement which comes from hubs is based on their values[77]. This data reinforces interview and observation data regarding atmosphere / culture / counterculture being nurtured to support participants. There were occasional outliers. One respondent answered Q24 noting that 'There is one staff member who I feel has a very strong pro-dog and anti-child agenda'.

Impact:

87% of respondents identified positive impacts by the different FBOs[78] and 79% agreed that FBOs have good reputations[79]. Overall, these responses align with interview and observation data. However, the survey data was not representative of a significant sample, nor was it representative on non-Christian perspectives. This could limit the capacity of clear data being offered relating to community impact. 62% of respondents agreed that partnership working was central to hub impact[80]. This authenticates the global theme of administrative and relational flows and points to the importance of alliances, partnerships, and networks within the qualitative data. Responses to question 27 offered unclear results about whether the hubs could

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[74] From 'religious nones' sampled (n=31)84% agreed
[75] From 'religious nones' sampled (n=31)71% agreed
[76] From 'religious nones' sampled (n=31)77% agreed
[77] From 'religious nones' sampled (n=31)74% agreed
[78] From 'religious nones' sampled (n=31)84% agreed
[79] From 'religious nones' sampled (n=31)84% agreed
[80] From 'religious nones' sampled (n=31)45% agreed and 26% said they neither agreed nor disagreed

do more to have an impact in the community. 49% disagreed (29% strongly) that the hubs were not doing as much as they could. Just considering those of no affiliation, 65% disagreed (n=20/31). 16% were unsure, and 28% agreed that the hubs were not doing as much as they could. In view of responses regarding connectivity (above), the impact data points to respondents possibly not wanting to acknowledge the weaknesses of the hubs they associate with. For example, one respondent noted in response to Q28 that 'with limited resource Old Town Church punches above its weight'. The interregnum at Old Town Church was a significant mitigating factor noted by both interview and observation data.

Motivation:
85% of respondents agreed (70% strongly) that the hubs had a clear purpose to their work[81]. 75% agreed they have a shared purpose with the hubs[82]. 83% noted that the hubs were motivated by service to their communities[83]. Question 33 regarding profit as a motivation promoted a detailed response. 65% of responders either disagreed or strongly disagreed (51% strongly disagreed) with the statement 'this hub is motivated by securing financial profit'[84]. A respondent noted that 'rates / services have to be paid for. There is NO profit motive'. 66% of respondents agreed (48% strongly) that the hubs were motivated by working together with other organisations[85]. This was contextualised by comments made in response to Q35. Respondents from House Church hosted at Old Town Church said, 'a church group to meet in fellowship and worship' and 'Is the purpose of this hub to introduce people to a family? Sometimes felt like building prioritised over visitors.' A third note from a House Church

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[81] From 'religious nones' sampled (n=31)74% agreed
[82] From 'religious nones' sampled (n=31)52% agreed and 29% neither greed nor disagreed
[83] From 'religious nones' sampled (n=31)77% agreed
[84] From 'religious nones' sampled (n=31)71% disagreed or strongly disagreed
[85] From 'religious nones' sampled (n=31)52% agreed and 23% neither agreed nor disagreed

respondent was 'there are two main bodies that comprise this hub. It has not been possible to provide the correct answer for each". Old Town Church is a multifaceted hub with many gatherings each week and two resident partnerships; Local Values who run the café and Heritage Group. This House Church response was revealing of the sense of status and self-importance that House Church has relative to others. This theme was also present in the qualitative data too, discussed in the context of the 'uninvited an unexpected' (OTC Fieldnotes).

Global themes as Modalities of Spaces of Hope:

Here I discuss emergent global themes. These themes are set out with respect to the organising themes, which are defined as characteristics of each modality.

Modality 1: Types of Relationships:

It was initially unclear whether this was a global theme in its own right, or whether it was an organising theme in all of the other global themes. In reasoning this out, it became clear that it was a global theme with a multifaceted character that cut across place and localities, service and work, and the expression of new things, stories, realities, values. The 'Types of Relationships' modality, sets out relationships within three characteristics: *Relationship with Place, Relational Service, and the Potential for Transformation. Relationship with place* is formed through the connection between the FBO, external influences such as regional or national support networks, and local expressions of leadership motivated to listen to and be attentive to, people and places. The combination of all these factors is opened through the rest of the modalities' evidenced as being connected through different types of relationships. *Relational service* contextualises the way that FBOs holistically express themselves

with respect to others in public space. This is brought into focus by looking at the different expressions of FBOs at the interface with the public space. Relational service can also highlight the significance that external influences such as austerity can play. Where relationships with place and relational service are present, there is also *transformative potential*, which is opened up by these relationships. This is realised by trust forming with other members of the place, and through people's lives changing.

Modality 2: Leadership Roles and Responsibilities:

This modality was, in many ways, simple to identify, especially when contrasted to Modality 1. There are two parts to leadership; its *incarnational and negotiated* nature, and an understanding of *roles and responsibilities*. Incarnational and negotiated nature includes listening, understanding context, acknowledgement of formal and informal power, and creating a culture of trust. Roles and responsibilities are constantly changing, requiring leaders to look ahead and to adapt. Roles and responsibilities are also there to be transcended This commitment to transcending the usual expectations around leadership was explicitly highlighted by numerous interviewees and highlights the foundations of the sources of motivations of leaders.

Modality 3: Sources of Motivation:

The first characteristic of this modality is the emergent nature of Beliefs, Values, and Worldviews across the data. This modality highlights that a nuanced understanding of motivations draws out very different experiences compared to the homogenised perceptions or internalised narratives of "unity" guiding FBOs which emerges from my data. The modality points first to the wide variety of motivations that are

expressed, including the desire to combat austerity, and to demonstrate love. Some

are singular expressions; the initial attraction of a free coffee or bacon roll that Roxy

noted at Beacon Community. Two key elements of this modality are 1) the

foundational and 2) the formational aspects of motivation. These characteristics

describe the coproduction of emergent understandings of deeply held beliefs and

values and how they relate to practice. The key sense within this modality is one of

emergence. For example, the formation of deeply held motives, such as faith, hope

and love in different contexts in different FBOs.

Modality 4: The interface between FBOs and the Public Square:

The fourth Modality of Spaces of Hope addresses expressions by FBOs at the point of

interaction with public space. This section sets out how these things are expressed

and identifies specific practices that are common across each site: communication,

prayer and dialogue, welcoming and caring for others, and the professionalising

nature of the environments. It also comments on how expression at the interface

with the public space moves from volunteering to offering professional services when

working at the interface with others in the public sphere.

Modality 5: Stories, Prophecy and Authenticity:

The fifth modality addresses the role of stories in shaping the experience of FBOs.

This modality has two characteristics that describe stories: Prophecy; considering the

vision of leadership and opportunities for sources of motivation to be enacted by

FBOs at the interface with the public space, and Authenticity; setting out whether

claims made hold true in a way that is recognised by others. Stories are shared from

different ethnographic sites. From the OTC, I discuss the vision to embrace 'the

unexpected and uninvited' as a determinate of whether or not Spaces of Hope are

present. From Mustard Seed, I discuss the inception of the café and how it exemplifies the redemptive and gracious nature of God, which is now expressed within the working culture of the café. From Beacon Community, I discuss how the church leader trusted God and accepted conflict with his colleagues because of his conviction to offer his whole life to people in the community, and how this led to a single deeply traumatised community member expressing trust in the leader and Jesus. The stories prophetically expressed the relationships that the different FBOs have with their communities and in so doing illustrates the churches' reputations. This modality serves to highlight the nuanced and multifaceted readings that are offered by the other modalities, within the context of liminal, different, and rhizomatic expressions of shared values. This modality unearths whether the FBO is responding effectively within the parameters of these terms.

Modality 6: Administrative and relational flows:

Modality 6 sets out external factors that influence the places and spaces occupied by FBOs. This modality expresses multiple experiences of change by FBOs as a frame by which to understand what administrative and relational flows are. There is a wider array of flows, within, around and across the ethnographic sites. New and different expressions of FBO are a prominent reference point to a shifting faith and belief landscape being existent in the locality. The church, as with other places of worship from other religions, is subject to substantial changes as an institution. This characteristic is discussed. There is also discussion of flows building alliances; partnerships, networks, and movements, which seek to catalyse affects at the interface with public space. I conclude this section by looking at the different considerations that need to be made in order for FBOs to continue to develop in a changing environment.

Conclusion:

The modalities that have emerged from my data point to six distinct contributions that combine to produce an emerging paradigm of FBO: Spaces of Hope. In each section, I have set out these modalities and their characteristics. Next, I describe and contextualise these characteristics, utilising the other modalities to frame examples, whilst also drilling down into the data and the substance of the characteristic that has been expressed. What emerges, shows FBOs as being comprised of both distinct modalities with their own characteristics, and the way those modalities integrate to express the collective whole. This enables the curation of the complex content and expressions of the different FBOs I have researched to be understood as one organisational paradigm whilst also being expressed in multiple different ways. I discuss this at length in Chapter 4

Chapter Four: The socio-material nuances of space; setting out the six modalities of my new paradigm of FBOs

In this chapter I set out the six modalities of Spaces of Hope which have emerged across my ethnographic sites through the triangulation and authentication of the three sources of data that were described briefly at the end of Chapter Three. Across the data are considerations including negotiation, transition, and movement; each draws on and implicates the six modalities. These are: 1) Types of Relationships, 2) Leadership; Roles and Responsibilities, 3) Sources of Motivation, 4) The Interface between FBOs and the Public Space, 5) Stories; Prophecy and Authenticity, and 6) Relational and Administrative Flows (see Table 6 for the modalities and corresponding characteristics). Within this chapter I reflect on how respondents wrestled between fear and hope in the face of change, how desire to innovate contrasted with perceived desires for continuity and tradition, and responses at an existential level; including vulnerability, improvisation and expressions of leadership, informed by beliefs values and worldviews. This chapter shows how each modality provides a distinct vantage point on the complex gatherings of overlapping contents and expressions of the FBOs which I have researched. I conclude the chapter by drawing together these six modalities as 'socio-material nuances of space'.

Table 6: The Modalities of Spaces of Hope and the characteristics that make each up.

Modalities	Characteristics
1) Types of Relationships	1.1 Relationship with Place 1.2 Relational Service 1.3 Transformative Potential
2) Leadership, Roles and Responsibilities	2.1 Incarnational and Negotiated 2.2 Roles and Responsibilities
3) Sources of Motivation	3.1 Emergent Beliefs, Values and Worldviews 3.2 The Significance of Context 3.3 Foundations for Sources of Motivation 3.4 Formation: Faith, Hope and Love
4) The Interface between FBOs and the Public Space	4.1 Communication: Prayer and Dialogue 4.2 Welcome and Caring for Others 4.3 Professionalising

5) Stories: Prophecy and Authenticity	5.1 Stories
	5.2 Prophecy:
	    a) Uninvited and Unexpected
	    b) The two Seeds
	    c) Nina's Story
	5.3 Authenticity

6) Administrative and Relational Flows	6.1 Changing Expressions of FBO: Finding the Flow 6.2 Alliances; Partnerships, Networks and Movements 6.3 Counting the Cost and Embracing Change

Modality 1: Types of Relationships

The dominant theme in the data is relationships, which implicates where people are, how they do things, and the way things might change. Each of these is underpinned by the content and expression of different beliefs, values, and worldviews. Types of Relationships is the first modality and is comprised of three characteristics; 1.1) Relationships with Place, 1.2) Relational Service; and 1.3) Transformative Potential.

1.1 Relationship with Place:

Common across all three ethnographic sites is the influence of external organisations and networks, which are held in tension with local knowledge and experience. The balance of these elements influences spiritual leadership, strategic vision, and practice. These three elements characterise relationships with place. Examples of these external organisations and networks include: The Church of England, a large Anglican Diocese, The Planting Network and NCSAN; an international FBO, a 'Brighter Futures Fund'[86], and the local authority. These national and regional bodies bring external influences that flow through place as locality. Their cumulative influences include resources, work plans, reputation, governance, and strategic and spiritual leadership.[87] External influence can resource and affirm work at a local level but cannot always account for the whole relationship with place. This is supported by the survey data. 62% of respondents highlighted the benefit of partnership working, with 80% citing a desire to produce a nurturing environment for relationships with both volunteers and local people. 75% of respondents expressed shared purpose with the different sites.

Relationships with place[88] are understood through FBOs becoming associated with them and their stories, including the coproduction of emergent values and practices. Responsibilities for these relationships rest with, and are brokered by, local

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[86] See Table 1 for details of The Planting Network, NCSAN and Brighter Futures Fund.
[87] These external influences enable relationships with place to be formed, however this is not the space for details of those influences to be unpacked. The way they contribute to the relationship with place is discussed. Their influence is acknowledged within this first modality, but it is modality 6; Administrative and Relational Flows, where these influences are unpacked and reflected upon
[88] Examples include the leader of Beacon Community, Clarissa from OTC, and the LTO from the Brighter Futures Fund (e.g., of where it goes wrong).

leadership.[89] Clarissa[90] recognised this whilst looking ahead to becoming leader of

Old Town Church:

> *I think the Diocese are very keen to support developments and rightly so, it's kind of our biggest urban hub ... it's got enormous potential in terms of its geography really. So, I think we'll be pushing on an open door in terms of the Diocese support. But how it will actually work in practice, I think the job is mine to do. That's the way I would see it. I think that's the way the Dioceses see it. I think if nothing's happened there, in a year's time the Diocese will be knocking on the rectory doors saying what's going on?*
> (Fieldnotes – interview with Clarissa)

Clarissa noted that her plan was to wait at least six months or maybe longer, before

claiming to know anything about the context and working culture of her new parish.

Clarissa moved into the locality later in the research period. However, she

exemplifies the quality of listening, which she saw as important for new and non-

native leadership. Listening is an integral component of each ethnographic sites:

sometimes before any service is offered as was the case with Mustard Seed;

sometimes after a dynamic intervention and learning is taken on board, as per

Beacon Community, particularly Mark the Pastor.   Whilst listening in this way is a

local undertaking, it is also subject to the external influences of episcopal will[91] and

prophetic voice. Janice Mason's influence and that of her friend 'Seeds' on Mustard

Seed is evidence of the prophetic. This is discussed later.[92] Listening and

discernment of this kind, is also embodied. The Area Bishop noted:

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[89] Leadership is the second modality,

[90] Clarissa was appointed Rector of the Old Town Church in 2019.

[91] This term was used by Clarissa and makes reference to the stated desires of Bishops within the Anglican Church.

[92] The role of the prophetic is dealt with in detail in modality 5, Stories, Prophecy and Authenticity.

answers might [be] economic, political, social, ethnic, linguistic, season of life, all kinds of background ways of trying to kind of rationalise, but actually what we're talking about is a lived experience, not a theory. We know that because people who are in exactly the same circumstance, for some people that will feel isolated, for others it won't, and people can go through the same circumstances and life experience and for some people they will feel lonely and for that to be debilitating (Fieldnotes – Conference Proceedings)

This sense of embodiment developed through the interview into a question of how to understand and unearth grounded experiences of Spaces of Hope. Examples included, "being manure", being attentive to the cracks in the pavement; casting moulds of them to unearth and render details that we might ignore both in the place and at the margins. The Bishop continued[93],

"It was really valuable to have the attention drawn to the spaces between things, which helps to kind of see the things themselves, more clearly, but also just made you give attention to the space. So that's a way of saying I think, perhaps the most hopeful space are those spaces that we are ordinarily inattentive to, that we disregard [or] are blind to. And I think one of the things that I personally and that faith communities, and my church as an institution needs to be reminded of, is that too often we think of our ourselves, as myself, as the thing itself. That 'hubris' means that we become blind to the more creative spaces in between" (Fieldnotes, Conference Proceedings)

Relationships with place are not simply formed by the act of listening and embodiment but are also informed by why people are listening, how they interpret things, and what they hope to do in the future. Relationships with place lead to contextually and culturally appropriate place shaping that is sensitive to local

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[93] The subject of this interview was Spaces of Hope. It took place at a conference about loneliness and isolation in communities. This conference linked to Health as a Social Movement work and was also linked to strategic development with the Healthy Communities Team in the public sector in the area.

priorities. This balance is achieved by looking at the relationships between why things are done across communities, hubs, and the people in them.[94] Relationships with place involve both listening and moving beyond it to emergent and embodied expressions by FBOs and their leaders. Clarissa described this contribution as 'the glue' that holds places together (Fieldnotes - interview with Clarissa). This also results in the formation of a positive culture within FBOs, which was described by Karen, a long-term manager from Mustard Seed in terms of relational communications.

> *it's communicating to all staff and volunteers that they have permission … if [opportunities] present themselves, to take advantage of those opportunities, to remember that they don't have to be so concerned about appearing busy, so when we have quiet moments and there's a few people sat in the cafe and there's time to have those conversations. A common working culture kind of promotes that having to be seen to be busy. [But] it's giving staff volunteers permission to do that. … in general, in business culture … there's always a sense of, those kinds of conversations would maybe not be seen to be important in a secular society but here, we hold great value on those. (Interview with Karen)*

Mark: at Beacon Community, noted a similar sense to Karen. However rather than culture Mark described counterculture with the FBO instead, as a move to counteract the often-dominant negative experiences and influences of community life.

1.2 Relational Service:

At each ethnographic site, there is a sense of things being finite or having a fleeting seasonal nature to them. At Beacon Community this manifested most clearly when

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[94] The question of why is addressed through the third modality, 'sources of motivation'. The sense of hopeful action is dealt with in detail through the fourth modality, 'Interface between FBOs and the public space'.

the FBO cut back and reviewed the way that it served its community, a process that was promoted by a sudden change of personnel after questions were raised about the vision and capacity of the organisation[95]. Conversely, at Old Town Church, Luke the Warden described positive responses to the different needs that it identified locally; particularly those relating to homelessness. What appears to be the case is, due to the fleeting and seasonal nature of relationships and practices, a negotiated or iterative approach to organisation is needed. Mark from Beacon Community noted that growth comes one relationship at a time, and that relationships receive support and guidance from God and a wide range of people. The was also expressed by Karen at Mustard Seed who has been working with co-manager Jane for five years 'working around each other's little foibles' (Karen Interview). Bearing with people's idiosyncrasies in order to form relationships, is a theme that was noted within the survey data. 79% of respondents noted that the hubs encourage participation, in spite of sometimes encountering barriers, such as volunteers exhibiting 'pro-dog, anti-child' policies (survey data).

Relational service is expressed in a variety of ways. Clarissa talked about making subtle shifts to reduce the number of meetings so as to enable more one-to-one face time with people. This allowed people to ask each other, 'how's it going?' rather than, for example, completing a skills audit. This personal approach is helpful when it comes to clashes of personalities, as it gives informal spaces to reflect on the needs of individuals and groups. This can be seen to carry over into the relationships the

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[95] This sense will be shown through Roxy's and Joey's emerging leadership and through Nina's story, - highlighted in Modality 2; leadership roles and responsibilities, and Modality 5; Stories, prophecy and authenticity.

FBO has with place as well as its potential to bring transformation, which is addressed below in Section 1.3.

The problematic addressed by this research includes references to the influence of austerity. Austerity is a major influence on communities, shaping the ways in which the FBOs I have researched, work[96]. Anna McPhail, a Public Health worker, cited the significant role Beacon Community plays in responding to austerity and cuts in public service:

> *"one of the things we need to be doing is working with that community asset a lot more on whether that's in a faith space or in the community and people are thinking a lot more around that space there now, because what they offer under that roof is fantastic … we have to work differently … our services are being reduced … the council is under massive pressure, so we have to think about what's out there when we're not here. So, I think we do a great job building relationships inside and [Mark is] always very keen to get what he's doing out there and like you say wrap that service around"* (Interview with Anna)

Austerity tests the capacity of FBOs to provide relational services, which in turn is indicative of the nature of their relationships with place. This is evidenced through Beacon Community receiving public money through the Brighter Futures Fund. This dynamic was supported by the responses received in the survey data with 83% of respondents agreeing that FBOs are motivated by service to their communities[97]. There are many examples of FBOs providing support for their communities through established provision including foodbanks, drop in cafés, signposting services, homelessness provision, suspended coffee schemes, and so forth. Relational service

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[96] Some of the internal considerations for relational service have been set out above.
[97] Sources of motivation are dealt with in modality 3 and followed up in terms of practice in modality 4, and with regard to informing prophecy and authenticity in modality 5.

can result in attendees accessing the space offered beyond their period as a service

user. This is described in different places within the data as FBOs acting as social

glue - see, Putnam (1993, 2000); and Putnam and Campbell (2010).   The strategic

significance of this was recognised, by Clarissa[98] and Anna McPhail who thus

advocated the use of FBOs as community assets:

> *Mark is glue, and will glue everything together ... whether you're a child, adult, on your own in a relationship, all just come in ... there's something for everyone [under] this roof and you're welcome ... [Mark] quite cleverly build relationships ... whether that's through volunteering role or someone who just wants to stir the cup of tea or actually someone who's just walked in off the street and they need a bank of food to go with ... I'm very happy to promote the church space because it's just that friendly environment what people sometimes need, sometimes they don't need a service they don't need to impact on service, they just need something, a listening ear. That's what I mean about the glue"* (Interview with Anna)

Olga, another local authority worker from the Social Inclusion Unit offered context,

describing public services as having a finite agenda and intervention in mind, rather

than relationships with the people and the place being served:

> *in priority areas people are quite used to, and this is really more a failing of services and service providers, projects going for three or four years and the funding is there, and they get put in, and then they get pulled out again ... there was a real sense of 'there's no point in getting involved because in two or three years you're gonna be gone anyway' ... [So, for me] it has been really great to be able to be based in the same area for so many years [and] for Mark to be able to still be here and flourish. I think is a real testament to [Beacon Community] perseverance and commitment to the place* (Interview with Olga).

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[98] Clarissa sits on the Archbishop's Council for Communities and Housing and has cited the Archbishop of Canterbury, Justin Welby reflecting on the church as social glue and as anchor institutions, in her interview

The impact of relational service by FBOs in an austerity context was articulated, within the parameters of this study, most clearly at Beacon Community. Olga has been working in this community since before Beacon Community opened and has seen their relationship with place and their relational service emerge. She noted,

From a council point I think we feel really comfortable to refer people into their services, because we know they just look after them, they befriend them, they support them, they have cups of coffee with them, they invite them round the house for a meal and actually gifts this extra support which services can't provide
(Interview with Olga).

This goes beyond individual cases. A supporting example is the way in which the Beacon combats Anti-Social Behaviour (ASB). Olga acknowledged that ASB within the community was being caught too late. Beacon started a youth group that targeted primary age children, so that it formed relationships with children, parents, and services at an early stage. Relational service was subtle within the FBO and was expressed through new practices such as a youth group, detached youth work linking with kids in the local park, volunteers attending meetings, and leaders speaking to other secular providers and building relationships with the kids and the police. Joey explained:

if they saw the police they would run. Even if they had not done anything. They just ran off. It's the police I don't know why it's like that ... the police come into [sessions] that you were running here, we've had them come a few times, we had them play games with them. Wink Murder. That was fun. We'll go visit the police. We go to the meetings, for anti-social behaviour and [Mark goes to] Brighter Futures Fund. We talk to the kids [on the park] to see what they want and just try and help facilitate. We're going to do a pizza night, which we have spoken about before, to see what they want in

the community, what they want to do, to see how we can make that
happen. We had a meeting with the Brighter Futures Fund Housing
providers, the Youth Offending Service, trying to come up with
ideas of things that we can do. Before [they] become offenders"
(Interview with Joey).

1.3 The Transformative Potential of Relationships:

FBOs that have a clear sense of relationship with place, and offer relational service, also provide opportunity for change in people's lives. This could be the reduction of suspicion by secular bodies of FBOs, increasing trust, building partnerships, or transforming personal lives. Services that FBOs provide in an austerity context are understood with reference to historic suspicions of FBOs and their motives, described as a desire to proselytise or convert people to their own worldview (Chapman, 2012). The data indicates that where an FBO has established itself in a place, it has overcome suspicion through being demonstrably welcoming and serving all comers without precondition[99]. This welcome is acknowledged as a positive community asset, and trust emerges between that hub and other community partners, for example the local authority. Beacon Community is an example of this and was noted as such by Anna and Olga. Mustard Seed's relationship with other local businesses was an example noted by Karen. Emphasis on establishing trusting relationships, rooted in experiences of coproduced alliances[100] offering relational service, provides opportunities for people and organisations in those communities to establish shared purposes with those FBOs. Olga described this sense in the context of Social Inclusion:

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[99] This sense of welcome is supported by survey data across all three sites, but particularly Beacon Community and Mustard Seed. Whilst the number of surveys does not make the outcomes statistically significant, it is appropriate to note this synergy between the quantitative and qualitative data.

[100] Alliances are discussed initially in Modality 6, below, and in the next chapter where deepened consideration is given to how they might be formed using Spaces of Hope

you would sort of hold back referring people in to if … people are actually taken advantage of and pushed down into Christian direction, because um it might be right for some people, but might not be right for others. But I've never had any feedback of that or any service coming back and saying you know I'm really not happy about this. Quite the contrary. Most people I've [recommended] came back and said fabulous just exactly what they need.
(Interview with Olga)

However, where relationships are part of the process, delivering services is not always straightforward. This is especially true where the process does not appear to work, the iterative and negotiated sense described above, and the need to listen, become prominent. The Bring and Share Lunch at Beacon Community is a simple example. The premise for the initiative was that people would bring enough food for themselves and then share from what others provided in a reciprocal way. The purpose was to celebrate different emergent expressions of community. Problems arose, when some brought food items of greater value than others and others sought to take away more than they had provided. In response, the format was changed, and a meal was cooked so that everyone had the same and ate well but had to pay £2 to attend. By listening to what was going on and making this simple adjustment, the relationships were changed in a way that served the whole place.

Being attentive to short-term commitments and negotiating people's behaviours changes the wider culture. From the local authority's perspective, the availability and reliability of the FBOs' offer, enables them to act as a catalyst for this. For example, local authority workers from the social inclusion department help to build funding bids to resource community projects that are being offered because of the gaps in service provision within the community; combatting ASB for example. Local

authority officers are also able to signpost other users to FBOs as a broker of relationships between different community groups, such as the Roots and Shoots Community Allotment. Interviews with Roxy and Joey from Beacon, Luke from Old Town Church, and Jane from Mustard Seed shed light on further examples of this kind of brokerage, including mums and tots, clients and their carers, as well as between children and the local police as discussed above. There is also an acknowledgement of this connectivity and its impact in the community, across the survey data; 84% agreed (69% strongly agreed) that FBOs connect with people and 79% noted connections with other organisations, 76% cited opportunities to attend regularly[101] and 83% felt encouraged to participate in the lives of each of the FBOs including through volunteering[102].

There are further stories of changes producing personal transformation within the different sites across the data. An example is Roxy Biggs, the Youth Leader at the Beacon Community. She went, over a couple of years, from being a non-Christian outsider, to a Christian paid employee. She admitted to it not being immediately clear why things worked as they did. She acknowledged that there were cumulative changes over time, for example in behaviour, and noted that scepticism to Christian beliefs values and worldviews, became acceptance, which became trust of people who trusted God at the FBO. This included trust in Mark who leads Beacon, who she now works for in a paid role as part of the leadership team. Olga noted that Roxy and Mark have a father-daughter relationship and that a father figure might have made a difference to Roxy.

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[101] Across the three sites regular attendance is equivalent to going three times per month.
[102] Participating in the life of the FBO, including volunteering, is discussed in more detail within Modality 4; FBOs at the interface with the public space.

Modality 2: Leadership, Roles and Responsibilities.

I have set out the context for Leadership within modality 1. Here I look specifically at the characteristics of Leadership that have emerged from the data and how this relates to Roles and Responsibilities. Modality 2 provides a picture of nuanced, learned and incarnational[103] behaviour.

2.1 Incarnational and Negotiated:

My data suggests that understanding one's context is a big part of leadership. This is expressed through a need to listen, a willingness to delegate, and the ability to take a team approach in a way that may free the skills and gifts of others[104]. There is an emphasis on relationships, which was identified in modality 1, and a stated preference for shared values, which is discussed in modality 3. Leadership is also understood through the different practices expressed by the FBO at the interface with the public space (modality 4), and is also reflected by volunteers or team members. This is encouraged by the social bonds in the team being nurtured by leaders being glue. This takes place within a culture of giving permission to people to work at their own pace, for example not needing to 'appear busy'. This is summed up by Mark's phrase 'They say a church ends up like its pastor' (Interview with Mark). This points to fragility within more fluid forms of FBO. For example, if leadership is

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[103] Bonta and Pretovi use 'incarnational' in terms of a Deleuzian understanding of virtual multiplicity or potential becoming concrete or 'actualised' (Bonta and Protevi, 2006, p. 49). Baker et al., use incarnational in the same sense of making real or concrete religious practice, for example inspired by the affective flows of historic understandings of Jesus as their source of motivation (Baker et al, 2015, pp 95-97). Incarnation has a shared sense with embodiment.
[104] This sense was set out in the last section but has been developed here through reference to a team approach. It was inferred in multiple places, including by Clarissa. It was explicitly stated by Jane at Mustard Seed. This was also present in other interviews, e.g., John Wright at Old Town Church who talks about a collegiate approach.

too narrowly defined or linked to the influence or capacity of one or a small number of leaders, it can become vulnerable to substantial changes (see modality 6).

Here then it is possible to understand leadership as cutting across all of the modalities, whilst becoming more defined over time. For example, cultivating a culture conducive to good relationships will not happen straight away or be based on individual people. Karen at Mustard Seed noted that developing the culture in that project took five years. Leadership is based, in part, on a capacity to curate the various flows that implicate the place, such as legal considerations, safeguarding procedures for vulnerable people, or relationships with other groups who share the space, or positions within a hierarchy. Luke at Old Town Church points to external relationships with Bishops, Archdeacons and Diocese as well as congregants at OTC.

> *As warden you got to be mindful of safeguarding. You have to be mindful of the law. Canon as well as state law. You must be mindful of commercial rules and health and hygiene [and] the emotions sensibilities and relations of all members of the congregation and also people coming into the building as well ... you got to be balancing it all together. [For example, comments calling homeless people] death legs ... You got to be mindful of their sensitivities as well as the homeless people's sensitivities. I'll see which outweighs the most, whose need is the greatest ... you try [to] stand there in the middle, so everyone is going to you and actually go back and say well* yeah, *I'm going to sort that now, or I relate to what you're saying but unfortunately at this point I have got to do this*
> (Interview with Luke)

Leadership also relates to sources of motivation (modality 3). A cautionary word that is used within the data to describe this dimension of leadership is 'hubris' (Fieldnotes - Conference Proceedings).[105] Modality 1 was explained in terms of the attentiveness

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[105] This term was used by the Area Bishop at a public event, where leadership was discussed within the context of Spaces of Hope.

of leaders to the place they are serving. The same leader who cautioned against this tendency towards hubris also noted the desire to combat this tendency through admitting to being personally wrong more often. This insight as expressed within an iterative process of action and reflection that enabled leadership to ensure they were listening and learning and becoming more effective. This dynamic is most clearly described where alliances (modality 6) are being formed in what was described by John Wright at Old Town Church as 'spaces of convergence' (Interview with John). This can be seen when sharing space in a building, or a shared network that spans a town, or acting as a catalyst for a new movement.

2.2 Roles and Responsibilities

Within the data, the negotiated nature of things I was taken into account through the changing roles and responsibilities of leadership. Roles and Responsibilities present as either 1) general; a café manager with oversight of a whole team, or a vicar overseeing pastoral care for the parish, or 2) specific, such as trustee with responsibilities for prayer or media and communications, or a church leader with a brief relating to public engagement. It might be that multiple roles are carried by a single person. Mark from Beacon Community was the best example of this, as he discussed wearing many 'different hats' (Interview with Mark) depending on the context i.e., who he was engaging with, where and when. On the surface, a view of Mark's leadership style might be that it highlights a safeguarding issue as he could be perceived as exhibiting an unwillingness to let go or a subtle form of megalomania. However, the positive view expressed is reinforced by the data within the other modalities highlighting; his message of love and consistent reference to the foundations of his motivations as being serving others as Jesus did (M3), response to

the departure of the rest of the planting team being openness to the growth of a new team using a different structure (M6), including another mature couple to offset him and his wife (M2), the trust and respect exhibited by Local Authority workers; Anna and Olga, and other leaders such as John from Old Town Church (M5) because of the relational service that is offered (M4). In each of the three sites, there was a different sense of what needs to happen within leadership, where it rests, and how it is expressed.

Old Town Church was experiencing significant organisational and existential changes, which raises questions as to the roles and responsibilities of leadership in the Church. In the interview with Clarissa, she explored practical examples from her last parish that put new emphasis on empowering laity, rather than the church leader assuming all the roles and responsibilities for the functioning of the parish. This included laity taking on tasks in the parish such as pastoral visiting. Whilst this was not a radical expression in its own right it was indicative of power being redistributed within the context of restructuring. A simple example from the Mustard Seed is of Jane, the café manager, singing with Annie, a volunteer with learning difficulties, whilst they brush up and mop the floor. Jane has a background in social work and recognised that by being attentive to things Annie enjoyed doing, they would produce a positive result for Annie and the condition of the Mustard Seed. Whilst understanding roles and responsibilities is important, leadership within FBOs is most effective when it both serves and then goes beyond its brief; highlighted in the data and exemplified by the above example by Jane[106] in an incarnational and

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[106] This was highlighted by the first modality, which exhibited the transformational potential of trusting relationships, which was developed through relational service and in a manner that was suitable for the place.

negotiated way. Mark built further insight into this element of FBO leadership by reflecting theologically on how Jesus worked. Mark's observation was that Jesus built relationship with people rather than enrolling them into the synagogue, he shared the Kingdom of God with them. This was incarnational in that Jesus is understood by Mark as the embodiment of God and the Kingdom of God being relationship with God, not attendance at a building. Mark said.

> *I never remember actually Jesus invited anybody to join the synagogue or make sure you're there on Saturday or even keep the Sabbath rules particularly well you know. He was much more focused on them understanding the Kingdom of God and being a part of that kingdom ... I adjusted our stance ... to be more Kingdom minded and just saying well we can reach them wherever they are, and we can give them Jesus wherever they are, if they join church, that's great. God will bring the people he wants to join the church, but we will still be doing the good things that we need to do in the community and with the community and sharing Jesus with him, wherever those people are* (Interview with Mark).

The reciprocity between Jesus and the Kingdom of God was perceived by many participants in my research as a powerful means of capturing the character of incarnational leadership and its embeddedness within the FBO. Leadership of this kind transcends roles and responsibilities. There are multiple examples within the data, in both public and faith sectors, of individuals changing roles; being promoted from volunteer to staff member, to managers, taking on different responsibilities, but still maintaining that essential relationship with the people and place they are serving.

Modality 3: Sources of Motivation

Modality 3 uncovers the why behind the what that we undertake in the public square (Baker and Skinner, 2006). In Modality 1 and 2, sources of motivation were cited as means of guarding against hubris in leadership, whilst also developing relationships with place. This is obviously not the only way in which sources of motivation are understood, but it provides a point of reference for application and for this section.

Sources of Motivation are emergent[107] beliefs, values, and worldviews. This fits within a Deleuzian grammar, in terms of different and creatives potentials becoming shared matters of concern that shape the liminal spaces of encounter within the three ethnographic sites. Many of these sources are not clearly defined, rather they are characterised by the ebbs and flows of people and place. Others are more explicit and responsive to substantial shifts in policy, for example austerity[108], or faith-based exercising of authority, or episcopal will. Sources of motivation can have clearly defined foundations. For example, God and Jesus are invoked in a variety of ways, and the desire for a deepening and more authentic experience of how these dimensions or founding precepts of faith may shape outcomes is commonplace. Whilst this is not a surprise within the context of FBOs, a further a theme that is present from my data is that a coproduction of shared values by those of faith and none is beginning to emerge which enables shared practical expressions to emerge

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[107] Bonta and Protevi (2006) use emergence as follows: "in complexity theory terms, the new assemblage, the symbiosis, is marked by emergent properties above and beyond the sum of the parts". Similarly, Baker et al., (2015) emergence is also used in terms of becoming and the re-territorialisation of a new assemblage, where each assemblage is 'complex messy and entangled … and has to be looked at in its own right' (page 36).

[108] I referred to austerity in Section 1.2. explaining the significance of this characteristic of modality 1 for FBOs in a changing context. In this section, reference to austerity is as a driver or motivator for change,

too. Both Donald and Karen from Mustard Seed offer corroboration for this. Karen said:

> *[we] have a love at the core of who we are and how we are with people with each other, and we work hard to kind of communicate that love to one another and make allowances for one another because we are like you know we're going to make mistakes and … five years in, that theme runs really deep through the Mustard Seed … this is what we want to be at the core in our values, but, we've been practicing that over the years so now it's like really embedded* (Interview with Karen).

Donald, a non-religious customer at Mustard Seed, said:

> *So, there is a change in terms of how the place is now valued and used by the community. [I] think more people are coming in, and once they have tasted what is available, they come back. The staff are so lovely … what I really like about, unlike any other cafe or any other place, that I have ever been, is that you never get to see, staff arguing or bitching at each other* (Interview with Donald)

So, whilst these founding precepts are present, what is often also present within this modality is an additional emergent sense of the affective impact of the belief, values, and worldview. These sources of motivation do not remove the coherence of normative theological positions, or more arborescent sources of motivation[109], but they do point to new ways of understanding shared values within the postsecular belief / policy landscape (Baker, Crisp, and Dinham, 2018). These foundations are often coupled with the formation of content that is indicative of them, for example,

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[109] This distinction is once again reflective of the Deleuzian grammar that is underpinning this work. As May notes, Deleuze is not seeking out a means of articulating truth, he is seeking to create perspectives about what there is (May, 2005, p. 22). This enables the emergent nature of sources of motivation within this modality to not be seen as at odds with the normative or doctrinal positions of specific religions or non-religious worldviews, but rather as a context specific coproduction in the public space.

faith as a distinctive part of people's lives, hope as a disposition and implicit notion of what is ahead, and love, which is articulated as a core value and as an active element for multiple spaces and contexts. It is important to note here that whilst God and Jesus were identified as prominent foundations for sources of motivation, the survey data showed that a majority of respondents (83/110) expressed a Christian perspective with others (31/110) either identifying as religious nones, other or not specifying any religious affiliation. To this end, it is not surprising that essentially Christian Foundations were identified. However, the data identifies the existent of emergent beliefs, values, and worldviews which are not purely the result of abstract or doctrinal positions, but rather represent formational beliefs, values, and worldviews that have been coproduced within the socio-material nuances of space. There were numerous examples of this. Roxy at Beacon Community described a personal transformation from antagonism to faith to openly discussing the implications of love with her colleagues and other community members. Given these people are of both faith and none, the meaning of love is derived from these postsecular contexts. Donald describes an emergence of hope generated through daily encounters at the Mustard Seed. Donald described himself as having no faith and also talks about things that matter most to him as being images and the décor at Mustard Seed:

> *I love the tree; it's the stick-on bits with the leaves too, it's obviously a symbol of the [Seed becoming a Tree]*[110] *itself. I would really like if they had a real tree. One in the corner. That would be great. So, I like sitting under the tree. It is a symbolic thing for me* (Interview with Donald)

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[110] This imagery has been changed slightly to be consistent with the pseudonyms, but it is also consistent with the sense of significance that Donald attributes to it in the interview.

Donald's sense of value was drawn from the mix of socio-material affects within the Mustard Seed, including relational service and the hope the environment offers. It was not as simple as opening a dictionary and taking it as read as to what faith, hope or love mean. Instead, what emerged was a coproduction of these stated and foundational values; discussed later in this modality.

3.1 Emergent Beliefs, Values and Worldviews:

Across all three sites, there was a shared understanding that clearly defined or orthodox sets of beliefs and values that cannot be simply unpacked and used at will. This was described variously by Roxy at Beacon Community, Jane at Mustard Seed, and Clarissa at Old Town Church (see below). It took time for things to unfold across different experiences, with different people, antagonised in different ways, emerging and being shaped by new encounters. Clarissa shared an example from pastoral visiting, describing a single mum who was struggling with her son. Clarissa understood the context from her own experience as a single mum and was, therefore, able to work with the mother and her son to both surface the mother's latent belief such that the son was able to see them and appreciate them in a way he hadn't before:

> *I was with a single mom the other day. She's having some difficulties with her child as a teenager. And I said to that teenager, 'who are your role models? They couldn't really come up with anybody and I said what about your mum? And I said, how many jobs is your mom got? The teenager replied, 'too many!'. This woman works massively hard! She works hugely hard! She's really dignified, she is hardworking. She's reliable. She tries her very best. I said all of those real role model qualities. She shows real leadership. And I think it's about showing people in urban contexts, in urban areas. That we have leaders in our local authorities. We have chief execs. We have people who are hugely hugely gifted and*

*give a lot to the context. But we can all give a lot to the context. And
I think it's about releasing some that belief really* (Fieldnotes –
Interview with Clarissa)

The emergent nature of values was evidenced in each ethnographic site most clearly
by those who belonged to the given place for a longer period of time. This belonging
was associated with the shared values of the place they were in. The beliefs, values,
and worldviews that were initially attractive, did not end up being the ones that
endured for longer periods of time. Jackie, a trustee at Mustard Seed noted.

*it's much more relaxed now that I think from the trustees down,
that we all work, we're all from different fellowships all from
different sort of church memberships but we remember that God's
only building one church. We all work together in harmony and
unity ... So, we've grown in our confidence as a body of Christ
(Interview with Jackie)*

Belonging to a community in whatever form that takes, emerges based on more
deeply rooted motivations. The examples from Mustard Seed above show that
different worldviews coexist within these spaces and point to both different
ontological positionalities within the socio-material flows of the spaces, and the
possibility of the production of different emergent and operant sources of
motivation. This was expressed in contrasting ways in different ethnographic sites.
For example, in the early days of the Mustard Seed, the sense of welcome described
by Donald (above) was not experienced in the same way. Janice, the original vision
holder for the Mustard Seed and The Seed Cafe, volunteered regularly when the café
opened. She reflected that whilst the initial encounter was one of welcome, once the
transaction of buying a cup of coffee had taken place and the drink had been
consumed, there was an expectation that people got up and left for others to sit

down, unless they could afford to purchase something else. This observation led to Janice leaving the Mustard Seed, a project she had founded, because it did not express the values, she had envisioned[111].

Beacon Community faced a similar experience early on in their existence. Mark explained that in the first couple of years they operated a highly attractional model.

> *[People] don't want to become Christians necessarily they don't think they're interested in that particularly, but they are attracted to personality and they're attracted to this sort of atmosphere of the place ... they want to be seen, and they want to be doing something in the communities, so we found that the volunteering has been the attractional thing for outside people ... being attractional, at the very beginning, to being and to probably putting out fires in people's lives and just coping with the great need of people*
> (Interview with Mark)

The people they attracted and the challenge this posed to the leadership did not meet the expectations of the original team and many decided to leave[112]. But by being opened up to new and emergent expressions of belief; exemplified through Roxy's and Nina's stories, the Beacon Community became defined by emergent expressions of love, expressed through unconditional welcome. Over time, this led to a substantive change in people, policies, and practices at Beacon. Where the first encounter was shaped by the consumption of goods and services, for example in Roxy's case this was a free bacon butty and a coffee, the second one enabled a

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[111] The story underpinning Janice's experience is noted within the description of the Mustard Seed as one of the ethnographic sites in the last chapter, as well as within Modality 5.
[112] It is worth clarifying that those who left the Beacon Community did so for different reasons to Janice at the Mustard Seed. The staff at the Beacon had a breakdown in communication with Mark, as well as struggling to understand how to engage with community members who expressed themselves in different ways to different people. This sense of social disconnection was distinct from Janice's encounter, which was underpinned by motives more aligned with the economic sphere and neoliberalism.

relationship to be formed that went beyond the initial consumption. For Roxy this was indicative of a developing dialogue with Mark around unanswered questions from her life. Both the Mustard Seed and the Beacon Community provide examples of attractional approaches are based on meeting short term need in the early stages of their existence. Over time, both have begun to listen more closely to the communities they are part of and, as a result, new expressions of shared value have emerged. The attractional or 'short term' sources of value may seem at odds with the emergent shared values that are present now. The difference in approach that has occurred is represented by the development of a working culture.

Deeper and longer standing capacities to connect or belong enables foundations to be formed. Mark expressed this when describing the changes that he has seen in Beacon Community members. He described people developing a 'rock to stand on' (interview with Mark). The emergent nature of beliefs, values, and worldviews was a growing concern that local authority officers paid attention to. For example, Anna and Olga both noted that they were suspicious of 'bible bashing' or proselytising. However, where Beacon Community expressed a specific faith identity; Christian, or Evangelical Christian, or another variation thereof, it became no longer reasonable to assume that they would require new attendees to set aside particular foundations in order to belong. The reality is that the suspicion of bible bashing, or proselytising has gone. The evolving nature of the beliefs and values at the Beacon project now means that where a person attending the FBO has a primary need that needs meeting, it will be met, rather than met on certain conditions of affiliation to a set of beliefs. What local authority workers are looking for, is an authentic community initiative that they are able to refer people to. This is understood by looking at how emergent sources of motivation (modality 3) connect to faith-based practice (M4).

The sense of emergent sources of motivation offered from the data, frames the conversation about normative assets presented in the next chapter. Rather than an essentialised assumption of what a given belief is on the part of secular providers, the asset that is offered is now potentially perceived as a nuanced and negotiated manifestation of coproduced beliefs values and worldviews that are authentically expressed at the interface with the public space, understood through the fruit they produce, and noted in the stories shared.

The significance of emergent values is highlighted by contrasting FBOs with this heterogenous mix of contributing affects, with those that are motivated by an affiliation to an externalised concept of unity. The search for or production of a sense of 'unity' is a motivation expressed by numerous respondents. Theologically derived language such as dwelling in unity is used and is coupled with the perception by respondents that unity is integral to 'instilling great power' or 'commanding a blessing' (interview with Karen). Unity for example, is mentioned as a pretext to bring together different communities to work in partnership at the Mustard Seed. Unity manifests itself through a 'one church' narrative, a common narrative that forgoes the supposed need for different faith positions; for example, an Anglican denomination as opposed to a Baptist. This framing of 'unity' does not leave space for different beliefs and values to emerge. Jackie, a trustee at Mustard Tree noted 'God is only building one church, we know that' (Interview with Jackie). 'Unity' has a homogenising effect on the understanding of what constitutes and motivates FBOs, which does not align with the range of views of respondents from the different ethnographic sites, including the Mustard Tree itself. Mark from Beacon critiqued this idea of unity as a 'perfunctory' (Interview with Mark) understanding of what different churches and church leaders does, suggesting it is indicative of 'agreeing a

lot' and sits at odds with an expressed desire to share whole lives together, which is inspired by biblical scripture' in 1 Thessalonians. The data indicates that the emergent nature of sources of motivation, that is to say acknowledging the different foundations and the values they form, enables relationships between beliefs and actions to be better understood, giving confidence and building reputation as an asset to be engaged by local authorities.

Where emergent values are understood, FBOs are seen to express themselves in a rich multiplicity of ways, which draw through the things that are cared about most by the FBO and those they are encountering at the interface with the public space. This is expressed by those from a faith-based perspective as creating a culture or aspiring to express kingdom values, rather than a rigid and externalised loyalty to the concept of unity.

3.2 The Significance of Context

The data offers a number of scenarios from each ethnographic site that highlight the significance of context for either the renewal of, or the diminishing of, sources of motivation, for example hope and hopelessness, providing purpose, and risking failure in order to serve the community. At the Old Town Church, John Wright who was in post for an interim basis expressed pessimism and hopelessness when he found out Clarissa had been appointed to the role of Rector, which had been his *defacto* role. At Beacon Community, a counterculture of opportunity was created around unemployment in an austerity context in order to incentivise volunteering. Mark, saw that the community had high levels of unemployment and by opening up opportunities to volunteer, people were provided with status, with opportunities to

meet the criteria set by their benefits, and developed a 'workforce' for Beacon by doing it (Interview with Mark). At the Mustard Seed, increased emphasis on entrepreneurism and catalyst funding encouraged risk taking, giving them permission to fail, as the funder encouraged them to identify a new purpose for the funds, rather than return them because their first idea did not take off. These examples illustrate how the changing landscape that FBOs find themselves in encourages a contextual understanding of sources of motivation, evidenced also by the survey data. For example, 83% of respondents noted that the hubs were motivated by service to their community, but respondents did not recognise association with their enterprises serving others and also making a financial profit; 51% of respondents strongly disagreed with the statement 'this hub is motivated by securing financial profit'. One respondent noted, 'rates / services have to be paid for. There is NO profit motive' (Survey respondent). Another example of context is the understanding of being motivated to work together. 66% of respondents agreed (48% strongly) that the hubs were motivated by working together with other organisations. However, respondents from House Church hosted at Old Town Church said, 'Is the purpose of this hub to introduce people to a family? Sometimes felt like building prioritised over visitors" (survey respondent). Another noted 'there are two main bodies that comprise this hub. It has not been possible to provide the correct answer for each' (survey respondent). Old Town Church is a multifaceted hub with many gatherings each week and two resident partnerships; Local Values who run the café and Heritage Group. House Church was demonstrably a fledgling partner, making these responses revealing of the sense of status and self-importance that House Church expressed relative to the others. This contextual understanding of motive, i.e., working with other organisations as long as they are given accord, and believe they are due, was also present in the qualitative data, and is discussed in the

context of the 'uninvited and unexpected' (Fieldnotes – Conference Proceedings) in modality 5. These contextual understandings are driven by both internal and external flows that will be dealt with in modality 6.

3.3 Foundation for sources of motivation

The focus on emergence, opens up spaces within the modality for examination of the content and expressions of sources of motivation, as opposed to it being taken for granted that one knows what a given word or motive means without context.   A common feature across all the ethnographic sites was the naming of Jesus and God and their roles as foundational frameworks for different practices[113]. The significance of this characteristic of the modality is that it points to sources upon which motivation can be founded. For example, at Beacon Community, invoking the name of Jesus helped to both manage behaviour and locate it with respect to the Kingdom of God. Mark reflected,

> *it is all Jesus you know. We don't all come out saying you know I'm a really great family guy. That's why you've got to know me. I just bring Jesus into [the] situation or try and do what you would do and try not to be afraid of where that takes me* (Interview with Mark)

At Mustard Seed, it is Jesus or the 'Body of Christ' that is the most important thing.

> *But* overall, *I think the most important thing is the Body of Christ thing for us internally that might not be what it showed externally, but I think you can't help but display that both internally between*

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[113] Expressions of faith and belief were predominantly Christian within the data, which means that this section maintains Christian language and emphasis.

the trustees and the managers and the staff and the volunteers.
Yeah. Jesus is that the heart of it. (Interview with Jackie)

At the Old Town Church, God was cited as a foundation and was most clearly acknowledged in the hard times, whilst the responsibility for things going badly was placed on the organisation. God was a source of hope in seemingly hopeless times. A Church leader reflected on his outlook for the Church.

So, it's really like a bit of a relic of a bygone era in both spiritual and material terms. it could be much more again, depending on the way the church plays its hand. God is working. And the way that the community and the town actually shape up in the next few years. At the minute, I'd say it's really sad, quite sad remnants which people are heroically seeking to preserve and continue to breathe life into (Interview with John)

Whilst it is possible to understand the significance of God being a source of hope in a hard time or something being 'all Jesus' (Interview with Jackie) if you share that person's faith, these nuanced understandings of sources of motivation are not necessarily intelligible to people of other faiths or to those of no faith at all. Olga, who worked for the local authority in social inclusion, heard and understood Mark describe God as his motivation but was not then able to translate that effectively to her peers, as they were not literate in faith-based language. Olga noted, 'I couldn't say to, I could say to my manager, Martin is still here because he trusts God. And she would probably look at me like "OK!?"' (Interview with Olga). However, recognising the significance of the foundations for deeply held motivations that emerge over time, enables trusting relationships to be formed[114] because they are understood in

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[114] This sense has been highlighted by viewing the space for modality 3 whilst discussing modality 1; types of relationships and modality 2; leadership, roles and responsibilities. Modality 3 enables to

the context of relational service. What this means is that the source of motivation is understood through its operant capacity to inform what the FBO does. The impact of this is evidenced at the interface between the FBO and the public space (Modality 4); as set out in the next section.

3.4 Formation: Faith, Hope and Love

Sources of motivation have been understood as emergent and contextual, opening up nuanced understandings of the foundations and formation of different sources of motivation. In the data, the prominent foundational frameworks for justifying FBO motivation were God, Jesus, and the Kingdom of God which were explained by the disproportionate number of Christians whose voices and experiences were recorded in the data relative to nones and people of other faiths. It is also noteworthy that the FBOs in my ethnographic sites expressed either Christian evangelical elements, or explicit Christian evangelicalism. Smith (2002) describes this relationship between faith and practice as faith saturated. The fact that faith saturation of this kind was common across the ethnographic sites expressed homogeneity in itself, and suggested a loyalty to core truth propositions inherent as the basis of faith.

3.4.1 Faith:

Faith is used to summarise the relationship with the foundations of sources of motivation. This is expressed by Clarissa from Old Town Church as people sharing or 'witnessing to their faith' (Fieldnotes – Interview with Clarissa). This is noted as being recognised by those of no faith. Clarissa noted,

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implications for sources of motivation to be described, with reference to the outputs from this, discussed as part of modality 4.

*They say, 'I don't have a faith, I don't come to church, but we love
what you're doing with the church' because the church is actively
now seen as a vibrant part of the community and is actually
outward facing and serving some of the most vulnerable*
(Fieldnotes – Interview with Clarissa)

This produced changes for people and communities. So, the impact of faith can be appreciated by people whether they share that faith or not. John Wright from Old Town also noted this in the civic space. There was an invitation to local church leaders to pray in the Council Chamber at the beginning of meetings,

*Well, every time they have a full council, they have a local
clergy person in to say the prayers. They are meant to have a Rota,
but they'd forgotten this week, so [they] asked me and I said Yeah,
because I like Councillor Brett. Apparently, they liked my prayers
well cos they quite short, but I mean who would actually go to
council chamber and pray some and long prayers? Strikes me as a
slightly ridiculous but anyway* (Interview with John).

Elsewhere, a homogenised and externally derived understanding of faith such as that contained in the concept of unity as discussed above, can lead to seeming contradictions, when faith is expressed in different ways. The Mustard Seed, which expressed unity, worked together with local businesses to support the local economy. There was a shift towards the assumption that FBOs are interested in participating with local business. However, the reality was not this clear cut. For example, Old Town Church were approached to host a market by a local artisan business. However, the leadership of the Old Town Church, who were interested in heterogeneous understandings of sources of motivation, took a step back and did not engage because they did not believe the market recognised both the faith-based and the practical implications of such an arrangement taking place. This apparent contradiction in behaviour by FBOs, driven by the 'F' having different meanings

(Johnsen, 2014), means suspicion can arise. Where a more heterogeneous understanding of faith as a motivator is present, then the coproduction of contextual and emergent shared understandings of faith and what it means for faith-based practice is recognised by secular partners. An example of this was offered by Olga from Social Inclusion, linked to Beacon Community. Olga, understood the way that faith had shaped relational service by Beacon Community, and saw that over time-shared understandings of faith emerge between community members:

> *Basically, they've just opened the doors to anybody, offered a cup of coffee a listening ear sure and just invited anybody in ... I'm just thinking of especially one lady who's been quiet, I think, probably be fair to say struggled with personal hygiene, you know people with mental health issues where they would not look after themselves really well and there wouldn't be any judgment ... and never any pressure of uh having to become a Christian. You know that's never been around. They just welcome people ... [they] look after them ... No doubt people start asking about their beliefs but it's never it's never, from a council point that's really important, because you if you refer people into it you want them, you don't wanna feel like it's like your typical bible basher situation*
> (Interview with Olga)

The emergence of faith from a variety of different forms, as a productive source of motivation was noted most clearly by Karen at Mustard Seed:

> *it's working with day to day, a different group of people and being sensitive to those needs and allowing everybody to kind of work alongside each other; not feel, not feel discriminated, not feel less than, feel part of a team have a sense of you know, I'm part of something bigger here and people with faith, without faith. And people with different faiths. The idea that we can all work together, for the common good* (Interview with Karen).

The Area Bishop described hope as a verb, understood as 'active, continuous, present' (Fieldnotes – Conference Proceedings). Something that is generated in the present, as well as something that is understood to be able to exist in the future. The Area Bishop also expressed this notion of the future-oriented nature of hope as 'the action that forms and is informed by now, about what will be next' (Fieldnotes – Conference Proceedings). These abstract expressions of the mechanics of hope help to group expressions from elsewhere in the data. An example of this was offered by Clarissa:

> *Actually, I think there's something in just taking a leap of faith. Just stepping out in faith. God, I find is hugely faithful in these things. I feel enormously excited about [my new adventure] and about what he wants to do* (Fieldnotes - Interview with Clarissa).

A "leap of faith" infers present understanding allowing future confidence, but with an absence of certainty. Clarissa's sense of hope was distinct from how it emerged at Mustard Seed. Jackie highlighted how paying attention to the different potential needs of their customers could create hope for them:

> *We are all about building relationships. It's a really powerful word for us which relationships, so people who come in they may never been [here] before, but they will have an immediate sense of belonging of welcome and of hope* (Interview with Jackie).

A more fundamental expression of hope at Mustard Seed came from Donald. He identifies as a "religious none", and during his interview described the Mustard Seed

as 'a lifeline' (Interview with Donald), which enabled him to connect with people in ways in which he would not otherwise have been able to;

> *in the past, I have suffered with depression and I am not depressed now. This is certainly part of that. To me this is a very important lifeline. I mean I know I do; I could find it quite difficult* (Interview with Donald)

These different dimensions of hope enable understanding of the formation of hope as a coproduction of possibility through the existence of relationships with the socio-material nuances of shared spaces. The Area Bishop described these dimensions of hope as including our 'identity' and 'belonging' (Fieldnotes – Conference Proceedings) and contrasted it to detrimental experiences. But centrally to the sense she was offering, hope is emergent from the different content and expressions of the day to day,

> *So, just today for example, we're doing this thing here. It's intentional. We've chosen to be here and for today this is a space of hope for us and we're talking about space of hope and so it is the thing itself* (Fieldnotes – Conference Proceedings).

3.4.3 Love:

Love is a value that people verbally expressed across each of the sites. Love is understood to be expressed regardless of whether you are in a good relationship with people. Where there is difficulty or disagreement, love is seen as being able to endure because it acts as a deep sense of bonding. Where tough conversations need to be had with friends, love is used as a reassurance. For example, Roxy a Youth Workers at the Beacon Community expressed this sense,

They are my church family. But if I don't tell them they're not going to learn from it and then they're going to carry on doing it which causes more work for me, which I don't need, on top of the work I already do … [So] I'm like 'I do love you though' so it is like they're still friends right. 'It's just I need you to be doing this [or] I need you not to do that' (Interview with Roxy).

Love as an emergent form of motivation was expressed by Olga from the Social Inclusion team, too. She shares this in the context of her many years of working in a particular community:

I've been in [here] for eight years. I do love engaging with the residents, with the community, I like to get to know people and they like to get to know people as well. So, I think we've just sort of clicked with that and more than on a work level. Just on a human level as well (Interview with Olga)

Love communicates a basis from which to work from Jackie's perspective as a trustee. Love offers a means of dealing with difficult discussions, in the same sense offered by Roxy, however Jackie also characterised this expression of love as including grace:

So, we can both walk away with grace … I think that's a big really big word actually … Even if difficult conversations need to be had … we're dealing with people at the end of the day. It's always done with grace. You know I always deal with love. And it's about putting things right. Thinking about what's gone wrong and improving. So, mistakes can happen and … if it hasn't been worked out … we can put it right, like I said, with love and with grace … from volunteers right the way up, because there are times when I've failed to deliver something in the minutes and people are very gracious (Interview with Jackie)

Joey from Beacon Community communicated clearly how she sees love implicating her actions. Love is both a means of debunking perceptions that are formed before sharing relationship, and as per Roxy, Olga and Jackie's sense, a means of maintaining relationships through hard times,

> *As long as you love your neighbour as you love yourself, that's like at the heart of everything. All them stereotypes of what people that go to church are like just become nothing. You break them barriers down and then people are just dead comfortable* (Interview with Joey).

Whilst these discussions of God, Jesus, faith, hope and love have comprised the expressions of these characteristics within this modality, they may not make up the analysis of the modality within spaces with different stated religiosity, for example a humanist, or Muslim space. In addition, rather than God and Jesus being the foundation, love might be expressed out of care for humanity. Where this is the case, this modality could still function as an interpretive lens which examines how multiple foundations of beliefs, values, and worldviews enable the coproduction of different forms of emergent and contextual motivation. Nonetheless, this modality has set out the significance of emergent beliefs, values, and worldviews, the significance of context, the expression of God and Jesus as foundations for motivation, as well as the formation of expressed faith, hope and love. These motives are with respect to actions by leaders, that take place within FBOs and at the interface with the public space, which I set out next.

Modality 4: The interface between FBOs and the Public Space

The fourth Modality of Spaces of Hope addresses the way FBOs express themselves into the public space. In previous sections the data has described the relational nature of place, service, and the transformative potential that exists there, as well as leaderships; its characteristics, and what motivates it. This section sets out how these elements are expressed and identifies specific practices that were common across every site, including communications, prayer and dialogue, welcoming and caring for others, and the professionalising nature of these environments. Within the first modality, the section on relational service (1.2) described the benefit of being effective at the interface, for it leads to the establishment and nurturing of trust and the potential for transformation. This modality deals specifically with the expressions that take place, the consistency of the characteristics, and the different ways they are expressed in different places, offering examples from each of the three ethnographic sites and commenting on their contributions to developing potential for trust and transformation (1.3).

4.1 Communication:

Within each modality there is an incremental development of what it means to become connected with the modality's characteristics. Within the last modality, Sources of Motivation, this was seen as emergent beliefs values and worldviews BVW, within context that allows foundations to be understood and shared motivations formed. This is set out sequentially. This is done for simplicity of communicating the modalities, rather than to limit our understanding of Spaces of Hope to a linear modular progression. In Modality 1, I talked about relationships

with place and the way relationships are deepened and trust formed. Within

modality 2 and modality 3, there is a clear sense of the role of listening, the benefits

of it, and what motivates us to listen. This modality continues that development

through its discussion of the socio-material expressions used to shape the content of

those earlier modalities. I begin with prayer and dialogue, before moving on to

welcome and care, before finally addressing professionalisation.

4.1.1 Prayer:

My data suggests that prayer was a common contributor to the life of each of the

ethnographic sites. At Mustard Seed, Jackie described people receiving prayer from

one another as a normal part of day-to-day life and for the purposes of seeking

support:

> *People might ask me for prayer. I might ask for prayer. Recently I did in fact have a bit of a breakdown in there and [a manager] just stopped what she was doing and came and sat and prayed with me for quite a long time actually because she could see that I need it. And just being very tuned [in] with that. It doesn't happen very often, I have to say, but sometimes we do pray for customers ... it's very nurturing and it's a safe space* (Interview with Jackie).

Prayer can take place in a number of places. Churches and cafes are common

locations, as well as people removing themselves from public spaces to pray through

disagreement. There are networked examples too. Mustard Seed used prayer chains,

which are generated in times of need, to harness support when Jane announced her

resignation. The Place Pastors Network at Beacon Community, took prayer to

people's doorsteps as part of a holistic support package:

the Place Pastors scheme means that those people who like to pray, those people who like to do to practical things or people just like to be friends can all be part of a support for the couple who go out and knock on the doors and meet new people and speak to them about what we do in the church and then also some of them, that's a new thing that's the future so the Place Pastors is about taking what we do and provide for people who come to the church also on the outside it's whatever level we can which is a big ask really from a small church (Interview with Mark).

The town was also home to a number of prayer gatherings. Unity Network has held gatherings for a number of years in local churches that update attendees on the future of the church and its public engagement. Assemble Network has a civic focus[115]. Assemble is run by Boris Nixon a local counsellor who hosts one gathering at the Town Hall and one at Old Town Church each year. Boris has links with the Unity Network too. A third prayer network is run by the senior Pastor of House Church, Dwayne Johnston[116]. Mustard Seed, through the support it received from NCSAN recruited a trustee whose purpose was to pray and encourage prayer for the FBO. She was referred to as a 'prayer warrior'.

Prayer is both an everyday occurrence and of greater significance than passing the time within the different FBOs I researched. Prayer actively contributes to the positives culture as well as being sought in hard times. Prayer chains are described as being a key source of support. The example from the Mustard Seed is one example that was explicitly stated but it is not the only one. At the Beacon Community, prayer was a means of maintaining a counterculture that stands against the dramatic and

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[115] These gatherings utilise Cinnamon Network resources and puts a local spin on them to claim them as their own.

[116] Dwayne has been mentored by Boris for a number of years. They are connected through The Planting Network, a Charismatic / Pentecostal Network that emerged in its current form in to early 2000s, but who have historic roots in free church conservative evangelical groups who have since been shut down.

chaotic nature of many of its attendants. Mark expressed the significance of prayer by saying, 'you might not be speaking to them, but you better had been praying for them' (Interview with Mark).

4.1.2 Dialogue:

Dialogue was also a feature across all of the sites. It has similar characteristics to prayer, and they are used together. Dialogue is a means of connecting with new people and groups, expressing experiences of life and reflecting on what is happening in the community. Dialogue has a role in shaping the direction of FBOs too. An historic example is the Spaces of Hope Hubs Network, where people gathered in each other's hubs to discuss what they cared about and to share ideas. This network was in the consciousness of people who were being researched to some extent as if respondents had not been themselves, they knew people who had.[117] Mark from Beacon noted that informal dialogue and listening to others beyond the church community has developed their sense of the community's instincts. This is an example of where practices at the interface enable better working relationships (modality 1) through expressing effective leadership (modality 2) and understanding what motivates people in communities (modality 3). Informal dialogue also enables attractive networks to form, through word-of-mouth promotion of local gatherings such as English language classes (ESOL). Joey, one of the Youth Workers at Beacon highlighted this:

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[117] There are examples from my fieldnotes that exhibit people's knowledge of the Movement. There are examples where people discuss the development of the Spaces of Hope Movement with me and open up opportunities to access funding and develop ideas. Gail the patron of the Mustard Seed provided one such example.

It can sort of be word of mouth, like the ESOL classes. Um there's one lady that comes that got most of the other people coming. Well, you know I think because like it's free to do the class, which I think is most places. Um, but then there's a free creche, you know we'll try and support people however, however it's needed. Yeah. So, I think that is why it's was so popular (Interview with Joey).

Other dialogues took place using alternative means of expressions such as social media and also, in one case, a TV as an advertising board. The Mustard Seed had a trustee who had oversight of social media and communications and sought to network different gatherings across the area through the TV that was mounted on the wall in their shop, and online through Facebook and Twitter. In some places the means of dialogue was nuanced, with digital and nonverbal means shaping the socio-material flows through the ethnographic sites. In others, dialogue was desired as a means of changing structures, brokering power differently and shaping relationships with place. John from Old Town Church encouraged dialogue as a means of brokering power and nurturing people and relationships, and described his desire for a collegiate approach which counters the influence of perceived authoritarian leadership styles[118]. This collegiate style was deemed to be more conducive to a modern era:

really what we ought to be doing is devolving authority and responsibility to lots of different people. And developing a much more collegiate approach. Probably impossible at the minute. So I think it's a fine call ... if [interregnum] goes on much longer it will do damage, frankly ... to individuals involved and also damage to the institutional structure and the community in that it isn't really right for either clergy or wardens to have too much power ... A lot of people attend the church certainly the traditional, that's what they expect. It's almost like a collusion, they're quite happy to go along with it. But it isn't it isn't wise at all. But I'm sure the same pattern is being repeated all around the country as we speak. So, to

[118] John noted this sense within the Diocesan context, and he compared this to the approach of Archbishop of Canterbury Justin Welby who John believes take a more open approach to leadership.

me leadership should be plural. Ideally should actually be reflective of the community and not just I don't mean necessarily in terms of lots of people from the community should be running the church, but the age profile and social profile of the leadership should map on to that of the community, so that the church is truly able to be a parish church ... We need a more representative leadership I would say in the long run, for church to grow and prosper (Interview with John)

All this being said, John also highlighted that nonverbal means of shaping the socio-material flows are not new. He cited the royal crest on the wall of Old Town Church. The question this posed is what his says to people about the church and the extent to which older FBOs need to reimagine their structures and the lengths they need to go to, to achieve it? John noted that the Area Bishop 'clearly calls the shots [in the town]' (Interview with John). In 2017 within a public dialogue held at Old Town Church with the Area Bishop, she offered a vision for the role of FBOs as oriented to the 'uninvited and unexpected' (Fieldnotes – Conference Proceedings). Her meaning was akin to John's desire to open up structures through redistributing power through relationships in community[119]. I explore the ideas of the 'uninvited and unexpected' within Modality 5.

4.2 Welcoming and Caring for Others

4.2.1 Welcome:

Welcoming everyone into the FBO was seen as a central criterion, both for those associated with the sites, including the survey respondents, and those local authority workers who sought to link with FBOs. This was mentioned within modality 1 addressing relational service, and modality 3, discussing the significance of context.

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[119] This dialogue took place and this vision was shared within a cross sector gathering that was related to the report the Church of England produced regarding social isolation - (House of Bishops, 2016).

Here I discuss the nature of welcome itself. Respondents from the Mustard Seed characterised welcome as having a friendly face and an attitude of nothing being too much trouble:

> *we're all probably, much more sensitive to the environments around us than we realize and what is often reported by customers is, what a lovely welcoming place this is, and how friendly it is. And I always I have my own experiences of being in places and being very aware that staff seem upset or there's an atmosphere and a vibe that is and is very, I can perceive and feel and discern when I go into a place you know if it's a place you want to stay in and if it's not, and I think that is absolutely key to this place that people feel acknowledged* (Interview with Jane).

A welcome can lead to other deepened relationships through, for example, care and connection with others, as a means of forming hope, which Donald articulated as a 'lifeline' (Interview with Donald). This was discussed in modality 3. Welcome can be seen as a means of increasing the potential for transformation, as was described in modality 1. The nature of this practice is that being welcoming is not always straightforward. It might be that it is simply not in the commercial or strategic interests of the FBO. An example of this was found at the Old Town Church when an Artisan Market wanted to use the church building for their event but the cost in terms of material impact on the building, volunteer time, and preservation of the worship space as sacred led to a welcome not being extended. This example of a potential new relationship with a secular organisation not being welcomed saw the relationship between Old Town Church and the committee organising the Artisan Market end. Elsewhere, being a place of welcome was seen as the fashion. This was described by Jane from Mustard Seed who referenced welcome as a 'buzz word' (Interview with Jane) within faith based social action and secular settings. This was

said in the context of the Mustard Seed having provided a high calibre welcome over the five years it has been open:

> *I think since we opened, and since it started and all of, without exception, the managers and staff, have wanted the cafe to actually be completely open and welcoming space I know that sounds very much a buzz word at the moment. But in doing that, we have noticed that many carers bring clients that they're working with here. So, part of our customer base is people, is also vulnerable adults whether that's carers who bring in and or have appointments with people with a diagnosed mental health problem and with a learning difficulty [or] learning disability. Or a physical disability. And. That there's that range that are available to use the space we have. We have actually had a number of compliments about the way that our bathroom is set up, because it means that people using different wheelchairs can access the bathroom independently. And they've said that when they go to other cafés or other restaurants that isn't always possible* (Interview with Karen).

The Beacon Community, which was noted by secular partners for its unconditional welcome, also stated some of the difficulties they had faced with welcoming people because of issues of reputation, hygiene, and social status.

> *they've just opened the doors to anybody offered a cup of coffee a listening ear sure and just invited anybody in. And then throughout I'm just thinking of especially one lady [it is] probably be fair to say struggled with personal hygiene, you know people with mental health issues where they would not look after themselves really well and there wouldn't be any judgment. If you enter the Lighthouse you just go, you'll be welcome* (Interview with Olga)

Welcome can be undesirable as it makes demands on the people offering it to be accommodating and maybe change to enable other (new) people to fit. This is not always seen as attractive. Welcome looks different depending on context. The

effectiveness of the welcome is seen in the capacity for development beyond the

initial encounter, into a context of care.

4.2.2 Care:

Care is expressed by going beyond the initial transaction to consider the socio-

material make-up of the space over time. Care is also contingent on having the

resource to go beyond a welcome. For example, Clarissa the new Rector of the Old

Town Church, described a spiritual triage system that facilitates pastoral care with a

signposting function that enables people to get the care that they need,

> *[Carers] make sure that everybody who's unwell everybody who is in need everybody is vulnerable that we identify, or we come across, is visited is supported and i sit within that structure.* But *I often in fact, virtually never, am the first person who goes to visit. What happens is a kind of if you like a spiritual triage system. So, they come into us into the parish. And one of a team of pastoral visitors, who are hugely gifted, and compassionate and empathic, go out or meet them somewhere and speak to them. If they then feel there's a priestly role there, then I will be brought in intermediately, or one of my clergy colleagues. If they don't, they will keep in regular contact with me and the clergy team we know fully who they're seeing at any one time* (Fieldnotes - Interview with Clarissa).

One way in which Old Town struggled was through the lack of leadership during

interregnum[120]. Having Clarissa in post changed this. It might be ensuring that

facilities are accessible, as the Mustard Seed had done, so that carers and their clients

were able to feel comfortable in the space that was being offered. Care, or a duty of

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[120] Whilst John Wright and the Wardens and a small team of volunteers were working at Old Town, there was no overall management. John was not full time, and whilst there was support from other retired clergy in the background, this was not akin to the impact a full-time leader would have. This sense was communicated by Luke the Warden and other interview respondents including Jeanette, the volunteer.

care, was also extended to staff and volunteers. For example, at Mustard Seed, when Jane left, it represented a substantial change, which had an affect at the core of the organisation. The café responded by trying to strike the balance between extending a realistic offering to customers and caring for staff:

> *we need to really look at keeping a core business but also be realistic in what the offer is, and I'd much rather have a smaller offer and be honest with our community and our customers, until such time that we can then open back up again rather than running us into the ground and then we have to shut because there's no staff because they're sick or worse. You know we want to really look after because we have a duty of care. We have a Christian care for these people who are coming in and working mostly for nothing because most people are volunteers and we're not going to take advantage of that* (Interview with Karen).

Care, then, is something that takes root within the culture and wider environment of the FBO. It might be the music that is played, a person-centred approach that is taken, or provision of a "suspended coffee", which pre-empts circumstances where people cannot pay their own way and covers the costs so that people can feel welcome and stay in an environment that is not limited by their own financial means. At Old Town Church, there was a question of what constituted the boundaries of care. This question of boundaries relates to the reimagination of structure that was discussed in the above section on dialogue. Old Town Church hosted multiple groups and local organisations within their space. The question relating to care was first of all understood in terms of how far hospitality was extended to those groups. Should Old Town Church simply open their doors and enable others to use their space, or was there a deeper relational dynamic ongoing too? As an example, John the interim Rector, queried whether the church was able to claim the impact that the Heritage Group has on footfall and interest in the building, as their own? This

question was left open in the interview, but can be understood holistically by looking to the way leadership understands its roles and responsibilities (modality 2), its understandings of its relationships (modality 1), the way that God is expressed in that space (modality 3) and the understanding of the flows that shape the FBO (modality 6, which is dealt with later in the chapter). Understanding whether this example is conducive to a Space of Hope would also benefit from considering the story that it tells of the FBO (modality 5), reflecting on whether the FBO is authentic through what it does at the interface with the public space[121]. Where care is taking place, the data points to a holistic understanding of it. Whilst people will reserve the right to engage with it on their terms, care being available in an austerity community context offers people hope.

4.3 Professionalisation

Behind FBOs interactions with the public space there are a substantial number of volunteers. FBOs cannot work without them. Volunteers do not necessarily come from church congregations nor do they necessarily hold the same beliefs, values, or worldviews[122]. Volunteering is an opportunity for both FBOs to do their work, and for people to become involved, motivated by numerous different drivers; from gaining experience, to combatting social isolation, to providing life enhancing opportunities. There are examples of people who have gone from not wanting to be in a public facing role, to securing skills and experience that have enabled them to

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[121] I reflect that Old Town Church during the interregnum highlighted the modalities of Spaces of Hope set out in this chapter, but would also highlight an FBO experiencing substantial change, searching for new connection and relationship with its community and others of faith and none from across the town. This liminal existence was characterised by the emergence of a new vision by the Area Bishop and was noted as becoming real first through the installation of a new Rector, Clarissa. The vision offered by the Bishop the implications for the FBO and their work are discussed in the next section.

[122] This is one source of more fluid and emergent forms of sources of motivation that have challenged the definition of the 'F' in FBO (Johnsen, 2014).

secure employment. One example from the Mustard Seed describes a Muslim asylum seeker who secured a volunteering opportunity, overcame language and cultural barriers encountered on the journey, and then secure employment at a different location.

The move from volunteering to a professional context is indicative of a shift taking place within FBOs generally. This move is tied to the role sand responsibilities of faith-based leadership (modality 2), and the ability to relationally serve (modality 1), but it is expressed through this modality; the interface between FBOs and the public space. This expression suggests the emergence of updated and more rigorous processes and procedures of evaluating and monitoring the wider community and voluntary sector. An example from the Beacon Community describes a difficult encounter Roxy had with a community volunteer, where she had to deny them access to the building because of new safeguarding checks that were being implemented. The volunteer, who Roxy acknowledged had not done anything wrong, was unhappy that she was being excluded because of the new regulations designed to protect vulnerable people. The reality was that the building needed to be used exclusively for youth work to adhere to the policies, so no one was allowed in other than members of the Beacon leadership. Elsewhere, the pressures and sometimes constructing frameworks of professionalising can be seen through securing funding for projects that deliver services in partnership with other community assets. The Beacon Community provided a clear example of this, having secured money from the Brighter Futures Fund,

> *We've always run a youth club for teenagers just on a string on a shoestring ... [with volunteers] ... but we've recently been able to*

open another kid's club, on the back of that because we have been able to provide activities and games and things like that; [we could] purchase that ... We've been able to fund crafts refreshments for them, which the budget of the church wouldn't have stretch to otherwise ... Also, in a bigger way we've been able to get training pay for official sort of diploma level training [starting] with one and we're starting now the second; one of our key volunteers, who has been with us a long time and who took leadership roles within the children's youth and children's work. So that's providing them with training and also with part time employment, for 16 hours a week, one of them for three years and for another one for a year and a half. So that'll give them something on their CV. Qualifications. Also experience. And we're hoping that that means that will launch them into a career in youth work (Interview with Mark)

The process of professionalisation at Beacon Community was, from their perspective, rooted in its shifting orientation away from a structured form of outreach and evangelism. Beacon adopted a far more organic, incarnational, and fluid approach towards community outreach which was continued through the development of publicly funded services. The details of how this worked, in terms of 1) an FBO with a clearly defined 'F' as a space where 2) people's lives are changed through relational service rooted in trust, which is 3) recognised as authentic by local authority workers and public funders, means that a holistic and hopeful view of Beacon Community was received by their community. This was endorsed by Beacon's work being among many examples of community projects funded by Brighter Futures, Fund, including, multiple accounts from members of Beacon and multiple local authority workers. Anna, a local authority worker from public health reflected on this with a focus on the role of the 'F':

It's very much that they don't shove it down your throat. And I'm going to say that because it's one of the quotes isn't it. I don't want religion shoving down my throat. It's there if you want to practice. And I think the more relationship builds, you've got more of a

chance that someone will favour more to that religion because it's very softly driven as opposed to 'here's your bible', read through it, and we will do you your cup of coffee … I like the fact that it's when people choose to listen to that religion. There will always be a message though. I mean I was sat in a meeting a couple of weeks ago Mark told us a fantastic quote about something out of the Bible and people were like 'that's really interesting. That's really interesting'. So, there is there is that practice there, but it's not about you don't have to go to the food bank and you know do eighteen prayers before you get to there. Do you know what I mean? (Interview with Anna)

Beacon Community exhibited how an incarnational and negotiated leadership can encourage professionalisation to take place in a way that opens up public bodies and public funding to faith saturated FBOs (Smith, 2002) who are then trusted to deliver relational services in their communities. Elsewhere, professionalising includes far subtler administrative changes for example changing the Old Town Church café from a space for tea and toast with a donations box, to registering facilities with the council and adhering to professional hygiene standards. The shift within FBOs is also seen through descriptions of volunteers as a "workforce" such as at Beacon Community and reference to designing work plans too[123]. These shift in dynamics by FBOs are seen at the very local level (Cnaan et al.,1999) as described at Beacon Community, but it is also seen through the way the Old Town Church link with the Church of England at a national level. One example was the Archbishops Council for Housing and Communities, which was planning for an intervention in the town, through Clarissa's work. The Mustard Seed also offers a strong example of professionalising through support from a national FBO too. The NCSAN offered support with setting up and delivering community level initiatives and cultivated a status as a trusted umbrella brand, which enable the fostering of strategic

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[123] This is an example given by Clarissa regarding her work with the Archbishop's Council for Communities and Housing.

partnership with secular bodies such as Police Constabularies and Health Trusts. These kinds of external influences are discussed in detail in modality 6.

Modality 5: Stories: Prophecy and Authenticity

Modality 5 of Spaces of Hope tells the stories of how FBOs help us understand what they do and how that is understood by others. In the last section I alluded to how this might help to make sense of the interactions at the interface with the public space and indicated that it can shed light on the types of leadership that are expressed. This is not an exhaustive list of the ways in which this modality serves Spaces of Hope. The data reveals stories as a means of making sense of the substantial complexities that shape FBOs over time. Within this modality, there are two characteristics which work together to enable sense making of the stories that are told: 1) *Prophecy*; considering the vision of leadership (modality 2) and the opportunities for Sources of Motivation (modality 3) to be enacted at the interface with the public space (modality 4) and 2) *Authenticity*; setting out whether the claims that are being made hold true in a way that is recognised by others.

5.1 Stories:

Stories were told across the data, sharing experiences of and influence over events, people, and places, and setting out what had changed. A simple example is the creation of a Photography Club out of informal chats over coffee at the Mustard Seed.

> *another thing to mention is York Street Photographic Group is*
> *actually sort of an offshoot of this place … [It started when Jackie*
> *the trustee] said she wanted to learn how to use her camera. [She'd*
> *heard] that I was into photography, she might have [read my*

jumper], I think it might have come from there (Interview with Donald).

Another example is the story of how the Mustard Seed itself came into being, inspired by the commitment of a local resident to serve her community. This story is expanded upon, below. Other stories show how people have overcome adversity. For example, Roxy at Beacon Community recounted how an agoraphobe, known to the Community, became liberated from their home after being inspired by Roxy who had kept turning up at their door and befriending them. Roxy shared this story in her interview, explaining how the person eventually found their way out of the house, which was a major achievement, before going into town on the bus and eventually to a coffee shop. Their progression away from their isolation carried on from there. It was simple but transformational.

 Stories have been used in earlier sections to articulate elements of different modalities. The metaphor of Spaces of Hope existing in the gaps in the pavement, enables understanding of how listening contributes to deepening relationship with place. Other accounts describe FBOs at the interface with the public space. Examples include the quick thinking of managers at the Mustard Seed who offered refuge to passers-by during a football riot on the street in front of the premises. During a House Church gathering, hosted at Old Town Church, there was a confrontation with a homeless man who was not observing the behavioural norms of House Church, which highlighted the importance of space for learning and reflection for Dwayne. Jackie described how the Mustard Seed opened itself up to provide access to and support for a community toilets scheme. Unfortunately, this opening up of access resulted in drug misuse on the Mustard Seed premises so they withdrew from the

scheme. Stories highlight that whilst not everything works as intended, there are ways for FBOs to reflect on the ways that they interact at the interface with the public space which enables them to embrace changing environments[124].

5.2 Prophetic:

Within the stories modality, my data points to a cluster of stories that I am referring to as "prophetic". This is a term that, not surprisingly, has association with religious understandings of how we might express a vision for the future. A contemporary proponent of the prophetic is Walter Brueggemann, whose seminal title *The Prophetic Imagination* can help us here[125]. The first step in understanding the prophetic is that it is a response to social ills and evils of a wide variety of kinds, which fall under a 'totalising' regime[126] or something that is deemed to be all encompassing (Brueggemann, 2018 [1978], p. 127). Brueggemann notes the prophetic often being invoked by religious progressives (2018, p. 128). An example of this then might be faith-based attitudes to neoliberalism, in response to which progressive and hopeful forms of faith-based expressions are being sought within geographies of postsecularity, including in this thesis. Brueggemann notes 'ours is a time for prophetic imagination, the capacity to host a world other than the one

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[124] This sense is highlighted within Modality 6, where FBOs are considered within the context of administrative and relational flows, including counting the cost of embracing change.

[125] It is important to note that the original publication date of this title was 1978. The book has received multiple iterations, with the one I am making reference to being from 2018; the 40th anniversary edition. Reference at this point of the thesis is to serve the understanding of the choice of the word "prophetic" within this modality, and to understand how it articulates what has emerged from the data. To this end, I primarily reference Brueggemann's post-script *'Prophetic Imagination at 40'*, Brueggemann's forward for the 2001 second edition, and Hankins' forward from the 2018 edition.

[126] In his original publication, Brueggemann referred to 'royal consciousness' instead of totalism. However, he has updated his language in order to allow the sense of the idea to endure in contemporary contexts (Brueggemann, 2018).

sponsored and legitimised by market ideology (2018, p. 131) The prophetic within Brueggemann's work proceeds through three steps, of 1) recognising and hearing the cries of pain and loss, 2) draws through different traditions present in a community in order to energise a just response, 3) offers hope for the future (Hankins, 2018, p. 94). These steps are also in keeping with my methodological emphasis on process and passage through liminal space in the sense that combining socio-material potentials can lead to new hopeful assemblages being produced.

Important to note is the scope within Brueggemann's description of the prophetic, for divine agency or freedom for God to act outside of' totalising regimes. This is important to prevent the sense that prophecy takes place within a totality overseen by the prophet themselves or the organisation they work for, or the regime that they are part of, but is rather open to the emergence of unknown and uncontrollable influence and power. Brueggemann offers two examples; 1) 'the holy city of Jerusalem' as an example to frame understandings of the prophetic from the Old Testament in the Bible, 2) 'Make America Great Again' (2018, pp. 128-129) as a contemporary framing offered by Donald Trump as part of his campaign for president of United States of America, supported by evangelical Christian movements which claimed a prophetic character to Trump's presidency by referencing Trump alongside the Old Testament prophet Isaiah's description of the way God 'anointed' King Cyrus, a secular ruler, to do his work (CBN News, 2017). This means that, without the scope for divine intervention against a totalising regime, it is not prophetic. Brueggemann summarises this point:

In both judgement and hope, prophetic articulation – in
elusive poetic form – voices the interruption of the known

controlled world that is dramatically other than the world managed by the totalism. The prophets voice a world other than the visible, palpable world that is in front of their hearers ... a new socio-political, this-world emergence beyond the capacity of the [totalising] regime" (2018, p. 129).

The prophetic then is a characteristic that is distinctive to FBOs in that it requires the opening up of different and creative potentials including sources of motivation, which are founded and formed through the coproduction of shared values that have reference to God in some way, shape, or form. But, as per the example of King Cyrus, and Donald Trump, even though Brueggemann dismisses the example for its totalising character, invoking prophecy is not to say that all involved share the same faith or ontological outlook. Far from it.

The stories that have emerged from the data point to the potential for a disruptive dynamic or an alternative future. The prophetic character is expressed through both vision, and opportunity. This takes this modality beyond accounts of day-to-day activities and enables us to reflect on how the foundational beliefs and values at the root of the FBO are experienced, before contextualising this through discussions of whether these were matched by authentic outcomes. These visions unfold in different periods of time from months to years and sometimes decades, and thus exemplify the sense of the prophetic discussed within the data.

5.2.1 The 'uninvited and unexpected'
This story identifies the prophetic within the different responses that were given to a homeless man who had been present at different times at Old Town Church. This story relates to both the senses of judgement and hope described by Brueggemann

and expresses emergent implications from both individual and organisational perspectives.

In 2017 at Old Town Church, the Area Bishop shared her vision for the role of the church in the town, with the Wardens, Luke and Joan. This vision was matched with resources to add some 'positive disruption' (Interview with John) (John Wright was seconded to the church) in order to help test the vision over a number of months. Luke noted in his first interview that shortly after the Diocesan Bishop came into post, over two decades earlier[127], he expressed the desire for the church to reengage with the town in a meaningful way.[128] The vision offered by the Area Bishop for the church in the town was expressed in public terms in April 2017 and was characterised by the presence of a homeless man at a public gathering hosted by Old Town Church,

> *the uninvited perhaps rather, unexpected maybe even disruptive*
> *people who just wandered in … they forced us to, to stop our thing*
> *in itself and make space for them. To be present and to be heard*
> *and to participate albeit in a transitory way, that may prove to be*
> *the more important space of hope* (Fieldnotes – Conference
> Proceedings).

This reference alludes to a homeless man who had been present at the site before during and after the research took place. This man was known to be a consistent presence and sometimes a disruptive influence. He was often intentionally other than what one expects. Julia, a volunteer at Old Town, noted that at one time he might have had a good job. He was a consistent presence in the data; known by

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[127] This expression by the Bishop is an example of episcopal will.
[128] The longstanding support from Bishops was also articulated by Clarissa the new Rector of the town as part of her interview, when she came into post.

interview respondents and present in observation data. He was also present at a

number of activities catalysed by the Area Bishop including House Church. He had

also been at other gatherings launched with support of the Planting Network[129]. The

Area Bishop allowed The Planting Network to start gatherings called House Church

at the Old Town Church. John noted in his interviews that this permission sits right

on the legal limit of the Old Town Church governance in terms of the rules allowed

by its parent body, the Church of England,

> *The House Church connection I think is significant
> theologically in all sorts of ways, it really rides on the, sits on the
> very limits of what we can do legally in an Anglican church
> probably actually steps over the line. It's really the Bishop's
> interpretation; what she feels is okay so that's ok with me. But
> there is no formal agreement between the Planting Network and
> the Church of England. So, it's very much an experiment but to me
> it seems to be the way that Christianity in this country should
> develop* (Interview with John).

There are examples of different responses to the presence of this uninvited and

unexpected guest in the data.   One elderly member of Old Town Church called Julia

said, 'he put the wind up me' (Interview with Julia). However, over time she, along

with Joan, one of the wardens, learned how to interact with this homeless man. This

was one of a number of measures the church used to support homeless people in the

area, including links with the mobile support service Daily Bread and signposting

The Hub, a longstanding and well-respected homelessness support service, kitchen,

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[129] The homeless man attended a gathering I was also present at hosted by Cinema Church which was supported by The Planting Network. This gathering was some months later from the one being described above and was a "vision night" for Cinema Church which was advertised across the research area. I observed the period the homeless man was present (circa 3 minutes) during which time he entered the building, was objected to by members of Cinema Church, and was confronted by the leader of Cinema Church and asked to leave. My observation was that he had done nothing other than enter the space as per the open invitation to the event. However, he was rejected from it without explanation.

and foodbank near Old Town Church. There was a feeling that he could explode at any moment, so they learned to make space for him in a way that worked. I personally interacted with the man during the research period. Interactions were polite between us and he was amenable.

Another example includes House Church, which is Charismatic church which ascribe to a unity approach, including launching the Cultivate movement locally, which linked to Assemble Network and the Unity Network. The man came into a House Church gathering. There was some worship going on. The man was encouraged to join in. He chose not to. The scenario played out with the gathering activity carrying on and a confrontation also took place with the homeless man. He was treated as an inconvenience and was experienced as counter to what was understood as the 'presence of God' (Fieldnotes) by those using the space for worship at the time. This account was expressed by Dwayne, the Senior Pastor of House Church, to those gathered as I watched on during a period of observation. This experience at House Church did not offer itself as an example of the prophetic vision of the Bishop. The homeless man did not return to House Church during the research phase. The homeless man was seen at Old Time Church at other times by the volunteers who had formed a relationship with him.

5.2.2 The two Seeds:

This story highlights the prophetic character of Margery "Seeds" Bennett, a lady local to the research area, who passed away a number of years ago. The story highlights the emergence of the Mustard Seed and The Seed Café, from a vision inspired by "Seeds" and does so from the perspectives of those involved. This story highlights

both the impact of pain and loss, and the emergence of difference and hope for the future.

The Mustard Seed grew from a vision of relational support for ordinary people in the community inspired by "Seeds" actions. The vision was held by a community member called Janice. This vision was nurtured and interpreted over decades and expressed initially through a vision for The Seed Project. As I set out Chapter 3 where I described my ethnographic sites, the Seed Project ultimately produced two different projects both using "Seed" in their name and both on the same street. The Mustard Seed was the first of these projects to open and is one of my ethnographic sites. The Seed Café was the second of the two projects to open and is not one of my sites. The Seed Café is, however, the realisation of the original vision to plant seeds of care through a faith-based project, in that community.

The Mustard Seed provides a good example of how complex the prophetic nature of stories can be. The Mustard Seed expressed itself as the product of one vision for the community, but the data explains that it is the product of two distinct projects that clashed during formation. Disagreement and expressions of power and control played their part. The original vision carried the legacy of Margery Seeds Bennett, a community member who 'gossiped the gospel' (Interview with Jackie) and sowed seeds of service with everyone she could as often and for as long as she could. This is why Margery had the nickname Seeds[130]. The Mustard Seed opened as a commercial

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[130] This phrase is not present in the data; however, its inclusion serves to highlight an important connection that is lost by the use of pseudonyms in this work. There is a clear link in the data between the real name of this person and the faith-based projects described in this story. Because the names used are pseudonyms, the real relationship between these people and projects, exemplified by the name, is lost. As a result, I have manufactured the pseudonym such that the link between people and projects is maintained, which is maintained through this term that includes seeds. The sense that is

venture in May 2014. In the first couple of months, it became clear that in spite of the planning that had been done, this was the realisation of another vision entirely. There were several churches involved in the Mustard Seed. However, the project is non-denominational in nature and focused on 'Unity' and 'the Body of Christ' (Interview with Jackie, and Fieldnotes). The Patron of the Mustard Seed, who was the key financial investor, insisted that an FBO they had close links to; the National Charismatic Social Action Network (NCSAN) should be the oversight body for the project. Further, Gail the Patron insisted that NCSAN had members on the board of trustees and maintained a veto for decisions made regarding the work, because it was a 'NCSAN Project'. Having invested financially in the development of Mustard Seed, Gail the Patron would not hand over the enterprise to The Seed Project, until NCSAN were installed as the governance body and they took up their places on the board of trustees. NCSAN were included because they offered a proven governance model. In her interview, Jackie reflected on this period and noted that whilst NCSAN did offer a governance model, the people from The Seed Project who were going to be trustees were bringing significant governance experience of their own[131]. The inclusion of 'Seed' in the name came from the original vision and association with Margery 'Seeds' Bennett, but it was also used for the Mustard Seed and adapted to offer a different meaning that lost the original connection[132]. Confusingly the legal name of the Mustard Seed charity does not have reference to 'seed' in it at all. Instead, it is the

given by this nickname is true to the reputation of this person as described in the data by those who knew her.

[131] The close connection between Gail the Patron and NCSAN was highlighted by respondents within the data and was also made clear to me by Gail directly, who introduced me to the Founder and Director of NCSAN in 2017 when we met for coffee. We met multiple times thereafter.

[132] This change in meaning of the name is present within the data and is expressed by the café manager Karen. The way this change is expressed is changed here slightly to maintain continuity with the pseudonym, but maintains the sense that is present in the data in that the name from the original vision was co-opted and adapted to suit the purposes of Gail, here project plan and the inclusion of NCSAN.

'NCSAN Centre'[133]. Janice, who had identified the vision for a 'seed' project in the first place and carried it for two decades, volunteered at the Mustard Seed under the management of NCSAN for a couple of months after it opened. At this point Janice noted that the Mustard Seed was not a realisation of the vision she had held and was not reaching the people that she really had a vision for; people who were marginalised. The Seed Cafe, the manifestation of the original vision, was taken forward by Janice and others from the original Seed Project group and was opened in 2015 at the far end of the same street as Mustard Seed.

5.2.3 Nina's Story:

This story highlights the new world that is possible where space for divine agency is included within processes of listening to the cries of those who are in pain, the emergence of difference and creative potential from the community that influences Beacon Community Church, and offers a sense of hope for the future.

At Beacon Community, various respondents noted, and my observation data confirms, a sense of day-to-day life being hard. Respondents also noted a desire to see and seek God at the heart of things. The core of the Beacon Community approach is the message in 1 Thessalonians 2:8, "Because we loved you so much, we were delighted to share with you not only the gospel of God but our lives as well". This is a verse that has been named by Mark the Pastor and the application of this was expressed in his terms as the difference between people coming to know God and joining the church and other people being actively opposed instead to engaging.

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[133] This name has also been adapted to omit the name of the community this project is located in. this is done for the purposes of anonymity. A new place name has not been added as it is an additional piece of information that is not reused elsewhere, so could lead to questions about its relevance.

As was set out in Modality 3, there is a difference between the stated theological or doctrinal standpoint of FBOs and the lived reality within them. Within modality 3 a sense of emergent and contextual foundations and formations was gained. This story makes clear how emergent and contextual understandings of the Pastor's relationship with Jesus, as interpreted by him and expressed through love and care, was shared with a community member who saw their lives transformed.

Within the Beacon Community, there were persistent references to what Mark terms 'the spirit of God' as a powerful element in what they offer to the wider community. Mark sees the spirit of God as 'contagious', which is reflected through what now is a core team who are from the surrounding community that Beacon serves. Beacon has seen a shift in focus from trying to get numbers in, to learning how to, as they would define it, 'bless' the community (Interview with Mark). The experience of the first two years of the project was that the church was full of 'Brinny-eds'; a derogatory local term used to identify those whose lives are characterised by homelessness, drug use, and highly chaotic lifestyles' resulting in them having been turned away from other places. With hindsight, my data suggests that the leadership team of the project realised that the well-intentioned inclusion of these local residents was taking place at the exclusion of the rest of the community. The first two years are described as beyond expectation as to how wild and crazy and difficult it could be, Mark noted:

> *No one was going to come when those Brinny-eds were there ... I think in the beginning the community saw that we were here to serve the community and they were quite happy that we were dealing with these people, but they didn't want to join us ... It was just beneath or beyond their expectations of how crazy and wild and difficult it could be ... We were open to letting [people from the weekly Drop In] come on a Sunday and they would literally come*

The interviews I conducted indicated a willingness, on behalf of the Beacon Community, to be open to people from the community who were difficult, referred to as Brinny-eds. That was acknowledged as important by Mark. He noted that this openness left the option for people from within this category of the local community to take advantage of the fact that support was offered, and be on their way, but also it might be that by receiving support, these people were integrated into the community and saw their lives changed. Nina was a local resident. Her story, and how Mark related to here, describes the way Beacon Community would come to relate to the whole community they lived in.

Nina's story takes on a prophetic character as the second of three couples from the old core team had left and draws out the visceral, challenging and ultimately transformational encounter that Mark, the Pastor at Beacon, and his team(s) experienced. Nina was described as 'a little old lady who [was] very anti-God and very anti-church' (Interview with Mark). Nina has had a tough life. Her experiences had built up a suspicion and distrust of everything that she projected onto new encounters. Mark spent a lot of time together with Nina. He recounted that he developed a close but professional relationship with Nina that was eventually reciprocated. Over time that love manifested itself through trust, which was measured by Nina using a visual illustration between her fingers. As trust grew, the distance between her fingers would grow also, to show Mark that her trust in him was growing. Over weeks, the distance grew so that Nina used the gap between her outstretched hands to illustrate it. Eventually she did the same, putting her arms

fully outstretched to show how much her trust had grown. Mark noted that, in

between times, things were going on at Beacon Community,

> *In between times when she was just doing the thing with me,*
> *everyone else was saying, you are spending a lot of time with*
> *[Nina], and one of the members of the team the third couple to*
> *leave, they were still here at the time, perfectly sincere but she cut*
> *me to the heart, and she said you're wasting your time with Nina*
> *you know you're wasting your time with Nina, she's not interested*
> *in the Gospel she insults Jesus* (Interview with Mark).

The division in the team was a result of both the apparent preoccupation that Mark

had with Nina and the fact that other leaders received profoundly negative reactions

from her. The difference was that the way in which Mark expressed love was to build

a relationship through showing care and sharing - the foundation for why he lived in

the way he did, his relationship with Jesus. This holistic combination was seen as

different to the other leaders who were just 'sharing the gospel' (Interview with

Mark). Mark recounted,

> *this lady [a church leader], whenever she approached [Nina] with*
> *her gospel, because she wasn't sharing her life, but she was sharing*
> *the gospel ... when she was sharing the gospel, [Nina] was getting*
> *the hands over her ears [and going] 'La la la la la la la'. Literally*
> *that's what she did until [the church leader] went away. [Nina*
> *would] give her a dirty look until she went away. But she didn't do*
> *that with me. You know eventually she came to faith* (Interview
> with Mark).

Mark's experience was not an uncritical one. He noted that he listened to his

colleagues and prayed privately. He noted that he asked God whether he was

wasting his time with Nina, or whether it was the right thing to be doing. The

account describes a costly experience for Mark. He noted the response he received to his prayers,

> *God gave me a real, sort of a real rebuke in my soul. I mean I didn't hear any words particularly, but I know God was saying, and expressing to me, don't you dare! Don't you dare! You know one of these little ones. ... He said to me, if I keep you there, who do you think you are [to question me]? If I keep you there to the end of your life, that one soul! You stay there! So, I said, OK* (Interview with Mark).

5.3 Authenticity:

Stories share details about the experiences and the lives of those involved. Sharing stories is a means, within the data, of evidencing the holistic integrity of relationships within FBOs; for example, Mark's relationship with Nina, leadership; for example, setting a vision for the 'uninvited and unexpected', motives and practices; for example, Gail withholding ownership of Mustard Seed until she had installed NCSAN. This was captured in a quote from Clarissa reflecting on work in her previous parish; 'I walk that walk so I have more authenticity when I talk the talk' (Fieldnotes – Interview with Clarissa). Authenticity appears to not just be about having for example, general experience of leadership within any FBO, but also being observed to deliver it consistently in suitable ways in communities. This personal sense of authenticity offered by Clarissa relates to my discussion of authenticity drawn from the work of Giddens (2008) in Chapter Two. This is relevant to modality 5, as the prophetic and authentic are not simply subjective personal reference points open to pathologies of power, but highlight how people and FBOs are subject to external administrative and relational flows (M6) that shape their relationships (M1). At the beginning of this chapter, this holistic change was evidenced through

relational service leading to transformation (M1), and it is understood through FBOs working at the interface with the public space, (M4), which might be expressed in a multiplicity of ways, for example the continuity of welcome constituting a culture of care. Alternatively, it might be that the continuity of welcome prompts recognition through a positive review left on digital platforms such as Trip Advisor[134]. Authenticity, then, is a means of clarifying what has happened against the external flows that shape FBOs. There appears to be a reciprocal relationship between the authenticity of a FBO and its leadership; whoever and wherever it may come from. For example, Clarissa noted that she was a single mum in an urban context, so she knows how to relate to other single mums through the leadership she offered as Rector. Elsewhere there is data to suggest Clarissa's church received consistently good responses from others too. Clarissa noted:

> *I have been in our pre-school group this morning that we started when I first came. We've got around 60 to 70 there this morning. Lots of them are former baptism families. Very exciting, really good steppingstone [for] discipleship for the parents involved so that's wonderful.* (Fieldnotes – Interview with Clarissa)

In order to understand whether or not the leadership in the stories was authentic, reference can be made to the data, which I set out below. These outcomes clarify whether the actions taken were authentic or inauthentic according to Giddens' (2008) definition. I now discuss the outcomes of the stories shared in this section; 1) *"uninvited and unexpected"* 2) *"the two seeds"* 3) *"Nina's story"*. In each of the sites, the prophetic and authentic nature of the stories shared worked out differently, enabling understanding of what the prophetic and authentic nature of things meant.

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[134] This example was noted by Karen at Mustard Seed.

5.2.1 The uninvited and the unexpected[135]

In April 2019, the Old Town Church appointed a new Rector, Clarissa. New boundaries were also agreed for the Old Town Church, so that it included a community in the top 0.1% of depression statistics, in the country[136]. Clarissa brought substantial knowledge and experience for engagement with marginal people and places, the vision for which now was perceived by my interview with her to take on 'fresh expression'. In November 2019 I was made aware by Luke, the Old Town Church warden that House Church had ceased meeting as a congregation in the church building in order to reassess their vision. I understand that attendance had dwindled, and members of the leadership team had left.

5.2.2 The Two Seeds:

It appeared as if these two projects were in competition with one another. There is clearly historic tension over this episode. However, Jackie a Mustard Seed trustee, noted that 'God honoured both of those visions' (Interview with Jackie). The two projects are now described as bookending the high street. There is a sense from Janice (the original vision holder) that she had been able to honour the memory of Margery 'Seeds' Bennett by enacting a simple faith. She also acknowledged that the Mustard Seed (to use its own slogan) is 'More than Coffee' in a complementary sense. There is a sense then that both visions have been 'honoured by God' in spite of the 'broken and sinful nature' being described as inherent within them (Interview with

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[135] This term was used by one of the members of the Old Town Church. This term was used to refer to a homeless man, as described above. This term is used above as a title for a story the protagonist of which was the homeless man. Here it is being reintroduced to denote the same story, where I will discuss the outcomes from within the story that indicate authenticity or otherwise.
[136] These are based on stats generated by the local GP and in the context of a national survey (*The Guardian,* 2019).

Jackie). There was discussion by Jackie of a redemptive nature to God that is experienced by people at the Mustard Seed: 'blame, we don't have a blame culture at all, it is all about supposed redemption' (Interview with Jackie)

5.3.3 Nina's story:

Nina became a Christian and died a couple of years later from persistent ill health. When she passed away hundreds of people came to the funeral at the Beacon Community. She was described as an eccentric character and was well known in the community. Interviewees noted that the content of the relationship between Mark the Pastor and Nina expressed the character of the Beacon Community and the mutual perception of the way God is loved, and the community is loved too. This episode played a significant role in building the reputation of the Beacon Community as a place of welcome and care for all. Olga the Local Authority worker noted:

> *to still be here and flourish I think is a real testament to their
> perseverance and commitment to the place … I've just seen I
> suppose one determined man go from strength to strength and
> church has grown. They have had baptisms, weddings now, which
> is absolutely fabulous. Um I think the numbers looks really healthy.
> Um and everything around it is growing. He's just opened doors to,
> doesn't matter what age or race or background. So, you just say
> strength to strength* (Interview with Olga)

Modality 6: Administrative and Relational Flows:

Within this chapter, Administrative and Relational Flows have already been alluded to in modality 1; the ways in which they influence relationships with place, modality 2; offering context for the changing roles and responsibilities of leadership, modality

3; austerity shaping and contextualising actions, modality 4; informing expressions of care and understanding of the interface with the public space, and modality 5; within prophetic and authentic stories. This section sets out modality 6, and in so doing offers a more comprehensive explanation of the role of administrative and relational flows. There is a wide array of flows, within, around and across the spaces I have researched. New and different expressions of FBO are a prominent reference point with regard to the shifting nature of the faith and belief landscape in the town. The church, as other places of worship from other religions, is subject to substantial changes as an institution. The data offers a sense of what these changes are, what makes the church distinctive, and the conditions for change it is experiencing. There is also discussion of flows building alliances; in the form of partnerships, networks, and movements which seek to catalyse affects at the interface with the public space. I conclude this section by looking at the different considerations that need to be made in order for FBOs to continue through changing environments.

6.1 Changing expressions of FBOs: Finding the flow

The data has offered numerous different expressions of FBOs but has not been able to cover the full range of the services being provided by the three ethnographic sites. Examples of services provided include, At Beacon Community: A foodbank supported by a network of churches; Drop In 'cafés'; English as a Second Language (ESOL) classes; a creche; publicly funded Youth Work including gatherings in partnership with the police, leisure groups and the local film club; Roots and Shoots Allotment Club; volunteering opportunities; the Place Pastors initiative. At Mustard Seed: A commercial café; story time for mums and tots; photography club; community toilets network; Counselling Services; signposting to other groups

including wellbeing drop ins in other facilities; wellbeing services such as Age UK; Hand Massage; Assemble Network planning meetings; and the suspended coffee scheme. At Old Town Church; A café run through combination of church volunteers and service level agreement with Local Values; Assemble Network gatherings; Cultivate gatherings; House Church gatherings; Heritage Group; Knit and Natter; homelessness support on site; hosting Daily Bread (homelessness) Services; civic gatherings; civic prayers with the town council; fashion shows; regional and national conferences, strategic partnership with the local authority; and networked support through multiple patronages. Both Old Town Church and Beacon Community also host church services and Mustard Seed holds monthly prayer gatherings of its own.

The Church of England and its local parishes are described within official documents and by Clarissa, as having the capacity to be an 'anchor institution'; providing the 'social glue' (Putnam, 2000) that hold communities together. At the same time and in stark contrast, Old Town Church has been described by John Wright as exhibiting a relic of Christendom or 'period piece' (Interview with John). John notes that Old Town Church was not in keeping with the flows and demands of the secular age.[137] This tension is at the heart of the changes that Old Town Church experienced, with a desire to be, in John's words, 'more than a partner' but not to abandon its identity for the sake of being wanted (Interview with John). The scale and significance of this tension was most pronounced at Old Town Church. Mustard Seed and Beacon Community are much younger, more dynamic, lighter on infrastructure and are more easily identifiable as faith-based responses to austerity. There are other

[137] Here, John was referring to Charles Taylor's work 'A Secular Age', however he did not expand on the specific elements of Taylor's argument. More so, John was emphasizing that Old Town Church was not suitable for the demands of public engagement at this time. John contrasts Old Town Church with other churches supported by Planting Network in the area.

examples that John pointed to, including churches from the Planting Network including House Church, and Cinema Church. [138] Old Town Church I was acutely aware of the need for reorientation, 1) evidenced through the vision by the Bishop, 2) catalysed by John during interregnum, 3) the appointment of Clarissa as Rector, and its identification of additional possibilities for serving the wider community.

This modality points both to the broad range of expressions of FBO at the interface with the public space (modality 4), and also identifies characteristics for how they are being shaped by external influences and flows. The data also provides vantage points on local, regional, and national level influences being experienced by FBOs. Olga, who worked in Social Inclusion and had identified trustworthiness of FBOs at the interface at the public space, as evidence of the church playing a 'massive, massive role' in the community (Interview with Olga). Local level examples were identified within modality 2, the changing roles and responsibilities of leadership. Within churches these have ramifications for stipendiary clergy and implications for modality 4, where the interface with the public space was becoming visible through empowering of volunteers or the laity; as expressed in Anglican contexts, to provide welcome and care. This has implications for how foundations and formation of sources of motivation as discussed in modality 3, and as emergent coproduction of shared values are evidenced. However, it is only with a view of the external influences, characterised by this modality: administrative and relational flows, that the fluid and rhizomatic structure of FBOs can be properly understood.

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[138] Whilst John was hopeful for the future of House Church, as I have noted within Modality 5, House Church ceased to hold services due to its need to reassess its vision, in part due to how it engaged with encounters with the uninvited and unexpected.

Clarissa offered unique insight into the shifting landscape within the Anglican church nationally. She was involved in developing training materials for clergy with the Church of England and worked with others in urban settings. She noted that a deficit that the Church of England faced was its incarnational leadership i.e., within what are described as estate ministry contexts there are not enough trained leaders who are from those places or with that lived experience. Clarissa noted in interview that the church uses a distinct means of nurturing leadership, presenting opportunities to people rather than taking a competitive approach, which she noted is common in secular contexts. This is a consideration the Church of England is reckoning with as it changes, particularly with respect to new estates and urban environments:

> *looking at what the traits of urban leadership or working-class leadership or leadership on estates looks like and sometimes that doesn't look like, often it doesn't look like Church leadership ... I think actually in some urban areas people who can relate, with the same frames of reference [would be good] ... simple stuff like you [coming to] the drive thru McDonald's*[139] *... listening to commercial radio ... going on holiday in the same kind of places ... The things that I am now doing in church, nationally, I've been able to do it because somebody has opened a door. Someone has given me the opportunity, consciously given me the opportunity. Often in a secular context ... when opportunities are open and a job's available, you apply for it, you're up against others. And the best person, what that is judged to be, gets it. Not so in the church ... often the opportunities go to those who are already involved in networks or already at a certain level of academia or ... they aren't filtrated down to people at the grassroots level. And there isn't a network of those kind of people at more senior levels to facilitate that process. So, I think what I and others can provider and are keen to provide via the estate's evangelism strategy and other national strategies are some of those opportunities* (Fieldnotes – Interview with Clarissa)

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[139] That is where we conducted the interview that is included within the data.

The changing expressions of FBOs are informed by where they encounter flows of people. Increasingly this is not where congregations are meeting. This is a phenomenon I noted through the presence of the Mustard Seed, i.e., an FBO that sits on the high street, where people are, which is some streets away from the nearest church building. Jane, a café manager, noted that there are countless networks and webs of people that flow through the Mustard Seed.

> *I think part of part of the network and part of the community, and something that I think the Mustard Seed has been knitted into, been woven into, part of that network and part of that community does span across the locality of the community but also with churches and other agencies ... some of the links that we've made whether it be with a group of people who come in and have coffee because they're all carers and they have that link, I think that's something that this cafe sort of woven itself into ... I think it'd be really tricky and really interesting to actually go into the networks that inform what happens here. Because it would be quite wide ranging. And that would go right between Christian groups and churches, people who know each other from the community, it would go through other charities and agencies* (Interview with Jane)

Anna from Public Health noted a similar impact by the Beacon Community, as an asset that offered trustworthy services funded by public money as they responded to cuts to services in that community. Mark also noted from the Beacon Community perspective, that where they saw growth in their church services, it was because people had moved through their activities at the interface with the public space first; volunteering, Drop In, and so forth. Mark had been happy to reorient Beacon Community around these administrative and relational flows. Whilst he acknowledged that there was some risk, he saw that as worth taking on as long as people in Beacon Community were safe, and queried why other FBOs don't do the same:

It's been quite straightforward to convince the community to start something going, with even the very few willing people, given that you've got a building to do it ... You know especially in deprived areas because you've got a lot of volunteers, the potential workforce is huge, you know, around here. And the way they're being engaged by the state is not positive really. They're going to do 35 hours a week trying to find a job. Well, what does that mean, going through meaningless tasks really ... they just get messed around and not be given a reason to do it. They don't think they will get [a] job out of it [and] half of them wouldn't be able to do that job. So, there's a 'workforce' there [that FBOs can access]. So, bearing in mind that it is quite a straightforward thing to do and it's also something that will be welcomed by the secular authorities, I'm surprised it doesn't happen more often really because, I don't really meet many people doing this all over the country in these kinds of areas, and yet they're just dying, they're just begging for it, really just asking for it, you know. There's no way you will get opposition, well you will get spiritual opposition, I guess. But no one will stop you going in and doing good in a place like this
(Interview with Mark)

Interaction with these flows appear across the data, as do requests for traditional offices, such as marriages, funerals, and baptisms. There are examples where requests for these offices are also signs of deepening connections with the FBO as well as being signs of the emergence of beliefs, values, and worldviews (modality 3). Two examples were offered at the Mustard Seed. One was a long-standing customer who had reached the end of his life, who was visited and prayed for by Karen the café manager and Jackie the trustee, at his bedside. Jackie reflected on what might have happened in the final moments of the man's life.

One of our oldest members; absolutely not a Christian you know, but so willing to talk about it. Very elderly. He shared our birthday, so we let him blow out the candle on our birthday cake. Recently after many different illnesses he has recently succumbed to cancer. But people from the cafe, went to visit him. You know they went to pray with him and with his permission. And including you know a man, it wasn't just the girls going along there was you know

Jackie noted that he was not a Christian, but speculated that it was possible that faith in God had been formed. Two other respondents offered separate but strikingly similar examples, where following the death of a community member, hundreds of community members who knew of these people attended their funeral, despite the fact that they did not normally attend church. Their attendance was, in each case, because of the inspirational impact of the lives of these women. These examples were Nina at Beacon Community, and Seeds from The Seed Café and Mustard Seed.

John Wright was introduced to Old Town Church to positively disrupt and catalyse change. Within this context of change, he sought to identify what was distinctive about the church's offerings and how to move beyond just offering these traditional types of support to the community. This approach was rooted in a desire to understand emergent sources of motivation for people in communities, as well as being a means by which to identify the benefits of 'sitting light on structure' (Interview with John). John cited some new expressions of church that emerged between 2016 and 2019 in the research area citing their positive interaction with the flows shaping the wider environment:

in terms of spiritual growth and life … in my time [here] that church [Cinema Church] … has grown proportionally very significantly … that's where the future is, in place[s] like, not in places [like Old Town Church]. It's a type of church […] that's more conducive to a modern era … the sort of leader they've got who is

clearly a very high quality of a young age, with a clear purpose ... they're evangelists in a way that we have very few in the Church of England. Ditto ... there are parts of the Anglican Church which have a more radical view. But our view of church typically, [is] quite static and I'm not saying mine is ... I think mine's way too static. I'm old now, but we need to move in that direction and be far more ... looking at things very differently. Regarding the new parish, there are going to be two full time clergy people on a very low contribution actually, the Diocese did well and gamed their own system, it came out to 45 grand per year for two clerics, which amazingly low. But as I said to the Archdeacon, who said 'that is great isn't it'. I said, well it is great, but ... it's not what the clergy have got, it is what they can do, and what resources you going to give them to do it (Interview with John).

Being light on structure and less static was exemplified by Beacon Community. It found ways of forming and sustaining alliances within the administrative and relational flows, which were based on Mark's approach of leadership that 'wears multiple hats' (Interview with Mark). In other words, listening to the needs of others and responding in suitably relevant ways, in order to meet the demands of the people and place, serve in a relational way, and realise the potential for transformation in people within that community. The threshold was one of trust to deliver care in a manner that was consistent and could be signposted. From the council's perspective, they had a duty of care, which they needed to honour. They therefore needed the church to honour this duty if care in the goods and services it provides too.

6.2 Alliances; Partnership, Networks and Movements

There were many examples of how alliances had emerged in the form of partnerships or networks across the research area. Even within Old Town Church, the most established and traditional of the three sites, there was a recognition of the need to move towards this type of model of FBO. This recognition was noted by Clarissa quoting the Archbishop of Canterbury in her interview, and pointing to her own work

nationally, Bishops and the Archdeacon at Diocesan level, and the Wardens, Luke and Joan, and John the seconded leader. Whilst the most obvious structural shift at Old Town Church was the formation of the new Parish, other examples of different and creative alliances were also present.

6.2.1 Partnerships and Networks:

Partnerships shape the FBO landscape; examples of the same were found in each of the ethnographic sites utilised in this study. There was agreement from 66% of survey respondents that working with other organisations was a motivating factor for the work they did. However, partnership was not stated as strongly as the motive for each FBO to serve the community (83% agreed). At Old Town Church, House Church, and the Methodist Church have met to hold gatherings, on a weekly basis. The Heritage Group, a secular-based charity and Local Values; a secular welfare provider also used the space each day that the church was open. Old Town Church was also a host for gatherings by the Cultivate Movement, the Assemble Network, and the Unity Network. John noted that, in terms of their capacity for engagement at the interface with the public space in general, Old Town Church was down to 'ground zero', so simply hosting events and activities was as much as they can do (Interview with John). However, this limitation was tempered by the fact that the Old Town Church held patronages for a variety of churches in the area, so with that network in mind, Old Town Church was noted by John as a potential key player in the area. This insight was borne out by John's description of Old Town Church as the 'ballast of the ship', even if it is not the rudder or the sails (Interview with John). John's sense was that these contributions would come from Assemble Network, Unity Network and, to a lesser extent, Cultivate. The common factor across these

organisations is Boris Nixon[140], a local Councillor who has links to the Planting

Network in the Region. There were generational differences too. New local churches

from the Planting Network; House Church, Cinema Church, along with others from

the Methodist Church and new Anglican but not Church of England plants,

comprised people in their 30s[141], were charismatic in nature and were understood by

John to be 'more conducive to the modern era' (Interview with John)[142]. Whilst the

emphasis on partnership was seen as good, there are signs within the data that the

approach could be improved. The large Anglican Diocese was cited as searching for

an approach to strategic partnership other than within with Assemble and Unity

Networks, under the leadership of the local Archdeacon. Mark from Beacon

Community, who participated in these networks and gatherings, indicated that the

networks were not realising their full potential. This critique is understood by

looking at modality 3, where unity is expressed as a bonding agent for those seeking

to work together, within Mustard Seed, NCSAN and Assemble and Unity Networks

but instead of galvanising new and creative forms of engagement, offers instead a

homogenising affect:

there's an ethos of exchanging of information and ideas and
agreeing with each other, but it stops [at a] pretty perfunctory

---

[140] Boris was an Independent Councillor, but the town council was always split in terms of representation, so the Independent group of three councillors of which Boris was the lead side with whoever secure most seats. This gave them significant influence and political power over decision making, as well as access to the Chief Executive of the Council.

[141] Whilst John was the main source of reflection on the make-up of new partnerships and other churches in the area, his observations are confirmed by the observations I made. For example, Karen and Jane at Mustard Seed were in their 30s. The leaders supporting Mark at Beacon were in their 20s, and other churches and FBOs that fell outside the data, but I am aware of in the locality, also fit the sense offered by John.

[142] This sense is supported by the survey data. Initial reading indicated that the average age of a respondent was between 51-60, however this was based on a relatively larger sample from Old Town Church, whose average age was 61-70. The average age was brought down by the newer FBOs, Mustard Seed and Beacon Community in the survey who offered a far lower average age of respondent, but also offered a lower sample rate (OTC n=61. BC, n-15. MS, n=39). These sample rates indicate the data available from the surveys is not comprehensive, as the desired ratio for surveys to interviews was 10:1, which was not achieved. The ration was closer to 4:1.

level. [We] should be sharing lives with each other. If you look at the early Christians. Everything was in common ... They were in each other's houses and they were glorifying God when they suffer for Christ they were rejoiced and they were you know, they were supportive they were into, their whole lives were intertwined not just the temple worship (Interview with Mark).

Mark's critique was set in the context of Beacon Community forging new alliances within their community supported by Brighter Futures Fund, who broker public money in the community. There was evidence within the observations that this brokerage, whilst undertaken by a local trusted organisation (LTO), was not done in a trustworthy manner. This is discussed in the next chapter within the section on forming alliances. Beacon Community had also integrated with Public Health and Social Inclusion elements of the council, as well as Community and Housing based organisations. John's perspective was that permission from the Bishop to operate at the limits of what was permissible encouraged what he referred to as new 'spaces of convergence' (Interview with John). It was within this environment, but before the research phase that the Spaces of Hope Hubs Network was commissioned by the Local Authority to cut across the faith, public and community sectors. Gatherings were attended by John, Boris, Dwayne, others from across Assemble and Unity Networks, and over 100 others from outside the ethnographic sites, many of whom identified as being of no faith. These examples from Mark, John and Boris and the Hubs Network point to where Modality 6, i.e., administrative and relational flows, shapes and reorients the work of FBOs towards different and creative sources of shared values.

Partnership and Networks are common in the data. In some cases, they have been short lived; House Church and Cultivate are examples of this. Where networks

emerged, the data describes the approach to sources of motivation as encouraging a certain homogenising quality. The existence of multiple emerging networks cutting across the faith sector and public sector is noted. The unifying element appears to be Boris who holds a position of substantial power in the local council chamber and is, therefore, able to broker on behalf of others. But his position is achieved by virtue of holding one of three (of which his is the most senior) independent councillors' seats that can influence the whole locality by virtue of its being split between other larger political groupings. This means that whilst he is not the leader of the council, Boris' holds substantial power that is not accountable and potentially coercive. However, within these networks, Cultivate, Assemble, and Unity, the tension between a perceived identity of the church as somehow one based on an ill-defined understanding of unity, and the desire to find new ways of working together is present throughout.

6.2.2 Movements:

The landscape of the research area was punctuated by numerous movements and flows of secular and faith-based engagement in the public space, which supplement the more formal networks and partnerships previously discussed. An example that was supported by the Royal Society of Arts was the Health as a Social Movement initiative, which catalysed expressions of both secular and faith-based engagement at the interface with the public space, including the Spaces of Hope Movement, which was emerging at the same time. A more overtly Christian movement is the "global wave of prayer" catalysed by Thy Kingdom Come, a Church of England initiative designed to encourage gatherings and prayerful pilgrimage across public spaces in different localities. This interacted with the research area in both 2017 and 2018. Both of these movements were supported by Old Town Church and its leaders, with

others joining in. Other local manifestations included the Cultivate prayer movement, led by Dwayne and overseen by Boris. Cultivate was interested in prayerfully seeking spiritual and economic renewal in the town. This movement mirrored the approach of the Spaces of Hope Movement but ceased to continue beyond April 2019 having failed to gain momentum. One other movement that was noted at the Mustard Seed was "No Place Left". This evangelical movement was described by Karen and Jackie as seeking to reach every corner of the community with the gospel. Karen and Jackie mentioned this movement during interview as having passed through the café and through the networks that supported both. Movements like No Space Left form fluid gatherings that were described by Karen as meeting strangers in the street and establishing follow up gathering in their homes. This is a concerning, unaccountable and risky approach that can be contrasted, for example, with the accountable and rigorous approach of Place Pastors. The role of movements like No Place Left and Cultivate appears to be as a catalyst for new things, ideas, structures, practices, and vision. Some work and others don't. The movements encountered in the data were designed to be finite and offered different outcomes.

6.3 Counting the cost and embracing a changing environment

So far within modality 6, my research data has set out the means by which change within FBOs, and administrative and relational flows implicate one another. This final section looks at how FBOs continue to evolve and develop, deepening relationships and building trust, and delivering authentic provision, within the context of changing environments. Two themes are presented. The first is (6.3.1) being willing to count the cost of change. The second is that recognising that (6.3.2)

embracing change is part of passing through liminal spaces of difference with the potential for new and shared practices and values to emerge.

6.3.1 Counting the Cost:

One cost of change that is noted within the data has its roots in theological analysis. There is a concern that core tenets that underpin an understanding of God, or that shape the interface with the public space might be lost. This was most prominently felt at the Old Town Church due to its interregnum status. In his interviews, John considered the influence of the 'modern era'. This relates to how Modality 3 (sources of motivation) and Modality 4 (FBOs at the interface with the public space) are expressed. John highlighted his credentials, which FBOs might adhere to, such as being Christian, then Evangelical, and then Anglican, for example, and set some order of priority for understanding them. This was connected with Jackie's and Karen's summaries of the faith-based identities at the Mustard Seed. They referred to 'one church' and 'unity' (Interview with Karen). These contrasting expressions relate to the same sense of how to express faith-based identity within a diversifying public sphere. Some seek to gather multiple different identities. Others seek to form one unifying identity. Old Town Church, which has been established for hundreds of years and had been keenly experiencing a sense of loss with regards to its relevance to the public space in its current form came under increasing scrutiny. For an FBO that has been established within a given tradition for a long time, and as one with specific theological characteristics, the flows of change presented significant challenges. John revealed part of his brief at Old Town Church was to protect the interests of evangelical partner churches, as they invest financially, supporting the changes taking place at the Old Town Church:

I think I am trying to build a bridge between a church in the centre,
and the church in the surrounding outside sort of suburban areas,
which itself is evangelical and wants to bless. So, I am also tied to
[evangelical churches in two different neighbouring towns], which
has provided quite a lot of resource for Old Town Church too
(Interview with John).

Other examples of counting the cost of change were far more subtle. For example, the fleeting seasonal nature of relational service (modality 1) means that things end in a variety of different ways, or may change in unexpected ways. This can be hard to reconcile. The Area Bishop noted this in the context of the hubris of leadership, as often people seeing themselves as the 'thing' itself, as opposed to the 'thing' they are contributing to, being the 'space of hope' (Fieldnotes – Conference Proceedings). This is difficult to convey in the abstract, but examples from earlier in the chapter exemplify this point. For example, Dwayne's initiatives; House Church, and the Cultivate Movement, came and went. John's role as disrupter and catalyst at Old Town Church drew to a close when the new Rector, Clarissa, was appointed. Likewise, Jane's role at the Mustard Seed came to an end in a way that caused the whole FBO to respond in order to survive. Another example was Janice Mason who had held the vision for The Seed Project for 20 years. She had to experience loss through leaving the Mustard Seed after it was co-opted by Gail and placed under the leadership of NCSAN, before the original vision manifest through The Seed Café. But eventually The Seed Café was brought to fruition. Janice contrasted the Mustard Seed with the Seed café as follows:

I realized that I could take [people] in for a coffee but then when
we'd drunk our coffee that's it, it's over with. You have to move on.
Whereas here people can come and sometimes are here at 10 o'clock
and we have to throw them out at 4 o'clock. If they come from a cold
home and they're lonely and obviously they can take advantage of a

warm place and a free coffee and plenty of company and support. And so, we've developed this, The Seed café, branching out from the original Seed concept. And [the Mustard Seed] is more than coffee, which it was indeed. It was a support group and there were lots of activities that included the community and i understand that and was part of that, but our strap line is 'loving our community through acts of kindness' (Fieldnotes – Interview with Janice).

6.3.2 Embracing Change:

These examples of counting the cost of change have contrasting dynamics. The data illustrates that some utilised a unity footing, which offers a homogenising affect, and are, consequently, left vulnerable when faced with a different set of administrative and relational flows to the ones expected; House Church, Mustard Seed, Unity Network, are some examples. Others, in contrast, are willing to count the cost of and embrace changing environments. This approach is evident as an intentional and committed recognition that administrative and relational flows shape events and require organisational change, reorienting to the uninvited and unexpected. Old Town Church intentionally did this during the period of interregnum, Beacon Community did this after their original leadership team left.

The attractiveness of embracing change is apparent in the data where respondents expressed the desirability of going beyond their usual means or capacities, and developed a sense of increased reliance on their sources of motivation (modality 3) to both carry on forming them; deepening faith and providing hope, and doing so authentically (modality 5), enabling leadership (modality 2) that delivered effectively at the interface between FBO and the public space (modality 4), and through relational service (modality 1). Joey described this with reference to her own experiences:

When I first came here, I was like an anxious wreck. Before I came here, I'd OD'd. I was really really depressed ... I needed to sort my life out. I need to go out of the house. I was terrified of this area. I hated it. I wouldn't leave my house unless it was to run back to the town, I grew up in. I know it there. I grew up there, my mum lives there. And before I moved here, everyone hears about it. [this community] is a really rough area. I thought I would get mugged or something ... I spoke quite a lot to the lady that ran the nursery [here]. She put me in touch with Mark ... Since then, like coming here, it's just built like everything I do. If anything, new pops up, like [a service at a care home], or ESOL, anything, Place Pastors, I'm like, yeh I will help ... I think that if as a Christian you just got to do everything with love. As long as you love your neighbour as you love yourself, that's like at the heart of everything ... You break them barriers down and then people are just dead comfortable here. I love this church (Interview with Joey).

Donald, a customer who was not affiliated to any religious groups, has attended the Mustard Seed since it opened in May 2014. He shared a similar sense of the impact that embracing change has had on him. As a customer this sense was rooted in a coproduction with the staff and the FBO environment:

I am here nearly every day. Certainly, if I am around, this is my cafe of preference. So, there are lots of other people that come in on a regular basis, like I say many of them are familiar, and friendly. I have never seen anyone being aggressive in this place ... it is a calming place ... from [the] top down, i mean the staff are so nice, and they know, their sort of attitude, permeates the whole place ... To me it is literally a life support. I find it, when i am feeling depressed or something like this, you know. As somebody who lives on their own now, and has a history of depression anyway, I find it sort of uplifting to come here, and have a chat and a sit down and quiet. It is so nice (Interview with Donald)

Embracing change is, therefore, seen – and evidenced - through personal stories, such as Joey's. Her relationship with both the community and the people in it was completely transformed. She is now a Youth Worker at Beacon Community and there is data to show that she is brokering relationships through the work she is now doing.

The data also provides evidence of commitment to change at an organisational level. Olga, a local authority worker in Social Inclusion, reflected on the approach the Beacon Community had taken,

> *For Mark to be able to still be here and flourish, I think is a real testament to their perseverance and commitment to the place ... For him probably lots has changed staffing and different people sort of coming through, initially being linked to the church and then not being able to or funded by the church and then that sort of got pulled. So, he's been, probably through a lot. From the outside, I've just seen I suppose one determined man go from strength to strength and church has grown* (Interview with Olga).

Conclusion: The socio-material nuances of space:

This chapter has set out the socio-material nuances of space, by unpacking six distinct modalities that combine to produce an emerging paradigm of FBOs. As this study moves forward into Chapter 5, these six modalities are referred to using a summary concept: "*the socio-material nuances of space*".

In each section of this chapter, I set out a modality and the characteristics that comprise it. In order to describe and contextualise these characteristics, I utilised other modalities to frame examples, whilst also drilling down into the data and the substance of the characteristic that was being expressed. Through this process it was indicated that FBOs are comprised of both distinct modalities with their own characteristics, and that the way those modalities integrate express the collective whole. This enables the curation of the complex content and expressions of the different FBOs which I have researched to be understood as one organisational paradigm for multiple expressions of FBO with capacity for each FBO to be expressed

in multiple different ways. I have offered examples of how this curation has taken place and summarised how it has enabled the socio-material nuances of space to be understood. What has emerged thus far is a paradigm of FBOs that resonates with Putnam's (2000) sense of FBOs as bulwarks, expressing resilience and building social capital that is expressed through deepening connections and new skills and experiences. The socio-material nuances of space uncover the complex interplay that exists between different and creative potential affects and practices of beliefs, which begins to flesh out some of the theoretical ideas I introduced in Chapter One and then explored within the literature review (Chapter Two). These are liminality, difference, rhizomes, and shared values. In order to explore these and to fully understand not only the viability of the proposed new paradigm, but also the distinctiveness of its character, there is a need to understand the relationship which Spaces of Hope have with critical questions that emerged from Chapter 1 and Chapter 2. These are developed and engaged with in Chapter 5 and 6.

Across my data, there are examples of spaces serving multiple purposes. These are not perfunctory understandings of transactional service delivery or simplistic conflations of religious sources of motivation being reason enough to not engage in a secular public space, but a set of complex and holistic encounters that express the multiplicity of assemblages of matters of concern that are gathered. In modality 5 I discussed the prophetic and authentic stories of relational service and transformation (modality 1). These are expressed through incarnational and negotiated forms of leadership (modality 2) holding space for the emergence of foundational and formational beliefs, values, and worldviews (modality 3). I commented on how these shaped professionalising communications, as well as the welcome and care offered (modality 4) within different expressions of FBO that are

present. These include foodbank, Drop In, or ESOL at the Beacon Community, prayer movements such as Thy Kingdom Come or Cultivate that were hosted and promoted by the Old Town Church, Mustard Seed and Beacon Community, partnerships such as House Church and the Old Town Church, Unity Network; rooted in unity movements flowing through the town and networks such as NCSAN supporting the Mustard Seed and the Beacon Community (modality 6).

Within this chapter, the six modalities of Spaces of Hope; (1) Types of Relationships, (2) Leadership, Roles and Responsibilities, (3) Sources of Motivation, (4) The interface between FBOs and the Public Space, (5) Stories; Prophecy and Authenticity and (6) Administrative and Relational Flows, were also set out. In Chapter 5 some of the key dynamics associated with the Spaces of Hope paradigm of FBO and which put further flesh on the liminality, rhizomatic, difference and the search for common values tropes that I am critically testing for, are discussed.

Chapter Five: A new paradigm of FBOs, and the implications for power, assets, leadership, and alliances

In this chapter I discuss how the socio-material nuances of space, set out by the six modalities and associated characteristics that have emerged from my analysis of the data from my research questions. I consider these modalities and characteristics as the socio-material nuances of FBOs as Spaces of Hope, developing the narrative from them being expressive of different FBOs, to comprising one paradigm that expresses itself in different ways. In the following sections I consider 1) how Spaces of Hope express different types of *power*; 2) how Spaces of Hope enable understanding and mobilisation of faith based *assets*; 3) how Spaces of Hope informs types of faith-based *leadership* or curation underpinned by principles of freedom, relationship, service, affect, authenticity that have emerged from the thesis; 4) how Spaces of Hope facilitate *alliances* between organisations of different beliefs, values and worldviews that adhere to rhizomatic / non-linear principles of development (see Figure 2). These sections provide a holistic view of my emergent paradigm through dialogue with assemblage theory (initially set out in Chapter Three) and my interdisciplinary literature review (Chapter Two).

Power

socio-material nuances of space

Asset assemblages

Leadership

Alliances
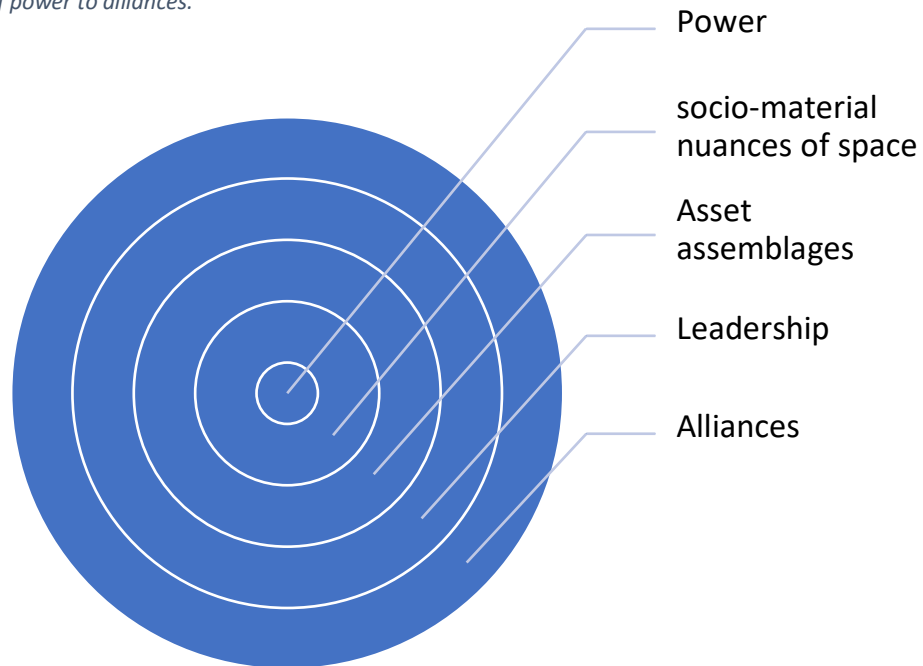
In this chapter, I re-introduce key underpinning theses for assemblage theory and Actor Network Theory (ANT) (Latour, 2007). This is so that the socio-material nuances of Spaces of Hope can be expressed and understood with all their polyphonic potential, through the terms of this research namely, liminality, difference and creative potential, rhizomatic flows, and emergent shared values. These are the underpinning theses that define assemblages.

The first underpinning thesis of assemblages is that they are territories; a passage that is also in the process of passing into other territories (Deleuze and Guattari, 2016, pp. 375-376). This passage is rhizomatic and expresses different socio-material flows simultaneously, through processes of re-territorialisation and de-territorialisation. De-territorialisation and re-territorialisation are used, not to denote every subtle change that takes place within the discussion below, but rather, to describe how different clusters of affective flows, have changed, forming new relationships. For example, a de-territorialisation of a leadership team represents

long held associations ceasing and new relationships with unknown futures forming; or leadership being re-territorialised with a new set of personnel.

The second underpinning thesis of assemblages is, everything is relationship; such that ontology is not already formed, instead becoming so, through different and creative potential affects entering relationship with one another (Deleuze and Guattari, 2016, pp.142-144 and p304). The productive nature of assemblages; either progressive or regressive production, enable understanding of the coproduction of foundations of modality 3; Sources of Motivation, for example. However, ANT is needed to develop an understanding of relationships as gatherings of associations between different and creative potentials (Latour, 2007, p. 5) that are shaped by 'matters of concern'. Matters of concern enable assemblages to be understood not in terms of unity, but in terms of the different and creative potentials that have been unearthed (p. 115). This enables us to keep track of the careful mapping that makes up the socio-material nuances of space and not fall victim of 'decalcomania' or the desire to claim and celebrate impact based on presupposed assertions rather than the actual reality of things (Deleuze and Guattari, 2016, pp. 11-16).

The third is, everything is affect; relationships are formed through negotiation of active and passive capacities of one to act on another (Bonta and Protevi, 2006, pp. 49-50). Affect is the 'power to affect and be affected' and is the continuation of a journey that is undergoing a process of transformation (Massumi, 2015, p. ix). Affect cuts across everything and is descriptive of everything, both in terms of the rhizomatic flows of the content and expression of assemblages, as well as in terms of human and non-human relating to one another through shared matters of concern. Affect is the presence of and opening up of potential (Massumi, 2015, p. 5), which is

understood in terms of capacities to both be and to do (Massumi, 2015, p. 7). In this sense, affect is synonymous with potential sources or expressions of hope (Massumi, 2015, p. 1). Affect will reflect changes across the socio-material nuances of Spaces of Hope. To this end, affects are productive of becomings, which are already and always new and connected and in relationship with one another. These are expressed by the different and creative gatherings and assemblages of modalities and characteristics that set out below.

The socio-material nuances of space are complex assemblages of different content and expressions of our lives, ordered within the six modalities of Spaces of Hope, and nuanced by their different characteristics. This emergent paradigm is rooted in the day-to-day experiences of hundreds of people in the north west urban locations I worked within and Spaces of Hope has curated gatherings among. Within this chapter I also define it within the wider literature. As indicated at the start of this chapter, the story I tell is a multifaceted exploration with four-fold dynamics:

> 1) Power which harnesses the potential for individual worlds to be transformed by recognising power as both the potential that sure foundations offer and affecting concrete change in people lives. This is rooted in a view that we should share our entire lives with one another (see pp.267-281 of this chapter)
>
> 2) Assets that are understood holistically and unveil a means of moving beyond delivering a perfunctory level of relationship to sharing differentiated understandings of motives and capacities that enable us to coproduce change and reshapes the role of FBOs within the belief/policy landscape (see pp.281 – 299 of this chapter)

3) Leadership that adopts mission not simply as a thing we do, but as a way of being, embodied through a process of curation underpinned by principles of freedom, relationship, service, affect and authenticity (see pp.299–310 of this chapter)

4) Alliances that are supple and responsive to the fluid, uncertain and changing nature of society (see pp.310 – 321 of this chapter).

The data makes clear that beliefs, values, and worldviews are bubbling up vicariously within liminal spaces in a way that de-territorialises our understanding of foundations and the formation of our sources of motivation as static and abstract prescriptions. The data enables a reorientation of understanding of sources of motivation as emergent and contextual performances that coproduce relational service; exemplified by the 'uninvited and the unexpected' and the Two Seeds, opening up potential for people, place, projects and networks to be transformed. These emic views are introduced in the first section on power. The uninvited and the unexpected, offers an authentic framing for how we might notice differences in the midst of our day-to-day lives and become open to changing our plans and our approaches. If Spaces of Hope is a paradigm characterised by difference, then the uninvited and the unexpected orients us towards the other and to becoming attuned to the flows of the world and our responses to it. I now turn to different types of power that form Spaces of Hope.

What forms of power shape and sustain faith-based organisations?

Within this section, I l utilise the assumptions of assemblage theory (Deleuze and Guattari, 2016) and ANT (Latour, 2007) to map affective flows of the socio-material

nuances of space, so as to enable discussion of how power is formed and expressed

through de-territorialisation and re-territorialisation within Spaces of Hope. I

develop the modalities of FBOs set out in Chapter 4 and set them in the context of

the literature and Spaces of Hope. I contextualise the understanding of types of

relationships (M1) within geographies of post-secularity (Cloke, et al., 2019), to show

how power is expressed through curating (M2) different emergent sources of

motivations (M3), coproducing movements and micro-geographies of welfare

provision expressed at the interface with the public space (M4), and encapsulated

within prophetic and authentic narratives (M5), that are tested by the administrative

and relational flows (M6) within the socio-material nuances of space. I offer a simple

definition of power to provide a common sense of the subject and indicate its

pervasive nature across my emergent paradigm of FBOs (see Figure 3). Power is

understood in two distinct but related terms, within Deleuze and Guattari's (2016)

work, puissance (virtual or potential) and pouvoir (actual or concrete).[143] 'Puissance'

refers to the operant capacity of different and creative potentials that exist, and is set

in terms of the multiplicity of possible outcomes that are available within

assemblages (Bonta and Protevi, 2006, p. 130). 'Pouvoir' is used to describe the

concrete or actual nature of things and is expressed in terms of organising things

(Bonta and Pretovi, 2006, pp. 129-130). Where 'puissance' articulates potential

power, 'pouvoir' is the concretisation of it (Massumi, 2016 [1988], p. xvi). This

understanding is expressed by Deleuze and Guattari (2016) during their discussion

of the relationship between the planes of consistency and organisation, where

constant interplay between potential and concrete content and expressions are

---

[143] These terms of derived from Deleuze and Guattari's work by translator, Brian Massumi (2016 [1988]). Massumi sets out puissance and pouvoir as terms of reference for power, to describe the different and specific uses of the term in A Thousand Plateaus. So, whilst these terms are added by Massumi, they are accurate descriptions of ideas that already exist in the text, which I have referenced in this chapter.

taking place (p. 315). In this way, both an understanding of power (puissance and pouvoir) exists simultaneously within gatherings and assemblages. Next, I highlight three examples from my data.

Figure 3: Layers denoting areas discussed in this section, building outward from power; potential and concrete expressions of power, to the socio-material nuances of space

Power

Potential

Concrete

socio-material
nuances of space
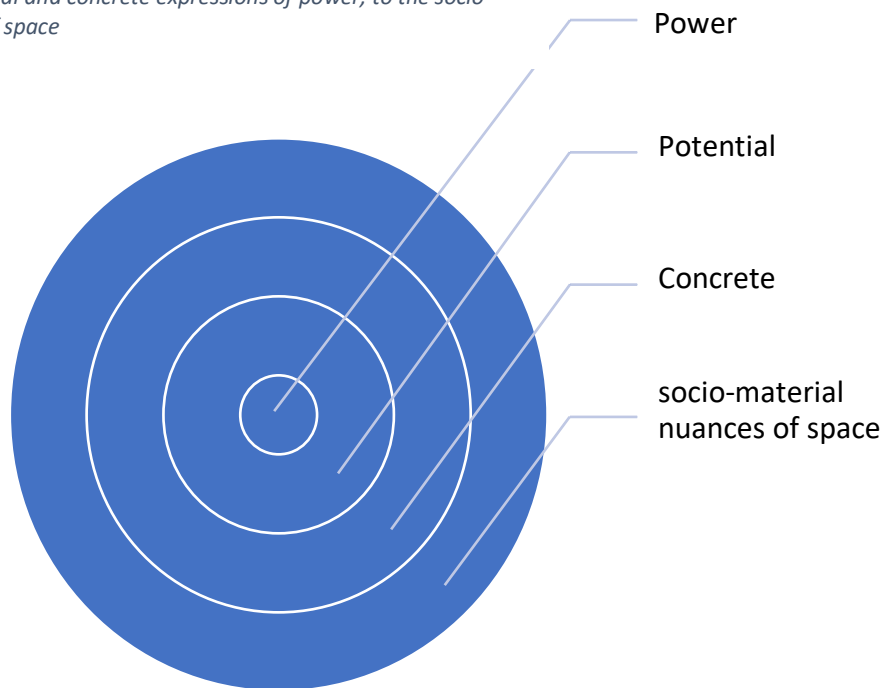
Power, relationships and geographies of postsecularity

In Chapter Two, I set out how the philosophical and cultural framing of the postsecular, coupled with urban geography, produce certain theories pertaining to the geographies of postsecularity. These geographies do not describe every location where faith-based engagement takes place, but do offer a conceptual framework for coproduction within liminal spaces territorialised by affective flows of both faith-based and secular actors. Cloke et al.,(2019) identified three trajectories of postsecularity; social movements, progressive responses to austerity, and pedagogical spaces. In Chapter Four, I set out how socio-material nuances of FBOs

express affective flows by both faith-based and secular actors through modality 1; types of relationships, looking at place, service and transformation, influenced by modality 6; administrative and relational flows. Here I couple trajectories of postsecularity, with the contents and expressions of these socio-material nuances of space (in particular M1 and M6), to enable the role of power in forming and shaping engagements across lines of difference, to be made clear. I develop this section by relating expressions of power to sources of motivation (M3), and FBOs at the interface with the public space (M4) and the way they are understood through stories, prophecy and authenticity (M5). This provides a holistic articulation of power within trajectories of postsecularity, thereby offering a rigorous interdisciplinary view of the operant forms of power within Spaces of Hope.

Power informs types of relationships (M1) and is expressed through external administrative and relational flows (M6) from different scales. Two examples from the data illustrate this.

First is power (pouvoir) at Mustard Seed Patron Gail (M2), de-territorialising the board of trustees (M1) in order to re-territorialise it with NCSAN as an umbrella FBO that maintained a veto within trustee meetings (M6). This expression of power (pouvoir), described by Jane and Jackie, was exercised as a condition of the project being returned to community ownership (M1) so that it could continue as a space of care and hospitality (M4) that is part of a trusting (M3) relationship with the community (M1) and an alliance with secular agencies (M6). This example expresses power (pouvoir) as an actual, concrete and organising change that took place within the Mustard Seed. The de-territorialisation of the board of trustees was one of many options that were open to the gathering of interested parties but was made concrete

by the condition of the Patron; to install NCSAN in a position of oversight before ownership was handed over to the community.

Second, is power (puissance) at OTC. The development of OTC into a new parish with strategic links and resource to develop links with secular partners, was based on support from other churches in neighbouring towns (M6). John Wright described his role as broker (M2) of these relationships (M1) as being focused, on the one hand on developing the public engagement (M4) by OTC, and on the other hand protecting the interests of evangelical churches in the area (M3). John's two-fold role as broker was to encourage and promote public engagement at OTC, whilst also preserving potential for, or not precluding potential expression of conservative evangelical positions. The supporting churches are known for their conservative theological positions, which have the potential to correspond *prima facie* with the dark side of postsecularity i.e. to either promote or to entrench extreme positions on the theological and political spectrum (Cloke, et al., 2019). This example highlights that negotiation of support for OTC and John's role as broker was contingent on potential power (puissance) to promote views that could open up the dark side of postsecularity being preserved.

Beacon Community provides a concluding example highlighting both understandings of power. Mark (M2) held space for a community member (M1) attending the foodbank / café assemblage (M6) as they expressed outpouring of emotion whilst they came to terms with their circumstances (M4). This example illustrates powerlessness (pouvoir) by the community member actually expressing their emotions (M3), through tears, in response to their experience. This example also illustrates power (puissance) by Mark holding space; full of different potentials,

for things to become real through a coproduced gathering of communication and care (M4) as expressions of love (M3). In each example, leadership (M2) has been involved. I consider leadership in a later section. Here, I explore how sources of motivation (M3), FBO at the interface with the public space (M4), and prophetic and authentic narratives (M5), re-territorialise the socio-material nuances of space as new affective flows of power (puissance and pouvoir) within Spaces of Hope.

Power and the curation of different sources of motivation (M3)

Within the next two sections, I use three of them; M3, M4 and M5 as briefly outlined above, to explore how different forms of power shape and sustain FBOs. Within these sections I reflect on relationships between different forms of power and look at what they produce. For example, Mark commonly expressed love rooted in his relationship with Jesus as a motivating (M3) factor for his leadership (M2). Above, Mark's love enabled the man gathered in the foodbank / café assemblage (M1 and M6) to receive care (M4) in response to his outpouring emotion.

There are two general affects observed within my data which I develop here using the above examples.

The first addresses how seemingly contradictory affects can coexist, for example at Mustard Seed, where power (pouvoir) was exerted to deliver the outcome of NCSAN being territorialised within the board of trustees. This had an excluding affect, de-territorialising the volunteer team of some members who did not return, but over time the relationship between the different parties (The Mustard Seed staff and trustees, and the Seed Project members, including Janice, the original vision

holder), produced shared and hopeful expressions of care by both Mustard Seed and the Seed Café, at either end of the high street. By reflecting on these affective flows at Mustard Seed, I surface the disjunctive synthesis, within the *'Two Seeds'* *assemblage,* characterised by the socio-material flows of sources of motivation (M3), faith-based expressions at the interface with the public space (M4) and the prophetic (M5) power that this encounter had for the following 5 years of Mustard Seed.

The second considers how heterogeneous (as opposed to homogeneous) understandings of power (puissance), evidenced by Beacon Community and Old Town Church, enable emergent sources of motivation to be re-territorialised as shared 'matters of concern' (Latour, 2007, p.114) within relationships thereby also preserving the potential for hopeful, progressive and rhizomatic expressions of FBO at the interface with the public space.

Neoliberalism and the redemptive power of God's grace

This example utilizes Deleuzian grammar of multiplicity, disjunctive synthesis, and univocity to describe the seeming contradictory nature of the Mustard Seed story. As discussed in Chapter 4, this story articulates how complex the prophetic nature of stories can be. Gail, Patron of Mustard Seed set conditions for the exchange of ownership of the café, which affected the de-territorialisation of relationships between the vision holder for the project, Janice, and Mustard Seed. This expression of power consolidated market share for NCSAN, which was seeking to build its reputation with secular agencies as a trusted FBO brand. This affective flow also resulted in the re-territorialising of the original vision for the Seed Project within a new FBO, The Seed Café, at the far end of the high street. There was a noted shift in

the working culture at Mustard Seed after this expression of power (pouvoir). This culture was described variously as one of unity within the Body of Christ, which I summarised in Chapter 4 as having a hegemonically homogenising affect. There were narratives of exclusion expressed by outgoing volunteers and customers uncomfortable with the professionalising culture, and simultaneously counter narratives of becoming connected and emerging hope from new customers who were previously isolated. This turbulence and sense of loss, coalescing with the united front expressed by staff as a steady culture over the following five years, was interpreted by some staff (Karen and Jane) and trustee (Jackie) as God honouring both visions (Mustard Seed and Seed Café), which now co-exist on the same high street. Jackie noted:

> *whilst at the time it appeared that these two things were in competition with each other; that they weren't really [getting] on, God honoured both of those visions and actually we now bookend the high street, and I think that's really a wonderful thing ... We serve very diverse people by different clientele. But we do support each other as well so it's just lovely how it all worked* (Interview with Jackie).

Following NCSAN's introduction to Mustard Seed and its subsequent dominance of expressions of unity handed down through governance structures, the sense of purpose changed and influence of the legacy of Margery 'Seeds' Bennett was lost. In this way, The Seed Café which emerged made sense as they were then two different initiatives. By expressing an idea and experience of God as 'gracious' and 'redeeming broken relationships', the power of faith and hope for the future was acknowledged:

> *we don't have a blame culture at all, is all about supposed redemption ... it is very much about second chances and moving*

people forward and strengthening things rather than knocking things down ... And I know a lot of that is because you serve one Lord ... we are all one in Christ and we are all part of that family whether you're in the church or not. We are also part of God's family (Interview with Jackie)

This coexistence of experiences and perceptions of brokenness and redemption within a flourishing FBO, can be understood as disjunctive synthesis; two seemingly contradictory halves creating a single whole. This condition of two parts making one irreducible whole is known within Deleuzian (1968 (2014)) grammar as univocity.

The power of embracing difference

An emphasis that emerged clearly from the literature review chapter and the data; foremost that expressed by Mark at Beacon Community, was that of unearthing the differences that inform how we might live. Mark provided an example:

in our dwindling churches, we could say, or in our stable churches but not expanding churches or shrinking churches, there's an ethos of exchanging of information and ideas and agreeing with each other, but there's not a, it stops [at a] kind of pretty perfunctory level. Where we should be sharing lives with each other. If you look at the early Christians, everything was in common ... they were in each other's houses and they were glorifying God when they suffer for Christ, they were rejoiced and they were you know, they were supportive ... their whole lives were intertwined not just the temple worship (Interview with Mark).

This can be summarised as seeking heterogeneity, rather than homogeneity. Heterogeneity is a key characteristic of rhizomes; the latter characterise the way assemblages are formed and behave. This characteristic emphasizes difference as a formational part of identity rather than being a barrier to it. Heterogeneity enables affective flows to be more fully explored and, as a result, power to be understood

more deeply, in terms of its creative potentials. Simply put, this emergent emphasis on difference enables us to explore the unseen potential of power (puissance) and its sources, as well as the seen or concrete expression of power (pouvoir) and its results. This exploration can take place within the relationship between modality 3; sources of motivation, and modality 4; expressions at the interface with the public space, which are clarified through modality 5; prophetic and authentic narratives. Nina's story at Beacon Community (M5) conveyed the role that embracing difference plays.

Difference is a matter of concern at Old Town Church, which offers insight into this section from a larger scale. Old Town Church was seeking new ways of working. The OTC experience provides an example of how concrete power; expressed as a prophetic vision by the Area Bishop, enabled potential power; de-territorialising the space through positive disruption; brought by John, designed to uncover multiple potentials, collectively empowering pursuit of new ways of working. This approach is summarised within the account of the story of the uninvited and the unexpected (Chapter Four). This story is based on the experience of interactions with one homeless man but is emblematic of a vision with prophetic implications for the whole organisation. By testing the vision for change, the Area Bishop opened up liminal spaces within the period of interregnum. Examples of these liminal spaces are hosting public dialogues and conferences looking at postsecular partnerships and social movements, and hosting gatherings with House Church, Assemble Network, and Unity Network. Within these liminal spaces difference could be expressed and explored not as binaries but as constituents of emergent coproduction of shared values. Out of the public dialogues emerged the Spaces of Hope Hubs Network. Out of the other was potential for ecumenical alliances between House Church, Cultivate, Assemble and OTC.

Habermas (2008) encouraged reciprocity between minority groups and systems and structures, as part of what he referred to as 'cultural struggle' or kulturkampf.[144] Here then, there is a focus within the data on the need to embrace difference, and there is emphasis within the literature as to the extent to which this should be a mutual undertaking between minority groups and systems and structures. Change at OTC included this sense through the interpersonal dynamic of the story of the 'uninvited and the unexpected', the exploration of alliances, and the restructuring of the parish itself. Within all of these changes there was an underpinning need to be open to difference and creative potentials within liminal spaces, not least of which was theological differences. On the face of it, power brokering holds open space for the dark side of postsecularity (Cloke, et al., 2019) to emerge, introducing rationale for suspicion, and potential for activities that might preclude human rights, to take place[145]. However, the reality is that what it points to is an intentional re-territorialising of space with sensitivity to difference (Latour, 2007, p. 109) as part of our irreducibly social nature (Temple, 1976, p. 72), with the expectation that we will unearth something new through re-assembling our social gatherings using what Latour (2007) refers to as shared 'matters of concern' (p. 114); 'learning how to feed off uncertainties, instead of deciding in advance what the furniture of the world should look like' (p. 115), were expressed in this case through the prophetic vision of the uninvited and the unexpected.

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[144] This is based on 'culturally sensitive inclusion of minorities [and opening up of subcultures] to encourage their individuals' members to participate in *political* life at large'

[145] This discussion regarding potential power is emphasized by the fact that no concrete of the darkside of postsecularity by OTC were recorded in the data.

The power of prophetic and authentic coproduction of geographies of postsecularity

The power of coproducing spaces of postsecularity in this prophetic way was evidenced by OTC who continued on from the prophetic vision of the uninvited and the unexpected, to appoint Clarissa, who works across sectoral boundaries with secular housing and community-based organisations, and the establishment of the new parish boundaries that extended into a community with a high multiple deprivation index. Evidence was also provided by Beacon Community who worked to the principle of 'sharing our very lives' together, inspired by bible passages from 1 Thessalonians. Beacon experienced a powerful de-territorialisation of their leadership team when the different levels of commitment to this source of motivation was made clear through the unfolding of Nina's story. There was a distinction made between leadership that was willing to make the commitment to sharing their very lives concrete and those that were not. This point is highlighted later in the chapter, as embodied leadership underpinned by the principle of authenticity. The change that took place at Beacon Community was formational for the relationship of the FBO with the community and its members. The willingness of the leadership (M2) to recognise the significance of deeply held motivations (M3) and the administrative and relational flows of counting the cost of change that were taking place (M6) through the way they expressed welcome and care at the interface with the public space (M4) produced a prophetic and authentic narrative (M5) that was heard across the community. Nina's story was expressed by numerous respondents, and points to the significance of Beacon Community as quintessentially welcoming, and a hopeful geography of postsecularity. Olga from the Social Inclusion team and Anna, from the Public Health team in the local authority expressed this sense on multiple occasions.

All three ethnographic sites produced multiple assemblages of sources of motivation (M3), expressed at the interface with the public space (M4) in an authentic way (M5). I have curated this section to illustrate how different types of power; potential (puissance) and concrete (pouvoir) are expressed through affective flows within these modalities. I began with an example of neoliberalism enacted as a source of motivation at Mustard Seed. By going beyond what Mark referred to as 'perfunctory' engagement over sources of motivation, Beacon Community cut through perceptions of proselytising and became known for what they do. Whilst it is important to recognise the power within embracing theological difference, it is also important to question whether, within an austerity context, assemblages of welcome and care are simply affective flows of collusion with neoliberal agendas by changing expressions of FBO (M6). Interpretive frameworks such as progressive localism (Featherstone, et al., 2012) enable us to clarify whether this really is a trajectory of postsecularity characterised by a hopeful response to austerity (Cloke, et al., 2019). Progressive localism is not meant to mean progressive as liberal or elitist, but rather 'outward looking and [creating] positive affinities between places and social groups negotiating global processes' (Featherstone, et al., 2012, pp. 177-182). Progressive localism is oriented to the formation of alliances that are 'expansive and productive of new relations between places and social groups ... [reconfiguring] existing communities around emergent agendas [e.g.] social justice [and] participation' (Featherstone et al., 2012, p. 178). Anna's sense of how Beacon Community works resonates strongly with this sense of progressive localism and will inform discussion of alliances later on.

As part of the development of Beacon Community, it reoriented itself to operationalise welfare requirements; completing volunteer hours in lieu of searching

for jobs and securing rent grants to re-territorialise the space with multiple expression of care including the Drop-In café and Foodbank. This re-territorialisation included affective flows of funds and people to run activities and unapologetically harnessed the administrative and relational flows (M6) to encourage its own continuation. However, expressions of leadership (M2) involving being there; as community members unburden themselves of emotions in transition from the café space into the liminal space adjacent to the foodbank, where they encounter the reality of their circumstances, shows that affective flows of care (M4) are in some ways expressive of the holistic desire to serve (M3). By exploring interactions at the micro level, Spaces of Hope uncover and express relationships (M1) that have overcome mindsets of suspicion and collusion and coproduce spaces of care, alongside deeply held sources of motivation that foster trust for, and with, people and communities. Without the contextual understanding of different types of power (puissance and pouvoir) expressed using modality 3; sources of motivation and modality 4; and expressions of FBO at the interface with the public space, we are not able to see the different and creative potentials of FBOs becoming real through modality 5; stories, prophecy and authenticity.

This section has explored power as a means of creating new affective flows through both potential and concrete affects shaping the socio-material nuances of space. These affective flows have been evidenced through both neoliberal collusion at Mustard Seed and emergent and coproduced expressions of welcome, as well as care and transformation. In addition, Beacon Community became trusted to be both an authentic and accountable partner, and expressive of their own motivations. Understanding power in this way enables us to differentiate between the different sources of motivation; including the foundations and the expressions that they form

(M3), as well as deepen our understanding of the nuances and characteristics of relationships between flows of people, place, policy and practice, as influenced by different sources of motivation and the things that they produce. I now move on to discuss how Spaces of Hope enable understanding of and mobilise affective flows as assets within a social policy context.

Understanding and mobilising faith-based assets for the liminal, postsecular belief/policy landscape?

Within this section I develop understanding of assets within Spaces of Hope and implications for methods of coproduction within the liminal postsecular belief/policy landscape (Baker and Dinham, 2018). I begin by setting FBOs within the social paradox of increasing individual enterprise whist also thickening social ties (Ferragina and Alessandro, 2016). I discuss how individual freedom, authenticity, and generative power (Giddens, 2008) can contribute to unearthing shared values and practices that respond to this paradox. I use this discussion to set up dialogue between Spaces of Hope and Chapman's (2012) threefold typology of faith-based assets and Cloke et al., (2013) prophetic asset. Chapman's threefold typology includes: 1) Normative; justice, trust, forgiveness, service and others, which has implications for motivations; 2) Resources; physical, human and social capital, which has implications for capacity; 3) Governance; representation within communities and policy networks, which has implications for partnership and coproduction (2012, pp. 5-6). Cloke et al., (2013) prophetic asset acknowledges that FBOs are 'in the business of hope' such that they can; subvert potential and concrete forms of power that are used to coerce, offer new opportunities for different sources of motivation to be expressed, and offer spiritual and political discernment which can 'bring about

new spaces of hope' (pp. 6-7). The result of this synthetic analysis is the production of a new fourfold understanding of assets within Spaces of Hope.

My fourfold typology redefines assets through the prism of the affective flows of the socio-material nuances of Spaces of Hope, which are sensitive to the different beliefs, values and worldviews, expressed by FBOs (Smith, 2002), operant at different scales (Cnaan, et al., 1999), expressive of different faith-based practices (Herman, et al., 2012),and which cut across different spheres of society (Cloke and Pears, 2016). I noted above that Massumi (2015) identifies affect and hope as synonymous (p. 1) through the opening up of potential, and the production, or becoming, of new assemblages. This sense aligns with the Area Bishop's definition of hope within the data; 'the action that forms and is informed by now, about what will be next' (Fieldnotes – Conference Proceedings). So, through this thesis, the ideas of both Chapman (2012) and Cloke et al., (2013) of the assets that FBOs bring to the public square are re-territorialised into a new fourfold understanding of assets, as *normative, resource, governance and prophetic* assemblages of emergent and relational expressions of hope. I also contrast these new definitions with old understandings, using examples of faith-based community development from the literature; Church Action on Poverty and Christians Against Poverty (Cloke, et al., 2013).

Spaces of Hope and the liminal postsecular belief / policy landscape

Within the literature, FBOs occupy disorienting and non-binary terrain as both assets to be harnessed and a problem to be solved (Baker and Dinham, 2018, pp. 26-27). In Chapter 2, I set out how this policy terrain is understood as liminal. This

develops the conceptual relationship between the proposed terms for a new paradigm of FBOs including liminality, set out in Chapter One. Above, I have connected the productive and affective flows of difference within Spaces of Hope to trajectories of postsecularity. Here, I discuss how these affective flows and geographies of postsecularity enable faith-based assets to be understood and mobilised within liminal space. This discussion sits within the dialogue Baker and Dinham (2018, p. 31) have with Taylor (2007) regarding the 'supernova' of possibilities that are not met by old forms of faith based engagement (p. 299) and Habermas' (2005) reimagination of the public space pointing to a state of constant change captured by the de-territorialisation and re-territorialisation of assemblage theory, described by Vasquez (2011) as '[releasing] religion from the constraints of the personal sphere and the container of the secular nation-state' (p. 264).

Social Policy literature such as Dinham (2015) and Baker (2016), describes the move to the current context of 'liminality as the new norm' (Baker and Dinham, 2018, p. 31). This move takes place through three phases: 1) state welfare established with support from Temple (1976), 2) market welfare characterised by great disconnection (Baker, 2016), the emergence of new forms of inter faith dialogue (Graham, 1995), and FBOs such as the Church Urban Fund (Dinham, 2008), and neoliberalism (Williams, et al., 2012). 3) welfare and society, characterised by neoliberalism tempered through reimagining the relationship between the self as free and authentic (Giddens, 2008), local politics and successive projects designed to civil society (Giddens, 1998) (Blond, 2010) (Pabst 2015).

Phase three (following on from phase one; post-1945 welfare, and phase two; marketisation of welfare), during which liminality as the new norm emerged, is

characterised by the 'social paradox' (Ferragina and Alessandro, 2016, p. 6) of preserving and growing individual freedoms, whilst also seeking to preserve and thicken social ties. The affect is one of counter flows of increasing social disconnection and FBOs of different scales enacting both structuralist and romantic visions for faith and belief in partnerships. This happens without coupling them together within a hopeful and transformative paradigm fit to negotiate its way out of these liminal spaces. What my data analysis shows is that Spaces of Hope emerge from within this milieu; 'the 'soup' that … gives birth to [or] supports a rhizomatic assemblage' (Bonta and Protevi, 2006, p. 113), offering an understanding of assets as four (normative, resource, governance, and prophetic) assemblages of emergent and relational expressions of hope that respond to this social paradox.

Spaces of Hope and the social paradox:

Temple's (1976) vision for the welfare state was based around the relationship between citizens and society. Temple offered principles to guide what citizens could do in contributing to the welfare state and society. Freedom of choice; for family, community and nation, was predicated on relationships with others and capacity and willingness to realise this through service to one another (Temple, 1976, pp. 67-77) alongside a suggested programme for implementation (Temple, 1976, pp. 99-115). This combination contributed to the 'waterfall of connectivity' (Baker, 2016, pp. 263-264)that followed the formation of the welfare state, but this dissipated as conditions changed and the 'great disconnection' which followed marked a move to a globally interconnected, neoliberal and increasingly secular public space and the production of new FBOs, for example the Church Urban Fund (Dinham, 2008), which offered a response for that time but utilised theological resources that lacked robustness

(Brown, 2014a). These flows dovetailed chronologically with the 'spiritual turn' (Houtman and Aupers, 2007), which encapsulated a move to a more fluid view of religion and belief landscape, during what Giddens (1998) referred to as the 'age of moral transition' (p. 36). During this transition individuals were encouraged to become 'responsible risk takers' (Giddens, 1998, pp. 100-101) exercise their freedom of choice in a generative and politically engaged way and authenticate their stories 'against the backdrop of shifting social events' (Giddens, 2008, p. 215). The increase in external, local, and global flows described by Baker (2016, and Giddens (1998), continues to shape individual lives in a disorienting and non-binary way. Increased emphasis on the self as both subjective and free to determine and authenticate their own stories, as well as a diversifying and fluid faith and belief landscape is now characterised by the 'rise of the nones' (Woodhead, 2017) and liminality (Baker and Dinham, 2018). Temple provided principles for individual action. In the later section on leadership, I offer principles for curating Spaces of Hope. Here, I continue to show how Spaces of Hope addresses the social paradox (Ferragina and Alessandro, 2016, p. 6) that has been created by the 'great disconnection' (Baker, 2016) and the 'age of moral transition' (Giddens, 1998), and stifled the social policy landscape and understanding of FBOs (Johnsen, 2014).

Spaces of Hope addresses the social paradox by being both predisposed to difference and creative potential offering capacity to unearth and curate the individual authentic stories shaped by the socio-material nuances of space, and offers a purely relational approach, thereby nurturing social ties whilst enabling people to express the multiplicity of content and expressions of their own lives. Spaces of Hope respond to local and global affective flows of the great disconnection both through understanding relationships with place (M1) and external administrative and

relational flows (M6); evidenced in previous sections of this chapter. Spaces of Hope also offer capacity for different sources of motivation (M3) that influence expressions of care which are deployed at the interface with the public space (M4). Examples include the universal welcome at the Beacon Community Drop In and their availability after 5pm on a Friday; when public services have gone home – as described by Anna from Public Health. The move to hand over responsibility for care to FBOs has been part of successive civil society projects ;(Giddens, 1998; Blond, 2010). Within the data this handover was noted as having been contingent upon public services being able to trust FBOs. This trust is rooted in understanding the relationships that exist between sources of motivation of FBOs (M3), FBOs at the interface with the public space (M4), and their authenticity (M5), and how these attributes shape relational service. Where the Big Society sought and failed (Dinham, 2015) to understand different sources of 'virtue [or] value and practice combined' (Blond, 2010, p. 160) behind the work of Big Society actors, Spaces of Hope solves that problem by offering a means of carefully mapping sources of shared value, identifying the relationship with practice (M4), and whether or not it is deemed to be authentic (M5) with respect to different relationships (M1), and administrative and relational flows (M6).

The challenge that previous civil society projects faced were that they represented 'neoliberalism by the back door' (Baker, 2012, p. 569), simply mechanising FBOs for the purposes of meeting an agenda driven by the economic sphere. The role of FBOs in policy and practice has been characterised by Putnam's critique of them as 'bulwarks and 'incubators' for social capital (2000, p. 66), and spiritual capital (Baker and Skinner, 2006; Baker, 2012). Capital theory utilises links with neoliberalism to contextualise it within policy circles, but in so doing left itself open

to critiques of collusion with the market. This is emphasized in the contexts of increasing inequality by Ferragina, (2010, 2012) and Ferragina and Alessandro, (2016).   FBOs can be described in Putnam's (2000) terms, and they do evidence capacity to draw on aquifers of social and spiritual capital to provide social glue; bonding, bridging, and linking people in communities. The language of social glue was used by Clarissa from Old Town Church and Olga and Anna from the local authority. However, by unearthing the potential and concrete affective flows with the socio-material nuances of space, Spaces of Hope enable the relational, progressive, and hopeful coproduction of shared values and practices in a way that opens up the polyphonic potential of FBOs and transcends neoliberal critique. Thus, it   develops FBOs beyond Putnam's (2000) conception linear and static conception of assets to be harnessed. In this way, Spaces of Hope offers, on the one hand, a relational paradigm of FBOs constituted by the six modalities that comprise the socio-material nuances of space, whilst on the other hand being sensitive to the authenticity of individual affective flows. This latter point is contextualised within the section on leadership below. Now I look at the implications for new understanding and mobilisation of faith-based assets within Spaces of Hope (see Figure 4).

Layers (from outer to inner):
- socio-material nuances of space
- Normative Assemblage
- Resource Assemblage
- Governance Assemblage
- Prophetic Assemblage
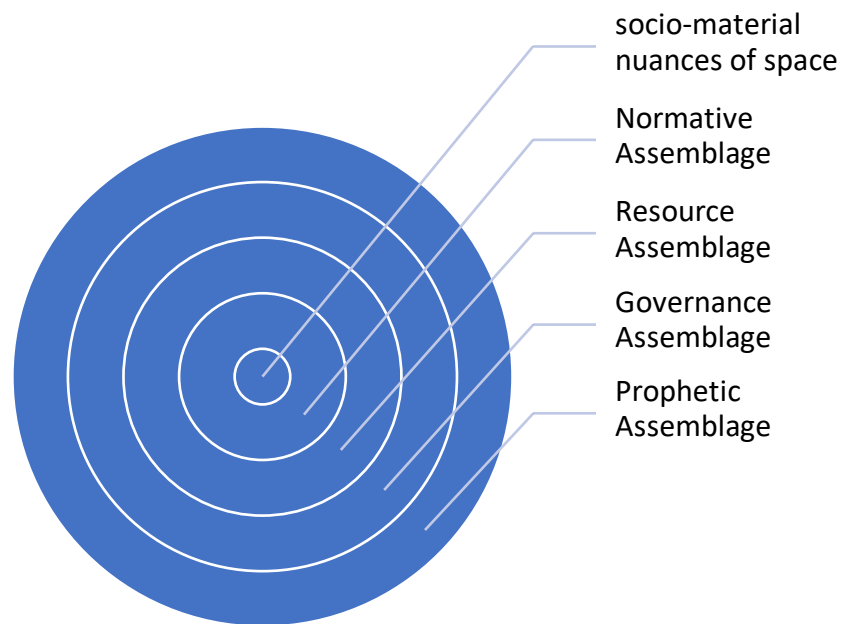
Re-territorialising understandings and mobilisation of faith-based assets within Spaces of Hope:

First it is important to remind ourselves of the operant capacities of affective flows within the modalities that describe the socio-material nuances of Spaces of Hope, from Chapter Four. The fluid dynamics of the relationships between sources of motivation (M3) and expressions of care at the interface (M4) are noted within the prophetic and authentic narratives (M5) of FBOs. It is important to remember each modality has different characteristics and that they are comprised of multiplicity of different possible expressions. The point is that sensitivity to the subjective and contextual nature of potential and concrete flows of power within Spaces of Hope enable us to re-territorialise understandings of assets, with the result that there are multiplicities of authentic ways to mobilise the fourfold assets sourced from Chapman (2012) and Cloke et al.,(2013) and redefined here. This enables us to see how Spaces of Hope; as a new typology of FBOs, can inform policy and practice on

the new liminal postsecular belief/policy landscape. This, in turn, highlights implications for Spaces of Hope and their polyphonic potential, which I pick up later during discussions of alliances.

Normative Asset:

The first of the three assets Chapman (2012) cites is Normative. Normative is described as '[stressing] the role of faith and humanist groups in relation to community values and identities, linked to their theology or belief system and their enduring presence in communities' (Chapman, 2012, p.6). Examples of this include values of transformation, forgiveness, service, and trust. Their role is to motivate social action and can become the basis for new shared values and identities (Chapman, 2012, p. 5). The role of the normative asset is also evidenced by Christians Against Poverty, (CAP) and Church Action on Poverty (CAoP) within the literature, which noted that there are very different expressions of the normative rationales and different ways in which motives implicate practice, for example through provision of projects such as CAP money and the Living Wage Campaign supported by CAoP (Cloke, et al., 2013). Within the postsecular belief/policy landscape, it has not been possible to reconcile these different expressions of the normative asset of FBO within a single typology of FBOs because, as per CAP and CAoP, the expressions of FBO are extremely different. However, Spaces of Hope as a new typology of FBOs opens up the opportunity for this to happen.

The normative asset has a heritage of informing the renewal of civic and community life (Chapman, 2012). There is evidence of this within the data of faith leaders being asked to pray within council meetings; John Wright noted that he did this on behalf of Old Town Church. Other examples include Beacon Community, which provided

holistic support to Roxy and Joey which provided them with a foundation for their own lives, or a 'rock to stand on' as Mark put it (Interview with Mark). At the Mustard Seed, NCSAN, which adopted a unity' stance, is a faith-based provider of services because of the trust that is placed in them by secular partners. However, in contrast, Old Town Church have opted out of partnerships with secular partners, due to a view that there was not sufficient understanding and appreciation of the beliefs and values that motivate and implicate the relational service (M1) at the interface with the public space (M4) they offer. The capacity to understand the relationships and affective flows of different sources of motivation (M3) that impact progressive and hopeful expressions at the interface with the public space (M4) are highlighted by Spaces of Hope. This enables the hegemonic homogenisation of normative assets within the Mustard Seed and NCSAN context to be set in relationship with the de-territorialisation of leadership (M2) when Jane left, thereby highlighting the vulnerability of the partnership and the need to reduce operations in order to count the cost (M6) of this unforeseen circumstance. In contrast, at Beacon Community, the normative asset was exemplified by Mark's sense that relational service (M1) was motivated by 'sharing entire lives' with each other (M3) which highlighted a deficit in leadership (M2) and a de-territorialisation of leadership took place. However, the response was for Beacon Community to exhibit capacity to embrace change (M6); such that their role at the interface with the public space became invaluable and was expressed in a multiplicity of different ways (M4).

In this way, the socio-material nuances of Spaces of Hope offer a means of authenticating (M5), and contextualising different sources of motivation (M3), by drawing through the foundations of those motives to allow understanding of the normative asset they form, whilst also recognising their potential power and

accepting their relationships with concrete expressions of care at the interface with the public space (M4) within different contexts. This sense was expressed most clearly within the data at the Community Church, where Anna and Olga from the local authority expressed willingness to signpost to services there, because they trusted the nature of the welcome people received. This sense was endorsed by Beacon Community also receiving public money from Brighter Futures Fund to support the services they offered.

Resource Asset:

The second asset Chapman (2012) cites is resources. Resources refer to the physical capital buildings offer, the human capitals provided by volunteers, and the social capital offered by relationships and networks with wider communities (p. 6). Resource assets have implications for how we understand the capacity of FBOs. Within the CAP case study, Cloke et al.,(2013) note resource assets are identified as budgeting skills, maintaining relationships with creditors, and providing support networks often through local churches (p. 27). Within CAoP, campaigns and lobbying activities are common, including Participatory Budgeting and Living Wage (Cloke et al., 2013, pp. 34-37).

Where the normative asset as understood by Spaces of Hope offers a means of uncovering, authenticating, and contextualising the potential of different sources of motivation (M3), the resource asset focusses on the concrete outputs that realising this potential produces (M4). The reason why these assets are so relevant to social policy is the shift that has occurred within social care strategies towards harnessing the concrete materials embedded within local communities. A process that has been undertaken, in part, to ensure that they are represented and available for use within

new strategies and programmes. This shift in approach was articulated by Anna who was a strong advocate of Beacon Community. There were many examples from Beacon Community, and the other sites, of how the resource asset can be expressed. At Old Town Church, Knit and Natter on a Thursday, made use of the building offering knitting activities for older women. This took place alongside the café that was run through a service level agreement with Local Values and their clients, as well as functioning alongside the Heritage Group, which guaranteed footfall into the building. These are three examples of partnerships (M6), and produce relational services (M1, which encapsulate expressions at the interface with the public space (M4). Resource assemblages are present at the Mustard Seed too. However, these comprise networks of carers and their clients (M6), who have formed relationships (M1) with Mustard Seed due to the accessibility of its building. Other people and groups within the Mustard Seed resource asset assemblage include loan workers, prayer gatherings (both impromptu and organised gatherings are noted in the data), and volunteering (M4). These examples show that the socio-material nuances of Spaces of Hope enable assemblages of different content and expressions of resource assets to be re-territorialised into a common understanding, which captures different scales (Cnaan, et al., 1999) and different practices (Herman, et al., 2012) as part of the multiplicity of different, hopeful, and creative potentials expressed by the FBOs. This highlights the polyphonic potential of understanding the resource asset expressed at the interface with the public space (M4) using Spaces of Hope.

Governance Asset:

The third asset Chapman (2012) cites is Governance. Governance considers rationales around wider participation, representation, service delivery, and social action. The governance asset has implications for how we understand the potential

for partnerships and coproduction by FBOs. Where the normative asset as understood by Spaces of Hope offers a means of uncovering, authenticating, and contextualising the potential of different sources of motivation (M3), and the resource asset offers a deep and nuanced understanding of the way this potential produces multiple possible concrete practices (M4), the *governance* asset sets FBOs within the context of external administrative and relational flows (M6), provides an assessment of the relationship with place (M1), and also relays the authenticity of the practice involved (M5). An example of the governance asset from the wider policy literature is CAP as introduced above. CAP, as an overtly evangelical FBO, faced some questions regarding their working practices. Questions included whether the offer of prayer was included as part of a *quid pro quo* arrangement to access services. Some argued that prayer amounted to an emotional fee attached to services. The result of this challenge was that CAP left 'Advice UK' a membership organisation for organisations offering free debt advice because of the distrust of their services. (Cloke, et al., 2013, p. 32) Within existing understanding of the governance asset, it is not possible to evidence the realities of the relationship between prayer and their evangelical source of motivation to the extent that the suspicion over their practice could not be overcome.

Within the context of the rise of the nones as set out this study's literature review, an understanding of faith-based assets that is sensitive not only to different sources of motivation, but also the different ways in which foundations for that motivation might be formed and inform practice, is critical. This is the case within the numerous different religiously inspired beliefs values and worldviews, as well as those of no faith. There are distinctions between different no faith positions that are not adequately represented by a humanist voice. Whilst only about one quarter

(27%) of survey respondents within my research came from non-Christian respondents, and the FBOs that I researched identified some sort of association with the Christian faith within their work, the framing of this research within geographies of postsecularity and the curating of assemblages across difference, enabled the production of modalities that are sensitive to the full range of differences noted across all three of this study's ethnographic sites. The accommodation is afforded by the foundation and formation of sources of motivation being a coproduced undertaking by those inhabiting the spaces.

The socio-material nuances of space that are uncovered by my research enable us to make sense of the governance asset in new ways. For example, the coproduction of different sources of motivation within Beacon Community enabled an accurate assessment of the foundation and formation of the motives (M3) which is evidenced by the emergence of the different partnerships and networks (M6) that it now has relationships with across the locality (M1). These include the Brighter Futures Fund, the local police, leisure providers, NCSAN, the local authority, Unity Network and Assemble Network; collectively, these cut across faith, public and community sectors. The Administrative and Relational Flows modality (M6) recognises the changing expressions of FBOs within the flows of community and policy settings and evidences the limitations of perfunctory engagement where the details of different beliefs, values, and worldviews are not taken into account. There is a twofold response. The first is that data from John Wright at the Old Town Church noted the desire to not partner for the sake of partnering, but to bring something distinctive to the table. The second is that where differences are not engaged with, then the homogenised perspectives that result are not resilient or dynamic enough to be maintained,

leaving FBOs - for example, Mustard Seed- counting the cost of their inability to change.

Chapman and Lowndes (2013) pick up the question of representation. They contextualise the understanding of the governance asset by querying the claim of authenticity, as opposed to authorization or accountability, as a rationale for faith representatives to assign themselves a mandate. There are different examples of this issue within the data. At Old Town Church for example, the uninvited and unexpected (M5) highlighted the inauthentic way in which House Church engaged with the homeless man. Whilst at the time there was only a difficult exchange of words, over time and once House Church closed, it became clear that Dwayne's leadership (M2) was something that would benefit from reflection. Other examples from Cultivate Movement, Assemble Network and Unity Network (M6) highlight unanswered question as to how representation was assumed and how relationships (M1) were formed. Within the data gathered by my research, Boris Nixon occupied a pivotal role within these networks and within the local council chamber providing him with significant power to influence the declared vision (M5) of economic and spiritual renewal in the town which these networks emerged to support. However, with these networks expressing 'unity' as a source of motivation (M3), and John Wright's noting that the Old Town Church and the wider Diocesan support was for a different vision,[146] the authenticity of Boris's role was questioned. The role of NCSAN at Mustard Seed raised similar questions. NCSAN was imported through concrete expressions of power by Gail, the patron, in a manner that colluded with

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[146] Evidenced by the data, by the Area Bishop's declaration to the wardens and subsequently at a public dialogue event that was delivered with support from the Healthy Communities team at the Local Council, and Clarissa's own networks and influence as well as her observation of longstanding episcopal will for partnership working in the area.

neoliberal forms of governance. This is not to say that this was NCSAN's *modus*

operandi. However, the material nuances of Spaces of Hope enable us to track the

administrative and relational flows (M6) that implicate governance, the relationship

with the places that are being represented (M1), the roles and responsibilities of the

leadership concerned (M2), and the authenticity of it (M5). Chapman and Lowndes

(2013) note that the issue of authenticity is particularly present in networked

governance structures where it is more difficult to clarify the status of

representation. The rhizomatic nature of Spaces of Hope, which I will explore in

greater detail in the section on alliances, below, enables the socio-material nuances

of networks - NCSAN for example - to be uncovered. For a public policy perspective,

Spaces of Hope offers both the means of curating (M2) the socio-material nuances of

space, and the means by which coproduction can be targeted to ensure authentic

(M5), and relational service (M1) are harnessed for the benefit of public services and

the communities concerned.

Prophetic Asset:

The prophetic asset is defined in three ways by Cloke et al.,(2013) and highlights the

most visceral and contested elements of FBOs within the public space. It relies   on a

contextual emphasis to unearth the different and creative potential offered by FBOs

in a productive way. The first element of the prophetic asset is the means of

subverting power and offering opportunities for sources of motivation to be

expressed. The second element of the prophetic acknowledges that FBOs are in the

'business of hope' (Cloke et al., 2013, p.6) and promote both present hope through

social engagement and future hope derived from the foundations of different sources

of motivation. The third element of the prophetic asset is the political and spiritual

discernment it offers as a means of bringing about ruptures within hegemonic spaces

to 'produce new spaces of hope' (Cloke et al., 2013, pp. 6-7). Within this study's literature review, the prophetic asset is highlighted within the work of Church Action on Poverty (CAoP), which utilised liberation theology to guide their approach of 'exposing invisible lines of oppression ... and systems of violence and exclusion' (Cloke et al., 2013, pp. 39-40),which they achieved through protesting inequalities and running campaigns, for example the Living Wage campaign, which they supported through the development of postsecular partnerships with many other FBOs as well as London Citizens and other secular bodies.

Within the Stories: Prophetic and Authentic modality (M5), the prophetic was identified as a specific cluster of stories, which expressed three ideas that cohered with my methodological emphasis on process and passage through liminal space: 1) recognising and hearing cries of pain and loss, 2) drawing through different traditions within the local community to energise a just response, and 3) offering hope for the future (Hankins, 2018). This sense of the prophetic adhered to Brueggemann's (2018) understanding of leaving scope for 'divine agency' or 'freedom for God to act' and not being subject to 'totalising' affects i.e. something that was all encompassing such as the 'Make America great Again' campaign led by Donald Trump (pp. 128-129). This sense of the prophetic shares emphases of subverting power and sharing different sources of motivation, and takes forward the third sense offered by Cloke et al.,(2013, p. 6) of 'producing new spaces of hope'. This is done both through the new paradigm of FBO being offered in this thesis; Spaces of Hope, and through the careful cartography of socio-material affective flows that are re-territorialising understanding of assets within FBOs through the different and creative modalities and characteristics emerging from the data. So, where Cloke et al.,(2013) used the prophetic asset to identify a specific source of inspiration for

CAoP's prophetic action, the socio-material nuances of Spaces of Hope uncovers multiple different and creative potential sources of the prophetic from different ethnographic sites so that they are able to sit in relationship with one another through this new paradigm of FBOs.

The data sets out a series of imminent encounters with a homeless man who was characterised by the 'uninvited and unexpected' story. The story highlights the prophetic character of the leadership (M2) of the Area Bishop at Old Town Church, who identified how a new relationship with the locality (M1) might come about through prioritising the 'uninvited and the unexpected' (M5) enabling them 'to be present and to be heard and to participate' (M4) in a way that brought about spaces of hope (M3). Another example from the data comes from the Mustard Seed. The imposition of NCSAN (M6) on the Mustard Seed by Gail the Patron through coercive power allied with neoliberal motivation (M3), was overturned through the incarnational act by Janice (M1) of opening up of the Seed Café (M4), and the space was left for the grace and redemptive power of God to be experienced through the relationships between people and place (M1).

In this section, I have set out the way that assets are understood and mobilised within Spaces of Hope. I have offered a context for the conditions that FBOs are working within, which enables us to see the spaces for faith-based assets as tools within processes of coproduction within communities and social policy. I have also offered a fourfold understanding of assets, building on Chapman (2012) and Cloke et al.,(2013) identifying assets within Spaces of Hope. These are briefly summarised in Table 7. Thereafter, I look at the forms that leadership takes within Spaces of Hope.

Asset Assemblages within Spaces of Hope	Definitions
Normative Assemblage	Uncovering, authenticating and contextualising the potential power of different sources of motivation (M3)
Resource Assemblage	A deep and nuanced understanding of the way different and creative potentials become concrete practices and partnerships (M4 and M6)
Governance Assemblage	Authenticating (M5) representation, and a differentiated methodology of curating (M2) change within processes of coproduction
Prophetic Assemblage	Identifying and responding to stories (M5) of disempowerment and injustice, by opening up the different and creative and potentials and practices (M4) that are unearthed through curating (M2) Spaces of Hope (M1, M3 and M6).

Source: Author's own.

Principles for Leadership within Spaces of Hope

Within this section I discuss the forms of leadership that surfaced through this research and the principles that underpin them (see Figure 5). As noted earlier, this section offers an update to the social principles set out by Temple (1976), and also offers a basis for individual practice within Spaces of Hope. To produce these principles, I combine the leadership modality (M2) with literature from spatial public theology which delineates the different spheres of society; economic, political. and social (Cloke and Pears, 2016) , to show how leadership or curation of Spaces of Hope takes an incarnational and interdisciplinary approach that cuts across different spheres of society. These principles are: 1) freedom, 2) relationship, 3) service, 4) affect 5) authenticity. These principles of curation emerge from the socio-material

nuances of space and carefully map leadership (M2) that connects heterogeneous multiplicities that are expressed through types of relationships (M1), shaped by sources of motivation (M3), and faith-based expressions at the interface with the public space (M4), and are expressed through prophetic and authentic narratives(M5), that are shaped by, and respond to, administrative and relational flows (M6). These principles also relate back to my positionality as curator of the Spaces of Hope Movement, which I discuss in Chapter Six. The principles for curation offered here, guide individuals to coproduce relational service, through the affective, political, and hopeful expressions of authentic and embodied mission, within Spaces of Hope. and point to the implications in terms of by their fruits you will know them (Atherton, 2018).

Figure 5: Layers denote discussion in this section relating to leadership, developing from the socio-material nuances of space, to the five principles of curation; freedom to authenticity

Socio-material nuances of space

Leadership as Curation

Freedom, Relationship and Service

Affect

Authenticity
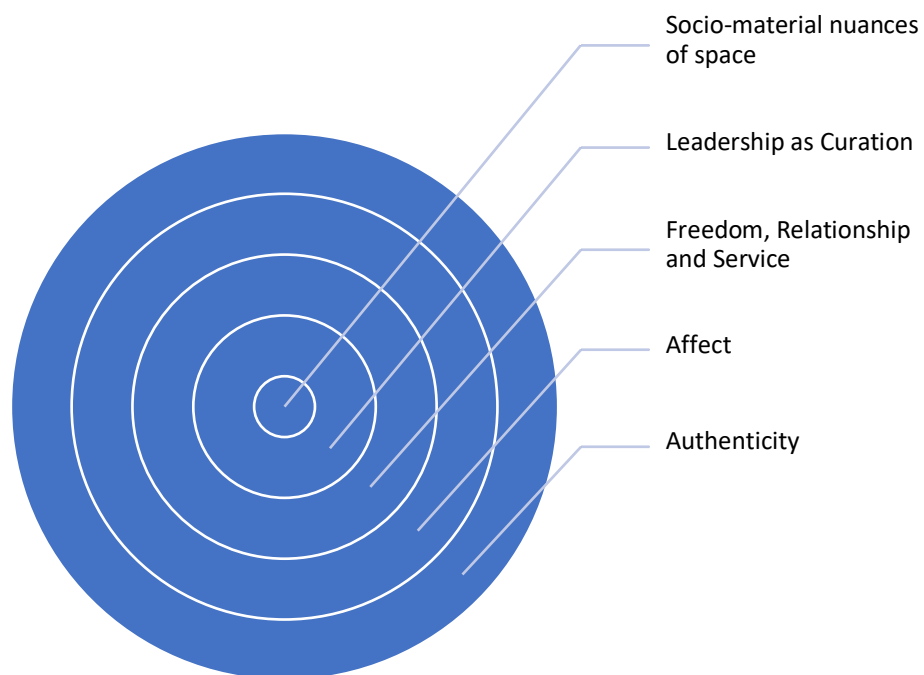
Principles 1-3: Individual Freedom, Relationship and Service.

The economic sphere is territorialised by flows of global capitalism and neoliberalism causing self-interested expressions of power. This contradicts the reimagination of relationship with others who are not able to flourish (Cloke, 2016). However, emergent flows of increased diversity and questions of how difference is engaged with, are creating conditions for change in the economic sphere (Williams, 2016, p. 1244). Sutherland's (2016) account of de-territorialising his understanding of faith-based engagements, the formation of shared postsecular partnerships, the emergence of spaces of spiritual and economic renewal and the formation of the Bristol Pound, offers a compelling example of these emergent flows. Within my data, the most obvious example of where these affective flows emerge, is Mustard Seed. Gail the patron was free to express her desire to install NCSAN as the governance asset for Mustard Seed, but in so doing, leveraged concrete expressions of power, colluding with NCSAN, and de-territorialising Janice the vision holder in the process. Whilst relational service at Mustard Seed was expressed, it was within the constraints set by Gail's agenda, the unity motive, and the terms set by NCSAN which held a veto on the board of trustees to protect its brand. Over the following five years, the relationships at Mustard Seed between the café and the community and its members, including Janice, recovered. This sense was expressed by Jackie the trustee, Donald the customer, and Janice herself. In Jackie's case she went further, and highlighted the redemptive nature of God's grace as he honoured the original vision and The Seed Café that Janice subsequently opened.

At Old Town Church, the encounter with the Makers Market exhibited similar self-interested assumptions. The account highlighted that the market assumed OTC

would simply join in and be willing to open its doors for the sake of relationships formed through market transaction, but as John Wright noted, Old Town Church had a deeper desire to be known and appreciated for the different things it believed and the contribution it could make. The freedom expressed by the market precluded a deeper sense of shared values (M3) being unearthed. This limited understanding of the commitment being asked of OTC at the interface with the public space (M4) so relational service (M1) was not possible because it did not enable OTC to make and embody an authentic (M5) contribution to this potential new alliance (M6). As a result, the relationship with the Makers' Market was met with resistance from Old Town Church. This was not a failure of leadership, but rather pointed to the need to listen to and reflect on what is going on, and the need to set that in the context of affective flows of change. This relationship with the Maker's Market did not re-territorialise within the data, but did point to considerations of how emergent shared values (M3) might inform engagement at the interface with the public space (M4), and potentially inform the renewal of the church's vision (M5), within the administrative and relational flows (M6), shaping the way it served the place (M1).

Within the data, contrasting understandings of how to respond to difference were characterised by unity; as a hegemonic and homogenising form, and sharing our very lives; a more heterogenous expression. Within the context of this work, leadership that curates, is best equipped to facilitate the move from hopelessness to relationships spilling over with the prophetic and progressive potentialities that exist within Spaces of Hope. I conclude then that curation within Spaces of Hope, adopts the following principles related to the economic sphere; the individual freedoms set out by Temple (1976) and offered contemporary context by Giddens (1998) (2008) and Cloke et al (2013), Williams (2016) and Sutherland (2016)in this section, and

enables relational service. Freedom underpins understandings of affective flows within Spaces of Hope, through Massumi's use of freedom as the 'vague sense of potential' (2015, p. 5) (discussed as puissance in the first section of this chapter), and freedom as our capacity to work within the external flows or 'constraints' on our lives (2015, p. 17), which was considered through discussion of change in modality 6. Relationship offers an underpinning idea for the Spaces of Hope paradigm as discussed at the opening of this chapter and is a dominant theme throughout the data. It may also be noted that it continues Temple's (1976) emphasis on freedom for others. Service is understood in the same sense as Temple and is contextualised within the socio-material nuances of space. Service is an expression of relationships, and is a noted characteristic within modality 1. Service characterises an incarnation of leadership through the multiplicity of potential affective flows which exist at the interface with the public space (M4), and becomes a concrete expression of roles and responsibilities in relationship with people and place (M1). To understand the application of these three principles of curation; freedom, relationship, and service, within social policy contexts I turn to the political sphere and the fourth principle of 'affect'.

Principle 4: Affect; politics and emergent hope

The political sphere provides a lens through which to uncover the affective socio-material flows across the data, and thus offers a potential to develop leadership beyond the principles of freedom, relationship, and service just discussed and contextualise them within the difference and creative potential of the social material nuances of space. Gainsborough (2016) describes faith based engagement in the political sphere as overcoming pathologies of power and development (p. 1433) such

as too small a vision, manipulative strategy or theology, or competitive behaviour (p. 1458) and as enabling the different and creative 'multiplicity of ways which distinctive communities might realise a public good' to be unearthed (p. 1446). National examples such as the Church Urban Fund (2020), Christians Against Poverty, and Church Action on Poverty (Cloke, et al., 2013) highlight some sense of this; however, Gainsborough (2016) provides a far more local study, which highlights how faith based engagement in the political sphere affects people as they pass through liminal spaces in search of hope. Within the data this was recognised by the affective flows of local incarnational and negotiated leadership (M2) that influenced relationships with place and relational service (M1), as opposed to simply relying on external administrative and relational flows (M6). Gainsborough's example of the Drop-In was a twice weekly gathering held in Bristol that connected with people who fell outside of everyday activities held by both the church and other services (2016, pp. 1527-1539). The Drop In is described as 'a different space from the other places they visit' (Gainsborough, 2016, p. 1551) with a dynamic of 'unconditional welcome and acceptance' (Gainsborough,2016, p. 1563). In itself, it is not considered to make a significant intervention into the administrative and relational flows (M6) of poverty or isolation, or indeed be a draw for funding support. However, what it does exhibit is a relationship with place (M1), through which power is turned on its head by the way that foundations for sources of motivation (M3) are understood. This opens up a differently storied space (Pears and Cloke, 2016) that utilises the different and creative potentials within the affective socio-material flows of the space to express hope for a different world.

The significance of affect as both political and synonymous with hope (Massumi, 2015, p. 1, 5) within liminal spaces that are open to different and creative potentials,

is evident in expressions of leadership within the data. The Deleuzian expression for the role of affect in this sense is actualisation, or the 'incarnation of virtual multiplicity' (Bonta and Protevi, 2006, p. 49) or, put in context, different and creative potentials becoming concrete within a leadership assemblage. In terms of the socio-material nuances of space this is expressed as curating (M2), emergent sources of motivation (M3), at the interface with the public space (M4), experienced through relational service (M1). For example, Mark, the Beacon Community leader, took inspiration from his personal faith in Jesus and drew inspiration from examples from his life (M3). This included the approach Jesus took, not to gather numbers at the synagogue, but to illustrate care for them in a way that might serve the Kingdom of God. Mark recognised the significance of the interface Beacon had with the public space (M4) through its Drop-In café as well as more structured spaces such as, Foodbank, ESOL and Place Pastors, (M4), and the trust this formed with the wider community (M1). Other examples include, Clarissa from Old Town Church empowering the laity attached to that FBO to deliver pastoral care (M4) thereby building relationships with people in their community (M1). At Mustard Seed, the example of Jane singing (M2) with Annie the volunteer to empower her to mop the floor (M4) of the café was another subtle example. The principle of affect is also evident in the story of the uninvited and the unexpected (M5) expressed at Old Town Church. What these examples and analysis achieves, is to broaden understanding of affect from being within local examples in the political sphere, to becoming incarnated within visions for curating (M2) the socio-material nuances of Spaces of Hope across the different spheres that characterise relationships with place (M1). To understand how this movement beyond the political sphere takes place, I move on to the fifth emergent principle, authenticity.

Principle 5: Authenticity; stories of embodied mission

The social sphere is characterised by shifting sands of transience, fragmentation and variegation creating an 'abstract mosaic' (Cotterill, 2016, p. 1882), which challenges conceptions of where the margins of the liminal spaces of encounter are (p. 1905). The incarnational and embodied nature of FBOs that are intentionally immersed in the melting pot of their communities' contexts is summed up as: 1) mission as a way of being, rather than a way of doing, and 2) mission as an embodied reconfiguration of hospitality (Pears and Cloke, 2016, pp. 2362-2371). Cotterill (2016) describes this as 'contented poverty'; either socially flourishing but economically struggling, or economically comfortable but in social poverty (p. 1905). So, it is with the way that faith-based leadership can take place within the social sphere more broadly. The liminal nature of the social sphere, whilst painful at times, produces the external flows within which FBOs re-imagine their roles and responsibilities within leadership.

This reimagination is resonant with John Wright's role at Old Town Church. He questioned whether work that Old Town hosted within their building, rather than designed for themselves, 'counted' as theirs because it I was not them doing it. The example he gave was of the Heritage Group being responsible for regular footfall during the week, which meant that the Old Town café, which was run via a service level agreement with Local Values, received custom. Were this reflection re-configured through threads of the social sphere, John would be able to reconcile the role of Old Town Church as host and as an embodiment of mission. There is a curious tension here, as elsewhere John recognised the potential for the town centre church to form the 'ballast of the ship' whilst other Christian groups; including

House Church and Cinema Church provided the 'rudder' and 'the sails', noting the different roles and responsibilities that can be taken on within the formation of networks and alliances (Interview with John). John's awareness of this appeared not to extend to others using the same building. Cotterill and Bonners (2016) example of the 'Coffee House' helps to describe the change from 'evangelistic forays' which Old Town Church can also lay claim to, to an available 'presence', which points to a far more holistic relationship with place (p.2319). A key characteristic of this journey is that whilst it is possible to measure and lay claim to the metric outputs and outcomes, it was the emerging narratives that shared a more holistic and embodied sense of how things had changed. In Cotterill and Bonner's (2016) example of the Coffee House 'a new local narrative and understanding of what it is to be visible [emerged, going from]... more than a programme of events' to a presence for those seeking somewhere to belong (p. 2353).

The nuances at the heart of this point can be seen most clearly by comparing John and Old Town Church's desire (M3) to clarify the extent to which the church can claim the impact (M4) of a group it has partnerships within its own building (M6), with the story (M5) of the uninvited and the unexpected, which emerged out of the same space. The story of the uninvited and unexpected exhibited different responses to the unpredictable and changing behaviour of the homeless man. On the one hand Julia the volunteer and Joan the warden was scared of him, but they were also willing to learn how to welcome him (M4) and formed a relationship within him (M1). In contrast, at House Church, Dwayne's father engaged in confrontation (M4), and Dwayne indicated that the presence of God had returned (M3) after the

homeless man had left (M1)[147]. There is a stated desire by House Church to form relationships with place (M1) through partnerships with others; evidenced through its launching the Cultivate Movement, their involvement in the Assemble Network and the Unity Network, and as heard regularly from Dwayne at their gatherings (M6). However, their unwillingness to welcome the uninvited and the unexpected, especially when contrasted with the welcome from volunteers at Old Town Church, highlights a lack of authenticity in their approach (M5). Other examples of authenticity in leadership came from Clarissa, who summarised it as both talking the talk and walking the walk. A principle that was highlighted on one occasion by bringing her own experience as a single mum into her work supporting a parishioner who was also a single mum. A final example is that of Mark and Beacon Community's role being seen as more authentic after Nina's story unfolded.

The principle of authenticity is evidenced within Cotterill's (2016), Cotterill and Bonner's (2016) and Pears' and Cloke's (2016) embodied engagement with the liminal social sphere. Authenticity can also look beyond contented poverty and account for the subjective claims made as we negotiate our identities within our wider contexts. This heeds Giddens (2008) words in relation to individuals developing their stories, and those of Chapman & Lowndes (2013) with regards to governance and leadership. The story of the uninvited and the unexpected offers an example of how authentic curation is sensitive to this liminality, with many other examples also being noted in the data. These can be understood in terms of the rhizomatic structure of the socio-material nuances of Spaces of Hope, which point to

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[147] These are negatively defined expressions of the socio-material nuances of space. For example, confrontation can be contrasted with welcome and care (M4), and was driven by the invocation of the return of God (M3) after the homeless man had left the relationship with place (M1)

how incarnated and negotiated leadership seen within the social sphere can be tested through the careful mapping of shared matters of concern. This mapping highlights where leadership is guilty of decalcomania; a willingness to claim impact without the resulting embodied transformation taking place. The differences have been made clear through the story of the uninvited and unexpected above. This rhizomatic principle of decalcomania is also helpful for the formation of alliances, as discussed next.

Within this section on leadership, I have looked at the different forms that faith-based leadership takes within different spheres of life and how this is understood in the context of Spaces of Hope. First, the synthesis of the socio-material nuances of Spaces of Hope and the spatial public theology across economic, political, and social spheres, enables us to see Spaces of Hope through the lens of the fourth typology of FBOs, i.e., influencing and shaping different spheres of life. Second, this section has highlighted five principles that can test and guide forms of leadership that cut across the different spheres of life. These principles are 1) freedom, 2) relationships, 3) service, 4) affect, and 5) authenticity. Each builds on and updates the three social principles offered by Temple (1976) for a liminal postsecular belief policy landscape. Third, these principles have highlighted the capacity of leadership within Spaces of Hope to map the rhizomatic affective flows of religious practice that characterise the spatial turn in public theology (Baker, 2013). Fourth, this enables us to see the significance of interdisciplinarity within curation of Spaces of Hope. This section identifies a means of curating the affective and hopeful performances of relational service within Spaces of Hope, as well as understanding leadership and the paradigm itself in terms of by their fruits you will know them (Atherton, 2018). Next, I move

on to discuss how Spaces of Hope can be used to form alliances between organisations with different belief, values, and worldviews.

How Alliances are formed with organisations of different beliefs, values, and worldviews.

Within this section I discuss how alliances are formed between organisations of different beliefs, values, and worldviews. In so doing literature of the spiritual turn (Houtman and Aupers, 2007) ,and the rise of the none's (Woodhead, 2016, 2017) are used within a diversifying faith and belief landscape, and the spatial turn in public theology; moving from arborescence to rhizomatic forms of organisation (Baker, 2013). I relate Spaces of Hope to the principles of Rhizomes; Connection, Heterogeneity, Multiplicity, Asignifying Rupture, Cartography, and Decalcomania (Deleuze and Guattari, 2016), to express how alliances are formed in the context geographies of postsecularity (Cloke, et al., 2019).

Alliances; rhizomatic principles, affective flows and the socio-material nuances of space:

The spatial turn in public theology describes the move between two polar modalities; arborescent or tree like forms that exhibit structure, hierarchy, and rootedness, and rhizomatic forms that are fluid and connected spreads of elusive affects that evade hierarchy and control (Baker, 2013)). These two forms are presented as opposites, which is helpful for expressing the extent to which Spaces of Hope is different from hierarchical, linear and static forms, but in reality, arborescence and rhizomes tend towards one another and are able to, and often do, coexist (Bonta and Protevi, 2006,

p. 52). In this section I evidence this sense by using the underpinning principles for rhizomes to map the affective flows of power, assets, and leadership, and their relationships with the material nuances of Spaces of Hope as a re-territorialising alliance (see Figure 6). The principles of rhizome, as set out in this study's literature review, articulated the non-linear, flat, and de-centred affective flows that territorialise assemblages.

Figure 6: Layers denote order of discussion of principles that form alliances; from connection to decalcomania

Alliances

Connection and Heterogeneity

Multiplicity

Asignifying Rupture

Cartography and Decalcomania
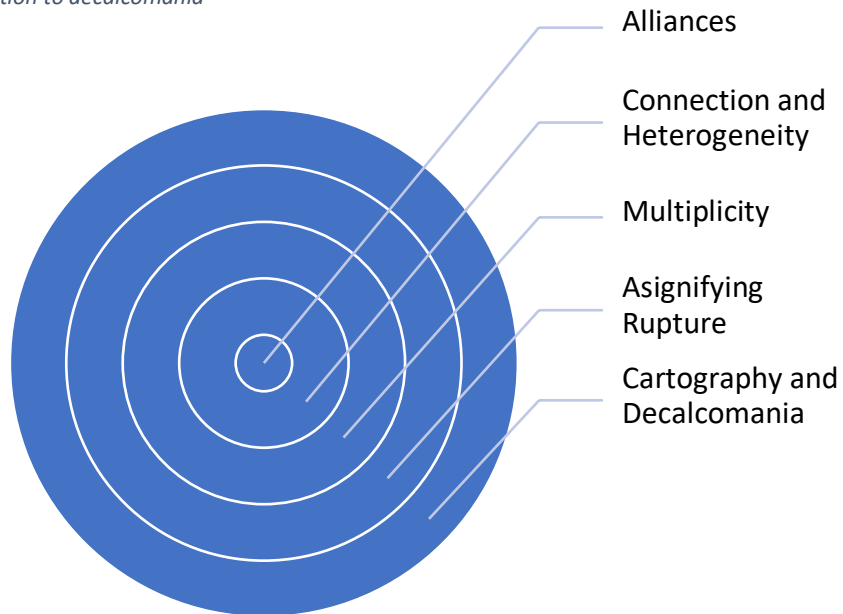
The first two principles are connection, and heterogeneity. These clarify that the different material nuances of space are all able to immediately connect to one another. I discuss how these relate to the powerful potential and concrete affective flows I set out above. The third principle is multiplicity. This conveys the substance of the socio-material nuances of space as relational. The fourth principle is

Asignifying Rupture. This principle enables us to curate alliances with the understanding that they will both affect and be affected by unexpected and hard times, and that the capacity to count the cost, as well as embrace change will enable them to flourish. The final principles: cartography, and decalcomania, encourage an iterative mapping of the emergent, authentic, and hopeful expressions of the alliance. Mapping is prioritised over tracing or copying what we know works from what has gone before, as it encourages us to embrace differences as we curate Spaces of Hope.

Connection and heterogeneity:

The first thing that needs to be taken into account within the formation of an alliance, is that everything has the potential to be immediately interconnected. This takes into account all the socio-material nuances of space. Within modality 1; types of relationships, the relationship with place was defined by the administrative and relational flows (M6) in the same way that it was by the sources of motivation (M3) and the expressions of leadership (M2). Neither these, nor the other modalities, are always immediately apparent within the assemblages, but nonetheless, they each play a critical role in the re-territorialising of the relationships with place, relational service, and the potential for transformation. Spaces of Hope cuts across the different scales of engagement set out by Cnaan et al., (1999) and allows us to see, for example, the influence of NCSAN as a trusted governance provider for the Mustard Seed, or Beacon Community not simply as an FBO expressed at the local level, but also a faith-based community resource asset re-territorialised by a nationally conceived and locally delivered, public funding strategy; the Brighter Futures Fund. This sense of connection and heterogeneity within alliances is evidenced further by the affective flows of sources of motivation (M3). Smith (2002) provides us with degrees of faith saturation within FBOs, but the data makes clear that beliefs, values,

and worldviews are bubbling up vicariously within liminal spaces in a way that de-territorialises our understanding of sources of motivation as static and abstract prescriptions, and locates them as contextual expressions that are coproduced in a potentially transformational way. We see this sense positively and negatively defined within the Mustard Seed; 1) Donald a nonfaith-based community member who formed a sense of hope through connecting with other people and networks, and forming a sense of belonging, 2) by the desire for unity, which homogenizes and limits understandings, which are only retrieved over time, through the redemptive and gracious power of relationship with God, highlighted by Jackie.

Multiplicity:

The third principle to aid the formation of alliances is multiplicity. This locates the re-territorialised understanding of relationships at the heart of the socio-material nuances of space. The substance of these non-hierarchical, fluid, and de-centred affective flows define the productive, hopeful and potentially transformational content, and the expressions that are already and (will also become) new through de-territorialising and re-territorialising relationships as affective flows change. Multiplicity means that unity will not be achieved, as the affective flows of the socio-material nuances of space will never stop. However, they are defined by lines of difference that provide thresholds of de-territorialisation where transformation can occur. This is made clear by the most prominent modality of Spaces of Hope; by the frequency of it appearing relative to others, being Types of Relationships (M1), where stories of personal transformation are identified. All the modalities are in relationships with each other, and relationships themselves inform everything within Spaces of Hope. This sense also emerges out of the previous section on leadership as an interdisciplinary and embodied encounter within Spaces of Hope. In order to

inform how Spaces of Hope enable us to form alliances, understanding how assets are formed enables us to see the principle of multiplicity expressed as four related assemblages of normative, resource, governance, and prophetic affects.

There is a concern about the how different sources of motivation are understood, because of the dark side of postsecularity expressed earlier in the chapter. This concern is significant when considering the role of FBOs in alliances, especially with others that possess different sources of motivation. My discussion of faith-based assets surfaces the relevance of normative assets to the role of FBOs in the social policy space, as well as the ways in which Spaces of Hope opens up access to this asset as part of the new postsecular belief/policy landscape (Baker, et al., 2018). Whilst Herman et al.,(2012) offer a contextual lens for the existing dialogue, Spaces of Hope goes further and offers the capacity to measure the authentic expression of sources of motivation (M3) in relationship with the interface between the FBO and the public space (M4). Chapman and Lowndes (2013) challenge to the legitimacy of pursuit of authenticity by unaccountable faith-based actors who lack authority to represent issues and communities is helpful here. Multiplicity, or the possession of a relationship, is not a shorthand for "anything goes". Rather, it points to the wide array of difference and creative potentials that inform how one might live, which Spaces of Hope uncovers and curates using the socio-material nuances of space.

In this way, Spaces of Hope relate understandings of different sources of motivation (M3) with the different practices at the interface with the public space (M4), and the narratives of authenticity (M5), with the affective flows of administration and relationship (M6), and enable contextualisation within relationships with place (M1), thereby enabling the roles and responsibilities of leadership (M2) - that are claimed

within the context of alliance - to be fully authenticated. This point was highlighted above by the principles of leadership being set in a relationship with the rhizomatic principles that are discussed here. This re-territorialises understandings of leadership within networked governance within the public sphere, and is enabled by Spaces of Hope expressing leadership that cuts across different spheres of public faith-based engagement; economic, political, and social (Cloke and Pears, 2016). This leadership re-territorialises emphasis on relationships at the margins and joins non-faith-based partners in an embodied and missional alliance.

Asignifying Rupture:

The fourth principle for forming alliances is asignifying rupture. This is the sudden emergence of imperceptible affective flows on an already and always changing landscape. Within alliances between different partners that possess different sources of motivation, the capacity to work through, and respond to, these unexpected and difficult ruptures is paramount. This is highlighted within administrative and relational flows (M6). This rhizomatic principle is not simply de-territorialisation. It is more than that. Asignifying Rupture is something that requires the cost of change to be counted and embraced. Each ethnographic site from the data offers an understanding of how leadership responds to unexpected change. One example of this from the Mustard Seed was when Jane submitted her resignation. Jackie described it in terms of the future of the organisation being at stake as roles and responsibilities (M2) undertaken by Jane would not be easy to replace because of the way she embodied authentic (M5) practice. Prayer chains were mobilised (M4), a reduction in opening hours was implemented (M1), and support from partner networks was sought (M6). The initial loss of business was seen as a necessary step to enable to organisation to continue in the longer term. Similarly, Beacon

Community experienced loss of leadership (M2). However, this was through disagreement and unmet expectations. There were disagreements about how to express sources of motivation with people (M3), and how to communicate with, and care for, others (M4). This experience involved Mark losing support. Olga from the local authority noted that funding was withdrawn from an external partner (M6). However, the capacity to count the cost of change and embracing it authentically was illustrated through Nina's story (M5), and through Roxy and Joey becoming leaders with new roles and responsibilities (M2); developing situations which enhanced relationships with the community over time (M1). Effective leadership in these contexts offered an incarnational and negotiated response that took into account the different content and expressions of the assemblage such that the rhizomatic flow could be re-territorialised with a new understanding of how to curate the socio-material nuances of space in light of the unexpected changes that occurred.

Cartography and Decalcomania:

The formation of alliances using Spaces of Hope represents a careful curation of the liminal spaces of difference as well as the creative potentials that express rhizomatic form and emergent shared values and practices. As discussed in the previous section, the authenticity of the process is made clear through the productive affective flows of the socio-material nuances of space. For example, the creative approach that Jane took to managing Annie the volunteer was to sing with her in order to produce a professional outcome. These final two rhizomatic principles of cartography and decalcomania provide a clear check as to whether the alliance is authentic in terms of by their fruits you will know them (Atherton, 2018). Cartography is the careful mapping of the potential and concrete affects that become assemblages. Decalcomania is a related term, but points to the failure to map effectively the

different and creative potentials and performatives of assemblages. Decalcomania relies upon the competence of what has gone before, contrasted with performatives, and is indicative of a willingness to rely on and trace past experiences over the socio-material affects within an assemblage (Deleuze and Guattari, 2016, pp. 11-15).

These principles were highlighted at Old Town Church through the discussion with John Wright about 'who is Christ to the town?' (Interview with John)'. Both John and the warden Luke highlighted the way in which the church had offered support for homelessness provision in the town but had since ceased meaningful operations. Old Town Church also has contact with The Hub; a well-respected nearby service provider combatting homelessness. Whilst John and Luke acknowledged the support that Old Town Church had been able to offer, they were both realistic about the ways in which its capacity to offer relational service had decreased. Through the uninvited and the unexpected there was, on the one hand, a realistic sense of the decline Old Town was facing, in that it cannot provide homelessness service as it once did and on the other hand, a sense of new hope emerging from the prophetic vision of the Area Bishop and the appointment of Clarissa. In the interim, it is The Hub, an organisation of no religious affiliation, that John notes as indicative of Christ to the town, as they offer the most significant expression of relational service to homeless people in the town. John noted

> *Our prime goal should be to serve our community like Christ and if*
> *in that Christlike service with our community, to other people ...*
> *doing acts of service of a similar nature of course we will unite with*
> *them and do the same thing. But we need to set our own agenda ...*
> *You could actually look at [the town] and say who is actually Christ*
> *to [the town]? You might suddenly very quickly come to conclusion*
> *that it's not [Old Town Church], on the contrary actually, other*

Cartography unearths the prophetic and authentic assemblages within Old Town Church and points to the ways in which the foundations for sources of motivation are shaped by the socio-material nuances of alliances with others that possess different, non-religious, sources of motivation. This was contrasted with, for example, NCSAN, House Church, and the Unity Network which all build partnerships using a homogeneous rather than a heterogeneous approach. John's perspective, and that of the Area Bishop, were also in contrast with that of Gail, the patron, from Mustard Seed, and Boris the local councillor from House Church, Assemble, and the Unity Network, who exhibit what the data described as "hubris" and Brueggemann (2018) described as totalising tendencies; namely, to exert coercive control over, rather than curating, alliances. The data suggests that their efforts bore mixed results.

Examples of cartography and decalcomania are also offered by the Brighter Future's Fund. The Brighter Futures Fund, who were working with Beacon Community and are overseen by a Local Trusted Organisation (LTO) from the region were being governed in an untrustworthy way. The Fund presented itself as being governed by a committee of community members with coordination from the LTO. Observation data evidenced that this tracing of the approach by the LTO, did not match reality. In one significant example the LTO received and rejected a funding bid for a two-year social prescription project competitively costed at approximately £80,000. The LTO claimed in writing to the applicant that the decision to reject the application had been made by the committee of community members. In reality, and as evidenced by conversation with circa half of the community members on the committee, they had

not been presented with the bid at all and the decision to reject it was taken via dishonest and unaccountable means, by the LTO themselves. I noted in my observations:

> *I was [researching] as I had been for the previous 6 months, and I encountered some of the [Brighter Futures Fund] committee members at a local drop in. I asked them about the decision not to move forward with [the social prescription] proposal. One of the members I saw [at the Drop In] was known to me. She told me that she was not present for the meeting [seven days before]. [She had previously confirmed in writing with two other committee members that] she was in favour of the proposal, so not being present had a detrimental effect on [the] proposal being accepted. However, more concerningly, two other committee members, were present and had no knowledge of the proposal being discussed at all. I had brief conversations with them, who consented to being recorded. They set out clearly that they had not seen or heard about [the] proposal. I was shocked. [one of the committee members I spoke to had] chaired the meeting in question, [and] had no knowledge of a discussion taking place. [The other], who has been a long-standing committee member, detailed what she would have expected to see, had she been pitched a proposal, and she had not seen any of it, so could not have made a decision* (Fieldnotes)[148].

Beacon Community continue to work with Brighter Futures Fund, which makes all the more significant Anna and Olga's observations about the substantial role that Beacon Community plays. The way that Beacon Community are professionalising, whilst sharing their sources of motivation, and providing much needed and more importantly trustworthy relational services, highlights the hopeful and progressive socio-material affective flows of their work.

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[148] I made the content of these observations known to a member of the Brighter Futures Fund, but they returned to note that the critical points were not acknowledged by the Brighter Futures Fund or the LTO. Since then, there have been structural changes to the Brighter Futures Fund, with new members of staff put in place. However, I do not know if these changes were   directly due to the dishonest brokerage of public funds that were highlighted or simply a coincidence.

The different performatives of progressive and hopeful spaces are only given expression where the rhythm of the relational heart of the alliance formation is able to beat. This was highlighted by the move Janice made away from Mustard Seed to realise her vision in memory of her friend 'Seeds', by setting up The Seed Café. Through understanding the relationships with place and the way that implicates relational service, we are able to understand the transformational potential within alliances being formed. This sense is expressed in the story of the uninvited and unexpected and in the transformational encounter of Nina's story. These stories share how leadership at Old Town Church and Beacon Community attended to the various potential meanings and marginal considerations, in a manner that embodied the care at the heart of authentic curation, as well as how these FBOs have continued, through adaptation, to bear fruit. These final two rhizomatic principles are key to alliance formation utilising Spaces of Hope adhering to Atherton's (2018) by their fruits you will know them.

Conclusion

During this chapter I have discussed how Spaces of Hope unearth and redefine understandings of power, faith-based assets, leadership, and alliance formation with those of different beliefs, values, and worldviews. I have introduced potential and concrete forms of power and located them within the affective flows of the socio-material nuances of Spaces of Hope. I have identified how these potential and concrete expressions unearth difference, as well creative potentials, and noted how these have implications for producing shared values and practices. Examples have been offered pertaining to issues of neoliberal influence in the economic sphere, and the enabling of mapping of geographies of postsecularity to contextualise the

darkside of faith-based engagements. I have developed this discussion within the social policy arena by using the socio-material nuances of space to respond to critiques of previous civil society projects such as the Third Way, Big Society, and Blue Labour and to produce a new typology of faith-based assets. These assets (defined in Table 7) are: normative assemblages, resource assemblages, governance assemblages, and prophetic assemblages. In the third section of this chapter, I set out new principles for leadership or curation for Spaces of Hope. These principles are 1) freedom, 2) relationship, 3) service, 4) affect, 5) authenticity. Each was derived from incarnational forms of leadership within the socio-material nuances of space, thickened and contextualised using accounts already offered from faith-based engagements across different spheres of society. The fourth section of this chapter set out how power, assets, and leadership (as understood within Spaces of Hope), can be operationalised using rhizomatic principles to form alliances between organisations which possess different beliefs, values, and worldviews. These areas set out the spaces for the interventions that are made by this research; these are set out in the final chapter of this study, Chapter Six.

Chapter six: Curating Spaces of Hope; A New Paradigm of Faith Based Organisations

Within this final chapter I set out how, during the course of the research undertaken for this study, I answered my central research question and produced a new paradigm of FBOs, Spaces of Hope. The paradigm that has emerged has been defined by the following four terms: 1) FBOs as embodying and responding to liminality; 2) FBOs characterised by difference and creative potential; 3) FBOs as rhizomatic or non-linear structures; 4) FBOs as expressive of emergent shared values. In setting out this central outcome, I explore how this paradigm has emerged over time from: a formless journey of personal sense making through what I would now term "the socio-material nuances of space"; through tentatively exploring Spaces of Hope as a subjective and utopian lens expressed through a social movement and network transcending bureaucratic cartographies; to the final emergence of rigorous liminal, rhizomatic, and productive paradigm for FBOs; Spaces of Hope. Through the production of this thesis, I have made two key interventions: for FBO literature; producing a new paradigm of FBOs that redefines understanding of the 'F', and for the Temple Tradition of Public Theology; rethinking and developing the tradition by offering a new consultative methodology[149]. Supplementary interventions that relate to the Temple Tradition are also made into the literatures of urban geography; offering tools for mapping geographies of postsecularity, social policy; offering new definitions for, and methods of, coproducing faith-based assets, and sociology of religion; offering a new method of curating different emergent and contextual beliefs, values and worldviews. First, I refer back to where this journey began; as a process of living with liminality, before moving on to consider the two key interventions I

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[149] Spencer (2017) characterises Temple's approach in this way

have made, as well their relationship with the research questions that have shaped my thesis. I then move on to set out the supplementary interventions I have made within regard to literatures of urban geography, social policy, and the sociology of religion.

From Living with Liminality to Curating Spaces of Hope

This thesis has emerged out of a journey that began as a depressed, unemployed graduate seeking work in the wake of the 2008 global financial crash and the liminal conditions that resulted. My journey, before I started this research, was characterised by a juxtaposition between social isolation, loneliness, and being subject to abusive, coercive, and controlling behaviour in my personal life and witnessing the emergence of different and creative potentially hopeful and productive possibilities in my professional life. My employment in the role of Community Development Worker at a church in the region enabled Spaces of Hope to emerge through my doctoral study and the Spaces of Hope Movement and Network between 2016-2019. In order for Spaces of Hope to be understood as a paradigm coproduced within a pedagogical space of postsecularity, it was important for me to reconcile my own involvement through the research processes adopted by a researcher, alongside the affective flows of content expressed by the researched. Through the rigorous and authentic affective assemblage of mixed methods and sites of ethnography, the depth and clarity of how Spaces of Hope is understood has changed. The Spaces of Hope Movement comprised a subjective lens; the term Spaces of Hope itself, seven guiding principles; 1) taking responsibility, 2) thinking relationally, 3) serving publicly, 4) facilitating agency, 5) recognising authenticity, 6) honouring identity and 7) cultivating connectivity, and a dual faceted conception of curation; drawing together difference

and caring for people. The old principles drew on the consultative methodology within the Temple Tradition and explored how these might be updated. Temple's art was describing things in a way that others "get", and through this thesis I have sought to open up the experience of living with liminality, by defining the socio-material nuances of space, so that they can be accessed in hopeful and productive ways. This enquiry has unfolded due to my desire and determination to understand how the Kingdom of God is revealed in, and through, how we might live; and is now available to people and FBOs alike as a paradigm that responds to the disorienting complexity of living with liminality.

Spaces of Hope has emerged out of this thesis, as the productive expression of a multiplicity of affective flows; rooted in a transformative ontology of becoming, and brought to life by assemblage theory. The three underpinning theses of everything are relational, affective, and de- and re- territorialising. These are simple but rich foundations for the exploration of FBOs across four axes; different BVW, at different scales, expressed as different practices, and cutting across different spheres. Understanding Spaces of Hope in this way, lets imaginative, interesting, and authentic associations form, which take traditional and rather static understandings of FBO akin to Putnam's - predicated on homogenous arborescence rather than heterogeneous, creative and rhizomatic structure - and both update and develop them in relationship with our evolving social imaginaries. I move on now to set out the two key interventions of my thesis: first Spaces of Hope as a new paradigm of FBOs, and second as a consultative methodology within the Temple Tradition.

A New Paradigm of Faith Based Organisation:

At the beginning of Chapter One, I set out a definition of paradigm and the terms for the paradigm shift that this thesis has demonstrated. Paradigm is understood through Thomas Kuhn's (2012) work, which locate paradigms as emergent from the process of anomaly (2012, p.5), crisis and revolution in a given discipline (p.6). A key example from Kuhn's argument is the emergence of Einstein's theory of relativity, which marked a paradigm shift in the field of physics, with the old paradigm being that of Newtonian mechanics. It is possible to see a common characteristic in terms of mass(m) within both paradigms e.g., F=ma (Newton) and $E = mc^2$ (Einstein), but this does not mean that these equations are relatable in any sort of rigorous way. They are not. This shows a key characteristic of paradigms in that they are often incommensurable (Kuhn, 2012, p.105) with the last. So, whilst it is possible to identify the paradigm that exists as a precursor to a paradigm shift, it is not a linear progression from one to the next. So, within my thesis it is possible to identify the previous paradigm of FBO as being characterised by Putnam's (2000 and 2010) work (referenced in Chapters 1, 2, 4 and 5) but what my thesis has not done is derive a new paradigm from Putnam's work. Evidence for this point can be found in the fact that the assets offered by FBOs into social policy settings might be considered common ground between Spaces of Hope and Putnam's paradigm, as per mass(m) between Newton and Einstein. However, whilst assets in some senses are common, Spaces of Hope offers a polyphonic and productive redefinition of assets, characterised by the socio-material nuances of space (see Chapter 4), which prelude the coproduction of asset assemblages by FBOs (see Chapter 5). So, in terms of the understanding of the claim to a new paradigm of FBOs, there is certainly a clear basis for this claim in terms of the incommensurability of the production of assets within Spaces of Hope

compared to the Putnam paradigm. To further examine this knowledge claim, I will re-reference Kuhn's (2012) definition of paradigm,

> *[an] achievement sufficiently unprecedented to attract an enduring group of adherents away from competing modes of scientific activity. Simultaneously, it was sufficiently open-ended to leave all sorts of problems for the redefined group of practitioners to resolve (p. 10).*

 A post-Putnam understanding of FBOs which identifies a new definition of assets in social policy is a promising illustration of the existence of a new paradigm, however it is in response to the FBO literatures and Johnson's (2014) call for a redefinition of FBOs that Spaces of Hope as a new paradigm is most clearly defined; in terms of understanding the 'F' of FBOs.

Beaumont and Cloke (2012) provide a definition of FBOs *as* 'organisation [embodying] some form of religious belief in the mission statement of staff and volunteers' (p. 10). This simple definition sets out their exploration of FBOs within the FACIT project. They point to multiple different typologies that aid a particular context or other, but do not offer a comprehensive definition thereby highlighting anomalies within existing paradigms of FBO related to the Esping-Andersen (1990) liberal Anglo-Saxon mode', in their own right. I have identified four typologies that identify different aspects of FBOs: Cnaan et al.,(1999) identify different scales of FBO from local group to international NGO; Smith (2002) offers different belief saturation, from secular to completely saturated i.e. evangelical / fundamentalist; Herman et al.,(2012) highlight different practices or types of engagement with a spatial component i.e. spaces of market interaction, care, sanctuary, and so on; and Cloke and Pears (2016) identify FBOs using different spheres i.e. political, economic

and social. Within this thesis I have synthesized these four different typologies and responded to the call for a new definition of FBO from Johnsen (2014) due to the ill definition of the 'F' within a diversifying faith and belief landscape. I have curated assemblages of affective potential and concrete flows into what I introduced in Chapter 4 as the socio-material nuances of space. These 6 modalities categorize 18 characteristics of the different and creative potential affective flows that make up FBOs. These characteristics are then able to form assets and alliances, as discussed in Chapter 5. Applying the process of curation to the socio-material nuances of space; utilising the five principles; freedom, relationship, service, affect and authenticity, produces 90 variables (18x5) within the different and creative potential of the socio-material nuances of space, which then opens up the exponential multiplicity with each additional application of the principles of curation either through introduction of a new ethnographic site, or the leadership perspective. In this way, the socio-material nuances of space cut across different scales and different spheres of life and established the polyphonic and productive potential for Spaces of Hope as a new paradigm of FBOs in its own right. To this end, and with respect to Kuhn's (2012), definition of paradigm as a *'sufficiently unprecedented'* achievement (page 10), what this thesis has achieved is to offer Spaces of Hope as a new paradigm of FBOs, which intervenes into five different literatures: FBOs, public theology, urban geography, social policy, and the sociology of religion. The paradigm I have produced is conducive to conditions of liminality, difference, and creative potential, rhizomatic structure, and emergent shared values and practices, by virtue of the production of the socio-material nuances of space and their synthesis with the rhizomatic affective flows of assemblage theory with respect to power, assets, leadership and alliances (Chapter 5). This synthesis sets out Spaces of Hope as having the capacity to coproduce multiplicities of different and creative potential content and expressions

in terms of forms of potential and concrete expressions of power, normative, resource governance and prophetic assets, five principles for leadership as curation and alliances characterised by rhizomatic principles. These applications show how the new paradigm meets the second criteria set out by Kuhn (2012 (1962)) of being 'sufficiently open-ended to leave all sorts of problems for the redefined group of practitioners to resolve' (page 10). The Spaces of Hope paradigm offers what Spencer (2017) refers to in the Temple Tradition as a consultative methodology, opening up opportunities for coproducing solutions to problems locally understood. In terms of the problem at the heart of this thesis, Spaces of Hope offers a paradigm of FBO that produces different forms of the 'F' based on emergent beliefs, values, and worldviews, contextually understood with respect to different foundations offered. In Chapter 4 the forms offered out of emergent and contextual foundations were lived expressions of faith, hope, and love. This capacity is located specifically within Modality 3: Sources of Motivation, which was derived from my research across three different ethnographic sites. The significance of the Spaces of Hope approach, and it's opening up of the different and creative potential expressions of the 'F' in FBOs, is seen through the second key intervention made by this thesis, which is the update I offer to the Temple Tradition of Public Theology. I turn to this now.

Curating Spaces of Hope and the Temple Tradition:

In Chapter One I set out the Temple Tradition as offering a consultative methodology (Spencer 2017) including social principles which were detailed in order to guide faith-based action in civic life along with his programme of work that informed the post-1945 welfare state. I developed understanding of this with reference to the Temple-Preston-Atherton axis, which was instructive in both the formation of the

William Temple Foundation and, through Atherton, guided the production in 1985 of the Faith in the City Report. A key concern was the move away from the Temple Tradition, toward Liberation Theology from 1985 onwards. Liberation Theology was picked up by the Church Urban Fund and Church Action on Poverty, but it lacked 'effectiveness and endurance' in a UK context (Brown, 2014b, p. 177), leaving Brown and other Christian social actors feeling 'theologically speaking almost naked' (Brown, 2014a, p. 11). The rise of evangelical social action since the 1980s, was noted by Brown as being more robust, and offered foundations for others including Christians Against Poverty. This would need to be taken into consideration as part of any update; going beyond the contextual limitations of Temple's original work (Brown, 2014b, pp. 177-178) in order to connect with key characteristics of the Temple Tradition, namely unearthing and exploring ontological differences 'all the way down' through inclusive public engagement (Hughes, 2014, p. 89) within postsecular public spaces, and envisioning the future role of faith in civil society (Brown, 2014b, pp. 177-178). Further developments to be taken into consideration are the 'spatial turn' in public theology (Baker, 2013) and the pursuit of productive and interdisciplinary engagement by Atherton (2018) in terms of by their fruits you will know them.

I have updated the Temple Tradition by producing a new consultative methodology, which integrates multiple facets of the existing tradition, set out above, and produces an update through a new paradigm of FBOs, Spaces of Hope. The Spaces of Hope consultative methodology, consolidated in Chapters Four and Five, comprises:

1) The socio-material nuances of space: M1; types of relationships, M2; leadership, roles, and responsibilities, M3; sources of motivation, M4; FBOs at

the interface with the public space, M5; stories, prophecy and authenticity, M6; administrative and relational flows (Chapter 4)

2) Conceptions of power as both potential and concrete affective flows of all the socio-material nuances within liminal spaces

3) New definitions for asset assemblages; normative, resource, governance, and prophetic, enabling the multiplicity of different and creative potential within the socio-material nuances of space within FBOs to be integrated into social policy and practice

4) Principles for curation; freedom, relationship, service, affect, and authenticity, which guide the authentic coproduction of Spaces of Hope, utilising the different creative potential and concrete content and expressions of the socio-material nuances of space and asset assemblages

5) Principles for alliance building; enabling the content and expression of the socio-material nuances of space and asset assemblages to be curated as rhizomatic flows coproduced by those of different beliefs value and worldviews.

The production of the Spaces of Hope paradigm and its consultative methodology in the Temple Tradition opens up supplementary interventions within literatures of urban geography, social policy, and the sociology of religion. I turn to these now.

Mapping geographies of postsecularity using the socio-material nuances of Spaces of Hope:

Cloke et al.,(2019) set out three trajectories of postsecularity which characterise where coproduction between partners of different beliefs values and worldviews takes place namely: 1) social movements instigated in response to global movements and existential crises that express different ethics and politics for example love and giving; 2) hopeful responses to austerity with spaces that have opened up within the welfare landscape, filled by faith based and none-faith based organisations alike, expressed from traditional locations and through progressive alliances; 3) pedagogical locations within the academy that has emerged through the opening up for scrutiny of religion by Beaumont (2008a, 2008b), Cloke et al., (2012), Baker (2011) and others. My intervention into this literature utilises socio-material nuances of Space of Hope to map the production of different and creative affective flows in liminal space, such that structures become reimagined so that difference becomes a determinate of identity rather than a barrier to it. In this way Spaces of Hope reinterprets geographies of postsecularity in terms of 1) types of relationships, 2) leaderships, roles, and responsibilities, 3) source of motivation, 4) FBOs at the interface with the public space, 5) stories, prophecy, and authenticity, and 6) administrative, and relational flows. This reinterpretation and mapping facilitate understanding of the postsecular belief policy landscape, which opens up the next supplementary intervention within social policy literature; the redefinition of faith-based assets in social policy.

Existing understandings of faith based assets are set out by Chapman (2012) in terms of normative, resource, and governance assets, whilst Cloke et al.,(2013) offer a forth prophetic asset. These are understood as 1) normative: draw on distinctive beliefs, values, and worldviews informed both by theological positions and lived experience of their faith. The normative asset underpins and motivates engagement by faith partners (Chapman, 2012, pp. 38-46). 2) resource: capacity to access marginal constituencies, skills, information, governance structures, and manpower encouraged by the normative precepts unique to faith groups, including networks and material assets; buildings and faith spaces (p. 5) 3) governance: effectiveness that exists outside policy cycles, and therefore have differentiated agency to express difference into and curate liminal space, in ways that the others cannot. This allows public bodies to gain understanding of issues that fall outside of their reach (Chapman, 2012, pp. 5-6). 4) prophetic: subverting coercive power and offering new opportunities for faithfulness, belief, and vitality to be expressed. Promoting hope through social engagement and 'eschatological' hope[150], offering political and spiritual discernment, which can bring about the rupturing of hegemonic spaces and 'produce new spaces of hope' (Cloke, et al., 2013, pp. 6-7). My intervention offers new definitions as fourfold affective asset assemblages:

1) Normative Asset; a means of uncovering, authenticating, and contextualising the potential power of different sources of motivation (M3).

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[150]Eschatological is understood in the same terms as it was discussed in my literature review in chapter two

2) Resources Asset: a deep and nuanced understanding of the way this potential produces multiple possible concrete practices (M4 and M6).

3) Governance Asset; a nuanced means of authenticating (M5) representation, and a differentiated methodology of curating (M2) change within processes of coproduction across organisations and networks.

4) Prophetic Asset: a means of identifying and responding to stories (M5) of disempowerment and injustice, by opening up the different and creative potential foundational and formational motivations (M3) and public practices (M4), that are unearthed within the context of external administrative and relational flows (M6) within Spaces of Hope.

These new asset assemblages are one part of the new consultative methodology I offer from the Spaces of Hope paradigm of FBOs within the Temple Tradition. The final supplementary intervention concerns the formation of the 'F' within FBOs, and the implications for understanding the diversifying faith and belief landscape within sociology of religion literature.

Spaces of Hope and the diversifying landscape within sociology of religion.

The faith and belief landscape in the UK is experiencing the 'single biggest change in the religious and cultural landscape of Britain for centuries, even millennia' (Clark and Woodhead, 2018). This change has been characterised by the 'spiritual turn' (Houtman and Aupers, 2007) and the 'rise of the nones' (Woodhead, 2016 and 2017), which have highlighted a greater fluidity in religion and belief, as well as offering an underpinning context for the call for the redefinition of FBOs. The final intervention I offer is the capacity to coproduce sources of motivation (M3) that are founded and

formed within the different and creative potential of the socio-material nuances of space that make up the changing religious landscape of the UK. Spaces of Hope opens up new emergent and contextual understandings of different beliefs, values, and worldviews that can both inform and be informed by arborescent and rhizomatic foundations alike i.e., this intervention opens up new forms of dialogue between subjective spiritualities, liberation theologies, and more structured and rigorous sources within sociology and theology.

Areas for Further Research and Development

This thesis offers a new paradigm, a new set of tools to those who wish to adopt them, to address existing interdisciplinary problems in a new way. However, and with regard to future avenues of research, these tools should be tested further through work akin to the Spaces of Hope Movement and Network and in conjunction with matters of concern within the interdisciplinary literature, fields, and policy areas I have considered in this thesis. I conclude this chapter and my thesis by setting out these areas for further work.

Spaces of Hope and the Future of Civil Society.

During 2020 and into 2021, the world was subject to a global pandemic caused by COVID-19. The pandemic has been responded to in different ways in different countries, with common responses being the use of lockdown and social distancing measures, whilst a test and then a vaccine for COVID-19 was sought. This created a set of liminal conditions which left people vulnerable to unemployment, financial loss, hunger, and other social ills. There was a series of government measures which mitigated the impact of these conditions, but response was also highly reliant on the practical responses of FBOs, as evidenced in the Keeping the Faith Report (2020)

commissioned by the All-Party Parliamentary Group for Faith and Society and completed by the Faith and Civil Societies Unit at Goldsmiths, University of London. A more general report was commissioned by the new Conservative Government in 2019; the Kruger report, which considered the future of civil society in a post-Brexit policy context. The post-COVID context is questioning what a new normal might look like. Further research should consider the implications for Spaces of Hope as a new paradigm of FBOs in the post-COVID new normal. The post-Brexit context in the UK combined with the pursuit of the new normal, opens up space for the deployment of the Spaces of Hope paradigm in a manner akin to that identified by the Inquiry into the Future of Civil Society (Dinham et al, 2018). This research and practice would also have implications for other global affective flows perpetuating liminal conditions, such as climate change. Separate research could be conducted to understand how Spaces of Hope paradigm implicates FBO responses to climate change.

Spaces of Hope and Urban Mission

As a new paradigm of FBOs, Spaces of Hope has intervened in the Temple Tradition of Public Theology, offering an updated consultative methodology. This thesis has illustrated the relevance of the same to different FBOs and the way in which they form alliances. Further research should be conducted to understand the implications of the Spaces of Hope paradigm for ecumenical and interfaith alliances and their urban mission practices. It is the 40-year anniversary of the Faith and the City report in 2025. One such framework for further research building up this thesis could be to look at the 'high watermark' (Sedgewick, 2018) in the Temple Tradition i.e., the production of the Faith in the City Report (see Chapter 2) and to consider how the

landscape has changed and what the implications of a new paradigm of FBOs might be.

Spaces of Hope and Social Policy

Spaces of Hope offers new asset assemblages that open up the different and creative potential socio-material nuances of space within contexts that are pertinent to processes of coproduction in social policy. New research should be conducted which considers the implications of Spaces of Hope for processes of coproduction in social policy, as well as their relationship with faith-based assets. This relationship should be considered with respect to the productivity, authenticity, and trustworthiness of normative, resource, governance, and prophetic asset assemblages and their significance to policy and practice.

Spaces of Hope and FBOs with non-Christian Sources of Motivation

Within the diversifying faith and belief landscape this thesis opens up the question, what does Spaces of Hope and its consultative methodology offer to the research and practice of sociology of religion? There are potential implications in answering this question with regards to the relationships that exist those with different sources of motivation. This is especially the case in what have been described as interfaith contexts, and should be welcomed by interfaith practitioners and those related to them, for example from the social policy arena. One limitation of this thesis is that it was conducted within FBOs that were informed by either Christian or non-religious sources of motivation. Further research should test the Spaces of Hope paradigm in contexts of different sources of beliefs, values and worldviews, such as Muslim, and Jewish settings.

Each of these areas for further research would enable critical engagement with, and exploration of, Spaces of Hope as a new paradigm of FBOs and consultative methodology within the Temple Tradition, by FBO leaders and leaders of civil society, social policy researchers and practitioners, sociologists of religion, and public theologians, alike. This further research appears to be all the more urgent due to accelerated uncertainty in public life in the UK caused by the imposition of Brexit (2020), the global COVID-19 pandemic (2020/21), the economic recession that is being catalysed by both these events (2021 onward), and other global events such as the Climate Emergency, which will catalyse more acute experiences of living with liminality in generations to come.

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Appendices 1 – 4.

Appendix 1 Research Design

- Appendix 1.1 Ethics Clearance Form
- Appendix 1.2 Pseudonyms – redacted prior to publication
- Appendix 1.3 Pilot Observations Data

Appendix 1.1 Ethics Clearance Form
Faculty of Humanities - Research Ethics Committee – University of Chester

Application for Ethical Approval of a Proposed Research Study 2016/17

Applicant name:	Matthew Barber
Student Number:	1428015
Department:	Theology and Religious Studies
Programme of study:	MPhil / PhD in Theology and Religious Studies

New application:		or	Resubmission:	X	(Please X in appropriate box)

Title of study/Research questions:	Towards a new theology of Faith Based Organisations and mission strategy for faith based engagement emerging from a study of current faith based engagements in the public square in North West urban locations.
Supervisor	Prof. Chris Baker
Additional Supervisor(s)	Prof. Elaine Graham
Expected End Date of Project:	2020
Date of application:	February 2017

Full details of the application procedure are available on Portal (Faculties>>Faculty of Humanities>>Research Ethics Committee). Please read the information available before submitting your application.

Templates of the consent forms and participant information sheets must be used.

Proposals must be discussed with your supervisor and signed before submitting an application for ethical review. Once you have completed your application form, and it has

been signed by you and your supervisor, please submit a paper copy of your application (including all appendices) to:

Faculty of Humanities Research Ethics Committee, University of Chester, Parkgate Road, Chester, Cheshire, CH1 4BJ, United Kingdom.

In addition, an electronic copy of the application (including all appendices) must be emailed to FHREC@chester.ac.uk

Signatures

Applicant's signature

I confirm that:

The information in this application is, to the best of my knowledge, accurate and I take full responsibility for it;
I undertake to abide by the ethical principles embodied in the good practice guidelines identified in this application;
If the research is approved, I undertake to adhere, without deviation, to the study as outlined in the application;
I am aware of my responsibility to be up-to-date and compliant with the requirements of the law and relevant guidelines relating to data security; and
I understand that personal data about me as a researcher and this application will be held by the Faculty of Humanities Research Ethics Committee and that this will be managed according to the principles established in the Data Protection Act.
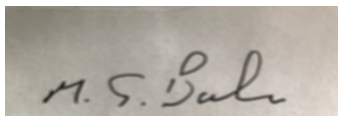
Name: Matthew Barber

Signed:

Date: 29/04/2017

Please ensure that your academic supervisor has seen and agreed to support this proposal; they must sign this form to indicate they are happy for the proposal to be submitted.

All relevant signatures must be obtained before submitting this application. Failure to have all the required signatures will result in your application being returned to you, which may delay your review and therefore your research.

Applicants should note that it is their responsibility to submit their proposal in sufficient time, particularly when working to tight/strict deadlines. This includes allowing adequate time prior to submission for the supervisor/line manager to read the proposal, provide feedback,

and review any amendments before agreeing to support the proposal and signing the application form overleaf.

Approval from Academic Supervisor

Application forms will not be accepted without a supervisor's signature.

I confirm that the applicant has discussed their research proposal with me, and that I have read and agree to support this application.

Name: Prof. Chris Baker

As supervisor, please note below any comments regarding this application:

Signed:

Date: 29/04/2017

Applicant's Checklist

Title of Study:	Curating Spaces of Hope: Towards a Theology of Faith Based Organisations
Lead researcher:	Matthew Barber

Please ensure ONE copy of each document, as detailed below, is attached as an appendix to this application form.

Check 'yes' or 'not applicable' as appropriate, and continue your document list on a separate continuation sheet if necessary.

Document	Enclosed?
FHREC application form	Mandatory
Participant Information Sheet(s) [PIS]*	Y / NA
Participant consent form(s)*	Y / NA
Letter(s) of invitation to participants*	Y / NA
Information sheets / letters to other relevant personnel	Y / NA
Outline of interview topics	Y / NA
Questionnaire(s)	Y / NA
DBS Disclosure (formerly CRB)	Y / NA
Recruitment publicity material	Y / NA
Bibliography	Y / NA
Other documents (Please specify below, as necessary)	
	Y
	Y
	Y
	Y
	Y

Templates for the Participant Information Sheet, Participant Consent Form and Letter of Invitation must be used and can be found on Portal Faculties>>Faculty of Humanities>>Research Ethics Committee

Faculty of Humanities
Research Ethics Committee

Application Form

Part 1: Introduction

<table>
<tr><td colspan="2">1.   Title of research project
Towards a new theology of Faith Based Organisations and mission strategy for faith based engagement emerging from a study of current faith based engagements in the public square in North West urban locations.</td></tr>
</table>

<table>
<tr><td colspan="2">Lead researcher (the applicant)</td></tr>
<tr><td>Title</td><td>Mr</td></tr>
<tr><td>Name of applicant</td><td>Matthew Barber</td></tr>
<tr><td>Department</td><td>Theology and Religius Studies</td></tr>
<tr><td>Please indicate your programme of study (MPhil/ MRes/Phd/DProf etc).</td><td>PhD</td></tr>
<tr><td>Address for correspondence</td><td>1 Priory Way, Hartford, Cheshire, Cw8 1nj</td></tr>
<tr><td>Contact telephone number</td><td>07792168087</td></tr>
<tr><td>Contact email address</td><td>matthew@spaceofhope.co.uk</td></tr>
</table>

Good research practice
Please confirm that the research will be carried out in accordance with the University of Chester's guidelines as outlined in the Research Governance Handbook.

I agree to undertake the proposed research, as outlined in this application, in accordance with the University of Chester's Research Governance guidelines.

Please state which other professional codes of conduct you will abide by (if applicable):

N/A

Working with public/private sector bodies (Doctoral Theses)
All Doctoral theses are eventually published on the University of Chester electronic Repository and are thereby in the public domain (although theses can be embargoed for up to five years). If your research engages with any public or private sector bodies, such bodies must be made aware that this work will be published on the Repository.

Provide details below of any public/private sector bodies involved in your research:

N/A

I confirm that the above-named public/private sector bodies have been made aware that my research will be published on the University of Chester Repository.

If any public or private sector body has requested that public access to any data you gather and subsequently use in your thesis be restricted, please give details below:

Professional organisations
Have you made or do you intend to make an ethics application to any other organisation (e.g. NHS, prisons, schools)? If so please provide details below:

No

Previous experience
Have you had any previous experience (professional, research, voluntary) that supports your application?

During my MA studies, I completed a Research in Action module, which addressed quantitative and qualitative research methods. I achieved a distinction in this module. During my Master's degree, I participated in the ESRC funded project Reducing Energy Consumption Through Community Knowledge Networks, as a volunteer research assistant on a series of 15 interviews across two sites in Newcastle Under Lyme and Shrewsbury.

Between 2014 and 2016 I have conducted freelance research, producing two series (2x 4) of video case study materials for faith partnership work in Cheshire West and Chester. This used semi-structured interviews, to illicit materials that have been used as examples of best practice across the Borough.

In January 2017, I was commissioned to conduct a series of video case studies (1x 5) as the first phase of the scoping of a faith network across Xxxxxx Borough. This entails the use of observation and semi-structure interviews, to capture existing practices in community hubs across Xxxxxx. This work was commissioned following the design and delivery of an academic symposium addressing this topic, in Xxxxxx and has premised the delivery of a second interdisciplinary symposium delivered in partnership with Chester Diocese and Xxxxxx Together, the Public Health infrastructure in Xxxxxx.

In March 2017 I completed an Introduction to Data Analysis Short Course at the Cathie Marsh Institute for Social Research. This included training using surveys, survey data and analysis using SPSS.

Part 2: The Research

Referring to academic literature which supports your application, please reference accordingly and supply a bibliography.

Please summarise the research question and the theoretical contexts for the project
(200 - 300 words).

I will locate a new theology of FBOs and mission strategy for faith-based engagement emerging from a study of current faith based engagements in the public square in North West urban locations.

Using the lenses of the Post-secular (Habermas, 2008) (Habermas, 2013) (Baker, et al., 2015), Progressive Localism (Featherstone, et al., 2012) and Spiritual Capital (Baker, 2012), I will locate spaces characterised by performances of faith in the delivery of pracitcal services in three community hubs in Xxxxxx. Each hub represents cross-sector partnerships formed through ruptures in the welfare landscape, resulting in the de-territorialising of the formal community and voluntary sector and the re-territorialising of the faith sector, which is now being recognised as an important and differentiated co-producer of services in Xxxxxx.

The hubs I will engage are in xxxxxx, Xxxxxx Central and xxxxxxx. These locations are under the same Local Authority but provide geographic differentiation, allowing macro themes to be highlighted alongside the transformative practices generated and delivered through the micro level outworking of Spiritual Capital, as offering hope into communities through the curation of community hubs.

Please outline your methodological approach and your research methods (400 – 600 words).
Please include (where appropiate) details regarding sampling, access, specific methods, recording and analysing data

Assemblage modelling considers relationships between the researcher, the researched and the research tools and technologies, as potentially affecting each other in multiple ways. Assemblage modelling accounts for both variations within the research process; impacts of the researcher and research tools, and material and non-material subjectivities expressed by the researched. This ontology is most appropriate for my research because it allows simultaneous consideration of both macro themes and micro subjectivities that are influencing the formation of spaces of hope (Fox & Alldred, 2014) (Fox & Alldred, 2015).

My research tools: The following tools will be included, framing the research environment, presenting perceptions of the researcher alongside participant perceptions gained through interview, set in a context of perceptions from the margins, gained via survey data.

Case Studies offer 3 hubs of human and non-human interactions relating to macro themes and micro material and non-material subjectivities (Fox & Alldred, 2014) (Cresswell, 2014).

NCSAN Centre; is run by St Matthew's Church, NCSAN, community and public sector groups and housing providers, as an events, training and employability hub. Gatekeeper: Karen, Centre Trustee.

Xxxxxx Credit Union (SCU) is an amalgam of secular credit unions, based at First House in xxxxxx. SCU particpants link to faith and public bodies across 8 SCU popup collection points. Gatekeeper: Helen Wilman, SCU Manager.

Xxxxxx Parish Church hosts a social enterprise café and arts for wellbeing drop-in, with Local Values, a local welfare provider. Gatekeepers: Church Wardens Susan Heap and Adam Pinder and Local Values CEO, Louise Parrott Bates.

Participant Observation: Matthew will volunteer for 96 hours across 12 weeks for each hub (288 hours across 36 weeks for 3 hubs) averaging 4 hours per observation session. Notes about body language, conversation and material and non-material subtleties of the space will be recorded in a field log, alongside Matthew's thinking, feeling, experiences and perceptions. The observation period will address key themes of governmentality; changing conduct of one with respect to the whole, and professionalisation; transformation of provision relating micro subjectivities to macro themes of austerity, localism and coproduction (Cresswell, 2014).

Semi-Structured Interviews: Matthew will conduct 10 face to face interviews per case study (30 total) providing a rich account of participant perceptions of material and non-material subjectivities of the space. Interviews will

consider challenges and opportunities created by ruptures in the welfare landscape and the inductive process of identifying spaces of hope, including themes around helping others, why this happens and what is distinctive about the process. Understanding of how agency is facilitated for participants and marginal members will be sought. Interview transcripts will be available for particpants to check they accurately reflects their views (Cresswell, 2014) (Fox & Alldred, 2015).

Qualitative Survey: Matthew will undertake two open (inductive) qualitative surveys, with a sample size of 100 (10:1 ratio to the interviews) per hub, seeking responses regarding 20-25 variables addressing 5 topics: Attendance, Connectivity, Participation, Community Impact, Motivations. Surveys will comprise a 1-10 likert scale and can be completed alone or with the researcher, who will be present to answer questions. Surveys will offer perceptions from a stratified random sample, considering criteria including age, gender, ethnicity, race, religion, employment status thicken and contextualise the 'researched' perceptions gained via interview (Cresswell, 2014).

Research Pilot: A research pilot will take place at the NCSAN Centre. This will comprise 2 interviews, surveys engaging 10-15 volunteers and participant observation will be conducted over 96 hours over 12 weeks. The pilot will test the inteligibility of the questions and the narrative flow, to ensure that they engage with peoples experience and produce rich, useful data (Cresswell, 2014).

Ethical issues

Please follow the prompts below to outline the ethicial issues inherent in this study and the research methods you will use, and state how you will manage the issues in the conduct of your research.

Are there any potential risks or adverse effects to participants?
As well as any physical risks or adverse effects, also consider the potential for discomfort, distress, inconvenience or change in lifestyle for the participants, and explain how these will be managed.

The proposed research methods, broad themes within this research and topics relevant to the study, are of minimal risk to the participants. The participants do not constitute vulnerable groups, nor will deception, use of confidential information, intervention, or processes causing psychological stress, anxiety, humiliation or pain of any kind, be involved. The topic of the research is linked to the role of religion and belief in the public sphere, however the identities of the participants are being kept confidential and anonymity is being given, to ensure that risk is kept to minimum for the participants.

Please outline how participants are involved, what demands are expected, and how this will be managed?
For instance, if you are conducting interviews, how many times will participants be interviewed? How long will interviews take (aprox.)? How many times will participants be interviewed?

Interviews will be approx 1 hour long and will all be conducted at the beginning of period of observation at the hubs in which the participants work. No demands are made of participants. If they choose not to be interviewed, they will not be forced.

Survey participants will be asked to conduct a survey that will take between 5-10 minutes. Participants will only be asked to take one survey and are under no obligation to do so.

Are there any potential benefits to participants, or to the wider society?

As a practitioner within a FBO, it is possible that you may welcome the opportunity to share and discuss your views and experiences in a way that could provide visibility to the emerging themes in the faith and community sector in Xxxxxx. By taking part, you will be contributing to the development of the work in the sector through sharing your views, which will benefit theory and practice in this area in the future.

Are there any potential risks or adverse effects to the researchers involved in this project? If so, please explain how these will be managed.

There are minimal risks anticipated for the researcher in this study. The researcher has undertaken to engage in participant observation, however the locations and personnel involved in the research environment are known and do not present any marked changes from the researchers normal professional undertakings or working environment.

Please indicate whether participants will receive payment or reimbursement for expenses, and the amount.

Participants will not receive payment or reimbursement for involvement in this study

Please state the relationship, if any, which may/will exist between the researcher(s) and potential participants, and how you will manage this relationship (For example, will any of the participants be students, or colleagues of the investigator, under the pastoral care of the researcher, or staff members of the University ?).

N/A

Please outline how issues of 'consent' will be managed (100 – 200 words).
For instance if relevant please detail how you will manage this in contexts where 'consent' might be considered inappropriate or impractical to obtain in written form?

Informed consent will be secured from each gatekeeper, interviewee and hub participant, to allow use of the hubs for the case studies and to allow interviews and participant observation to take place. Each individual linked to the interviews, observation and surveys at the hub will be provided with an invitation letter (attached), a consent form (attached) and a participant information sheet (attached). Each gatekeeper will be given opportunity to ask questions about the research process to ensure that they are happy with the process that has been proposed, and to ensure that risk has been kept to a minimum. Each individual will be given opportunity to ask questions about the research process and made aware that their participation and that of the hub and the participants therein, is voluntary and that they can withdraw at any time without explanation. It will also been made clear that each interviewee will also provide written informed consent and will be able to exercise their option to withdraw from the study at any time, without giving explanation, if they choose to.

Please state how participants will be able to withdraw from the research at any time without explanation and without fear of reprisal (100 words).

The individual participants will be made aware that it is their decision as to whether they take part or not. They will be told that providing consent is not committing them to contractual obligations and they are free to withdraw at any time. Contact details will be provided for the researcher so that a withdrawal can be communicated directly. Further, the details of the Associate Dean of Humanities will be provided so that oversight of the research process is available to all participants, if anything is deemed to have gone wrong.

Anonymity and Confidentiality

Please outline how anonymity and confidentiality wil be managed in your research
(200 words).
You should explain how participants are protected during the data collection process, during data analysis and at the end of the research project. (Applicants are advised to consult the University of Chester's Research Governance Handbook for further information).

There are minimal risks identified for the work. The data collection methods are traditional; in that digital recordings and written notes will be taken, but no visual media will be used in data collection. The information collected will be kept on a password protected computer and backed up on a password protected external harddrive. Clear and accurate written records will be kept to allow the particpants to review them and to allow critical review through appropriate professional channels to take place.

The minimal risk and the public nature of the engagement at the hubs and the nature of the work being undertaken makes it advantageous both to the hubs in question and the nature of the research, to identify the locations and contexts for the research. This removes the need for anonymising of the locations of the work. Anonymising the locations would also undermine the socio-economic context of the case studies.

Regarding anonymising the research participants, this will take place prior to publication, so as to allow the smooth processing of data collection and analysis, including reassuring participants of the information that they have shared.

Please state who will have control and act as custodian of the data used in / generated by the research?

The Researcher

Please confirm that data generated in the course of research should be kept securely in paper or electronic format, as appropriate, for a minimum of ten years from the date of final publication

Yes, I confirm that data will be stored securely and confidentially for a minimum of 10 years.

If you are specifically recruiting participants from 'vulnerable' groups, please answer the following (if not, please move to question 7).

Please explain why it is necessary to conduct research involving such participants, and whether the required data could be obtained by any other means.

Please state what arrangements, if any, will be applied, particularly in relation to Participant Information Sheets and gaining consent (that have not been covered in Q.2, above).

Please state whether, and if so how, participation in the proposed research may/will be of personal benefit to individual participants.

Please outline any other ethical issues that arise from your methodology or research methods (not previously addressed) and please state how you will manage them.

Disclosure statement
If you are working with vulnerable adults or minors (under the age of 18 years old), please state whether or not you have applied for and/or received a disclosure statement from the Disclosure and Barring Service (DBS) [or equivalent, in the case of research conducted outside of the United Kingdom].

Yes   No

If 'Yes', please give the disclosure number and date this was made.

Disclosure number:

Date of disclosure:

Part 3: Financial and other arrangements
Please use N/A, if not applicable.

Please state any financial or other interests (including any conflicts of interest) that the Applicant, their Department/Centre, supervisor(s) or employer has in relation to the conduct of this research.

N/A

Please state the amount of payment, if any, that will be paid to the researcher(s) [over and above their normal salary].

N/A

What additional costs will be incurred by the University of Chester through the conduct of the research, and how are these to be met?
Please state the details of any funding which has been secured for the research.

N/A

If any external funding has been obtained for this research project please provide details of the funds involved and indicate what intellectual property rights, if any, the external funder will have in relation to the results of the project.

N/A

Please confirm that the necessary arrangements have been or will be made to comply with the requirements of the UK Data Protection Act (DPA) 1998 with regard to computer storage and processing of participants' personal information, and that generally the data supplied and generated during the course of the study will remain confidential.

Yes, provisions have been, or will be made, to comply with the DPA.

Please confirm the following:

Your research is monitored by your supervisor/s:

You have made participants aware that should any issues, complaints or adverse effects arise, they are able to discuss their concerns with:

Professor Wayne Morris
Associate Dean of Humanities
University of Chester
Parkgate Road
Chester
CH1 4BJ

w.morris@chester.ac.uk

N.B. No name/address other than Professor Morris's should be provided on the PIS for participants to contact should any issues, complaints or adverse effects arise.

Appendix 1.2 Pseudonyms

Redacted.

Pilot observation data from Mustard Seed.

24th January 2018

A new paragraph denotes a new thought. Where the thought is given a note i.e. 'my feelings' it has a purpose other than observations relating to the content and expressions on the space. Where there is no heading for the note, it is about the contents and expressions within the space.

Time, I was present at the Café. 1100 – 1500 (times captured in brackets throughout notes e.g. (1115, 1425, etc).

I woke at 0845 this morning and was able to focus on my first meeting at 10am in xxxxxx. This involved an efficient turn around at home and then a journey down the M56 to xxxxxx. I ate breakfast in the car and have slowly woken up as my day has gone on. I have produced a media clip for another project and then come to the café.

I spent a few minutes in the car prior to entering the café. I have been nervous about the process of participant observation as it feels both highly relevant and a natural process, but also potentially invasive. Being attuned to the nuances of space means that I can become overwhelmed (sometimes visibly, but more often than not, purely in terms of my thinking without any visual signs) by the content of it. I know that this will serve me well, but there is a degree to which these dynamic needs managing.

I briefly clarified how I had secured access to the café and I checked in Bryman (2015) how I might need to communicate the fact that I was conducting observations in what I see as a relatively open space.

I have received written confirmation that the café trustees and managers have met and agreed that I can be present and conduct my ethnographic study. At this stage I have reconciled that I am happy to rely on this as the extent of the permissions I secure. On this basis, I am operating as a minimally participant observer and a non-participant observer.

I am also aware that I am not recording any information that people would consider sensitive. The names and details I record are with people who are already aware of the various pieces of work that I am doing.

My Entrance (c.1105)
Noticed two professional looking guys who were having a meeting. 20s early 30s. collars, stubble, with one guy making notes or filling in a form and the other stretching and scratching his back. The guys are comfortable together.
I have not seen these guys in the café before.

Interaction at the counter with Jackie:
Met with a smile and enthusiasm

Wished Happy New Year and comment passed on my beard – it has grown markedly since we last saw each other.

We discussed people we have in common and Jackie shared an anecdote about Ben; a local church leader who has moved into xxxxxx, who I met with a number of weeks ago. Ben shared my meeting with him with Jackie. She recounted this in the context of increased connection between community hubs and churches in xxxxx; specifically Cinema Church and NCSAN Café. This is a new connection that is being facilitated by the CEO of NCSAN and Gail, the Patron of the NCSAN Café.

Jackie told me about a recent radio piece that Ben had done about his new church. Jackie said that he felt nervous but that now he had done it, he was happy to do another piece. Jackie reminisced over a video that I produced for the NCSAN Café in 2017. Jackie had been on Camera and took a number of takes. She recalled being nervous and making a mess of it. (this is self-deprecation as she delivered a coherent piece to camera.)

Jackie and I discussed the new churches in town whilst she served me a coffee. Jackie set up a tab for me so that I could settle up at a later date. (Jackie was relaxed and was showing trust in me as I have built a good rapport with her and the Café.)

I left the counter with my coffee and sat down at a table with a view of the counter, the thoroughfare and the front door.

There is a buzz in the café. There is a wide range of activities going on; meetings, mums gathered with small children, people sat alone, and elderly people sat in a group. There are 15- 20 people in the café at the moment (11:31)

There is a lovely smell of grilled cheese in the café. It is subtle and enjoyable (11:33)

There is always someone near the till. There appears to be a rotation between the open plan kitchen next to the till and the till, with someone out in the café serving, collecting mugs and maintaining the tables.

A young man in his early 20s who appears to have autism is in the café with his carer. They are equipped with winter coats and hats and are carrying bags. They are prepared to walk, but they have also spent time in the café (10-15mins). There is a disabled toilet in the café, which is open access i.e. there is no policy in place that people need to buy a drink in order to use the toilet. It is there for the ease of the community.

Women in their 30s – 40s enter the café in sports attire. My first impression was that they have been doing sports activities (Zumba or other). There are a couple of possible venues for this but not on the same street. They have felt comfortable enough to leave their bags by the table closest to the door and then to go to the counter (20ft or so away) to order things to take back to their table. The first lady has returned to her table and is now using her phone. The second lady has returned and was immediately in receipt of comments from the first lady, whilst she was still looking from her phone. My impression of this is that the interaction was relaxed, social and importing content from the phone in order to inform the discussion.

Description of the Space
The space is split into five areas. There is one public point of access to the space. This is through a front door that has fire safety glass in it. The door is covered in condensation because of the warmth of the cafe and the work going on in the kitchen.

The appearance from the outside is one of warmth and atmosphere, not one of uncleanliness. As you enter through the front door, two of the 5 sections of the space are visible. You can see the counter and kitchen area separated by a counter from a seating area within which there are 5 tables that will seat between 10 and 20 people. The second area that you can see is an area typically used by groups, sitting on sofas. There is a TV on the wall with details of the café's activities. This second space leads to the fourth and fifth; the disabled toilet area and the fire exit that leads to the walk way behind the café. The walk way is not commonly used and this is not an access point to the café. The third are of the café is a seated area to the right of the door. This seating area includes tables that can sit 10-20 people. There is also a set of low sofas that are used both for casual gathering and for meetings, ranging from mums and tots, to people from other organisations conducting a briefing or holding a lunch. There are computers that are open access and fliers for the range of activities that the café hosts available. These are on counters that flank this third area on either side.

How I'm feeling (1210)
I had a coffee on arrival, which perked me up, but an hour on and I am feeling hungry, aching slightly (this is a common feature of late which is a clear sign that I need to go to the gym) and my attention span is shortening – I know this because my thoughts are wandering. I am aware of the need to eat, so I will go and order food. Recording the fact that I need to do this is an new experience based on my previous interactions in the café. I am being intentional about eating, but need to neither by driven by or negate my thoughts about the interaction that will take place. (this feels like over thought on my part, however details and helpful it might end up being in the long run).

I am aware that I have been acting as a fly on the wall for the first hour or so. This is a comfortable way of naturalising myself. I am now cautious of notes for notes sake. This is not a comment against the notes I have made so far but is an observation that I see in myself that my notes will become more spread out as the period of obs goes on. Having done some work to set the space up, I know that my time within it will change (12:25).

Me
I have spent the first 1.30hrs sat with my headphones in. This has acted as a barrier to others communicating with me, which has helped to get 'under way'. I have now taken them out (1230).

The radio is on in the background, which adds to the atmosphere created by quiet conversation and noise of preparation from the kitchen.

I have walked from my seat next to the counter through the back seating area

(1240) I walked from the seat I had next the counter, to a) order a sandwich, b) transition through the second seating area at the rear of the café and then c) to use the facilities. I noticed 3 small groups of people (1) (2) (4) sitting and reading, eating and socialising. The TV also had a quote from psalms on it. During this brief interlude it thought of myself; "this reflective process is already making me see myself differently. I am seeing myself in sharp focus with respect to others. I am aware that I am tired. I am aware that I am very hungry. I am aware that I am casually dressed, but almost in spite of all of that, I feel productive and

oxymoronically, energised." I made these notes on my phone whilst I was waiting to use the facilities.

(1245)Chis(H) whom I know who serves at the café walked past my table and said hello. She was warm and smiled and showed a keen interest in my work. She know about 'Spaces of hope' and so we talked briefly about a new network we are starting. (H) then shared that she has booked a holiday to Miami later this year, which is something she has been build up to for a while. I was aware that I felt fidgety and almost nervous during this interaction. This was a little odd. It also crossed my mind that I did not disclose during that interaction that I was present to conduct observations.

Should I be being explicit about what I am doing, during EVERY conversation?? (1305) it crossed my mind that I can't very well go up to people and say 'by the way, I'm observing you'. This would just freak people out. Any notification of the observation; maybe a flier on the wall, would need to be couched in purely positive terms regarding the nature of the work conducted at the café and the atmosphere that is present.

(1253) I was served food at my table by Jackie. She named me to her colleagues, saying that she was giving me my lunch.

(H) has been open with a number of customers saying 'apologies, we are short staffed'. The purpose appears to be to make sure that customer is served in an attentive manner. (H) has also thanked people for their custom as they are leaving the café. (H) received an enquiry about the suspended coffee scheme that is run here. £2 is received from customers, in order to have a coffee 'in hand' that can be given to someone who might not be able to afford one themselves.

A customer brought their cups to the counter on the way out of the café. (H) was warm in response both thanking the customer but also saying that she would come and clear things. This was during a discussion between (H) and Jackie that centered around the music on the radio and the singer who had apparently been on the Graham Norton show. This was followed by periods of silence for a couple of seconds and then followed by the group that had been in the back area of the café leaving en masse. Both (H) and C greeted them a thanked them for their custom and thanks was reciprocated as the women left.

Should I be looking to access the space before and or after opening hours to look at the way staff prepare for their working day?

Obs Strategy: I have been recording notes on my laptop. I have been using a split screen and I have been looking at my methods notes as I go. I have read through my section on 'narrowing down the field'. The rational for this is that I want to be clear both on what I'm doing now (time spent in a n given location as well as nature of observations made) versus what I might like to do going forward. This is not to preclude the seemingly broad and unstructured approach I am taking today, nor is it to necessarily direct what I do in following days. I am simply keeping an eye on the potentials that are open to me.

Trauma as Jackie Robinson enters the café, orders lunch and finds that she is not able to have her regular as the café has sold out of chilli. Jackie, Jackie and (H) laugh about this and Jackie chooses tuna over chili.

The café goes through peaks and troughs during the day. The opening hours between 10-3pm capture the times that people are around between school pick up and drop off (I don't know if that was the rationale for the hours of opening). The menu offers a breakfast option and a takeaway option during this period.

(1326) This is a quieter period in the day. There are noticeably fewer people in the main body of the café. You can hear the fridge along with the radio. There is a couple of conversations going on and there is a sense of still. This is the first time that I have 'seen' the décor. I have noticed that there is a white wash finish on the walls. This keeps the place feeling light. There are only windows at one end of the café. Whilst the total space available is roughly square, there is a physical divide down the centre with an arch way to the right of the door as you go in, which gives you access to the third area (noted above). This creates a sense of the separate spaces being separate and reduces the capacity of natural light to reach every corner of the space. There are spot lights in the ceiling, which are subtle but relatively effective. There are stand lamps in the second seating area, next to the tv.

(1334) I have been sat c.20ft from the door, facing the door, for about 2 ½ hours. I have just noticed, above the door, on a plinth, there is a small sign. The sign says "enter as strangers. Leave as friends". This is an indication that the café shares a vision for seeing change take place in their space an in the people that occupy it. This is intentional and allows me to look out for other things that I see and treat them as intentional too.

Jackie and here colleague Anna are sat by the door. A woman who is in her 50s-60s came in and immediately greeted Jackie. The woman was wearing an over coat and a hat. The woman took her hat off and she had very short, very purple hair. There was no sign of how Jackie and this woman knew each other, but there was a sense of neighbourliness. Jackie and Anna moved their conversation on as the purple haired woman left the area. Jackie and Anna have spent the day developing strategy for their community project – they told me this when I saw them at 10am this morning. They are currently using their time to discuss TV boxed sets, Big Bang Theory, Criminal Minds and others.

(1340) Jackie's son Kieran has come into the café. Kieran used to volunteer at the café but has moved on due to commitments at college. Whilst Kieran was stood at the counter he was talking to Hannah. Hannah communicated with Jackie about something not within the discussion with Kieran and then Hannah noted to Kieran "I used the force for that, did you see?" (Kieran is a Star Wars fan).

As Kieran left the counter, a woman in here early 20s came in. Emily is someone with learning difficulties. Emily is at the café to volunteer and is normally supervised by Hannah. Hannah introduced Emily to Jackie and explained Emily's routine to Jackie. This routine includes 2 timed sessions from 1345 until 1500 (close). Emily will complete tasks including washing up, cleaning cutlery and 'singing Annie songs'.

Hannah interacts with customers and volunteers in a natural way. Hannah focusses on efficiently serving the customer, but making sure that Emily knows what she is

doing too. Hannah used language that framed the order as lucky for the customer "ah you are getting to have the last one of those". At the same time as this Emily is serving people on the till with supervision from Hannah. It feels like that is an achievement for Emily. She is still learning. Hannah is helping Emily see that she needs to connect the task of completing her order on the till, with communicating the order to the kitchen and making sure that a table number goes to the table. Hannah walked away to deliver a drinks order and Emily communicated with Jackie clearly to pass the written order on and proceeded to take a new order on the till. This set of interactions felt like a success. Hannah and Jackie both see Emily's work as 'as a brilliant job' and 'very neat handwriting'.

(1356) stepped outside for a breath of fresh air.

(1401) The period of time spent 'observing' will end up being broken down into different sections. An example of what I mean by this is that I am feeling tired again now and ready to move on to a new place / conversation. This is going to be a natural part of the process both due to concentration but also due to the fact that it is quite warm in the café. I will need to think about how I am going to manage this as I go.

Hannah has observed that Emily has been quiet for a number of minutes. She has quietly gained Emily's attention and reassured her that she can talk to her and that she should let Hannah know if there are any things that she is not happy with. Hannah has worked to reassure Emily and now Emily is back to work on the same tasks as she was before; all centred around the use of the till.

(1407) There are a number of regulars that attend the café. One is called Don. He arrived whilst I was stood outside. Don is now interacting with a customer who has a young baby with them. The woman appears to be baby's grandmother. She said 'her mother started late. She is 39." Don walked away from this conversation and towards the till. Jackie told Don that he needed to pay for his drink and that Emily was waiting for his money. This was a good-humoured discussion and Jackie was laughing with Don and Emily. Don said "I don't have any money". It is not clear if Emily knew that Don was joking with her. Emily's response was to say that you can have the coffee on the house. Jackie repeated this with a jovial tone and Don proceeded to pay for his drink. Emily put it through the till. Emily opened conversation about her niece and Hannah and Jackie talked about the orders that were being made. Don remained stood at the till stirring his coffee as Jackie, Emily and Hannah continued their discussions a couple of feet away in the kitchen.

(1412) Don waited a couple of minutes and then drew the attention of Jackie to the fact that there was a couple of people waiting. One person was him. The other was a woman who appeared not to be known to the staff. Don hovered by the end of the counter a couple of feet away from the till, before walking back to the till, taking some sweeteners from a basket by the till and then returning to his coffee a few steps away. Don is stood by the entrance to the kitchen area, which is small; wide enough for two people to pass comfortably. Don and Hannah are clearly interacting quietly and subtly. I heard Don comment to Hannah but did not hear the content of the comment. Hannah responded, "it's ok, I can take it Rod". He has now walked the length of the café back to the woman with the baby. Emily and Jackie pass by and ask who the baby is. Jackie walks away and then then says to Hannah "she's so cute".

(1420) Don returns to the counter where his coffee is and begins to interact with Emily and Jackie whilst they are undertaking their jobs in the kitchen. Emily is telling Jackie that she also volunteers at the café at St Mary's.

It has crossed my mind to speak to customers today. I have thought about maybe speaking to Rod, although this might be a valuable person to talk to in a number of week's time. This can be contrasted with the brief encounters that I have had with staff, who have chosen to speak to me both at the till and in passing.

I have wondered how long I should spend in each place in the café and whether I should circulate, going to a number of different places in the café as the observation session progresses i.e., 3 areas over 4 hours? I have opted to remain in the same seat from 1100 to 1500 today.

(1427) Jackie refers to Don (after a period of silence around the till) "Hannah and I are so in tune Rod." They had exchanged a brief word about tasks to be completed before closing.

(1432) Jackie is explaining to Emily that she does not normally work on Wednesday as she has a supervision that she goes to once a month. During that week, she swaps shifts from a Friday to a Wednesday. It is not clear what Jackie's supervision is for. It appears not to be related to the Café. I think this because Jackie is the senior manager of the Café.

(1437) There is a rhythm to the shifts that you can feel in the café. There is a quieter feel to the place, which is highlighted by the main noise coming from the café staff. They are talking about the weekend and their plans, whilst cleaning.

The timing of these notes is not deliberately at 5-minute intervals. Pure coincidence.

(1443) Don has returned to the counter – he has been stood outside for circa 15 – 20 minutes. As Don enters a woman called Sarah also enters. She is introduced by Hannah to Jackie. Sarah is Emily's supervisor. Jackie explains that is her first time working with Emily. Hannah offers Sarah a coffee. Sarah says no thank you. Hannah reassures Sarah that they have soy milk, but Sarah declines. This attention to detail suggests an on-going relationship between Hannah and Sarah – Emily is the likely connection here.

(1450) The closed sign goes on the door and the café begins to close. There are some locals still in, which is relaxed. Hannah is bringing in signs from the roadside and tables and chairs that are out.

26th January 2018

1000 – 1500

This morning I am sat in the second section of the café, to the right of the door as you come in. The café is quiet as I enter with only staff in the building. The radio is

playing and the Manager (Jane) is using the phone whilst Hannah and a volunteer Mike are at the counter near the till.

I walked through the building to make use of the facilities. The café seems looks well presented and there is some juice pre-prepared on the counter with some small cups on the side. This suggests to me that it is prepared for some children later in the day.

I have ordered some food at the counter. Hannah served me and was polite. Conversation was nominal because I feel quite tired and little subdued this morning.

Two minutes or so after I sat down, two women in their 50s-60s came into the café. They were in high spirits and laughing with each other. They have ordered food and drinks (I could hear them through the dividing wall in the café. They are now sat talking in the same section of the café as me.

I am sat at the end of this section of the café. I have my back to a set of cupboards that have sliding doors and I am facing down the café towards a window that spans the whole space. This allows a lot of light into the space. There is a set of 3 sofas and a coffee table in front of this window. The view through this window is out onto Castle Street which is the main pedestrian shopping area in Edgeley. There are 3 shops in view: A Hairdressers called Reids that is closed with rusty shutters down over the window and door. The facias of this shop are green but rusting too. Next to Reids is Geoffrey Hannam BA FCA Chartered Accountants who share a shop front with Marlow Braide Solicitors Limited. These names have different type faces suggesting different organisations, but the wall to ceiling windows in the front of the building show a floor plan that is open with no meaningful barriers. There are also empty shelves on show. It is unclear if the premises is open for business. The final shop front is Barber shop called Daeey Barber Gents Hairstylist. This shop is open. I can see people moving around inside, although the sunshine outside is creating a glare on the window so their activity is obscured. There is an LED sign in the window that says Hair Cut and is Yellow Red and flashing Neon Blue.

(1053) There is a slow through put of customers this morning. The women whom I heard enter the café are sat chatting about their lives. They are being relaxed and open and discussing a particular life issue. One lady is describing the other lady's progress in terms of a mountain: "you're not a base camp are you, but in terms of the whole mountain you are like half way up."

(1056) Outside the window, in the middle of the pedestrianised area there is a bench, phone box and raised bed eith some small plants in. A man who I would place between 45-60 has sat down and is eating a pork pie. The man appears to be struggling to eat the pie and looks extremely uncomfortable. He is wearing a bobble hat and has a scarf on and a large overcoat. The man has deep lines around his face that I can see from my position circa 20 yards away. My best guess would be that this man has no fixed abode. He has a stick, a carrier bag and is holding himself in quite an awkward manner. The man is wincing and when he bites into the pie he appears to be struggle to gain purchase on it. He is also creating crumbs which are visible on his coat. The man has brushed the crumbs from his coat and stood up and walked out of view. His walk is laboured and he is struggle g to move, although he can move well enough to move out of view. He did not appear to be in trouble, rather he was wearing years worth of difficulty.

A mother and her little boy walked across the window as I was looking out. There was also a couple of girls (early 20s) and a man and a woman. A single man in his 50s / 60s who appeared well turned out walked past. A man with dark skin walked past pushing a pram. His daughter was stood on the pram and it appeared there was a child inside too. He was on a hands free phone and stylishly dressed. A cyclist in full cycling attire slowly cycled past as well as women who appeared to work for a pre-school, with a group of toddlers. A young Asian man passed and an elderly man with a hi viz jacket with his bike.

(1110) The throughput of people past the window is never more than 3 people at a time and is always at a slow pace. It is rare to some anyone rushing.

Two Muslim women wander past in Hijabs and one is on the phone. Behind them is an older Muslim man. He does not appear to be 'with' the two women.

Whilst this area is majority white British, there are clearly groups that sit outside of this designation that are going about their business on Castle Street. It will be interesting to see if the Café's clientele are representative of the mix of people I am seeing outside of the window?

There is a slight increase in noise next door (in the entrance area of the café). It is not clear if this is a number of new customers, but I can hear Hannah providing detailed directions to someone. The man thanked Hannah for her time and moved on, leaving the café.

(1117) A woman (circa 40-50) and a girl who will be between 16 and 20 have come in. They hav slightly obscured my view of the window. The girl looks slightly sad. She is sat reading a book by jojo Moyes called Still Me. The girl is not wearing makeup and has messy hair which has been dyed auburn brown. Her hair is pushed back off her face. My impression is that it is a stylistic thing as she appears both comfortable in her skin and relaxed about her appearance. The couple are discussing events in Birmingham that they can purchase online, but they have noted that the cost is in dollars. The younger girl has noted that 'they' referring to her and others, not the older woman, were trying to work out the price together. The younger girl is talking about spar treatments. They are keeping their conversation quiet.

(1125) I am sat next to the computers that are freely available for the customers to use. There are two that are next to the table that I am sat at. They are close enough to me that I can reach the keyboard, but there is a chair positioned in front of the computer as if someone is to be able to use the computers. There is not much space. I have not seen computers in use in the time that I have been here so far. Next to the computers there are fliers for a range of things. These are in stands so that I can read the materials from my seat. They advertise the Xxxxxx Christian Counselling Service that is run from a building 5 minutes away. I can also see a flier about REV 320, which is a charity shop and the NCSAN Centre itself carrying its slogan "more than coffee". There is also a note addressed to customers that explains the ethos of the café and how it is expressed through the service that is offered and the experience people can expect to have (see photo).

(1143) The seat that I am in is at the back of the café, but I am being blinded by light reflecting off table surfaces, the floor and holders full of fliers for local services. The light is sharp and is causing me to avert my eyes. This is a sign that the atmosphere outside is a pleasant one, but the combination of the light in my eyes and the glossy finish on a number surfaces detracts from my experience of being in this area of the café. This being said, I am unaware of anyone else being affected by this as they are continuing their conversations and or reading the paper, without gesturing to cover their eyes or to move seats.

There are a few noises including the tinkering of tea pots and the percussion of things being placed on tables. There is a radio on in the background that is playing Beyonce's Halo as I type.

(1150 – stepping out of the café for a break during a low activity period).

Saturday 27th January 1300 – 1500

Entered – order coffee and sandwich. Lots of staff that I don't recognise. New volunteers? They appear to be learning as they go because service is slow. Jane (manager) is in the kitchen. Jane is naturally quiet, has management experience and likes things to run smoothly.

I'm sat in the same section of the café as yesterday. The windows are steamed up nd they are

Man and child on own for lunch. Pram. Child with mixed race heritage. Man is white and in 40s / 50s. Looking tired and as if he needed tea and food.

2 young men in their 30s sitting together and talking about the football coverage on BT and BBC. They are in casual clothes and seeking to set the world to rights. They are bouncing from topic to topic in a casual and seemingly enjoyable way. There is little expression in their voice and they have an understand manner.

I have waited 30 minutes for my coffee. This is the first time I have ever waited that long. There was an acknowledged break down in communications from the person that served me. They are new and I don't recognise them. They don't recognise me either. That's a bit of a surprise as I have been visiting the café for nearly 2 years.

(1320-1330) An elderly man came into the café alone and ordered food. The sat on the table behind me to the right so that I can see him in my peripheral vision. The man ordered a breakfast bagel, sat down and was then approached by staff members to say that there was no bacon or sausage. Given the nature of the menu offered, the limited opening (1000-1500) and volume of staff and slow service, this is starting to appear as if there is an influence in play.

(1340) Today feels different. The atmosphere in the café is subdued and there are periods where there is no music playing. There is movement in the kitchen which can be heard from the other side of the wall, but few engagements between people. The dominant dialogue is the interaction between the two young men.

(1350) The guys setting the worlds to rights ordered a smoothie. They returned to their table and then were approached to be told that the smoothie they ordered was out of stock.

(1355) I have received messages from friends today that have shaped my mood whilst in the café. I have heard from a close friend that he is getting engaged. My friend is going to be a curate near where I am living and his fiancé is from Canada – she has now moved to England. This has made me happy because I want the best for them and also because it gives me hope for myself. I have also been in contact with Jackie and Cat. They have shared suffering that they have seen and been through and we reflected on how that is common across a number of relationships that we are seeing at the moment. I commented that I did not want to over spiritualise, but I have been aware of a correlation between suffering and significant growth in spiritual ministry in a wide range of areas; senior church leaders seeing their wives suffer significant illness and shared spaces for charitable work or business go through hard times. At the launch of a new project yesterday morning (one that Jackie was running) there was a small fire due to faulty equipment, which they had cited a long time ago but to no avail. The project went ahead after the firemen left, but it was a challenge to the project leaders that added to their stress.

(1405) A young couple have entered the café and sat by the door. They look very comfortable together and would be as comfortable in a city centre bar as they are here.

I am aware that I have not sat down with anyone I have encountered during the first 8 hours of observation. I have had polite discussion with people that have spoken to me, but not go to anyone and proactively engaged them. This feels like a natural way to be. The café is a relaxed space where a range of people are relaxing in a number of ways. It would be invasive to either interrupt the conversation that the young men are having and it would also feel uncomfortable to approach the young couple and ask why they are using the café. I am aware that this is to do with my outlook and my degree of comfort and my sense of not wanting to disrupt the otherwise subdued atmosphere. This might be appropriate at times, but I think before the observations are over, I will have found my way into discussions with people. I will need to be aware what is changing and what is the catalyst for my entering into discussion: Is it the specifics of the people I encounter or my predisposition, or both?

(1410) Outside I have seen an increased number of men in groups. I am aware that Xxxxxx County's ground is just around the corner from the café (5 mins walk), so this could be a factor.

I am finding my mind wandering. There are habits that I am seeing in myself, using my phone every few minutes.

The gentleman who ordered the breakfast bagel has been sat alone for a prolonged period. He has finished his food and is not speaking or reading or interacting with material space around him. As I type he has stood up and is doing up his jacket to leave. This has been a period of circa 45 minutes.

(1430) It does feel different in here today. I know a number of the staff well, but they are not the ones who are working today. Is this the source of the difference? I

feel relaxed about making notes as people pass the time of day. I have thought that I could share my notes with others in the space without the discomfort that comes from the fact that I am writing about people, becoming too much of a problem. This is a personal note because I know of myself that there is a natural cautiousness (social awkwardness) that shapes my interactions.

(1435) a mother and daughter have come into the café. They are sat apart, with mum on the sofa under the window and the child using the computer that is available for free use. The mum has shown real enthusiasm for the menu expressing "oh that looks gorgeous". The girl is quiet but orders a childrens platter. I think the woman is in her 40s and the girl is either in year 5/6 or 7. The mother and child are now leaving as, having sought to order food, they have been told that there is nothing available and the café closes at 3pm. The mother is not wildly impressed by that and clearly didn't know about that beforehand.

(1444) The café is functioning but there is effort going in to make that the case. Small details are taking people's attention; closing time being too early, not much on the menu, labouring to get orders out in a timely manner, orders being missed. This is the first time I have been aware of the operational side of the space in such a functional way. It is an interesting change from the way that Jackie and Hannah appear to interact. I will look at this further.

(1450) The radio has been turned right up and one of the volunteers is now singing along whilst they are brushing the floor. The café is still 'open' but my guess is that it is empty other than me and the staff (I cannot see from where I am sat). There is an increasing volume from the staff too as they talk. They are talking about 'what's next' in terms of tidying up. The radio station sounds like smooth FM.... :s .... "rock the boat, rock the boat baby" is echoing around the counter area.

(1455) It is hard to miss the fact that the atmosphere amongst the staff has livened up at the end of the shift and as the place is about to close.

Monday 29th January 2018.

Arrived to a closed door. I was actually a few minutes late (1003) and have never been met by a closed door at the NCSAN before. Jane was willing to open the door and let me in and served me a coffee. It was clear that Jane was quietly frustrated by the fact that her volunteer had not shown up on time. Jane was clearly focussed on health and safety and the impact that this lack of staff had on the procedure of opening the shop.

I stood talking with jane for a good 10 minutes. We talke about thwy I was in the café. I was encouraged that Jane had opened the door to me and allowed me to come in as she knew mee. Jnae and I discussed the fact that I was conducting research. Jane was not aware that this was taking place. This was puzzling as I have received confirmation that the work am doing had been discussed at the Trustees and Management meeting in early January. Jane said that she would check the minutes to make sure that it was documented (as she was not present at the meeting) but had no objection to me conducting my work as I have been doing. Jane is a manager at

the café and runs shifts during the week. I would see it as important that she is happy with my presence and purposes

Gerry – Patron came in and engaged me in conversation.

Gerry had emailed me this morning about the use of the office at the Town House – she has said that she needs to reallocate the keys. The discussion with Gerry included updating her on the projects that the Spaces of Hope work is leading. The discussion was focussed on vision and maybe finding business partners – this was very focussed indeed and is not a discussion that I have had with Gerry before. Gerry told me about her health issues that she has now overcome.

(1130) I am sat in the back section of the café today. I have not sat in this section before. The atmosphere is subdued. The atmosphere has picked up as the staff have come in. There have been a number people that have shown up to volunteer and Hannah, a permanent staff member.

There are two women sat in the section that I am in. They are older women, both 60+ and on their own. They are sitting quietly and drinking tea. This section of the café is silent. There are walls on three sides of this space, a thoroughfare to the toilet and the fire exit. This space is furthest from the door and there is a wall that is approx 4 ft high. There is a table next to the wall and one of the ladies is sat behind this so that she cannot be seen from the front of the café. Her view is obscured from the rest of the cafe too and she is sat facing across a space that is 8 – 10 ft from the wall of the café. The lady used the facilities and then gathered her things and walked through the café. She said 'bye' in a quiet voice but this was barely audible from the counter. I did not see an acknowledgement of the woman in response to her saying 'bye'. She did not break stride and carried on out of the café.

(1155) Discussions in the kitchen about people finding faith. These discussions are with Jane and a volunteer. The discussion is not audible beyond the comments "and did you find faith" and "do you go to church"?

(1145 – 1215) Hannah and Claire (new volunteer) in extensive discussions behind the counter. Discussions about their lives and some training on the coffee machine. Hannah is wearing a bright pink shirt and is the dominant voice in the space behind the counter and in the kitchen. Hannah walked to one area in the kitchen and said 'oh jane, I have run out of saucers and we are too quiet for us to have run out of saucers.' This is a comment that appeared to be directed at Jane as the manager who is in the kitchen and a volunteer who is in the kitchen with her. Jane and the volunteer have been predominantly in the kitchen. Hannah has been predominantly at the counter talking with Claire. Hannah is making notes about the specials and the availability of certain items on the menu. She has asked Jane directly which items she has and Hannah is writing them down. She is being direct and specific.

(1150) The second lady who has been sat in the same section as me this morning has just spoken to a stranger leaving the toilet. The woman sat by me asked the stranger (a woman who was dressed in a peach shirt, jeans and heals) 'where do you get your top? I like your top". The stranger replied oh thank you, that's kind of you and detailed where she got it from. I did not hear where the top was from. The well-dressed woman has left the café with a man. The woman sat near me has remained.

She is wearing tracksuit trouser and a sweatshirt. She looks quite run down and as if she has had a hard life.

(1205) Jane is making conversation with Hannah about the things they would watch on their tablets. This conversation is quite short and the conversation carries on without Hannah who has returned to her work with Claire at the other end of the counter.

(1215) Hannah is giving feedback to Claire in discussion with Jane and the other volunteer. Hannah is telling Claire that she has picked things up quickly and Hannah put this in terms of the fact that she was not present to see the first shift that Claire did. There is clear progression taking place.

Hannah is talking through her schedule for the next couple of weeks. She is talking about the work that she does with the police based on road safety. This is volunteering that she does separately from the café. Hannah is talking about the fact that she is helping on a weekend away in Staffordshire at a hotel, but that she will be using the hotel facilities before the weekend starts. The staff shared a jovial moment about this.

The atmosphere in the café is very flat today.

(1230 – left café for a break).

Tuesday 30th Arrived 1115 I am sat in the second section of the café, where the big window offers a view of the street. I am sat with my back to the wall furthest from the door and running perpendicular to the window. The seat I am in allows a view through the archway to the first section of the café. This position allows me to see throughput of customers from the door to the counter and gives me a full view of one table and chairs in the first section and a partial view of two others. I am interested to see how often people use the café.

(1140) I was met by a quiet café when I walked in. There noise that is overwhelming is the noise that the fridge is making. The radio is on, but it is being drowned out. There are a couple of groups

(1148) I have just spoken to Hilary, who is one of the volunteers here. I have asked her about the throughput of people. I asked whether the low numbers from today are typical for a Tuesday and she suggested that "each day is different" and "the weather might make a difference" (it is very sunny today). Hilary said that young mums and carers would want to make the most of the sun and go to the park instead of being inside at the café. She did note however that when the weather is bad; i.e. raining as it has done in the previous few days, mums and carers tend not to venture out as far as the café, so they don't come in then either.

Carol recalled a conversation with Jane (Manager) who said that Monday and Saturday were both busy days. Carol and Hilary both suggested that there was a peak time during the day, so there will be more people in.

Carol is a well turned out lady who has a tan and takes pride in her appearance. She has done her hair and make-up. Carol commented that when the sun is out she would like to be sunbathing and making the most of the weather.

During this dialogue, Hilary and Carol were putting a table outside for people to sit at and to maybe smoke at. I can see this table from my seat, through the window. It is currently vacant. I have seen it out on previous days, but to date have not seen anyone sat at it.

(1203) Jackie has come in. Jackie has spent a couple of minutes at the counter talking to staff. She has now approached a grandmother(?) next to a toddler and a younger woman who is on the phone. I have seen Jackie look at the grandmother and gesture to the child and say 'we are running story time at half past one'. Jackie had a warm and inclusive demeanour. I have been sat opposite the table where these ladies are sat, since I came into the café. I have not seen anyone approach them to speak to them in the time that I have been here.

Two ladies came into the café at about midday. They sat in the same section as me and have been discussing the days events. They ordered some toasties and some coffees. A lady came into the section I am sat in and cleared the coffee cups from my table. At the same time she asked the ladies near to me, 'are you waiting for drinks?" The ladies replied and toasties – 10 minutes passed before the ladies followed up with the exchange with jane. The exchange took place in the arch way, with the lady speaking across a 15 ft distance with a slightly raised voice.

The ladies felt like they had been forgotten. They were clearly not happy but have carried on with their conversation.

Are they on there way? Yes, they're on there way. So's Christmas!

The toasties arrived within two minutes of this exchange. The coffees that they ordered were not delivered and Carol suggested that they were just being made now.

What happened? Several things on the grill – not lots of people in but everyone ordering things for the grill.

The ladies recounted the exchange with Jane again, saying "I said, 'have you got our food'. She said 'they're coming'. I said, 'so's Christmas".

(1231) The blender is so loud you can't think.

(1240) The numbers in the café have picked up slowly. There are maybe 10 customers in the café now. There is a space for approx. 50 people to be comfortably seated in the café.

A group of 5 ladies have just come in for their lunch. They are rearranging tables and have sat in the centre of the second room, where I am sat. They have effectively blocked in the two ladies who were already in this section. I have chosen to move chairs out of the way, from around my table, in order to ensure there is a route out of the room for others.

A single man in his 50s / 60s has walked in. He has sat on the sofas in the same sections s me and is engaged in his phone. He has ordered a drink. This gentleman is not regular clientele for the café. He is well dressed, has an aura about him and is quiet.

I am not concentrating today – I have spoken to new people and gained a perspective on why the low numbers might be. The interactions with people have been telling.

Wednesday 31st Jan arrived at the café at 1130.

I arrived at a quiet café with a fashionable woman in her mid to late 20s stood by a table near the door. She was about to order something for herself from the café. I understood this to be the case because of the fact she had identified a table and was looking towards the counter.

I stepped into the café and sat at a table next to the till. The woman walked to the counter and began ordering a coffee and a cake. She went to pay and wanted to use her card. The transaction was for £3.40 and the woman was informed by Savannah, a volunteer at the café that there was a £5 threshold on card payments. The woman clarified if she could simply pay £5 as opposed to the amount charged for the items she wanted. Savannah then shouted into the kitchen area, effectively ignoring the question from the customer. "Jane this lady wants to pay on her card but it's for less than £5." Jane replied "there is a cash point across the road that you can use". The lady then suggested to Savannah, is there anything she can add to her purchase to bring the total to £5. The lady suggested a brownie and Savannah keyed it into the till reading the total "that will be £4.20 please". The lady said politely, "it's ok. I'll leave it". She proceeded to leave the shop and has not returned.
The lady left between 1140-1145.

I have just ordered a drink with Savannah. I have asked for a coffee for £1.80. I had the exact change. I greeted Savannah and was clear about my order. I asked for an Americano. She said 'yes but there will be a bit of a wait". I asked why that was (the café is relatively quiet and I cued without any issues or waiting). Savannah explained to me that she had 4 hot drinks to prepare. She pointed to the orders lined up on the counter. Savannah said, "I can do yours first if you would like." I said, not to worry and to serve others first. I confirmed that this was the extent of my order and Savannah said 'that's £1.80 please'. I provided exact change (£1, 4x 20p) and Savannah asked me 'how much have you given me there?' I confirmed £1.80. I thanked Savannah and I asked her, "do you remember that lady who was paying on her card a few minutes ago?" she confirmed that she did. I asked "was there there anything that stood out for you about that transaction? Was there anything out of the ordinary?". Savannah said 'she was short of time'. I said 'oh really'. Savannah said 'yes, she had to go quickly.'

This interaction with Savannah told me a few things about her capacity to serve people. She is capable of being polite and takes care to serve where she can; as she did with me, but is either not aware of the inconvenience caused and the loss of business and the possible loss of reputation that occurred from it, or has chosen not to accept my invitation to talk about it. My sense is that she is not aware of it and her actions are subtly reinforced by the line taken by her boss Jane i.e. guiding people to

the cash point as opposed to absorbing the burden of a card payment in a manner that serves everyone, as per the young woman's suggestions.

(1200) Hannah has arrived and is taking over from Savannah. Savannah is leaving now and is being polite and personable with people as she leaves, recording with them that she will see Jane at 1200 on Saturday and will see Hannah soon.

On Friday last week, I was in the café and had a sandwich and a coffee. The total was less than £5 and I asked to settle up 'later' so that I was able to both consume the things I wanted at that time and pay via means that the café were happy with. I ended up settling this bill the following day. There was a note left by Hannah, who I arranged this process with, and Jane picked it up and asked me about it at the end of the Saturday shift. Jane said when she asked me about it, "you don't need to pay this now, but I was asked to ask you about it". I was ready and prepared to pay for it at that time and settled the outstanding balance without an issue. It is interesting to me that this process was followed through in a relaxed way that suited everyone's purposes, but a similar situation today was not managed in a manner that served everyone. Was it that I saw a way of managing it and directed the process? Was it that the staff know me and trust me? Was it a case of 'path of least resistance?' Was it that some staff have a view of how to manage these spaces such that they are to the benefit of all, and other members of staff, don't? Is it a training issues? Is it a personality issue? How is this reflected in the training offered to staff? Do the trustees know about this and are they doing anything about it?

(1245) There are people who use the café for a place to meet and a place to relax. People are entering, being intentional about their use of the space; people hosting meetings over coffee; people spending time with their carer, family or friends, people simply sitting and reading the paper. Where this is the case they are able to enjoy the space and they are returning to use the space – relationships clearly exist between some clientele and staff, which is good.

Where people are passing, or showing up for the first time or are not known to the customers, the window that I have had on the space thus far has suggested that they have had a mixed experience. Based on this I need to look at the point of people's departure from the space. I can look at this as part of the surveys, and seek underpinning data from the observations.

I have spoken with Hannah about the experience I had on Friday; financial flexibility, relative to the experience of the young woman today. Hannah said that she 'winged it' with me, because she knew they'd see me again and it was no big deal. I asked whether there had been discussions within management or around training and she said no. I recounted the experience of the woman from today and Hannah said 'it makes me sad [that they lost custom and that flexibility wasn't afforded]'. I asked Hannah about how the use of the card machine relates to the new law that has been introduced that precludes charges being passed on to customers. Hannah said that she thinks, because the café sets a minimum spend on the machine, as opposed to allocating a portion of any bill to the cost of the card transaction, they are within the law. Hannah reiterated that she is sad about the experience with the young woman.

Hannah has just said goodbye to customers leaving the café. She had no response from them. Hannah commented to Claire (volunteer) quietly (but in my ear shot) 'they're so moody' and then said using a raised voice ''thank you!'' using a tone that was relaxed and friendly. One of the women leaving turned and said politely "thank you", in reply.

(c.1400) Hannah has just approached me to discuss difference in the way the café is managed. Hannah shared that Jane has previously instructed people to sell portions of soup of a given flavour until they sell out, before advertising the option for another flavour, even though they are in stock. Hannah recalled that this has previously cost the café business. Hannah recounted, where a customer has not wanted to have the soup that was open, they have not been offered the alternative they wanted and have left the café. I asked Hannah why this approach was taken? She said she didn't know. She said that her and Jackie would provide the range of options so that the customer got what they wanted. I asked, why do you think Jane operates in the way you have described? Hannah said to reduce waste. I asked, whilst I understand the point that you are making with regards to hospitality, do you think there is a reasonable case for waste management too? Hannah said that on the one hand, yes, but she also noted at this point that there were other avenues for dealing with waste. Hannah told me that the volunteers that work at the café are provided with lunch as part of the arrangement that is in place for volunteering. This suggests to me that volunteers can consume things that are possibly going to waste, allowing the full range of options to be extended to the customer. This is something that some managers appear to do, but not all of them do. Why is this? How can it be addressed? Should it be addressed? What is the cost of it being addressed? Who is in a position to make these decisions? What are the barriers to making these decisions a reality?

I have ordered a coffee from Claire – she is a new volunteer and is the girl that I recorded in my observations in the café on Saturday, with her mum. She was stood looking like she was deep in thought when I spoke to her. I asked if she was ok, if she was enjoying being a volunteer and what she had learned so far. She told me that she had learned to use the coffee machine and that she was enjoying things so far. She seemed to smile and be pleased to talk. I ordered a cappuccino and she said that she would bring it over to my table. Claire placed the coffee on the counter, walked around to the side closest to me and then walked to the few steps to me. She was illustrating care in what she did and was polite with me. She also appears to get on well with Hannah. Claire is in her late teens (at a guess).

1450 – the café is going to close soon. I am going to stick around for as long as I can to see how the atmosphere changes during the processing of closing up. There was a noticeable change at the end of the shift the other day, where the mood lightened to the extent that people were almost euphoric. It will be interesting to see if that is the case today.

Jane came to me and has said that there was no record in the trustee and management meeting minutes to my conducting research in the café. Whilst I have an email from Jackie to say that the team had agreed to me being here, Jane was not at the meeting and my work had not been communicated to here. This is a slight breakdown in communications, and I need to be clear how this relates to the ethics of my process – does this need to be fed back to Jackie with the question being asked?

(1501) The radio has not been turned up and there is no noticeable change in atmosphere just after closing. Although people are hard at work cleaning and packing down.

It is just Hannah and Jane in the café now. Claire has left and Hannah said goodbye to her. Hannah reassured Claire that whilst she wasn't around at the weekend, she would catch up with next week. This is consistent with the approach that Hannah takes whilst the café is open.

(1510) There is no interaction between Hannah and Jane. They are doing jobs in different areas of the café, but even so, I wonder if their positioning is deliberate and whether they are trying to manage an otherwise tense relationship?

Monday 5th February

I arrived at the café at about 1100. The weather outside is bright although a little cold. There are not many people about this morning. The café was busy when I arrived. There was a group of young people with their carers using the café to enjoy a drink. They left almost immediately when I arrived. Their departure was nothing to do with me, I hasten to add.

I have been sat by the door for about 30 minutes. I have identified the staff who are working today and I think there are regular shift patterns in the café. Jane was sat talking to a customer when I arrived. I think it was a friend of hers. As soon as I ordered food, Jane was back up and into the kitchen to make me a bagel. I am noting this down because my sense is that Jane, as manager, promotes an interesting dynamic, where everyone delivers on their particular tasks during the course of the shift, but she, as manager, is able to afford herself autonomy to do as she would like to do. There is no particular issue apparent with this as I sit in the café today, but I know Hannah has a slight issue with this when she is working the same shift. I should investigate this further.

(1142) The café is extremely quiet. The staff are stood behind the counter and chatting to pass the time. There is a man that I don't recognise sat near the till, working.

My understanding is that there are a number of community groups that are either using this space, or interested in using this space. It is not apparent from the main section of the café, near the till, who these groups are or when they are in.

A man in his mid-forties walked into the café at about 1115. He has sat in the opposite side of the café to me for the duration of the time he has been here. He was dressed in old clothes covered in a light layer of dust. His appearance suggested that he was a tradesman. His stomach was hanging out of his shirt and over the waste of his trousers. He slouched as he walked and carried a small box. This was either a lunch box or a toolkit. It appeared to be light and easy to carry. This man sat quietly for the duration of the time that he was present in the café. I watched him leave. He was slow, considered and had what I would describe as a pained expression on his face. He laboured to close the door behind him, reaching for the handle twice as he turned back having walked through the door.

(1200) Today is one of those days where the world is passing the café by. It is passing me by – or that's how it feels. The staff are stood chatting, with little to do, and I am sat thinking "this place feels a little redundant". The perception of the café is that it is a hive of activity. This is not simply a perception. It is driven by specific people and the activities that are put on from time to time. The problem is though, that not everyone connected to the café appears to have the same outlook on what it does, what it can do or indeed what it is capable of. More accurately, they do not see (or at least are not predisposed to seeing, to the extent that they are not performing it) that expressing themselves in a way that will lift those in receipt of their actions, is good.

(1231) Hannah came into the café and has changed the atmosphere behind the counter. She is a more outward facing person and places a high premium on customer service. Hannah wears more stylish clothes than the other people on staff, but is also about half their age. The atmosphere in the café has livened up with the lunch time rush. Suddenly there are babies crying, conversations taking place between different generations and elderly people sat with their companions. There are also people sat using their phones and looking as if they are taking the chance to switch off from the world.

Is the café acting as a refuge for people? Or is it simply the local drop in near to their place of work?

The screaming children who are refusing to go into their buggy are presenting a challenge to the idea of the café being a refuge for people. The screams are piercing. The woman with the child has finally taken her child out of the café but this has only served to reduce the volume inside the café and share the crying with the rest of the street. The woman and child have come back inside and now the child is screaming away again. The woman has opted to leave the café and in so doing, the child has decided to calm down again and was quiet when they left.

There are now comments of empathy from strangers, reminiscing about the fact that they don't like screaming children or that they used to be like that or that being a mother in that situation is hard. This is the first time that people have spoken to each other outside of their groups, since I have been in the café. The was no sense of how things might change to support the mother in question, but the sharing of experience in this way was a sign of an inclusive environment.

(1330) Jackie came in and we had a good chat. She had seen a blog that I wrote talks about the new Spaces of Hope Hubs Network and her new project "xxxxxxxxx". Jackie was pleased to have shared it and to have connected with a contact of mine via email. The conversation we had meandered; touching on a new book that she's reading called HELA which is about a woman who had cancer in the 1950s. She was misdiagnosed and after she died her cells were taken without the knowledge of the woman's family. Her cells were used to conduct a wide range of pioneering research that offered a number of cures or other cancers. The book detailed the ethical and judicial issues that arose as well as racial issues underpinning the story. The woman was a black woman in 1950s America. Jackie always has comments and stories like this, which are informative and challenging.

Jackie was in the café on her day off. She came in to have lunch with her daughter Portia. Jackie was also circulating in the café and the atmosphere picked up whilst she was here. People spoke to her and her to them and she created an energy by the way she acted. This was seen most directly when the smoke alarm went off. The toaster had burned a bagel and the result was a loud alarm that went off for a couple of minutes. Jackie's response was to walk around each section of the café, speaking with a soft yet assertive intonation above the sound of the alarm, reassuring everyone that there was nothing to worry about and that it would be quiet in a second and that they should get on with their conversations and their food. The way that Jackie operated meant that people carried on with their conversations without missing a beat. The contrast with the response to the child earlier in the day is telling. Whilst there was empathy shared after the crying ceased, there was no need to panic or break stride as people went on with their days; post fire alarm. The reassurance that Jackie offered was a barrier to people dispersing and the café losing the custom that it had built up during the rush hour. It was really interesting to see that all of this happened whilst Jackie was both having a 'day off' and lunch with her daughter.

I asked Hannah about the Fire alarm and the response to it. She suggested that there are standard responses that people offer when this happens and that Jackie's response was closer to the 'flapping' end of the spectrum.. I sound this interesting, given my interpretation above.. Hannah suggested that she might speak to customers if the alarm persisted, but that she would not necessarily do as Jackie did as people are able to figure the situation out for themselves.

I asked about hot h café would function without Jackie or someone of her personality associated with the place. Hannah continued to say that she wanted to defend the café and there is a special atmosphere that people have mentioned to her; carers who are able to bring the people they serve in and use the disabled toilets etc. Hannah said that people have told here that there is nowhere else like to NCSAN on Edgeley and maybe in Xxxxxx, but she can't bear out the latter.

Hannah also said that she is aware that people avoid the café on particular days because there is a marked difference in the way the café operates and the way it is presented.

I commented that it would be interesting for people to be challenged on how things are relative to how they could be. Hannah smiled and noted that the data I was gathering was going to be invaluable for the café (if they chose to use it for the purposes of professional development and organisational sustainability).

Hannah used terms like "I don't want to be a bitch, but..." and "the last week I have been stretched really thin, so..." (due to other volunteering that she is involved in and the emotional toll it has taken) ... What she was hinting at was the desire to say what she really thinks about particular members of staff, but she didn't go as far as to do that. My sense was that she was sharing to point to spaces of difficulty in the café, without speaking ill of individuals involved.

This was a real insight and an interesting way of consolidating some of the views that I have picked up so far during my observations.

Tuesday 6th February arrived circa 1045

I arrived at the café and was glad to get inside. It is snowing today. The weather is bitter outside. When I arrived, I walked in and saw Gerry Sullivan sat in the second section of the café talking to a colleague. Gerry is the patron of the café and she is lead on the Xxxxxx Christian Counselling service too. Gerry greeted me through the arch way and I said hello to her in reply.

I ordered food at the counter and was greeted by Hillary who smiled and said that she had seen me on Facebook last night. When I was talking to Jackie yesterday, we agreed that I would pose for a picture to advertise the food that the NCSAN offer. I had a bagel and a coffee and Jackie wrote a caption about me. The night before (Sunday night) I had stayed up to watch the Super Bowl. Jackie and I agreed that we could mention this on the caption and say that I was eating at the NCSAN to prepare for a full day in work, even after a late night. Hillary saw this picture of me and smiled. She also made a point of recalling my name. When Hilary served me my food, she also said "I hope you enjoy it as much as you did yesterday".

Once I sat down, I was greeted by a friendly face. Debbie Dalby, Director of Social Responsibility for the Diocese of Chester had come into the café. I was not aware of Debbie ever using the café before (this is not to say that she hasn't) and I have not seen her in here. It was a lovely surprise as Debbie has been a great support to me in the last 12 months. Debbie is meeting with a colleague of hers from Sheffield called Sabine. Sabine works for the Church Urban Fund. Debbie and I chatted briefly and caught up about a meeting I am running and she is attending, in a couple of weeks time. Debbie then introduced me to Sabine. Sabine and I have never met in person, but she was aware of who I am through the Spaces of Hope project work that I am running. Sabine attended a conference at Chester Cathedral and unbeknown to me, Sabine is also on my mailing list for the Spaces of Hope work. She noted that she had received a note from me this week regarding the work I was doing in Xxxxxx..

I will ask Debbie, why did they chose to meet at the NCSAN Café? The initial answer is that Xxxxxx is a good half way house between Sheffield and Debbie's house in Mid Cheshire, but there are any number of places they could have met in and around South Manchester. I wonder what it is about this café that made them meet here.

The discussion with Hilary has got me thinking. There is a connection between the actual and the virtual content shaping this café and the way that spaces within it are formed. This is not just a theoretical thing linking thoughts and actions, but it is also a link between connectivity online; on social media, and in physical space that we inhabit. The content of virtual space will shape our physical space. The way this happens changes and the way it is understood changes. Interestingly, what is acceptable also changes.

(c.1200) I have had a fascinating set of interactions. I was sat surfing social media in a few minutes of down time and my attention was taken away from my phone by Gerry Sullivan's arm on my shoulder. Gerry and Jane (Manager) were looking for a free seat in the café. The café was full to bursting and there was no where to sit. 2 women were hoping to sit down for their lunch and couldn't as the available seats were for individual people. Gerry was asking me very kindly and politely whether I would be happy to move to another seat so that the two people could sit and enjoy their lunch. I was very happy to oblige as I don't need much space and this prompted

a number of conversations. First with Gerry and Jane who offered me a ree coffee for accommodating the change. Then I had a wonderful chat with the women who came in. They were the ladies who I had observed this time last week, who had had to wait 30 minutes for their order and had a seemingly sharp exchange with Jane and other staff about Christmas being on it's way. I talked with the two ladies about this and they said that they have been coming to the café for 12 months. They have been here each Tuesday during that period. They said that they would not want to go anywhere else. They said that there are plenty of cafes in Edgeley but this is the best. They cited the staff and the layout and décor, but also the fact that they have a real coffee machine. They said that their experience in other places has been that people will serve powdered or ground coffee and charge people as if it is 'real' coffee. They don't like this and said that it is to the NCSANs credit that they operate as they do. They told me that the one ladies daughter is a regional manager for Costa. I suggested that this gives her an inside track on quality, which she affirmed and smiled at. She said 'oh yes' in quite a proud way. It enriched the conversation. The ladies were pleased to have been able to sit in the café for their lunch and thanked me for moving.

(1215) I moved through to the second section of the café and began a conversation with Gerry. Gerry and I reflected on the fact that I had moved and she thanked me for that. I recounted the conversation that I had had with the ladies a few minutes before and suggested that they were loyal customers who appreciated the detail that had gone into the planning of the café. I also said that they had had a bad experience last week and that the encounter I have just had put that 'bad' encounter in a new light. This was something that Gerry appreciated hearing. Gerry shared that the café was not totally sustainable and they were having to cut paid hours and were looking for more volunteers. The café is a great offer and we both acknowledged this. I was able to share that there are networks of community connectors, lay readers, practice champions and others, who are looking for a shared process of mobilising volunteers. I suggested that they were going to look at using Spaces of Hope as the process for doing this. This was a reassurance as the connections between groups and group leaders, which use cafes such as the NCSAN, is the mechanism for change that people want to see in their communities.

Gerry gave me an example of the good that volunteering does. Gerry told me that Hilary is someone who has been transformed by the café. She was previously very isolated, but she has been able to put in a couple of hours a week and has now gained confidence. There is a great example of this from this morning with her speaking to me about my picture on Facebook.

Gerry then introduced me to a woman who I think was called Belinda. She is a counsellor at Xxxxxx Christian Counselling Service, which Gerry oversees. Gerry was having a meeting with Belinda and introduced me. We had a fascinating chat and we were able to share how Spaces of Hope works and how it links with other pieces of work in the health sector and in the faith sector. I shared the Spaces of Hope website and Belinda wrote it down in her planner.

(1317) From 1200 to about 1315 I have been perched in the computer tables. I have had the discussions I have outlined and have found myself feeling overwhelmed by a combination of caffeine (the free coffee for moving seats went to my head) and all of the interactions that I have seen and been part of in the café and on social media.

The ladies who I moved in order to accommodate came and found me and said goodbye. It was very kind of them. They said 'see you next week', which made us smile.

I sent a text to Debbie Dalby too. She had left the café with Sabine by the time I had finished sitting at the computer table. I text her saying 'I meant to ask you a question with my researchers hat on before you left. I understand that you met Sabine in Xxxxxx as it was convenient for travel from both Mid Cheshire and Sheffield, but was there anything about the NCSAN Cafe specifically, other than geography, that made you choose it as a meeting location?" I noted explicitly in the text that there was no obligation to reply saying, "again with my researchers hat on and for the sake of illustrating good form on my part, please feel free to decline to answer if you would rather not … Thank you and I hope to hear back".

I view these interactions as mutually reinforcing in terms of the use of the café as a potentially transformative space and also the combined influence of actual and virtual content shaping the space. Again, at this stage, I am understanding actual and virtual both in terms of material and non-material content circulating within the café space itself, and also the material and non-material as being expressed using digital communications.

(1431) Hilary has just leant over the counter and said 'so we are moving you around a lot today'. She smiled and we talked about the comment and we continued to talk about the way the café was functioning during the day. She said it was very bust and there was a really good atmosphere today. We discussed the couple of ladies from last week and Hilary recalled that I asked her about it being quiet. We noted that the weather (today) could be a factor that drew people into the café and that the buzz in the café was a good one. Hilary told me that she has been volunteering for 2 years in May and that Carol, who is volunteering today too has been volunteering for the same period of time. Hilary volunteered that she works here without pay because she enjoys building relationships with people.. She told me that she doesn't like to pry, but sees it as important to take an interest in people. I suggested that this was an illustration of care and she agreed. Hilary told me about a lady who had been in today with her grandson. The lady is someone that Hilary first met in 2017 as she travelled up from Nottingham to look after Harry (her grandson) two days per week. Hilary said she has not seen this lady since last summer but spoke to her today and enjoyed catching up. The lady has now moved to Xxxxxx and suggested to Hilary that the relationships she'd built here (at the café) is why she comes here with her grandchild.

This is a really helpful illustration of the kind of relationship building Hilary was talking about and is a great guide to the impact that Gerry was talking about for Hilary. Hilary told me as well that another regular, whom I have met in the past, is not well. Jim is a café favourite, but he has not been around for a number of months. He has been visiting the café since it opened nearly 4 years ago. According to Hilary, the café opened on Jim's birthday. – Background to Jim

Hilary and Carol just started talking to me about the table that I am sat at. Hilary told me that there was a couple of old ladies sat her last week. They were thick as thieves and had connected after their husbands had died. They lived next door to each other. They were close to 90 years of age. Hilary and Carol were telling me that

they were moving away from each other as one lady was being re-housed. I asked if we knew how the ladies would be in touch with each other? Hilary and Carol weren't sure but they suggested a phonecall, or email and then began laughing about the ladies emailing each other, or using snapchat. I have never used snapchat so I asked Carol about this. She told me in detail about how it works and the filters you can use, as well as joking about how the ladies could connect using snapchat to come for a coffee. Carol told me that she uses snapchat to stay in touch with her family; husband, teenage daughter at university, adult daughter who works on cruise ships, and her husband.

Carol and Hilary have just told me about small groups of people who come in to the café. The ladies who I have spoken about above are a group that were mentioned. Carol told me that they were chatting to Hilary about where she lived and then asked Carol the same. Carol told them the area that she lived in and the ladies commented that it was a nice location and wondered if she lived with her parents. Carol is a well turned out lady and is quite slight. Hilary joked with the ladies, they should maybe go to specs-savers. Hilary also said she would put a sign on the door that said 'guide dogs welcome', joking about people with visual impairment. Hilary was keen to reassure me that the jokes were based on a shared understanding that it was a joke and that she wouldn't speak that way to just anyone.

Hilary told me another story about an older gentleman who attends the café. She knows him quite well and told me that he does not have a hair on his head. He is completely bald. Hilary said that there is a box of personal hygiene products in the toilet and this gentleman had commented on them to her. Hilary said she joked with the man 'did you find a bobble in the box?'.

It has been very interesting to learn about Hilary today. She seems quiet and timid from a distance but she is very dynamic and enjoys a joke. This is something that has been reflected through relationships in the café and it has prompted a fondness between both staff and customers.

Things are winding down as the shift comes to an end. There is a discussion of the weather outside as it is a still snowing. The snow isn't sticking, but it's not pleasant nonetheless.

(1500) Heading out from the café now. It has been an interesting day and a really rich set of data gathered, which has helped to make sense of other interactions I have had last week. It feels like a change in phase in the ethnography.

Thursday 15th Feb 1000

The focus of the session today is to speak with Jackie about her views of the café. This will help me to understand the 'management' perspectives on the café environment and the nature of turnover.

(1010) Jackie engaged me in conversation asking if I was in the café this week. I was able to say that I have been in this week (Tuesday 13th) for a 2 hour meeting with a friend from a local church. The time I was in the café wasn't overly busy. Nathan and I sat and chatted without the need to move or to speak over noise or interactions with others.

Jackie said that it is tough to gauge when things will be busy, but did volunteer that the café received record takings last week (w/c 5th Feb). Jackie said that there have been occasions when she received comments that people did not have anywhere to sit and she had to bring tables in from outside so as to accommodate people inside the café. We acknowledged that this was a nice problem to have. Jackie said that a café at the top of Castle St (the opposite end) was temporarily closed. This, Jackie suggested, might have been a driver for the custom they had received.

(1050) I have heard Jackie commenting to Viv (volunteer) bout how quiet it is. She has done this 5 or 6 times in the last 10 minutes. There have been 4 or 5 customers that have come in and bought breakfast bagels and coffees during this first hour but it has been quiet.

The radio is set to a different radio station today. Radio 1 is on and it is a noticeable change from the music from the last few shifts I have been at. The usual music is Heart or Smooth FM. This is more RnB music and is catchier – I asked Viv and she said that the change is very much based on their discretion.

Jackie has been in and out of the kitchen to work with Viv at the till as orders are being taken. This is a dynamic arrangement where both Jackie and Viv are happy to converse and to offer a range of options to the customers either directly from the menu or a bespoke version of the menu item. The order has been taken and now the customer has left the till. Viv and Jackie have noted that the lady who was ordering was struggling with the menu. This might have been visible to them through her facial expressions as it was not immediately apparent to me from where I was sat.

The dialogue between Jackie and Viv was interesting though. There is a purposeful engagement with customers, the menu and the offer made to customers.

(1115) As I was typing, Jackie has just emerged from the kitchen to take a coffee that Viv had made, which was sat on the side, to a customer who was waiting. This freed Viv up to complete a second order for a gentleman who was stood waiting at the till. This changing of roles and or multitasking and sensitivity to the needs of others and the fluid running of the café is interesting to see with respect to who is involved in delivering it.

(1130) The throughput at the café is gradually picking up. The range of clientele is consistent with the normal clientele. Two young mums have walked in at a similar time as an elderly couple have come in.

I decided to leave observations for today as the shift was playing out very much as they have done with Jackie running them. I have decided to return tomorrow for a couple of hours to clarify the rhythms of the shift.

Friday 16th Feb 1230.

I have set up next to the counter in order to both interact with staff and to see how they are interacting with each other, but also to observe the way that customers are experiencing the service from the staff.

On arrival, I was greeted by Hannah, who was doing about 4 jobs at once. The reason she was doing this was that one of the volunteers, Jo, was waiting to see that a taxi had arrived outside. This taxi was for an elderly lady that had been brought to the café for her lunch. Hannah was deputising for Jo on the till, whilst making coffee, whilst delivering orders.

I was stood at the till and was next to be served. They asked me if I was ok to wait which I was and said so. This meant that the couple of people waiting behind me were relaxed and orders were taken a minute or two later than otherwise they would have been, but they taken with a smile, Customers were happy.

This pattern of flexibility and good communications followed with a customer being given scope to pay at the end of their time in the café, so their order could be submitted without an issue, whilst the customer then went away to sort out their money.
The dynamic between Hannah and Jackie is a healthy one which is helping both customers and volunteers alike to enjoy their food and feel welcome.

(1300) As I have noted in previous sessions, I am trying to work through my own sense of self alongside the experiences within the café. I have slept a lot over the last couple of days because I have been experiencing difficulties with my health. This is not something that people can catch, nor is it something that has any significant outward symptoms, but what it does seem to do, is limit my thoughts to a certain degree. I have not tracked this through my period of observation at the café to the extent that I have measured the impact of this, but I have mentioned it a couple of times in my notes. It will be interesting to see to what extent my difficulties are actually present as opposed to perceived.

(1345) The café environment is passing me by. This is mainly due to the cyclical nature of the shift and the behaviour of the staff and customers. There is no queue, but the café is busy. There is a buzz with people talking and crockery clinking, but nothing above a background noise. The atmosphere is good.

(1347) Hannah has just brought me a glass of water saying 'just in case'. She nodded to my computer and understands the need to stay hydrated. I appreciated the gesture and will enjoy drinking the water.

(1350). A volunteer has just arrived for their shift. Maggie is a volunteer, she is German and it transpires she has just arrived off the plane and intended to do her shift. Hannah and Jackie gave her a hug but told her to relax and grab a coffee. Everyone is very happy to see her with everyone hugging each other. This really made me smile, when I heard that Maggie was fresh off the plane and she wanted to volunteer straight away. There is a real sense of family among this staff team.

(1435) Maggie has been working at the till, whilst others have taken breaks and prepared the remaining food and drinks orders. There are a few odd jobs that are being done to end the shift and so other staff members are attending to them.

(1445) It is still busy in the café with orders coming in and people milling around. The atmosphere is a positive one and whilst my mood is fluctuating quite a lot and I am developing a large headache, it is hard to look at the environment without feeling

reassured, positive and wonder, what time will the café actually close (given that it is scheduled to close in 15 minutes).

(1446) A local gentleman in his 70s has just come in. Eric has been about the last few afternoons that I have been here. Eric has brought flowers for the staff at the café. There are Roses on the counter, which add a lovely feature to the front of house. The flowers were for valentine's day.

Appendix 2 Survey Data

This appendix contains the questions and corresponding data from the quantitative surveys distributed as part of my research assemblage.

For simplicity of presentation, this table does not include section 1, relating to demographic data, as it includes a variety of responses that do not correspond to Likert item responses. The demographic data is included in full in the methodology chapter, within the analysis section.

Sections and Questions	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	Nones Data (N=31)
Section 2: Attendance						
Q8 - You are a frequent attendee at this hub?	8%	10%	9%	7%	69%	68% agreed or strongly agreed
Q10 - On average the same people attend this hub each week	1%	6%	15%	23%	51%	65% agreed
Q11 - You rarely see new people attending here	29%	19%	18%	12%	15%	52% disagreed and 29% said neither agree nor disgree
Q12 - When you attend you receive a warm welcome?	3%	0%	1%	7%	89%	94% agreed with 81% strongly agreeing
Section 3: Connectivity						

Q14 - The Community Hub connects with people in the surrounding community	3%	3%	9%	15%	69%	77% agreed with 58% strongly agreeing
Q15 - The community Hub has strong connections with other organisations in the community?	3%	2%	12%	14%	65%	81% agreed with 58% strongly agreeing
Q16 - The community hub has to work hard to connect with its customers? P(outlier)	8%	9%	18%	13%	42%	42% strongly agree or agree with 26% saying they don't know and 32% saying the disagree
Q17 - The community hub has the potential to develop deeper connections in the community?	3%	7%	14%	10%	64%	68% agreed or strongly agreed
Q18 - The hubs has the potential to connect with new customers who are different to those it already attracts?	3%	7%	18%	17%	52%	61% agree or strongly agree
Section 4: Participation						

Q20 - The community hub provides the opportunity for volunteering as part of its work?	2%	3%	8%	10%	73%	84% agree or strongly agree
Q21 - The community hub encourages people to actively participate in its work?	1%	3%	12%	16%	63%	71% agree or strongly agree
Q22 - Existing staff and volunteers provide a nurturing environment for new participants?	1%	5%	10%	10%	70%	77% agree or strongly agree
Q23 - The values of this community hub encourage participation in its work?	1%	6%	8%	14%	68%	74% agree or strongly agree
Section 5: Impact						
Q25 - This community hub has a positive impact in the wider community?	2%	3%	5%	17%	70%	84% agree or strongly agree
Q26 - This community hub has a positive reputation for its impact in the wider community?	4%	2%	10%	19%	60%	84% agree or strongly agree

Q27 - The community hub is not doing as much as it can to have an impact in its community? P(outlier)	37%	12%	16%	10%	18%	65% disagreed
Q28 - Community partnerships are central to the impact of this community hub?	4%	5%	23%	17%	45%	45% agreed and 26% neither agreed nor disagreed
Section 6: Motivation						
Q30 - This community hub has a clear purpose behind its work?	2%	1%	10%	15%	70%	74% agreed or strongly agreed
Q31 - You have a shared purpose with this community hub?	6%	2%	13%	14%	61%	52% agreed
Q32 - The work of this community hub is motivated by service to others in the community?	4%	2%	8%	15%	68%	77% agreed
Q33 - The work of this community hub is motivated by securing a financial profit? P(outlier)	51%	14%	10%	6%	10%	71% disagreed

Q34 - The work of this community hub is motivated by working together with other organisations?		4%	5%	16%	18%	48%	52% agreed

Appendix 3 Interviews

- Appendix 3.1 Interview Schedule

- Appendix 3.2 Interview Transcript

- Appendix 3.3 Participant Information

Appendix 3.1 Interview Schedule

Question 1 – What is your role; what do you do, how long have you been here, who do you associate with?

Question 2 - Tell me about the role of this hub in the community; the kind of clientele does it attracts, how often they come in and why you think they come in?

Question 3 - Tell me about how the hub has changed during your time here. What has prompted this change. Have these changes been good or bad for the hub?

Question 4 - Tell me about your relationships with others in the hub; to what extent do people help each other, why you think this happens as it does and what is distinctive about the way relationships are maintained?

Question 5 - Tell me about the way people relate to others who use the café. For example, are there changes in their behaviour, people returning to the hub with friends or maybe becoming more involved in the café?

Luke Williams

Matthew [00:00:06] So this is the first interview for the case study with Old Town Church. This is an interview with Luke Williams, the church warden, Luke Williams.

Luke Williams [00:00:19] Yes. Luke Williams.

Matthew [00:00:20] So we've just had a conversation about this and your willingness to participate. Yes. And do you feel that you've had adequate opportunity to ask any questions about the research.

Luke Williams [00:00:33] Yes it was clear.

Matthew [00:00:39] Excellent. And you're happy to proceed with the questions that we've got. Excellent. Okay. And so in which case just get straight into it. And so the first question that we've got and if you can tell me about what you do at St. Mary's so for example how long have you worked there? Who do you work with? What's your role?

Luke Williams [00:01:02] Well I'm church warden. I was made church warden in 2015, where the previous Rector was in post and he he was sort of in charge and I supported him as a lone church ward.

Matthew [00:01:26] OK.

Luke Williams [00:01:27] So noramlly you have two church wardens. Nobody stood along with me then. So I took over from Julia. Who was church warden for a number of years beforehand. I was elected.

Matthew [00:01:47] Okay.

Luke Williams [00:01:48] And then The previous rector retired the following year.

Matthew [00:01:52] Roger the former rector.

Luke Williams [00:01:54] He retired the following year and Joan Jones became, who was his administrator, She became the second church warden and we've done this role now for the subsequent years.

Matthew [00:02:07] Okay so you've been in the role that you're in with Joan, for two two and a half years.

Luke Williams [00:02:14] Yeah yeah yeah. I was warden in the year before as well.

Matthew [00:02:17] OK.

Luke Williams [00:02:19] Just on a side note I've been worshipping at OTC since I was a teenager.

Matthew [00:02:23] Sure.

Luke Williams [00:02:23] I did have a few years outs when I was 19 20 21 22. I think i returned when I was 23 24

Matthew [00:02:32] So you'd say your association with OTC has been how long? 15 years over 20 years. Yeah.

Luke Williams [00:02:39] Yeah I'd say about 18 years. I've been worshipping there.

Matthew [00:02:48] Yeah.

Luke Williams [00:02:48] So I've been working with Joan as wardens for the last few years. Then John Wright been seconded to us after a year in the interregnum. He was seconded to us to support us and obviously working with the Bishop and the Archdeacon with them, looking at the potential for change in the parish and the proposed merging with other parishes.

Matthew [00:03:22] Okay. So you've used the kind of titles to describe what you do. Yeah and practically. What what does that involve.

Luke Williams [00:03:33] Practically. Well when you're not in interregnum, you are there to support the incumbents and to be a lead member of the congregation and to organize the laity.

Matthew [00:03:47] The laity being?

Luke Williams [00:03:51] The congregation and the regular members of the church. I would organized Rotas. Make sure the building was set up, ready for services. Bring anything, anything to the attention of the rector. If anything's coming up or has been some comments or anything I could liaise with the Rector and help, organize church council meetings and set agendas and just maintain the day to day running of the parish and supporting the incumbents in the strategy. And the mission of the church as well right. During interregnum.

Matthew [00:04:47] Yes.

Luke Williams [00:04:48] Things change.

Matthew [00:04:49] Okay.

Luke Williams [00:04:50] So it's more about finding cover and maintaining the status quo status quo of the parish.

Matthew [00:04:59] Okay.

Luke Williams [00:05:02] Taking on, trying to find the priests and readers to take services and instructing them on how to lead the worship, because obviously styles of worship vary from church to church. Supporting them to lead worship.

Matthew [00:05:25] Yep.

Luke Williams [00:05:28] Also, to feedback to the Bishop, as necessary, or to the archdeacon as necessary. Then with John seconded to us, he took on some of the responsibility of of organizing cover, but the actual liaising with the cover, is more is still within the warden's remit.

Matthew [00:05:57] Yeah. Okay.

Luke Williams [00:05:58] Also thinking about more things about us because we're in a very different position with regards to merging with other parishes, which is on the cards. That's more of a strategic look, come to look at now and think about how things will operate. And as I'm calling it new parish world.

Matthew [00:06:20] Sure. Okay. And so just so I'm clear on what you've said. You've talked broadly about the different positions within OTC as a church and you talked about your role.

Luke Williams [00:06:32] When there was about to replace you talked about your role in interregnum.

Matthew [00:06:37] Broadly what you've described to my ear is an administrative and role. But then there's broader responsibility around leadership.

Luke Williams [00:06:48] Yes yes. Yes. Is that leadership. It is being that person that people can come to. To support them to try and get things done and connect people where necessary.

Matthew [00:07:03] Sure.

[00:07:05] So for instance, a member of the congregation goes, this person is sick we need to pray for them. So then, they might come to me. So then I might then liaise with the person who's taking the service or who is leading the prayers that service to go can make sure that we include this person on the prayers. And some of the missional things like that.

Matthew [00:07:35] Yeah.

Luke Williams [00:07:35] It's something missional, practical, actually doing it, rather than just talking about it. Yeah. That sort of comes into this as well.

Matthew [00:07:45] Okay okay. And so that you feel that there's anything else that you want to address that question, about what you do at OTC?

Luke Williams [00:07:57] From a missional point of view I also do the the regular Bible study and prayer meetings. I organize that and the lead that. Also just. Yeah. Interacting with people as they come through the doors. Not not members of the congregation just just people that come into the building and if they need any support, or guiding or directing I can be there for them.

Matthew [00:08:30] Okay. And would there be examples of that particular environments particular days or particular contexts.

Luke Williams [00:08:38] Well I'm only there on the weekends. I'm not there during the week when we're open.

Matthew [00:08:42] Okay.

Luke Williams [00:08:44] Unless, I've taken a day off work. On a Saturday, people... There are a few regular people that home with mental health issues. So my answer, not support but, I'm a presence that they can talk to. Also we have quite significant homeless people in around the church building okay. Which I liaise with and support and guide where I can. And I also sign post for other organizations that can help people that are in crisis or in need.

Matthew [00:09:32] What would be an example of...?

Luke Williams [00:09:33] Well directing people to the wellspring or loaves and fishes, age UK, or disability Xxxxxx, signposting and highlighting potential options.

Matthew [00:09:55] Okay.

Luke Williams [00:09:56] So sometimes come wanting help of the church and the church isn't necessarily able to help them in a practical way for their physical or mental needs. So we're able to signpost them to these other organizations that we've supported in the past or work with in the past or currently work with, and support, being a signpost.

Matthew [00:10:21] Okay that sounds good. And do you feel there is anything else you want to add to that question, or do you want to move on to question two?

Luke Williams [00:10:29] Question two. If anything comes up, i'll mention it.

Matthew [00:10:31] Ok, sounds good. So can you tell me about the role of St. Mary's in the community. So what kind of people does it attract, how often do people come in? Why do you think they might come in?

Luke Williams [00:10:49] Well our location is one thing that we are quite a prominent location.

Matthew [00:10:54] Okay.

Luke Williams [00:10:55] We are in the town centre right... Being near to places like the wellspring and also near some social housing.

Matthew [00:11:04] OK.

Luke Williams [00:11:06] And quite a prominent presence.

Matthew [00:11:11] In what sense?

Luke Williams [00:11:11] And the physical presence. It's a very destinct landmark. And also because we're open and there are people about and there is activity there during the day.

Matthew [00:11:28] Yeah.

Luke Williams [00:11:28] Five days a week.

Matthew [00:11:30] OK. Is that including Saturday and Sunday?

Luke Williams [00:11:33] Yes.

Matthew [00:11:33] OK. So which. Which days.

Luke Williams [00:11:37] Tuesdays Thursdays Fridays Saturday and Sunday for worship.

Matthew [00:11:40] Okay.

Matthew [00:11:41] And um why why not Monday and Wednesday?

Luke Williams [00:11:47] Because there's no market on those days.

Matthew [00:11:49] Interesting. Okay.

Luke Williams [00:11:50] So when it was initially that the market was open, Tuesdays, Thursdays, Friday and Saturday. So it was decided before my time, that we would open on those days as well.

Matthew [00:12:03] Okay.

Luke Williams [00:12:05] So and used to be just the Rector, shortly after he came into post in the late 90s and he decided that no, we would need to be open. I think his instruction from the Bishop was get St. Mary's back on the map.

Matthew [00:12:23] Interesting. Okay that's quite an instruction. So this is late 90s.

Luke Williams [00:12:28] Yeah. So, Christmas 1996. Was when the old Rector became rector of OTC.

Matthew [00:12:41] Who was Bishop then?

Luke Williams [00:12:44] I don't know. I don't know. No.

Matthew [00:12:48] But just for the clarity. Not the same Bishop as the one we have now.

Luke Williams [00:12:51] Definately not the same Bishop. But I'm not sure whether the Diocesan Bishop was there at that point or not.

Matthew [00:13:00] I think he was. (Diocesan Bishop was enthroned in 1996)

Luke Williams [00:13:01] I have a feeling you might say that. Yeah. I think he's recently. Last year I think it was April celebrating 20 years as Bishop. So I think it probably was. I don't know whether the Diocesan Bishop or the Area Bishop at the time. So yes that was that decision that was made early on. So we have had this presence on the market for market days. Yeah. And also Monday was a good day for the Rector to get his sermons staff and administration done, and he needed a day off so he had Wednesdays off.

Matthew [00:13:43] Okay.

Luke Williams [00:13:44] That tied in quite nicely with his Rotary commitments as well.

Matthew [00:13:47] Interesting. Okay. That sounds good. Sounds good. So you talked about the kind of role that OTC plays. What kind of people are you attracting?

Luke Williams [00:14:04] So from a congregation point of view we've we we have Tuesday lunchtime service, which is ecumenical that has attracted people of faith and people from other church traditions. But also non Anglican people. So Methodist Catholics free churches Anglicans have come together to worship together.

Matthew [00:14:35] OK.

Luke Williams [00:14:36] On a Tuesday lunchtime. For the past 10 to 15 years. That's been a steady consistent regular people come to worship there. But it's also attracted people from, none church people as well. And it's people, retired people going shopping on a Tuesday in the market, as well as people who work in the town centre, which have come to worship there and we've even attracted the odd students not many, over the years but I think we've found two or three of them.

Matthew [00:15:15] Okay that's good. Can I check then. Is it just the service that happens on a Tuesday.

Luke Williams [00:15:26] So on a Tuesday we have a 10am communion service and a simple 1215 ecumenical service.

Matthew [00:15:32] Okay.

Luke Williams [00:15:34] Outside of those two services is a cafe facility.

Matthew [00:15:40] Okay.

Luke Williams [00:15:41] And also a there is a local heritage organization that operates out of the building.

Matthew [00:15:50] Okay.

Luke Williams [00:15:52] And we are. We are open for people just to come in and use the space and take time out of their daily lives to just meditate and pray and sit quietly. And also there's people around for people, if they want to, to have a

conversation. It could be about mundane things or it could just be just saying oh I have this problem or I'm doing this, or just for people, just to be, just to listen. Sometimes offering prayer sometimes offering opinion or signposting or care and things. It's an open door for people to walk in.

Matthew [00:16:34] Okay yeah sounds good.

Luke Williams [00:16:36] So that's on a Tuesday.

Matthew [00:16:39] Can I Can I just check in terms of the the running of that café. Who's involved in that?

Luke Williams [00:16:46] So can I answer that in a moment.

Matthew [00:16:48] Sure.

Luke Williams [00:16:49] So that's quite a busy day for us because we have these two services. But when you take out those two services that's very much what John is like on a Thursday on a Friday.

Matthew [00:17:01] I see Okay yeah.

Luke Williams [00:17:02] So where we've got the cafe open, the Heritage Organization operates out with some space for exhibitions and local history information that you can access. And that is sort of replicated on the days that were open from Sundays.

Matthew [00:17:21] Okay.

Luke Williams [00:17:22] So the cafe is run by Local Values which is a local organization which supports people with a disability ... Mental disability...? Is that the right terminology? I don't know in this world this PC world. The people who have quite significant social and mental needs.

Matthew [00:17:47] Okay.

Luke Williams [00:17:51] It gives them experience for working in a cafe setting.

Matthew [00:17:55] Okay.

Luke Williams [00:17:56] And they're supported by people from Local Values and they organize and run the cafe on Tuesdays Thursdays and Fridays.

Matthew [00:18:07] Okay. So can I ask how did that. How did that connection come about?

Luke Williams [00:18:14] Well before we we re-ordered the church, before we had the kitchen built. It was run by church members. They did. Tea and coffee and toast.

Matthew [00:18:27] Okay.

Luke Williams [00:18:28] And it was all done very low key. It wasn't registered with the count so it didn't have food hygiene rating. And it was all the council were just like, Yeah we'll just let you do that. No oversight as it were. But it was just what churches have done up and down the country. Yeah serving a few teas and coffees to people walking in and serving toast or whatever or a tea cake. 'Well we've made some cakes, here you go, we will sell those off for 30p'. But when we reordered, we built a professional kitchen.

Matthew [00:19:02] OK.

Luke Williams [00:19:05] We had it registered with the council, food hygiene was obviously was a way to maintain certain standards, which we were very pleased because we've got five star rating.

Matthew [00:19:20] Congratulations.

Luke Williams [00:19:21] Thank you. And so that was ... So when we rebuilt it then we thought crikey! Who is actually going to run this cafe.

Matthew [00:19:36] Yeah. OK.

Luke Williams [00:19:38] And because Sue who works for the council.

Matthew [00:19:43] Sue Heap?

Luke Williams [00:19:45] Yeah. She had connections with Local Values. Also the Rector at the time, he had also some connections with them. And they were they were approached actually. I think we approached them and then we started talking with them. We agreed to work together on this on this and it was a good opportunity for another venue for them to give experience to the clients or as Sue liked to call them, the trainees. And we set up an SLA - Service Level Agreement - with them. So that they were running it during the week, we would provide the the ingredients and some of the produce ... There was no financial transaction between us and pure innovations. So we would put the money in and take money out and they would supply the staff. Sure. So it was very beneficial for us and for them as they didn't have to worry about. It was. Yeah it was we're able to all work together. It's another elements of mission also - working with these underprivileged people that have these issues. We could support this charity and give them opportunity for work and be able to support them in that and we also got out of it. Some people to actually run the cafe.

Matthew [00:21:35] Yeah OK.

Luke Williams [00:21:36] But they were only doing Tuesdays Thursdays Fridays and Saturdays would be run by members of the church.

Matthew [00:21:43] OK. Right.

Luke Williams [00:21:44] Meant that it was me ... There were a few of us that used to do it all the time. Yeah. And then we had different volunteers that used to do it on

a regular basis. And we've had students support us, as well as other members of the congregation. We've got a nice...

Matthew [00:22:00] Sorry, students from...?

Luke Williams [00:22:02] So it was a there was a student from the college. Who was in care and his carer was known to us. To give him experience and opportunity he was encouraged to volunteer in the cafe. We would then support him. And from ... he was with us for about two years, on most Saturdays baring when he wasn't able to do it. He would come down and help out. And learning the ropes and sort of liaising with customers doing some cooking and doing the year the taking the cash and things like that at all broad skills, of working with the cafe we have that. He did eventually manage to get a job after Manchester United in the kitchens as a kitchen porter.

Matthew [00:23:07] Excellent.

Luke Williams [00:23:09] He's been there for a couple of years and now I hear from him, every 12 months, seeing how he's getting along.

Matthew [00:23:18] Yeah I didn't know that. That's a nice story. I like that. Thank you.

Luke Williams [00:23:19] Also we had a lad. He was 15 and he started with us. And he did it for a good year. And then he went off into the catering industry as well. So he got an apprenticeship through college so that put him in good stead. So we've been able to support these specific individuals in the past. But they're people that we just came across or so they were encouraged to volunteer or we saw what we were doing. Oh yeah. I'm interested in that. Can I help. And that's what we've had in the past and we've had a former member of the congrgation who was Iranian And we guided her through confirmation and while she was with us, before she moved out the area. And she used to work in the cafe as well on a Saturday and she used to come down and help out. It encouraged her and helped her with her English skills and so on, just doing some doing something - she wasn't working at the time - giving that opportunity to actually get to. So it's been quite and it's not just been generating income for the church or to help pay for the bills and things. It has actually enabled some individuals to actually get some skills and some encouragement and sort of give some people things to do.

Matthew [00:24:51] Sure.

Luke Williams [00:24:52] And for instance because they could be there was was a gentleman that was with us for about a month or so but was recently divorced and was very unhappy and quite depressed but it gave him something to do for those few Saturdays of the month or so that he used to come down. It gave him a purpose a reason to get up and we were able to support him in that. And so suddenly fresh talk to him. Recently we've been working with a with regards to the cafe and working with them. Rotary and they've been supporting us which again because they're an aging group. They're not doing as much as they used to. And it's a way that they can support and also they can just interact with different people and sort of support us as well as supporting themselves and they've been running a few things out of OTC

building. For instance they've got a book exchange and they've been doing some classes. And so Rotary initiatives operating out OTC that has come about because in past. Sue Heap has been a president of Rotary and the former Incumbent has also been heavily involved in Rotary and that's where that connection has been.

Matthew [00:26:12] Yeah okay. Now that sounds good to me that that's that that's a broad range of quite specific examples to be fair, of the kind of engage with the kinds of people and given it a sense of and why they've been involved as well.

Luke Williams [00:26:28] And it's just the cafe.

Matthew [00:26:31] Sure. Yeah.

Luke Williams [00:26:35] people coming in to use the cafe.

Matthew [00:26:38] Okay.

Luke Williams [00:26:39] we've have so many different individual regulars that always come in because it's a cafe where you have conversation with your cup of tea. there's people around the church for people to have a talk to. There's a lady that comes in most Saturdays, and she comes in partly for that conversation. She's a local lady. Her kids are all grown up. She's got grandkids and then she doesn't see them as often as before. It's just that that connection that human connection that she knows she can find there. And she can unburden some of the thoughts and things and then we can bring that into our prayer as well. So for instance we prayed specifically for her last prayer meeting. So to take these things that people - people's experiences and the concerns and worries that these people who just walking off the street that they have, we can because it's a cafe and it's a bit more safe but they know they can talk to us okay and we can take that in prayer prayerfully and then build that into our prayer life as a congregation.

Matthew [00:27:54] Yeah. So just so I'm clear on what you say in the the cafe - well - the open door policy that you have during the week and at the weekend and the more public offer the cafe provides ...

Luke Williams [00:28:10] it allows those people, because they're not just coming into a church. Yeah. The coming into a cafe. It's an easier stepping stone to go oh yes we're going in there for a cup of tea. Sure. Go on then, i'm going there to pray. Others might be having a cup of tea. but, while they are there, having a up of tea. Someone might come up and say, 'you alright, you having a good day?' ... 'Things are not too good' ... And they can join up in bits of the conversation and somebody to pay attention to them. And if they do have worries or concerns or things we can pray eith them there and then or we can do it privately or we can build it into the congregations prayers or the prayer meeting prayers or something like that.

Matthew [00:29:02] That's really helpful thank you. Is there anything else that you want to add. As part of your answer to question two?

Luke Williams [00:29:09] We have got homeless people coming in, sleeping in the porch, sleeping in tents in the churchyard. We don't tend to see them as much as we have done in the past. We have had a lot of work in the past with homeless people.

Matthew [00:29:27] Okay.

Luke Williams [00:29:28] Supporting the loaves and fishes projects.

Matthew [00:29:31] Can you just sort of briefly kind of help so unpack what that is?

Luke Williams [00:29:35] Right. So the Hub is ... I have to explain the wellspring first.

Matthew [00:29:40] Yeah that's fine.

Luke Williams [00:29:42] The wellspring is a building that's was set up by churches. It is now a more secular charity.

Matthew [00:29:52] OK.

[00:29:55] And they support homeless people with meals, daily and also a place for people to get cleaned up shower and changed; provide some fresh clothing if necessary. They also offer nursing and doctor. Facilities and also social care input and housing advise and citizens advice type things. They try to provide a holistic support, that I don't, as an aside I don't think is fully utilized by the clients the users of the wellspring. The user of the wellspring mainly use it for the food. I don't think they always take advantage of the other service providers. Well that's from my viewpoints. I don't know for sure because I don't. I'm not in there every every day every day. From what I see in. One of the reasons why I made that comment, is because I know that they have had, they've got users that they've been using those services for years and you hold that thought, by now they would have moved; been able to have moved on from needing those services, because it's been such a long time. So the wellspring doesn't operate on a Saturday night or a Friday night or Sunday night. So A local Baptist Church saw the need for providing this food service on a Sunday evening. So they loaded up and took food down and popped in the carpark outside Wellspring and fed them. So that was during the summer and then come the wintertime. they were like oh it's getting cold and dark. And they approached Roger and they said, 'could we serve out of your porch?' the Rector says, 'Uh no but I can open the porch close the doors and you use the entire building inside the building.' So we started then inviting them into the church building and to serve the food through the winter. And then this continued into the spring. Come late spring, we decided to sever ties with them coming into the church building. There were operational issues and the fabric of the building was at risk.

Matthew [00:32:52] Okay that that sounds like quite this isn't going to be a focal point of what we're going to move forward with. But that sounds like quite diplomatic language for saying' the building was taking a hammering. Is that...?

Luke Williams [00:33:05] Yeah. Yeah. OK. And also we didn't have the volunteers from OTC side to support it fully. So there wasn't the time or energy. I was sad to see it go. But for that period that it was good because I got to actually be involved with some work I thought was actually quite worthwhile. Loaves and Fishes moved to a different location and I went with. It was only until I became church warden that I realized I had stop supporting it because I din't have the time. I was sad for that to

happen. I built some connections I built some some some additional signposting there, for OTC, but we'd been involved with so Loaves and Fishes off the back of having them in the building, it made them more comfortable to come into the building. But then also we had more people sleeping rough around the building which caused other issues with hygiene and cleanliness and some of the mess around, so we had quite severe amounts of people camping in previous years. Which attracted rats and all sorts. They all got much for us to manage.

Matthew [00:34:33] And can I just check as well, this ... You said three years ago you became warden. So the period that we're talking about now is between three and four / five years ago.

Luke Williams [00:34:49] Yeah kind of.

Matthew [00:34:50] OK. So that's OK.

Luke Williams [00:34:52] So I was probably working on that project for probably 12 months to 18 months.

Matthew [00:34:56] OK. I mean I think this leads into question three quite nicely because question three says, can you tell me about how OTC has changed during your time there and what prompted that change? And what was your view of the change?

Luke Williams [00:35:13] So when I returned to OTC after my seven year sabbatical, when it was more for me to be partying at the weekend and the Saturday and sleeping in on a Sunday, which I do miss sometimes. Of those and nowadays I have to book that off. It can't be so spontaneous as it once was.

Matthew [00:35:42] Responsibility.

Luke Williams [00:35:43] Yeah i have to get up at 8:00 a.m. on a Sunday morning. So when i returned to St. Mary's, it was when we had pews in the building. And it was when the Diocese was starting the GAP projects; growth action planning. And I thought, that's fantastic. That's a great idea. Let's do that. I volunteered to support that. So that was sort of the initial sort of point when I got back into OTC.

Matthew [00:36:28] And I was ready to go full steam ahead supporting and working at St. Mary's. Initially as a PCC member before I became warden. But part of being, really, A prominent member of the congregation, involved in some aspects of leadership. Well not officially in a leadership role... I was invited to input on the reordering and restoration of the church building, which was a project going on at the time. So the building was ... bits of stonework were falling off the tower so we had to have significant amount of restoration work, which was funded quite significantly, by herritage lottery fund. While we were doing that we decided we wanted to reorder the church. So we wanted to build more toilets a kitchen and get rid of the pews sort out some of the the vestry and build the kitchen and put moveably seating in. So I've seen a physical transformation of the church building in recent years. Which has then enabled us to do these different things to operate the cafe as we discussed previously. To revolutionize the way we do baptism services. Change the way we worship, where we worship within the church building.

Matthew [00:38:23] Okay. Yeah.

Luke Williams [00:38:24] The flexibility of movable seating to actually enhance and change the way worship is done. Rather than just sat in the same old pews that have been there for hundred years. And start we used to have to get the market team to actually shift if we needed them to move...

Matthew [00:38:53] That's kind of material change that's taken place over a number of years that set the foundation for the stuff that's going on at the moment.

Luke Williams [00:39:02] Yeah.

Matthew [00:39:03] Okay.

Luke Williams [00:39:04] So because of the physical changes to the building, it enabled other things to change. Which would have been a limiting factor beforehand. So we had a Christian group come in to do an Easter story Trail, a number of years ago when we had the pews there and that was a massive job to physically move the pews. We had to get the market team in. The guys who set up market stalls and things they had to come in actually physically move everything. So it wasn't something we could do on a whim. It was stuff that we had a plan for. Whereas because you've got movable seating you can do things on a whim. You can try things a lot easier. It's a lot less planning, in an hour, one person can totally transform the seating within the church.

Matthew [00:40:08] It normally helps if there is more of you. Sometimes it is left to one person. Yeah but it's provided you with greater flexibility.

Luke Williams [00:40:16] Yeah, to change worship. For instance, before the interregnum we used to have baptism services in the morning service the font is at the back of the church. So beforehand you are sat in the pews at the front, and then everyone then after trapesing downs they back, and trapes back up to the seating, whereas we decided to turn the chairs around. So everyone was sat looking at the font and that was the focus of the service. That was the focus of what was taking place and it made it that more accessible.

Matthew [00:41:04] Okay. Yeah. That makes sense.

Luke Williams [00:41:07] So it's a change of way a way of changing worship to enable it's changed since this just changing the seating to change the focus of the worship to the baptism font.

Matthew [00:41:31] Sounds good. So you talked about... we focussed on kind of the material change within the church and impact of that has. On worship. And also the flexibility that's there. For example, the use of the cafe as well. Are there... You referred earlier as well to a period of interregnum, how has that, because that is a substantial change, how was that influenced OTC as it is? Because we've said normally that's a period of, this is my term, but normally a period of stasis...

Luke Williams [00:42:17] Yes. If the first year it was. A kind of stasis.

Matthew [00:42:23] So that's from early 2016?

Luke Williams [00:42:26] Yeah. Okay so for twelve months we had stasis, which is as expected. It was at that point when the Bishop of Xxxxxx declared that she had a vision.

Matthew [00:42:43] OK.

Luke Williams [00:42:43] she had a vision of what could happen within the town. And the way we the churches operate within the town. And so she saw and started scoping out different options and different ways of delivering mission and worship and particularly the town centre.

Matthew [00:43:06] Right.

Luke Williams [00:43:09] So because this was going to be a longer-term interregnum. John Williams volunteered who's a priest in a neighbouring deanery, who's friends with another clergyman, who had been supporting us, on a Tuesday lunchtime service. He'd taken a lead. He offered and we accepted his support on leading the Tuesday lunch time service, and because he knew our existing clergyman they were talking, and John prayed about and thought about it and shared thoughts with some of his other colleagues. And he volunteered to come down and support OTC. With oversight from the Area Bishop. He was secconded to us to support us and to challenge in the way we are worshipping and working and partnership with others and to, I want to use the word agitate.

Matthew [00:44:19] OK, sounds good. Yeah.

Luke Williams [00:44:22] To be purposefully disruptive during an interregnum, with the blessing and permission of the Bishop. But to challenge us to actually go, 'have you thought about this?' What do you think about this? And could you see the potential with this? So introducing screens and modern music and some services and then also sort of looking towards partnership, partnering with other congregations and so on sort of trying to sort of think outside the box as it were, and use this time to actually try something different and new. Which is when he when he met Dwayne from House Church and he realized that there could be something, something that could work and happen there.

Matthew [00:45:21] Okay.

Luke Williams [00:45:23] Which subsequently things have happened. So before continuing at this hour What was the question again?

Matthew [00:45:34] So it's around change during your time at the church and the things that prompted the change. We talked about material change and also talked about the period of interregnum you've talked about the Bishop's vision.

Luke Williams [00:45:47] Yes. So you were initially talking about stasis. Whereas we were in stasis for a year. Then a period of discovery. And now we're in a period of

partnership okay. Because for the past almost 12 months if not 10 months, I think it is.

Luke Williams [00:46:08] Okay. We've been partnered with House Church where we have a service on a Sunday afternoon.

Matthew [00:46:15] Right. Okay so this is new?

Luke Williams [00:46:18] This is very new. Okay. And very different from anything we'd ever done before. Okay. Actually, we have partnered in the past with different churches thinking about it. It's not the first time we've partnered with other congregations. It is the first time we have partnered with a congregation on a regular basis. OK. Because in the past we partnered with Methodist Church, for each Good Friday, each Maundy Thursday and Good Friday with worship, we have done that together for years and years. We have worked with a faith-based charity drop in on a couple of 24 hour prayer events between two of the groups. So we have this this history of of partnering with other congregations and doing bigger things. Partnering with Daily Bread Services which is Baptist Church. It's a partnership thing. So we do have a history of partnership working. But this is the first time working, partnership working on a regular weekly basis. Which has been different. Rather than doing an event, we're doing regular worship obviously which is where it's it's different. So it's not too daunting. I don't think ... It was less daunting to us than it would be to potentially other congregations because of the experience that we've had with others.

Matthew [00:47:56] Yeah that makes sense.

Luke Williams [00:47:58] Which is why I think it's it's been more successful than it could have been. I think it has been it's been a successful partnership.

Matthew [00:48:07] Sounds good. Sounds good. Okay.

Luke Williams [00:48:09] There's always going to be teething problems in partnerships.

Matthew [00:48:12] Always?

Luke Williams [00:48:13] Always. And it's also, it's it's defining the the the boundaries. To an extent and you're willing to push the boundaries. And because you only can't really only do that by talking together actually sort of experiencing life together.

Matthew [00:48:36] That's interesting. OK. I think what we're naturally doing now is segwaying into question four.

Luke Williams [00:48:42] OK.

Matthew [00:48:43] And so I'll just give that to you, so we can carry this on. And so the question is tell me more about your relationships with others in the church.

Luke Williams [00:48:51] OK.

Matthew [00:48:52] So to what extent do people help each other and why do you think this happens in the way that it does. Yeah. And is there anything distinctive about the way that relationships are maintained?

Luke Williams [00:49:07] I find I think it's not just within this church and it's within the wider world people are communicating via email more or more. I don't like it.

Matthew [00:49:18] OK. Exclusively e-mail or?

Luke Williams [00:49:24] Exclusively e-mail - I don't like.

Matthew [00:49:26] So you prefer other kinds of digital communications. I prefer face to face communication. I find that's most beneficial. That's the one you get the most out of. And it's the most efficient. Face to face communication, but with face to face communication comes the the difficulty of scheduling it. That's where digital technology is better. Because you don't have to schedule it, you can just send out. My issue with e-mail is, which I find in the workplace as well as in my church work as well as my secular work and also with private life as well. It's a letter and people expect a reply instantly. It's a letter. Give me a couple of days to reply to a letter with another letter or a memo or something like that.

Luke Williams [00:50:25] Okay.

Matthew [00:50:27] It's this attitude of, you've written an A4 side paper, essentially and you are expecting your reply within five minutes. And it's this expectation around it. Also when people to reply all ... Just monotony. Whereas, other tools, Messenger WhatsApp. Slack, Trello and all these other digital tools where you can actually have a productive conversation. Yeah or Skype even without it having all these emails going in and out ... Emails are a bit more.... People are using it for an informal chat, when it's not, when it should be for a more formal thing. I just frustrates me. It is one of my pet peeves

Luke Williams [00:51:24] OK so do you find that e-mail punctuates the relationships at church?

[00:51:32] Partly yes. The communication because it's just it's, that's what people are using. Whereas if your on messenger is a bit more you can ask have a proper conversation... you can have a professional conversation, but the way it is being delivered... Psychologically, you are willing to reply to a quick message on Facebook messenger, or whatsapp, than you are on an e-mail. With an email. It's a bit more formal. Also, you've got to actually log in to see emails to actually get it, rather than actually just popping up on your phone and not at work. I feel it's just it's just on additional communications basis. I'm not fond of it. Well it's also a bit more is more protracted. The discussion is ... it's a bit longer than it than it could have been, if you were just face to face or a phone call. Yeah you can just get off a conversation two way conversation on a phone. people tend to save things up on an email

Matthew [00:52:54] So from what you said so far that there are a couple of different ways, or manners in which people, ways in which people communicate; face to face and email communications. I'm just I'm just being clear on what we're talking about.

Luke Williams [00:53:09] Sorry. Total sideways conversation there. But it's communicating and working with others. It's challenging sometimes. Especially and I think, in a faith based organisation. In the church I think it's a bit more ... You are coming at it from two different viewpoints sometimes.

Matthew [00:53:44] Okay. Right.

Luke Williams [00:53:47] You're looking at it from a sort of ... within the role of wardens or sort of leadership within that or maybe a more formal church structure. When you've got certain and monetary and when you have got more of an infrastructure of sorts out. You've got you've got to be mindful of the public building, the finances, organizing the rotas and covering things like that. You've got to worry about. You have also gotta think about the worship and also about the mission elements.

Matthew [00:54:30] OK.

Luke Williams [00:54:31] You got to have these different hats. Is this within the rules for worship?

Matthew [00:54:40] OK.

Luke Williams [00:54:41] Is this actually going to be growing the church. Is this actually, are we physically able to do this or be financially able to do this?

Luke Williams [00:54:48] Right. And you're trying to think of all these different things. Especially when you are the host church.

Matthew [00:54:53] Sure. OK. Yeah.

Luke Williams [00:54:55] And it's challenging when you work with others that don't easily understand those structures.

Matthew [00:55:00] OK. Right.

Luke Williams [00:55:01] And some of those ways you, just things you got to be mindful of it can be challenging. There's no shorthand for some of the discussions you see, so things have to be explained or things because the framework that we're operating in can be quite an predefined and quite inflexible. To an extent. Rightly. In certain areas but it's also because it's a within the Church of England; a national institution. It's tied very closely to the monarch and also governments. You've got to be more mindful of certain things than potentially others organized church groups.

Matthew [00:55:58] That have fewer associations or extended links?

Luke Williams [00:56:02] Yeah. Yeah sure. Okay. I mean just to try and make sense of what you've said as well as the discussion has gone on. We've got cafe context, we've got the homelessness context, and we've got partnering with different churches as well. All three of those are they good examples of the structural and negotiation that you've just described.

Luke Williams [00:56:33] Yeah. Yeah I mean they all come with their own ... As warden you got to be mindful of safeguarding. You have to be mindful of the law. Canon as well as state law. And also you must be mindful of commercial rules and health and hygiene. Yeah and you'd also be mindful of the emotions the sensibilities and the relations of all the members of the congregation and also people coming into the building as well.

Matthew [00:57:10] Right. Yes.

Luke Williams [00:57:13] Also, our other regular partnership workers really is the heritage centre. It's Xxxxxx Heritage Trust, working with them. They are in the building four days a week. Yeah four days a week. That's another organization that we've got we have this relationship. And it's you got to be balancing it all together. The amount of comments I have had about as they call them the, death legs, referring to homeless people or people sleeping rough. Some of the comments that you get from them. You got to be mindful of their sensitivities as well as the homeless people's sensitivities. I'll see which outweighs the most, whose need is the greatest.

Matthew [00:58:04] OK. Right.

Luke Williams [00:58:06] Because it's all balancing out. So you try and so me trying to stand there in the middle, so everyone is going to you. And actually go back and say well yeah I'm going to sort that now, or I relate to what you're saying but unfortunately at this point. I have got to do this. Well not unfortunate, just at this point, I'm doing that. I've heard comments about a guy who stank to high heaven. I sat with him and had a conversation with him because he needed that at that point. Now the comments i got afterwards about how much he stank, was like, well he was in need. and being there for him in his time of need. And yet you give me that. But you don't rise to it.

Matthew [00:58:59] That's quite interesting. because what what you've said is that a position where your managing multiple different kind of demands on your time, multiple different perceptions and considerations. That doesn't sound like it's something that's universally shared; even an appreciation for the position you're in. Sometimes.

Luke Williams [00:59:23] Yeh.

Matthew [00:59:23] OK because I think what we're doing now is, just before we move on from kind of your relationship with others in the church moving into question five, tell me about the way people relate to others. So you're looking kind of like people are coming in to use the space - that appears to be the example that you've just given.

Luke Williams [00:59:45] Yeah. So you got people that are coming from all walks of life.

Matthew [00:59:51] OK.

Luke Williams [00:59:52] You've got people - members of the congregation. You've got people that actually they've not been for a while but used to come on a regular basis. He wasn't homeless but he used the Hub. He used to be a member of the congregation and would come in and take part in the Sunday morning worship. Then you've got people that have come from quite a professional background - certain members of the church. And you've got people that lived in the area all their lives in the church. They've worked all their lives or retired now. There's a lad doing his exams in his late 20s but he's still a students, coming down. Then there's me. Not a property owner. I house share. Got a job. I'm not middle class not working class - somewhere in between in the middle sort of thing. But you've got these people from all different backgrounds coming together to worship together and this place. But then also you've got, you've got the same sorts of different different groups of people people from the heritage centre that are working there. They've got the same diverse groups of people working in there. We all come with our own baggage, perceptions, opinions on politics and social factors and things like that. But coming together in these groups and you come together, in these groups in the same place at the same time...

Matthew [01:01:39] Yeah.

Luke Williams [01:01:42] It's all a balance and you are all relating to each other in different ways. We are all relating to each other in different ways.

Matthew [01:01:47] Yeah.

Luke Williams [01:01:48] And this new predefined rules to say that this person's always going to think that. People aren't like that. Society is not like that. We all have our own perceptions of things.

Matthew [01:02:00] Yes.

Luke Williams [01:02:02] I sometimes find it very challenging to to work with some of the homeless people - frankly it's challenging work with some of the heritage people or some of the people that use the cafe and things - I've got to make some times a conscious decision - I think - How would Christ want me to behave how would God want me to behave? That's me and my faith and recognising my sinful nature. How I need to overcome that, and be more mor Christ like. To be more Christ like. To be alongside the people in need as people on the margins as it says in the bible somewhere. And it's just some personal struggle that I have, but I'm not necessarily influencing these other groups of people to do that as well. At this point.

Matthew [01:02:55] Ok.

Luke Williams [01:02:56] I might be sharing by example. But I am not actively encouraging. Well am I actually actively...? I am actually. I do sometimes call people out saying, 'it is out of line what you have said there'. Not in a harsh way, but encouraging them to see the other side of things. So, look you've got these different people working so working the same place, potentially for different motivations, different reasons, for different objectives, But they're all together in one physical location. For instance the the the clients of Local Values and the people who managed the clints, they're not there to relate to the homeless people and also there

with potentially safeguarding risk when dealing with, so we have had a safeguarding issue. With regards to some of the homeless people and the clients... They're very susceptible. So so they're not necessarily going to be connecting. We don't want them to to an extent for safe guarding and things. But then you get a view over a conversation that's aren't willing to connect and not make that step. Partly due to confidence. Partly their political beliefs, or their outlook on life

Matthew [01:04:37] Okay interesting. OK. So I think the last part of this question, I think it relates back to something that you said at the top, in terms of the examples of different people getting involved I suppose that this last question is are there examples of people becoming more involved in the church. And I think we've we've kind of touched on that people kind of being involved in the cafe and partners using the space and etc. So, is there anything else.

Luke Williams [01:05:10] One thing that i would like to say ... The Tuesday lunchtime service has been a way for people to access the church or start searching for a church in a safe friendly environment. That's not tied up with the liturgy of the church and things. It's people that have transitioned from Tuesday to the Sunday. Quite a number of people have. Because they were maybe they've had a partners die the wife is and they've not been settled somewhere or they've been coming to the Tuesday. They feel natural for them to then go on to being a Sunday person. Or they just just like yeah I'm just not feeling get where we're currently worshipping and so why transition. All this is the first time they've experienced church right on that link. This is actually something I want to go further with the willingness to transition to a Sunday. That Tuesday lunchtime is very accessible service and yes very because I think it's because the format is very simple and also it's Bible centric preaching right. It's taking a reading and explaining it. I think we've been blessed with preaching on a Tuesday from retired clergy. And actually going, this is why we're here, to hear the Bible and to actually go this is the teaching that we need to follow. And this is how we do it. This is why we're doing it. I mean it's very clear message and that's where it's people that have gone, Okay I get that. And then they find it easier to transition to a Sunday worship and then start building their understanding of a fuller style of worship and with liturgy and with the other teachings with more Bible with more fellowship. That they can then grow in their discipleship.

Matthew [01:07:30] You know that's fascinating because I mean you've described the Tuesday in a number of different ways and both in terms of the cafe and its role and pure innovations mind that, but also simultaneously, it sounds like that's the the service which is running which is what Bible based; it sounds like it might be evangelical in nature, and that leads into a deepening of association.

Luke Williams [01:08:01] I don't like how evangelism or how evangelical has had poorer connotations because of the other churches; groups of evangelical churches. And the connotations that are associated with happy clappy type things. I think the word is being going back to being what actually truly means. Well I think probably fifteen plus years ago it had different connotations. I had poor connotations from people's perception of it. The word was evangelistic, and evangelistic Bible teaching is important. It's the way the church needs to go to survive in this world. We need to go out there evangelizing people keep telling people about Christ and about the Bible and what's going on. How we need to right ourselves with Gods.

Matthew [01:08:58] So just use used that word and rather than having a kind of loaded and kind of politicized nature what we're saying is that by evangelizing we're talking about sharing the gospel with people in a way that has an impact in their lives. We're treating it we're holding it lightly. We're saying I see that as an expression of who we are as people of faith, from the church, to people to attend. And we have to have some sort of impact. You're not doing anymore with language than that. No worries. That's fine. So do you think that there is and there are any other comments or questions and anything else that you want to add to what we've said?

Luke Williams [01:09:54] From this conversation ive remembered, and actually drawn out simple examples of what we've done at OTC. If i'd been asked that half an hour before we actually started the conversation. I'd have said, we've done nothin really. A bit of this. A bit of that. But actually I can thinking about it, people's lives have been transformed through simple things. And as I said, I think we were talking before the interview started, It's about being alongside people. It's about giving people the time of day. And that's an important thing. It's just we're very social creatures.

Matthew [01:10:48] Ok. Yeah.

Luke Williams [01:10:50] We need to relate to people. We need to be with people. And it's so important to worship together, for fellowship together. For actually just being there for people, from the good times and the bad times. To be alongside them to go. Jesus said love our neighbour. That needs to be heart of everything we do. But we are not here for a church building. We are here for God, to worship but also We're here to love one another and the guide and care for one another. And that's the important thing. And having the cafe being open and having a simple Bible centric service, being open to the heritage as well as the spirituality, It's all about connecting to people and presenting a safe place for people to connect.

Matthew [01:11:54] Can I challenge you a bit on that because that is kind of a great vision for the place and the role and I suppose the church vocation that you've just set out and words you have used, the identity of the place appears to be kind of wrapped up in that and that those few things that you've said. But you have talked during the stories that you've told about tensions between people and people's perceptions of and visitors be them homeless or otherwise. And so how would you reconcile those two positions? Or would you?

Luke Williams [01:12:40] Hopefully people being exposed to others, so for people form the herritage group to see and be around and be aware of homeless people, that they are human beings, helps them to change and see how we respond to them. Then help them see them in a different way in a new light and help them to love them.

Matthew [01:13:11] Yeah. OK.

Luke Williams [01:13:12] In whatever way they can. And I think that is, It's an ongoing struggle and it's not solved. It might take longer it may not happen, but at this point we're in a position where we need to show that that Christian love. An example. to others who use that space, and that's how we should be doing it. But I don't think we are successful in doing that's fully or consistently. I think that is just one of the areas that we we do need to, as the teachers say try harder.

Matthew [01:14:02] Okay. And so that's kind of a couple of different things that that exist that are realities there. Some of the slightly more contentious elements but at the same time a genuine desire and sense of vocation and kind of expression of what the church is about. For others who aren't from the church? ... Thank you very much. And so are you happy for us to end there? Great. Okay.

<u>Curating Spaces of Hope: towards a theology of Faith Based Organisations</u>

You are being invited to take part in a research study. Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part.

Thank you for reading this.

What is the purpose of the study?

This work is looking at the changing role of faith based organisations (FBOs) working in partnership with secular agencies, such as Local Authorities, in an austerity setting. I am intertested in how these partnerships are evolving and how they are influencing the attitudes and approaches of both FBOs and non-FBOs. I am interested in exploring how these hub settings work and how spiritual captial is engaged such that the interactions between beliefs, values and worldviews shape the way we interact in the public sphere.

Why have I been chosen?
You have been chosen because you are a participant at the ………………, known locally as ……………….., and have associations with wider networks that will facilitate a deep understanding of the role that the faith sector is playing in the area.

Do I have to take part?
It is up to you to decide whether or not to take part. If you decide to take part you will be given this information sheet to keep and be asked to sign a consent form. If you decide to take part you are still free to withdraw at any time and without giving a reason.

What will happen to me if I take part?
If you decide to take part, you will be given this information sheet to keep and asked to sign the consent form.

This will give your consent for a researcher from the Faith and Civil Societies Unit at Goldsmith's, University of London to organise interviews with you. These interviews will be at the end of the research period at the end. The interviews will be with you and others acting in a professional or voluntary capacity at your hub. During these interviews, you will have the chance to reflect on your experiences at the hub with respect to the offering that it makes, the dynamics relating to how this offer is taken up by the community, and how this offer relates to the people that support the hub; volunteers, other community groups, and public services. There will be 10 participants from ……………… Each will be provided with the same information regarding engagement with the research process. With your permission (and that of the others in the process), the interviews will be recorded.

What are the possible disadvantages and risks of taking part?
There are no disadvantages or risks foreseen in taking part in the study.

What are the possible benefits of taking part?
As a practitioner within a FBO, it is possible that you may welcome the opportunity to share and discuss your views and experiences in a way that could provide visibility to the emerging themes in the faith and community sector in Xxxxxx. By taking part, you will be contributing

to the development of the work in the sector through sharing your views, which will benefit theory and practice in this area in the future.

What if something goes wrong? –
If you wish to complain or have any concerns about any aspect of the way you have been approached or treated during the course of this study, please contact:

Professor Chris Baker at the Department for Social, Therapeutic and Community Studies, using the details on the letter head of this document.

Will my taking part in the study be kept confidential?

All information which is collected about you during the course of the research will be kept strictly confidential so that only the research team carrying out the research will have access to such information. The research undertaken will also be anonymised prior to publication as an additional precautionary measure.

What will happen to the results of the research study?
The results will be written up for publication at the completion of the research. It is hoped that the findings may be used to deepen the understanding of the work undertaken by FBOs and through the publication of the research, make available a resource for shaping practice of FBOs. Individuals who participate will not be identified in any subsequent report or publication.

Who is organising and funding the research?
The research is funded by the researcher. The Faith and Civil Societies Unit, as part of the Department for Social, Therapeutic and Community Studies at Goldsmiths, University of London will be involved in organising and carrying out the study.

Who may I contact for further information? If you would like more information about the research before you decide whether or not you would be willing to take part, please contact:

Matthew Barber via his student email address: mbarb001@gold.ac.uk

Thank you for your interest in this research.

- Network Diagrams of organising and global themes for each of the Modalities of Spaces of Hope. These diagrams represent the networks before the refinement process that I undertook.

- Tables setting out examples of the thematic network analysis approach I used, the data it produced and the relationships between basic, organising and global themes.

- Example of data within the refinement process – the data in this section of the appendix relates to the Leadership Modality.

- A Network Diagram for Spaces of Hope and the final modalities and characteristics, which were produced.

- R and different / difference
- space for R
- R characterised by responsibilities
- Leadership encouraged by R
- R transcend roles
- General R
- Rs with Place(s)
- service defining scope of R
- working relationally
- R with God
- R lead to and express new things
- multiple influences on R
- values defining R
- R enabling sight of invisible things
- stories expressing depth of R
- R showing authenticity
- R challenging perceptions
- reciprocity between R and identity
- Types of relationships

Leadership

Role

Responsibilities

Leadership roles and responsibilities

Sources of Motivation

BVW · Feeling · Jesus · Love · Motivation · Meaning · Desire · Hope · Faith · God · Beliefs · Values

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Vision for the future

Story

Authenticity

Reputation

recognising opportunities

Stories: Prophecy and Authenticity

Data	Codes / Basic Themes	Organising Themes	Global Themes
Before it was just Rock Cafe once a week. All voluntary. Not running very well. Until like Stef did take over. Lost some volunteers, but it was a good thing. Then. Rock Cafe started getting a bit more like structured. Organized. We were finding different training we could be doing. Right. And then. We got the tender, the Big Local bid. Yes. That was to get Steffie qualified as a youth worker and soon myself. They are getting in touch with the training provider next week for me to start.	volunteering professionalizing to deliver stronger service that meets public need	Professionalisation	FBOs at the Interface with the Public Space
So they've had the the youth group for ages, well high school age, for years running on a Friday evening and it sort of became quite clear that quite often it's obviously it's already too late for some kids to be picked up, at high school age, that actually to put them in sort of a nurturing supportive environment after school and primary school age is really beneficial. And so they had some funding to train, I think it's two of the young people up, as youth leaders.	Voluntary services professionalizing because of benefits of provision		

Well before we re-ordered the church, before we had the kitchen built. It was run by church members. They did, tea and coffee and toast. And it was all done very low key. It wasn't registered with the council, so it didn't have food hygiene rating. And it was all the council were just like, Yeah, we'll just let you do that. No oversight as it were. But it was just what churches have done up and down the country. Yeah serving a few teas and coffees to people walking in and serving toast or whatever or a tea cake. 'Well we've made some cakes, here you go, we will sell those off for 30p'. But when we reordered, we built a professional kitchen. We had it registered with the council, food hygiene was obviously was a way to maintain certain standards, which we were very pleased because we've got five-star rating.	Materially, rearranged to modernize and professionalize		
And I think sometimes just reaffirming people in who they are and you don't need to be from that context to do that, you absolutely don't	leadership not limited by relationship with space / place	Relationship with place	Types of Relationships
So I've got some really good relationships in the area. So when I work in the community I want to get to the hardest to reach people and reduce as much inequalities as I possibly can.	Relationships used to reach hardest to reach places		

That question is a huge question. And so I suppose in simple terms, I reckon the place that the cafe has in the community, is to be a cafe and to fulfil the purpose that any cafe would on any given high street. I do think that with the local community with people who live in the local vicinity, I do think that we have made an extra special effort to get to know names and orders and we've been able to, we've been able to, see children grow up and and so I think that a continuity, I think has happened over that five years.	Thought has gone into how to build relationships with the place they serve in		
So I think with any community asset I think there's always an individual you need to speak about, and that's to build confidence within someone who hasn't been in that space before or someone they need to identify that they can talk to, if particular roles in the community are not around. And I'm a bit of an advocate that when services finish at five o'clock you need something to follow on from that. And I think that space does allow the doors open further then when services go home. So the glue made by Martin is that he will bring people together and he will quite cleverly build relationships between individuals in that space whether that's through volunteering role or someone who just wants to stir the cup of tea or actually someone who's just walked in off the street and they need a bank of food to to go with	Leadership that creates social 'glue' through relationship building	Leadership	Leadership Roles and Responsibilities

I noticed that even happened today somebody said, oh I've brought this family member and that family member, because I come here on my own and I wanted them to experience it. And you know sometimes we'll know the grandparents and the grandchild before we know mom and dad because grandparents come in every week with the grandchild and we get to know the little boy the little girl we know how they like that toasty, we know you know what drink they like, then they come back again with mom and dad and mom and dad are all a bit amazed at how how that child is welcomed into this place and known by name and and have a little voice you know even as young as he is and we've got loads of those kinds of testimony's really of, people coming in, certainly coming back again.	Leaders perceptions of relationships building with new people, evidenced through the introduction of new people who are there to experience the positive things shared with them by existing customers		
I thought that was that was really encouraging. Because I think if the thing I'm trying to learn as a leader is to be wrong more. At the moment that is my overall aim, to be wrong more. That is about having space within oneself. To grow. To be a curator of a way of being that allows being wrong to be a good thing and I want to have a constant sense of iteration of action reflection	leadership as being wrong more		

So like there is a woman who'd heard about ESOL in Manchester and decided to come to this one. I'm not sure like so, she'd heard about this one from someone she knew. Someone she was working with so she decided to have a look which is really good. And then my health visitor, when she came to see Tommy, she was like, you work at tha church don't you! And I was like, yeh. I volunteer there. And she was like, just wondering, what's this ESOL group about? Can I just take some information of what's going on there and things like that? and I was like, yeah. So I think for the past few years more people know about it because there's more things going on here.	Informal networks sharing knowledge about ways to support people	Alliances; networks, partnerships and movements	Administrative and Relational Flows
So I would see the Rector's role as slightly more strategic. Especially in the team that we've got. If we recruit to the team. Then I would see the Rector's role as, linking strategically but in a God breathed manner, is the way I would phrase it. With partners in regeneration with partners in the retail sector. With partners in the community with third sector organisations with people of other faiths with people of other denominations within our own faith	partners in different sectors of society		
And what is wonderful for us as church is that is that there is equally long standing will to see the church as a lead partner in that	history of desire for partnership by others		

Leadership
- There are multiple facets to leading people:
  - for example, delegating responsibility for pastoral visiting, so that leadership; rather than being first at the scene, is guiding a team to hold the space in multiple different ways (Clarissa, 3, 44)
  - It might be that you are foreign to the context but are able to affirm (Clarissa, 4, 4).
  - This might shed light on and release belief in incarnational leadership too (Clarissa, 4, 6)
  - Incarnational Leadership offers authenticity and integrity (Clarissa ....)
  - Leadership can come from multiple sources too;
    - both faith and none (Clarissa 4, 6)
      - The NCSAN café requires people in positions of authority to be Christians.
        - Inferring preferential values
        - Inferring preference for hierarchy
          - Elsewhere the same respondent encourages emphasis on relationships and being for everyone. (Jackie two, 5, 10)
    - This is something that can be sought out by new leaders as they enter a place (4, 40)
  - Prayer: Having the wisdom to draw through resources from outside of your control through prayer, can be used to support others who are in conflict (Stefie, 10, 3) (Mike one, 1, 48)
  - Listening appears to be important, especially when dealing with multiple disagreeing parties, who you have a relationship with. Martin shows this whilst dealing with Stef and his wife (Stef, 10, 32)

    - **How do these reconcile themselves?**
  - Formal leadership appears to need a mandate, which allows the exercise of power. This has a relationship with confidence about the future (Mike two, 1, 9)
  - Leadership can look externally for support.
    - This is seen through the advocacy of another approach from within a recognised structure (i.e. Mike's advocacy of Ben Jeffery's approach at Soul City)
    - The qualifying criteria is that the core beliefs and values underpinning the approach need to be the same (Mike, 5, 1)
  - Happily **taking on different roles is core** to the development of spaces and places (Martin two, 2, 24) and it needs to be an approach that flows through the organisation. This is encouraged by formal leadership "they say a church ends up like its pastor" (Martin two, 10, 22)

  - Consistency of approach is seen by others and breeds confidence and produces the 'glue' that binds people together. This can be tracked back to

one man in Brinnington (Martin) who shares his faith openly with the community (Marie one, 2, 43 – 3, 15)

- Martin is an example many people return to. A Council worker has known him for years and knows him as compassionate, easy going, aware of his shortcomings and non-judgemental (Inge two, 6, 26)

▪ A culture of permission giving to others, to not need to 'appear busy' but to instead embrace a common working culture that is about others (Jackie, 2, 20)

- Maintenance of that culture is not based on individuals, as turnover is too high - there needs to be something underpinning that endures beyond personality (Jackie, 7, 5)
- Leadership that oversees the maintenance of culture requires multiple different spaces being held in tension – Luke Williams's experience of this is that sensitivities to people and process cross lines with everything from safeguarding (legal), to homelessness to heritage (different partners using the building). (Luke Williams one, 13, 4)

▪ Leadership can be negotiated. This becomes more complex when we see leadership in liminal space - different organisations under one source of legal authority propose competing agendas, draw on different formal and informal sources of authority that pay little respect to one another, and exert power accordingly. This produces messy and unaccountable interactions, with leadership that is possibly blind to this kind of informal brokering of power (Mike, Nathan, Adrian and Zeal, within St Mary's, paying pure disregard to the other innovative developments endorsed by the Bishop – see Mike one, 1, 18-23- and link to obs from Zeal)

- Prayer, consensus, plural and community related approach where neither wardens nor clergy have too much power (Mike one, 7, 10)
- There is a disconnect between the expressed views from Mike and the reality of the situation – there is a limited understanding of where this leaderships comes from and what the conditions are for it
- This sense of disconnect is something being sought out by leaders. The sense of 'being wrong more' is being expressed publicly by senior leaders - A caution against hubris offered and contextualised by a call for integrity (Bishop Libby, 3, 17)

Roles and Responsibilities
o **There are roles that touch every aspect of a place** – the manager or the warden or the church leader, or the rector for example.

▪ The manager at the NCSAN sets out their entire role, including that of managing people and the atmosphere in a place; conducive to relaxing and wanting to stay, and offering prayer and meeting God, maybe through befriending or listening to stories, or other 'unseen' things (Jackie, 1, 22)

▪ The Warden has a representative role, elected by fellow parishioners (Luke Williams, one, 1, 21)

- And significant authority during a vacancy period (Mike one, 6, 35)

- o The example of Sue, the warden, goes above and beyond to serve the church – to the extent that should she suffer ill health because of all she has done, then the church would need to take responsibility for the burden she was given to carry, taking its toll on her (Mike one, 6, 35)
  - o Luke Williams acknowledges this – with change to the role during interregnum – there is a responsibility to be in leadership whilst the appointment of a new priest takes place – there is also a responsibility to keep things steady during the period, so that changes can be affected by a new priest (Luke Williams one, 2, 6)
    - ▪ ****** This involves a range of considerations from normative, to social, considering the affective impacts of both, according to the new set of circumstances that people find themselves in (Luke Williams one, 13, 4) ****** *My methodology is being implied through the sensitivities of the actions of leaders in these situations*

- o Some roles might be specific:
  - ▪ A trustee role that is there to guide prayer for and within the organisation (Jackie two, 4, 18)
  - ▪ explicitly public facing, acting as a conduit;
    - • connecting people to the work of the church (Mike one, 1, 18)
    - • initiating new things that are public facing, such as Zeal Church (Mike one, 1, 23)
    - • bringing some realism to the role of church as part of a changing public space (Mike one, 2, 7)
      - o limited to listening to those who turn up (Mike one, 2, 23)

- o The role of church leader might be context dependant:
  - ▪ split (50 / 50 Pastor and Evangelist) (Martin one, 1, 50), developing into a kind of 'coach' role (Martin one, 4, 20) OR multiple different hats (Martin two ….)
    - • First and foremost, this role is characterised as a responsibility towards those in the community, not to evangelise them, but to serve their needs – for example people might be having suicidal thoughts or might be starving, or their kids are about to be taken away – the responsibility is to be there for people and to serve that need first, rather than to seek to serve ones own interests
      - o This however does not preclude the role of God in these situations (Martin two, 3 22)
  - ▪ There are other facets to the role too, from making connections, through to beginning activities – this might be one person fulfilling many roles, or it might be a few people fulfilling one or two roles each (Martin one, 1, 34)
    - • It could be infrastructure support that is imported, for example ROC, who have a franchise model that they are interested in seeing replicated (Martin one, 3, 7)

- Some roles might be changing
  - Individual roles:
    - The role of Rector in the parish appears to be changing. The role appears to be to empower others to take on basic tasks such as pastoral visiting. (Clarissa, 3, 2)
    - The role of Rector is to oversee, but does not translate to sole responsibility resting with her (Clarissa, 3, 4)
      - **There is an intermediary role between places and other spheres of society e.g.**
        - Bishop of Xxxxxx said, as church leader there are changes taking place at a fortuitous time, because the church is having to change; 'not just perpetuating the status quo on what has been inherited, but looking at how to treasure what we can grow out of that [and] look for the new thing' (Libby, 3, 47)
        - At a regional level - speaking with the archdeacon about the support for regeneration in places from the diocese.
        - The responsibility is there to acknowledge what this role looks like compared to history – there is a pessimism about what influence if any the church might have (Mike one, 2, 48)
      - Translating the needs of a place into a set of personal responsibilities for the Rector to take on themselves.
        - This is tempered by accountability to both the place and the diocese – 'in a year's time the diocese will be knocking on the rectory doors saying what's going on'? (Clarissa, 5, 44)

  - **There is also a link between volunteering roles and employment opportunities that emerge from experience**
    - The NCSAN Café recognises this and is seeking to support people in this way, offering a range of opportunities (Jackie, 1, 38)
    - At a local level – being a volunteer coordinator or a trustee – a role that has been grown into in the local community over the course of a number of years (Stefie two, 1, 19) (Jackie two, 1, 41)
      - The formalising of roles includes commitment to hours worked and contracted responsibilities, including running activities and recruiting volunteers (Stefie one, 5, 4)
        - This is not always easy.
          - There is time when disagreements take place and reconciliation is required – Stefie gives a good example of this (Stefie two, 2, 8)

- o There is a change in relationships that takes place in local settings that can have a knock on for people's behaviour.
  - ▪ For example,
  - ▪ Having to manage friends as subordinates, whilst trying to work (Stefie two, 6, 6)
  - ▪ Or, friends not responding to requests from their 'boss' (Stefie two, 6, 30)
  - ▪ There are positive examples though; Sam became more integrated, moving from a friend to sharing responsibility for and taking ownership of things going on in the church (Stefie two, 7, 27)
  - ▪ Alternatively this might be a formal process, such as securing DBS checks and then being responsible for those people that are working with young people (Stefie one, 12, 45)
  - ▪ Inge (LA Officer) notes that there has been long standing youth provision that has made a big impact, linking to the wider community to enable the responsibilities of parents (Inge two 4, 41)
  - ▪ Sometimes there needs to be a response to difficult circumstances, such that limits are recognised and responsibility is taken in a negatively defined way; not allowing young people in unless they were accompanied by an adult who would ensure their behaviour was reasonable (Martin one, 5, 39)

- ▪ **Organisational roles**
  - • **Recognition of the role of CVFSE groups in picking up the slack in services is recognised through,**
  - • The use of rent grants, for example. They are a subtle way of incentivising free services, without explicit admission of the impacts of austerity (Martin two, 4, 42)

- On a Friday afternoon, when people know that 'services' are shutting down for the weekend, there is responsibility taken to signpost to community-based support (Marie, 2, 42)
- It might well also be the case that support is taken to people's doorsteps, through the neighbourhood chaplaincy for example (Martin two, 1, 23)
- Or fundraising might be needed for services that would have been funded in the past (Leigh two, 3, 2)
- This sense is extended to represent the role as one of family, which meets a lack in people's lives (Inge two, 5, 11)
  - This is contextualised as part of the wider community responses through a digital example, where a man reached out to the community as he was lonely and there was a strong positive response that helped to integrate him into local activities. This was seen as akin to the work of BCC (Inge two, 8, 37)
- The effect of the role being formed is that the church can be open and available to meet the needs, which ever needs they might be, of people in the community. This takes place either through activities at the hub or in the community
  - via a chaplaincy programme (stefie one, 5, 38)
  - or the formation of the York St Photography club, which Roy took on a role with (Roy two, 2, 17)
  - Or it might be that people begin to exhibit changes in behaviour because the environment is influenced by the type of leadership that is present (Inge one, 9, 49)
    - It might be that with a change in position comes greater responsibility and with that comes a reduced ability to do the more social elements of work – Hannah found this contact time reduced, when she was promoted to manager (Hannah one, 7, 12)
    - Some people want to get the badge and some status from volunteering (Martin one, 10, 11)
    - **Stefie is a great example of this** – she came in off the street and over time has become central to the place (Leigh one, 4, 22)
      - Stefie shares her story in full (Stefie one 3 16) where she takes responsibility for herself over time in a way that serves the church too.
      - She sometimes still needs some help though – where disagreements take place, she is enabled to take responsibility with the help of others, and prayer from Martin, who is in turn taking responsibility for conflict between different people (stefie one, 10, 32)
  - **It might be that volunteers are struggling with some personal issues** – it is the case that they can talk these through, but there is a point where they need to take

responsibility for their role and serve others through the work that they do (Jackie, 8,49)

- o **It might be that people need to go straight to formal services, so the role of the hub is to sign post** (Martin one, 5, 7)
- o **Equally it might be that different approaches render different results** – Martin recalls Hazel being insulting to other team members; insulting Jesus. This is read as Hazel being disinterested in the gospel – Martin contrasts this experience with his own noting the Hazel can see that he Loves Jesus and doesn't insult him – in fact they ended up getting on extremely well together (Martin one, 15, 11)
  - ▪ **This sensitivity to difference is important for the future of community spaces** – Martin liken Hazel to being like the whole of Brinnington
  - ▪ **Christine identifies the different responses that NCSAN Brown received -** these different responses left an impression for Christine that was picked up in the legacy of the NCSAN (Cristine, 1, 3) (Christine 2, 45) This is a legacy that took 20 years to be fulfilled, but nonetheless, there was a rich legacy
    - **It is worth noting that initially the eldership of the Baptist church did not see the value of the vision that Christine had.**

- o **There is a reciprocal relationship between the way people see out their roles, and the way the organisation is seen too** – this relates to the perceived value of the hub to the community (Roy two, 3, 14)
- There is the primary function of the hub; a café's role is to be a café first and foremost, but it can also extend out from that to form relationships with the community members in a wide array of ways (Hannah two, 1, 31) and (Hannah two, 2, 2)
- In some communities, there is a negative opinion of certain groups – by those groups associating with others with good reputations, they can have a chance for their reputations to be restored – this is evidenced by the BCC leaders taking responsibility for young people wanting to go to the community theatre 'movieland' (Leigh two, 9, 18)
- Alternatively, leadership roles might be as a mentor – finding ways to encourage a good work ethic such as singing songs together whilst hoovering, or as an incentive to take instruction where she might not have otherwise done – the impact of this being made clearest when the mentor leaves (Hannah two, 6, 37)
- This is not to say that the same activities will take place all the time. It might be that a seasonal event has the effect of illustrating support and value and growing confidence (Jackie two, 3, 27)
- The relational nature of the roles that people have can result in love being felt and expressed through people sharing, prayers, confidential information, vulnerabilities, together. This feeling and sense of things is projected on the experience of the café as a whole. There are also people who take on the role

of enabling these things to happen, for example the volunteer coordinator whose role is to manage relationships; generated by signposting back into the community (Jackie two, 6, 38).

- This view of the role taken on and relationships formed is seen elsewhere, too. The role of underpinning motivations comes with a deepening of integration into a space over time. Martin notes that this comes with commitment, which is expressed through engagement and help to the community because they have a place they can go to progress with life. This is seen to perpetuate growth for the hub in question (Martin two, 3, 10)
  - o An interesting example is the role the church play in marrying people – this was noted by a local authority officer who knew a couple who had developed a relationship with BCC (Inge two, 4, 6)
- This sense of roles taken on by leaders being linked to underpinning motives or purpose is seen through love and faith being cited but is also rooted in the stories and purposes of others. Jesus' example is cited; 'I never remember actually Jesus inviting anyone to the synagogue or make sure there on Saturday, or even keep the sabbath rules particularly … he was much more focused on [people] understanding the Kingdom of God and being part of that Kingdom' (Martin two, 7 ,47)
  - o This is personally costly, as the role might mean sticking it out when under pressure from colleagues because you believe God is speaking to you – e.g., Martin's role with Hazel (Martin one, 16, 39)

- o **Roles can change, but relationships with people and place can transcend roles over time** (Marie, 1, 13)
  - ▪ **For example**:
    - Leigh has taken on numerous roles in her 5 years at BCC (Leigh two, 1, 15)
    - Hannah has been present since the NCSAN opened, and has taken on different roles over that time, working with people from across the business (Hannah two, 1, 17)
      - o These different roles have both accommodated her other commitments; for example, studying for a Masters degree, but also taking on more within the business once she had finished her study (Hannah two, 1, 31)
      - o Others have followed a similar path, with movement from attending to volunteering to working as a paid member of staff observed by Hannah (Hannah one, 9, 2)
    - Inge has seen her role within the local authority, as having a common purpose of support for the church with their different activities and ideas from when they first planted (Inge, two, 1, 25)
      - o This is in spite of roles changing from front line service to spotting gaps and running limited targeted interventions (Inge two, 1, 40)
      - o There is a benefit though, as the new roles rely on good relationships with the community being preserved (Inge two, 1, 47)
    - A really interesting example comes through periods of interregnum – when people leave - the role of the warden changed, because of

the period being marked by a removal of leadership (Luke Williams one, 2, 28)

- o The wardens are seen to possess significant authority during vacancies (Mike one, 6, 35)
  - ▪ However, the opportunity for change has been deemed quite limited during this period because there is a lack of authority – the role during interregnum is deemed to be one of facilitation (Mike one, 3, 15)
- o This sense is echoed in a less formal setting at the community church – Leigh noted that way that Stef had to step up to run the youth provision when a number of the staff team left – it was built up and again and new things emerged (Leigh one 5, 29)
- o This is set in context of the throughput of new volunteers into a community – Martin notes that the building up of the team came from new believers from the previous couple of years (Martin one, 3, 47)
  - ▪ This has been a virtuous cycle, with the ones who were willing, taking on more and more responsibility, resulting in paid posts and opportunities for the people and the organisation to grow (Martin one, 4, 8)

- ▪ **This can enable understanding of how to conduct role better** – for example, knowing where to go to reach people who would benefit from holistic interventions, but might not seek it out themselves (Marie, 1, 15)
  - • **People don't want to be told what to do,** but if you are comfortable then you're able to receive advice about alternatives to unhealthy activities, which will help (Marie, 9, 14)
  - • **It might not just be people receiving services that take responsibility in this way** – Jackie notes that as a lone worker, she will use these spaces to connect with people (Jackie one, 9,7)
- ▪ **This can also bridge across sectoral boundaries** – for example between health and community or public and faith sectors – in a way that enables active support for others (Marie, 1, 16)
- ▪ **This allows relationships to be nurtured over time beyond the limits of formal roles (**Marie, 5, 16), whilst also enriching the capacity to complete those roles effectively (Marie, 9, 20)

- ▪ **What can result, is a massive role for an organisation across a community** – Inge has highlighted the fact that they are the only church of their kind in the community (Inge one, 2, 22)
  - • and credits the atmosphere that is created; 'an open and supportive environment' which is responsive to new people, exhibited through material support such as tea, coffee, or time. This is brought full circle by Inge, pointing to the environment (Inge, 6, 22)
  - • **The relationships that the environment enables with those outside of it, is a good thing** – Inge points to the capacity to get support with work – it is a positive thing that she sees as making her job easier (Inge, 6, 43)

Spaces of Hope

- Types of Relationships
  - Relationship with Place
  - Relational Service
  - Potential for Transformation
- Leadership: Roles and Responsibilities
  - Incarnational and negotiated leadership
  - Roles and Responsibilities
- Sources of Motivation
  - Emergent Beliefs, Values and Worldviews
  - Signifcance of Context
  - Foundations
  - Formation: Faith Hope and Love
- FBOs at the interface with the public space
  - Communications: Prayer and Dialogue
  - Welcome and Care
  - Professionalisation
- Stories: Prophecy and authenticity
  - Stories
  - Prophecy
  - Authenticity
- Administrative and relational flows
  - FBOs Finding the Flow
  - Alliances: Partnership, Networks and Movements
  - Counting the Cost of Change and Embracing Change