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Faith in Practice: A Mixed Method Study Exploring the Impact of Faith Based Organisations in Delivering Voluntary and Community Sector Activities in Cornwall

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**FAITH IN PRACTICE: A MIXED METHOD STUDY EXPLORING THE IMPACT
OF FAITH BASED ORGANISATIONS IN DELIVERING VOLUNTARY AND
COMMUNITY SECTOR ACTIVITIES IN CORNWALL**

by

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Faith in Practice: A Mixed Method Study Exploring the Impact of Faith Based Organisations in Delivering Voluntary and Community Sector Activities in Cornwall

Abstract

Throughout history faith based organisations (FBOs) have played an important role in delivering welfare provision. They were often the original founders of much of the welfare we see now, however, the establishment of the Welfare State in 1945 encouraged centralised delivery of welfare provision and FBOs were seen to withdraw. A re-emergence of delivery of welfare by FBOs has been observed in the last three decades since the most recent British Government's austerity measures prompted 'Big Society', encouraging a shift of responsibility from central government back to local communities.

The aim of this study is to examine the impact of FBOs in delivering voluntary and community sector (VCS) activities in Cornwall, seeking to understand the value FBOs bring to their communities and the benefits they present. It is then possible to identify the distinctiveness of FBOs, and furthermore, to draw implications to develop a clear understanding of their activity and motivation. The research was conducted using a mixed methods approach consisting of a county-wide survey of FBOs, the first of its kind, and semi-structured interviews with key individuals associated with the work of FBOs from four different perspectives; faith group leaders, volunteer project coordinators, service users and VCS consultants. This study focussing on Cornwall in South West England provides important new insights from service providers and service users demonstrating that FBOs make a significant economic contribution to the county through the average value of volunteer hours, which can be estimated to be in excess of £20million. The average volunteer profile was found to be 50-69 years old, volunteers up to 2 hours per week and is a member of a FBO. Furthermore, it is estimated that 19% of the population in Cornwall use activities delivered by FBOs weekly. To extend the research further, a national mapping exercise to include all faiths would provide further insights on a larger scale for comparison. Finally, studies into barriers to sustainability of FBOs and how to address them would be encouraged.

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Author's Declaration

At no time during the registration for the degree of ResM has the author been registered for any other University award without prior agreement of the Graduate Committee.

Work submitted for this research degree at the Plymouth University has not formed part of any other degree either at Plymouth University or at another establishment

This study was financed with the aid of an ESF-CUC Scholarship 2012-2013 from the Combined Universities in Cornwall Research Programme within the Centre for Culture, Community and Society at Plymouth University, in conjunction with Transformation Cornwall.

A programme of advanced study was undertaken, which included MSc Social Science modules totalling 40 credits covering philosophical and methodological, foundations of the social sciences, social research design, qualitative approaches in the social sciences, and an introduction to quantitative analysis using SPSS.

Relevant seminars and conferences were regularly attended. One conference was held where work was presented and papers prepared for publication.

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SignedL. E. WILD.....

Date10.03.15.....

Glossary

The term **faith based organisation (FBO)** is the term most commonly used in the relevant literature to describe the groups being discussed, therefore when using the phrase FBO throughout this document it refers to the definition provided by Chapman as:

'places of worship (eg a church, temple or mosque) as well as voluntary and community organisations (VCS) that are to some extent grounded in a faith tradition but which may serve the community more widely'
(Chapman, 2012:14).

Throughout this thesis, the word **poverty** will refer to relative poverty as opposed to absolute, based on the term defined by Townsend as it is commonplace within research to accept this as the standard definition of poverty. 'Poverty' when mentioned, will be in reference of this statement:

'Individuals, families and groups can be said to be in poverty if they lack the resources to obtain the types of diet, participate in the activities and have the living conditions and amenities which are customary, or at least widely encouraged or approved in the societies to which they belong'
(Townsend, 1979:31)

The term **welfare** when used generally in this thesis refers to social action, responding directly to the needs of the community and delivering appropriate services to help individuals.

The term **services** is used to describe non-faith activities provided both formally and informally by FBOs in their communities such as foodbanks, Street Pastors, parent and toddler groups.

The **voluntary and community sector (VCS)** or more recently known as the voluntary, community and social enterprise sector (VCSE) is used to describe

not-for-profit groups who operate outside of the public and private sectors, commonly depending on volunteers to enable the work to be carried out. This is also known as the third sector.

The term **ecumenical** is used to represent a number of different churches of different denominations working together for faith or otherwise.

Chapter One: Introduction

This chapter will provide background information of the research project, briefly outlining the history of faith-based organisations (FBOs) delivering welfare in the UK. I will then examine some of the key research in the area specific to this study and its research context and identify the aims of the research. Finally, I will provide a summary of each chapter of this thesis thereby presenting a brief overview of the structure.

Background

In 2014, the British government has implemented austerity measures, thus saving money through public spending. Their aim is to address the national debt due to previous government's overspends. As a major part of the voluntary and community sector (VCS), and founders of welfare as we know it, FBOs have always offered provision to those in need. As the changes are applied, the effects are felt in the VCS as demand rises, yet with less financial support. FBOs additionally anticipate a growth in demand for their services from people in need. In this time of austerity measures and local government budget cuts, FBOs have been identified, along with other VCS groups, to be potential service providers. This expectation is due in part to their long standing tradition of serving the needy in their communities, providing effective welfare provision with minimal cost. As a consequence, there is an emergent body of research exploring the potential for partnership working and the ability of FBOs to deliver services at this level. Cornwall, however, has little diversity in terms of faith, compared to most of England. The county is predominantly Christian with low numbers of other faiths and a rising number reporting 'no-faith'.

Aims of the Research

The aim of this research project is to examine the impact of FBOs in delivering VCS activities in Cornwall. This exploratory study seeks to understand FBOs in Cornwall through utilising a mixed methods approach to conduct the research using both quantitative and qualitative research methods. The study seeks to understand what value FBOs bring to their communities, and what benefits this presents. In answering these questions, it is possible to identify the distinctiveness of FBOs, what it is that makes them unique, and furthermore, to draw implications to develop a further understanding of their activity and motivation.

Thesis Structure

In **Chapter Two**, I outline the context for this exploratory study. I begin with a chronological history of FBOs delivering welfare in the UK, which leads on to the emergent body of research exploring FBOs potential as a service provider or a partner. I then describe the specific context for the research, outlining the findings of similar mapping studies, and provide some background to the current picture of Cornwall; the religion in the county, the VCS, the economic climate and resulting poverty experienced by residents in the county.

In **Chapter Three**, I describe the methods selected to carry out the research project. I undertook a mixed methods study consisting of both a county-wide survey, the first of its kind, and semi-structured interviews with key individuals who are associated with the work of FBOs from four different perspectives. I applied a convergent parallel design where both methods were of equal

importance. I describe in detail the processes, the pilot studies, ethical considerations and finally the limitations of the research.

In **Chapter Four**, I present the findings from the survey by theme while incorporating discussion of findings from similar studies, locally, regionally and nationally for comparison and to gain a greater understanding. Key topics discussed are: the demographics of respondents, the activities delivered by FBOs in Cornwall, who FBOs are working with, their resources (assets, people and finance), and finally their motivation. In addition, the achievements and challenges as identified by respondents are examined.

In **Chapter Five**, I present the findings from the interviews by theme, identifying the sub-themes which emerged and incorporating discussion of relevant literature. Key topics which are examined are: the community presence and enabling role of FBOs, opportunities and reservations of partnership working, the resources (assets, people, finance) and finally the varying motivations of volunteers of FBOs.

In **Chapter Six**, I bind the two respective studies together by theme, following their analysis, to gain greater insight and validity where findings crossover. In doing so I incorporate discussion from relevant literature while outlining my observations, and furthermore, the suggestions allowed through the mixing of methods for added depth of understanding.

In **Chapter Seven**, I outline the contribution the research has made to the field, followed by a summary of the key findings and the implications of the research. Finally, I make recommendations and identify areas for further research.

Chapter Two: Literature Review

This review of the literature begins with a brief background into the history of faith groups delivering welfare in the UK that provides a contextual backdrop for the thesis as a whole. This section examines current government initiatives, particularly the Big Society and the potential of faith group involvement, while drawing parallels with previous government legislation. The second section examines the emerging research discussing the potential of faith-based organisations (FBOs) developing partnerships to deliver welfare provision. In particular, it considers their motivation and distinctiveness and examines research investigating how to measure their contribution. Following this, the third and final section focuses on providing a research context by exploring existing quantitative research. The thesis will map the contribution of FBOs in terms of social action and welfare nationally, regionally in the South West and local research carried out in Cornwall. To provide more detail of the context in Cornwall I will examine the knowledge available regarding the current condition of the faith, voluntary and community sector (VCS) in the light of poverty and rural issues faced by the region of Cornwall.

History of Welfare in the UK and Involvement of FBOs

This section starts by outlining the current government agendas and the consequential changes following the implementation of the latest welfare reform. A brief introduction to the history of welfare in the UK and the involvement of FBOs is then presented from earliest recorded examples such as almshouses, to the present day welfare provision such as food banks, in response to the need observed by FBOs. The parallels identified between

current government initiatives and historical solutions will be illustrated throughout. This will provide a basis for understanding the context for the rest of the literature discussed in this review.

In recent years we have witnessed the emergence of VCS organisations filling gaps left as a consequence of the withdrawing of state delivered services. Currently the Government is reducing welfare spending again in the form of austerity measures and there has simultaneously been a rise in FBOs responding to their community's needs. In the last three decades FBOs have come back into the picture as 'important players in the welfare landscape' (Cloke and Beaumont, 2012:266). This suggests that a new role for FBOs in the public realm has emerged with the reorganisation of the welfare state, the biggest change to the welfare system since it began (Williams, 2012). The Big Society was launched (Cameron, 2009) followed by the election of the Coalition Government in 2010 encouraging decentralisation and the empowerment of communities and the public (Kettell, 2012; Citizenship Foundation, 2010). This was a response to the proposed austerity measures, funding cuts and budget squeezes following the financial crisis of 2008-2009. The Government suggested taking responsibility away from central state and redistributing it to local communities as a way forward, known as the Localism Act, established in 2011. Yet, the return of social responsibility to local communities, including FBOs, appears to be in direct contradiction with the original purpose of a centralised Welfare State. Especially considering that when the Welfare State was established in 1945, welfare provision and services originally established by FBOs were secularised and responsibility was removed (Jawad, 2012). Analysis of similarities between current and historical welfare policies could help

with future policy making. For example, some of the earliest examples of faith groups delivering welfare were Almshouses, which were predecessors to hospitals and workhouses (Jawad, 2012) recorded in 925 AD (Clay, 1909; Heath, 1910). The first governmental welfare initiative was not introduced until 1351 with a form of wage control allowing maintenance of the poor to be changed from 'an aspect of personal Christian charity into a prime function of the state' through the fixing of wages (Fraser, 1973:33). This demonstrates that from the earliest records faith groups in the UK were motivated to help the poor and needy. The state later developed welfare initiatives on the foundations of faith groups' provision in response to a rising population and an evident need for a more generic and organised approach. During the 16th Century, in the wake of the reformation many hospitals, which were religious institutes at the time, were closed leaving sick people without the care they needed. Towns began to experiment with helping those in need in response to rising poverty and insufficient charity at the time (Cohen, 2005). What followed was a local focussed specifically parish-based poor law (Daunton, 1996). In 1536, church officials in the parishes were authorised to collect money to support their poor, establishing England as the first European country to make welfare a matter of national policy (Cohen, 2005). This demonstrates faith groups as playing a key role in even these early examples of government imposed welfare provision.

New ideas were beginning to be experimented with which resulted in a much more centralised provision for the poor. The Old Poor Law was officially introduced in 1601 presenting local solutions to national problems, for example, every parish was required to provide for those who were legitimately needy, while taxing those who could afford it (Cohen, 2005). Once again, faith groups

were commonly central to the operation, acting as the designated Overseer of the Poor, collecting taxes and distributing welfare. I have observed that some features of the Old Poor Law of 1601 are reminiscent within current government schemes as the state withdraws their responsibility. For example, the Big Society and the Localism Act, the focus of which are to encourage individuals to take responsibility for their local communities. Other similarities are evident here between historical and recent examples of responses to Welfare Reform. FBOs are once again responding locally to the need they identify through initiatives such as the food banks, a response to people being hungry due to benefit delays. Food bank eligibility is currently determined by a voucher system in which vouchers are issued locally by professionals such as GPs, social workers, clergy and teachers to those identified as being in need. This again displays similarities to the role of the Overseer of the Poor of the Old Poor Law as mentioned previously.

In 1834, The 'New Poor Law' was introduced, which was a complete overhaul of the previous welfare system much of which is still evident in welfare systems today. Power was given to the state and welfare became a centralised operation whereas, prior to this, all welfare was parish based. Once the New Poor Law was introduced there was notable discrimination between the deserving and the undeserving poor to determine who was most eligible for welfare provision at the time. This was due to a growing population and subsequent rise in poverty which resulted in a struggle to meet the increasing demand (Prochaska, 2006). Once more, as the most recent Welfare Reform insists, prospective claimants must prove their eligibility before qualifying for the benefits they are claiming, with rigorous measures put in place which appear to

distinguish between those who deserve their benefits and those who do not, as reminiscent of the past (Ivory, 2010).

Furthermore, at the time of the New Poor Law, it was commonly believed that people were taking advantage of government subsidies (Frazer, 1973). This led to the notion that people were deemed responsible for their own poverty, and that it was not due to particular social or economic conditions beyond their control. Subsequently the rules became more stringent. Workhouses were instructed to be so undesirable that only the very desperate would accept their relief. Similar attitudes appear to have returned, as new welfare regimes are employing strict rules to determine those who are truly in need. This appears to challenge those who are out of work by tightening the rules of entitlement. Unemployed individuals are instructed to undertake compulsory voluntary roles, which is in fact a contradiction of the term 'voluntary work'. In addition, current society has developed a stigma around those claiming benefits who are being seen as 'scroungers' by some people fortunate to be in employment. This again displays similarities to Victorian times when pauperism became stigmatised. Beliefs at the time were that poverty was caused by individuals rather than circumstance, despite high unemployment rates and other social and economic conditions. This stigma was at that time believed to encourage the pauper to work and to encourage the labourer to continue to work and not become dependent on welfare.

In the 1800s there was a burst of growth in philanthropy where many charities, which we are still familiar with today were established such as the Salvation Army, Young Men's Christian Association (YMCA), the Royal National Lifeboat

Institution (RNLI) and Dr Barnardo's (Fraser, 1973). These charitable responses were likely to have been a reaction to changes experienced as the New Poor Law was being introduced. This is not dissimilar to the sudden growth in numbers of food banks across the country today as Welfare Reform has been introduced. Victorian philanthropy coincided with the Evangelical Revival, based on volunteerism and Christian philanthropy. Many faith groups and individuals actively addressed the evident needs of the community as it was felt it was their moral duty to do so (Jawad, 2012). It is argued that this philanthropy was fuelled by self-interest and that 'religious sensitivity to the needs of the deprived could be fuelled by a sense of guilt and sin...despite evangelical warnings against buying salvation' (Finlayson, 1994:49). Whatever the motivation, there was an evident need as a consequence of a withdrawing of state based welfare. Christian teachings promote the act of living out one's faith. For example, as well as being evangelical, the Salvation Army was equally concerned with religious salvation as with, 'a desire to attack social problems by providing food, shelter, and work, and by attempting to heighten awareness of social problems' (Finlayson, 1994:131). This indicates that faith groups were not entirely focussed on evangelism but on pioneering work to challenge discrimination and raise awareness of social issues. Demonstrably, it is estimated that in the mid-Victorian period, five out of six paupers, an overwhelming majority, were provided with relief outside of the workhouse (Fraser, 1973). This evidences the withdrawing of government support, leading to non-government alternatives, much of which was likely to be motivated by the active outworking of faith at the time.

The level of state involvement in welfare has grown since 1900, most notably with the establishment of the Welfare State in 1948 following The Beveridge Report (Beveridge, 1942). The report was very popular with the general public as it was introduced in the midst of war. People welcomed the idea of a fairer and rewarded society which they felt they deserved (Ivory, 2010; Frazer, 1973). At this time FBOs relinquished their provision of welfare and responsibility became that of the state. The reasons reported for them agreeing to hand over responsibility were in the main due to lack of resources in post-war Britain. People were spread thinly with various post-war responsibilities and were not so able to plough their efforts into the provision of welfare delivered by FBOs as before (Jawad, 2012). Although faith groups were not able to relieve poverty at these levels, the government led Welfare State may not have been prepared to deliver on this scale either (Cohen, 2005). For the past three decades however, FBOs have once again been contributing considerably to society by delivering activities and services often for the most marginalised. The election of Prime Minister Margaret Thatcher in 1979 and the introduction of neoliberal reform saw tax reduction of the wealthy, and the development of privatisation, which caused the gap between rich and poor to widen again and a consistent increase in poverty as a consequence. As much as this appears to suggest, a resurgence of charitable activity as seen in the Victorian times is being acted out primarily by Christian groups. Some suggest FBOs are 'merely being co-opted as inexpensive resource providers into the wider governmentalities of neoliberal politics' (Williams, 2012:179).

Having outlined key similarities between past and current welfare policies, I will next discuss the relevant research which addresses the topics significant in

welfare provision today, specifically, FBOs delivering welfare, identifying the implications, opportunities and barriers.

Critical Examination of Current Knowledge of FBOs Delivering Welfare in the UK

In the wake of recent proposed government cuts there has been an emergence in research around FBOs and welfare provision. Much of this research centres on the potential of FBOs as both service providers in the VCS and as partners in delivering services with VCS and local government. This, in turn, has identified concerns over the motivations of FBOs as a common barrier to working in partnership. However, it is known that there are higher numbers of people with an active faith volunteering (67%), compared to those who do not have a faith (55%) (Locke, 2008). In response, researchers are recommending that communities and local governments undertake mapping exercises to identify how and where FBOs are operating and what they are delivering (Birdwell, 2013; Chapman, 2012). This examination will identify the key gaps in existing knowledge. In addition, it is helpful to distinguish the differences between FBOs and VCS groups, and their particular roles. Research is also needed to examine various measurement techniques so that impacts and effectiveness can be measured appropriately and specifically for FBOs. As mentioned in the previous section, when the recent coalition government established themselves they prepared to enforce large cuts to budgets. A result of this was their pioneering the idea of a Big Society, part of the Localism Act. FBOs were identified as a major part in discussions exploring how this agenda might work on a practical level (Warsi, 2013). Consequentially research has been carried out exploring FBOs potential contribution within this agenda.

Research further exploring what more delivery of services by FBOs could mean has emerged. For instance, Kettell (2012) highlights obstacles, risks and implications that he has identified. In addition, he suggests that they have an agenda of increased visibility in the political realm, particularly the Church of England, whose future, he suggests, 'depends on the support and privileges bestowed upon it by the state' (Kettell, 2012:289). Kettell raises some interesting points. He states that one of the implications of FBOs being central to the Big Society agenda is the declining attendance and membership of churches, for example, 'the Church of England, whose membership has halved from 40% to 20% of the adult population since the 1980's' (Kettell, 2012:285). Birdwell shares these concerns and states that where some FBOs are keen to embrace the potential of greater responsibility of delivering services, some are more 'wary of being expected to do too much at a time when their resources are under strain' (2013:11). This alludes to the suggestion of Kettell's that FBOs are a limited resource with reported shrinking numbers.

Another suggestion of both positive and negative effect is that FBOs are often self-reliant (Jawad, 2012), highlighting the freedom they have to respond to issues they have identified as they see appropriate. This allows them to meet needs often unmet through government welfare programmes but they depend on their volunteers for their sustainability. However promising new policies may appear to FBOs, there are concerns that their distinctiveness may be lost as FBOs have to tailor their services to the funder. This is evidenced by Lambie-Mumford and Jarvis (2012) whose empirical work in Oxford identifies some of the ways FBOs may fit into the Big Society agenda. For example, they claim

that FBOs offer 'something beyond that which the state and other organisations were providing' (2012:258). Additionally, through the networks of volunteers, FBOs were found to be able to respond independently, away from the mainstream provision freely and in a holistic manner (Lambie-Mumford and Jarvis, 2012). However, they contrast this with some of the challenges it may present. For example, they suggest that the openness of FBOs and their reluctance to turn clients away may be problematic to policy makers, particularly as FBOs are often not target driven.

There are a few FBOs who are standing in firm opposition to such proposals. An example is Ekklesia, an independent Christian think tank (Ekklesia, 2014) who refuse to be part of a government agenda which is 'supporting spending cuts designed to force the most disadvantaged to bear the burden of an economic crisis they had no part in causing' (Kettell, 2012:288). These mostly unreported views are interesting in contrast to those often appearing within research. It is a matter of concern that the state relinquished these very services from FBOs in 1945 only to try to reassign them back now, at a time when FBOs are reported to be progressively shrinking in capacity. This highlights an important gap in research, which will be discussed.

Another theme which has emerged through current research is an exploration of the potential of FBOs in partnership working. It is clear there is a great interest in FBOs delivering welfare and, as policies are being discussed, it is necessary to discover how well placed FBOs are to do so. Chapman (2012) has presented a thorough report exploring opportunities, challenges and ideas for FBOs and local government to work together. She suggests that opportunities for

partnership working have emerged since the 1990's (Chapman, 2012), and identifies that much of the existing research around faith engagement has been reactionary and specific to policies. However, there is very little research undertaken to explore how FBOs can engage with local government. In her study, interviewees considered partnerships between FBOs, local governments and the VCS to be patchy and an area in need of improvement (Chapman, 2012). Additionally, she identifies a rationale for engagement which consists of three areas:

- normative: emphasising the role of FBOs in relation to community values and identities
- resources: emphasising organisational capacity of FBOs
- governance: emphasising the representative and leadership role of FBOs in communities (Chapman, 2012:5)

This rationale which has been fine-tuned over the years (Chapman and Lowndes, 2008) offers a practical starting point for FBOs and local governments to begin engaging with one another. Furthermore, in 2012 an All-Party Parliamentary Group (APPG) was launched into 'Faith and Society'. The aims being to:

highlight the contribution to society by faith-based organisations, to identify best practice, and to promote understanding of the groups providing innovative solutions around the country (APPG Faith and Society, 2014)

One of the outcomes of the APPG was the drafting of a covenant to be adopted by FBOs and local authorities to enabling both groups to feel confident about their motivations and inclusivity and work together (APPG Faith and Society, 2014).

In addition, the National Council for Voluntary Organisations (NCVO) (2007) suggested that barriers to participation experienced by FBOs will be largely experienced by the VCS also. Furthermore, they raised concerns regarding proselytising and their engaging with people, particularly women and children. In addition, issues around ethnicity, sexuality and conflict between religious groups were reported to be of concern.

Subsequently, it is interesting to see parallels and common factors emerging from more recent research. Having identified FBOs and government interactions as taking place at a local level, Christians in Parliament (2013) sought to understand common themes by identifying barriers and benefits between FBOs and local governments to be able to develop better relationships in the future. Barriers were reported to be related to capacity and governance and seen to potentially restrict future partnerships. There were concerns over exclusivity, equality and proselytising, however, the report stresses this is due to mere lack of understanding. The perception of exclusivity and discrimination were 'not matched to the broad access that was in evidence across the vast range of services provided by faith groups'. They state that 'no church expects local authorities to fund their evangelism' (Christians in Parliament, 2013:3-4). Finally, benefits were reported that show how churches are able to reach areas of the community that the local authorities cannot and are often working with very vulnerable people (Christians in Parliament, 2013).

It is clear that the Government recognise the potential of FBOs in delivering services and by introducing the Big Society agenda and the Localism Act, they are actively proposing to shift the bulk of welfare provision to the VCS including

FBOs (Jawad, 2012). Clearly their budget will benefit from welfare provision delivered voluntarily but it is questioned, what will FBOs gain from this, apart from increased pressure to deliver welfare? Birdwell (2013) finds little evidence that FBOs are motivated by their desire to proselytise, instead he finds that FBOs are motivated by a desire to 'live their faith' (Birdwell, 2013:32).

Repeatedly, the research shows there is concern that FBOs are motivated to proselytise and grow their group numbers (Jochum, 2007; Kettell, 2012; Christians in Parliament, 2013; Chapman, 2012; Jochum, 2007), however the evidence against this by far outweighs the suspicion (Christians in Parliament, 2013; Birdwell and Littler, 2012). This suggests that there is need for education and a better understanding of FBOs on the part of VCS and local governments, and for there to be clear rules and guidelines in place to inform the FBOs of good practice. I will follow on to discuss the role of the volunteer and their motivations to shed further light on this.

Birdwell and Littler's findings (2012) suggest that religious citizens are more likely to be active volunteers and members of the community than those who are non-religious. Indeed, their review of findings show a very different picture to those in Kettell's review (2012). Kettell states the findings 'further undermines that religion produces a greater propensity towards voluntary activities' (2012:288). He goes on to suggest that levels of Civic Participation for people identifying themselves as Christian was 34% compared to 37% of people with 'no-religion'. Kettell, however, compares only the Christian faith to 'non-religion', where a fairer finding would be to present the figure of all faiths. The next statistic he presents is those stating formal volunteering. He reports 41% Christian compared to the slightly lower figure of 40% non-religious, again,

comparing Christian to non-religious groups. This shows the problems with wording and categories in surveys. As discussed previously, it is reported that those with active faith have higher reported participation in volunteering (Locke, 2008). It is therefore important to not only to provide information about those delivering the services, but what services are being delivered and where and by whom.

Common trends in recent research are being identified around delivering services, funding, volunteering and so on. This wealth of knowledge allows a clear picture of the role of FBOs to emerge, which makes it possible for the first time to be able to compare FBOs to VCS groups. This distinction is an important one to make as it can help to identify what needs they each address and the differences in how they go about this. The findings can be used to help foster better collaboration in delivering welfare. Chapman has conducted research to understand the contribution to urban governance of FBOs compared to VCS groups in Britain to better prepare FBOs for potential engagement in governance (Chapman, 2009) and concludes that there are more similarities than differences between VCS organisations and FBOs - the main distinction between the two being the nature and degree of the 'faith dimension' (Chapman, 2009). Chapman examines the differences between VCS organisations and FBOs, which she identifies as 'the underlying basis of values, beliefs and motivations; the types of need addressed; the nature of leadership and wider community support; and interest representation' (Chapman 2009:218). In a previous study Lowndes and Chapman (2005) identified that some people engage with FBOs who would ordinarily be averse to engaging with support offered by other statutory or voluntary agencies, yet

they suggest that this could work both ways with people opposed to FBOs and using statutory or voluntary organisations instead, therefore complementing one another, meeting the needs of both sides (Chapman, 2009:211). Furthermore, the different challenges faced by FBOs compared to VCS organisations when engaging in urban governance stem from 'a lack of understanding of faith groups' beliefs, motivations and language by policy makers and practitioners; possible funding discrimination; and issues around proselytization and public funding' (Chapman 2009:218). Christians in Parliament (2013) additionally report that FBOs and local government were identified as both suffering from a lack of understanding of one another's language and how they operate. It is therefore apparent that there is a need to identify the distinctions between FBOs and VCS groups to provide better working relationships and utilise both more effectively together. A key issue that arises is methods of measurement and how to identify impact appropriately, to which I now turn to discuss.

There have been a small number of focussed studies into the issues surrounding measurement of FBOs. Dinham (2007) explored the impact of faith groups on community development to become a tool to educate non-faith community development workers and policy makers. He recognised that there is a wealth of quantitative data which identifies the economic/financial impact FBOs are having on communities, yet points out how hard it is to measure this. Dinham concludes that to 'demonstrate the value' via measurement is near to impossible as 'data is gathered and presented in highly differentiated ways from place to place. This, of course, distorts comparison' (2007:26). In addition, there is a need for FBOs to be able to demonstrate their contribution in a way

which communicates broadly as it differs so much relatively. This echoes the previously stated views of Christians in Parliament.

Furthermore, crossovers in other themes identify the need for FBOs to communicate in terms that are commonly understood in the VCS. This suggests that mapping out the contribution of FBOs in a joined up way with the VCS is a good strategy so that their impact can be communicated clearly and taken seriously. This will confront the issue of language differences between faiths and sectors. Faith groups will be seen to be speaking a more 'secularised language', to enable better understanding (Chapman, 2009:212). Dinham states that the work of FBOs is contributing millions of pounds worth of development work to the economy, however, this contribution is 'priceless in human terms' (Dinham, 2007:33). Dinham and Shaw (2012) build upon the previous research which drew together analysis into the activities being carried out by FBOs from many regions. Dinham (2007) identified a problem with language used, to communicate activities being carried out, as a challenge to funders and other partners and recommended that a defining language could/should be developed with the input of people representing all sectors to make it more commonly accessible. This would help to demonstrate the value of the activities being carried out by FBOs to funders and policy makers (Dinham and Shaw, 2012). As they conclude, what is needed is to produce a 'bottom up reflective praxis' to 'support and empower local faith communities to be heard on their own terms whilst at the same time defining and redefining those terms' (Dinham and Shaw, 2012:1).

Birdwell's recent report 'Faithful Providers' (2013) makes a number of recommendations for faith-based organisations receiving public money to provide services. Such as 'Local authorities should undertake a 'faith and service audit' of their local communities to identify areas of further collaboration between different FBOs.' (Birdwell, 2013:47). He then goes on to suggest mapping as a method to measure value and encourage collaboration, also avoiding duplication. Additionally, researchers have suggested faith audits (Chapman and Lowndes, 2008; Chapman, 2012; Christians in Parliament, 2013). This clearly identifies the need to conduct faith audits or mapping exercises as a current research trend following recent government agendas. In what follows I narrow the lens to understand the context for the research in Cornwall.

Research Context

This section provides a foundation to the thesis, by drawing out existing research and specifically examining religion, poverty and the VCS Cornwall. I proceed to map out existing research which identifies the activity of FBOs. Furthermore, I examine existing knowledge regarding the economics of Cornwall and the poverty faced by its residents. Finally, I identify and discuss the current activity of the VCS in Cornwall.

Nationally, the National Church and Social Action Survey (Knott, 2012) was based on 359 responses from several thousand Christian churches contacted across the UK (this was a general survey and results cannot be compared as a response rate is not provided). The findings state that altogether paid staff hours equate to £55million (costs were calculated at an average wage of £500

per week or £12.50 per hour, due to the specialist nature of much of the work) and 98 million hours spent by volunteers on local social action initiatives. Knott reports findings of 2,286 volunteer hours on average per church spent on social action initiatives. He adds, 'Once one adds in the use of facilities and direct financial contribution, one can see that the total contribution to social initiatives is probably above £2.5bn per annum' (Knott, 2012:3). Additionally, they found the average number of social action initiatives undertaken by a church is 8.2 (the top 5 social action initiatives: mothers and toddlers, school assemblies/RE work, festivals/fun days, food distribution, children's club – up to age 11). Of the 2,893 initiatives, 21% are run in partnership with other churches. Just 26% were successful in gaining outside funding, which was considered to be a low success rate (a 7% decrease since 2010). This could represent a sign of the times as there have been considerable cuts to funding and the competition for pots of funding has risen as a consequence across the VCS. The findings present that it works out as an average of £12,382 received in funding per year per church for social action initiatives. However, it is apparent that these grants would not cover all the initiatives churches are involved in. It also means that a very high number of churches (74% in 2012) are financing social action totally independently. This may be due in part to the commitment of volunteers in delivering these services and their motivation as discussed earlier. Churches think it is 66% 'Essential' and 81% 'Very Important' that they can maintain their Christian distinctiveness in social initiatives, this is a significant reduction since 2010 which marks a point of interest due to the changing policy picture. For example, there is more competition for funding and potential partnerships with VCS and local government.

The 2013 Church Urban Fund report 'Church in Action' was based on a 'national survey of church-led social action' of Church of England churches conducted in 2011. Based on a 30% response rate (865 responses), findings state that three-quarters of parishes have an 'active and close working relationship' with their local schools. However, fewer than one in five parishes reported such relationships with the council or the police. Additionally, 54% of parishes run at least one organised activity to address a social need in their area. This study demonstrates how churches are still active at parish level in delivering social action, or welfare, after all these years since the parish based welfare delivery was taken over in 1601, and interestingly the boundaries of the parish are still used for measurement.

Regionally, Faith in Action in the South West was a survey of social and community action in the South West of England (Beattie et al, 2006). Results were based on a low response rate of 20% (840 responses) and found that respondents were 94% Christian and 6% other religions, which when compared to regional census data is very representative where there were 97% of respondents in the South West who reported a religious affiliation, identifying themselves as Christian (ONS, 2012a). It is useful to compare these statistics with national census figures, of those reporting a religious affiliation that show 86% Christian, 7% Muslim, and 6% other faith (ONS, 2012b). This signifies that the South West has less diversity in terms of religious affiliation than much of the country.

Findings from the Faith Action in the South West survey revealed that 65% of groups allow use of their building for community purposes, 42% work in

partnership with other organisations, 25% of faith groups provide paid staff. Additionally, it was estimated that 50,000 people across the region offer voluntary service through faith groups. The report totalled a figure of more than 165,000 people estimated to benefit from support in the community provided by faith groups. Furthermore, only 30% had applied for funding with 28% being successful. This demonstrates a very low number of faith groups applying for funding in the region, however, those who apply have a very high success rate (Beattie et al, 2006). Moreover, due to the very high number of Christian responses, it is difficult to generalise these findings across all faith groups. These display consistent trends to the National Church and Social Action Survey (Knott, 2012) with a very similar figure in relation to funding success as mentioned previously.

Locally, a full survey of FBOs in Cornwall has never taken place before, however a small targeted study took place nearly a decade ago (Reid, 2005). A mapping exercise was conducted in two specific areas of Cornwall; Penwith and Kerrier (these cease to exist following the formation of 'One Cornwall' the present unitary council in 2009). There was a high response rate of 49% with over 150 responses. This survey sought to map out faith groups and their social provision and then to assess and evaluate these results (Reid, 2005). A total of 41% stated they were working in partnership with other organisations, around 60% utilised volunteers (totalling about 765 volunteers across the respondents), 46% allowed use of their building for wider community use, and 39% of respondents have been funded by external organisations. Also included were a series of case studies. The previous data for Cornwall suggests a higher success rate of funding compared to regional and national studies. However,

the study was undertaken nearly ten years ago possibly when funding was more available and there was less competition.

Other than these studies, the work of FBOs in delivering voluntary sector activities is largely un-documented in Cornwall. Furthermore, these studies had very limited responses, which makes it difficult to generalise and understand the county as a whole as the county is made up of pockets of poverty and relative wealth.

There is little research regarding religion in Cornwall, the majority of information comes from the Census. According to the 2011 Census (Figures in brackets are the national figures for the whole of England and Wales, for comparison), Cornwall has the second highest proportion (after Wales) of people reporting no-religion at 29% (25%) of the population. Cornwall has a much higher proportion of Christians than the rest of England and Wales, yet lower numbers of Muslim and other religions (Cornwall Council, 2013). High numbers of people identified themselves as Christians in 2011, however these figures show a dramatic drop since the previous census in 2001. This was similar across the board as Christianity nationally was seen to drop from 72% to 59% suggesting a national trend (ONS, 2012b). The groups reporting lowest numbers in Cornwall were Muslim/Other combined 3%, where the whole of England has 8.4% of respondents who identify as Muslim/Other combined. This demonstrates the lack of diversity in Cornwall in terms of religion. However 2011 and 2001 Census data compared shows there has been a decrease in people in Cornwall identifying as Christian and Jewish. The number of people identifying as Sikh

did not change, yet there was an increase in all other religious groups stated (Cornwall Council, 2013).

These low levels of diversity are in part due to the rural nature of Cornwall and lack of worshipping facilities for many of the faith groups. There are many Christian places of worship, at least six hundred, and just one Islamic centre (located in an old Methodist chapel). This means that many worshipping individuals of faiths other than Christian who live in Cornwall must travel out of the county to Devon to a place of worship. In order to understand the broader context of FBOs in Cornwall it is necessary to examine social conditions of poverty and deprivation in the county. The next section presents the current economic climate and resulting poverty faced by residents in Cornwall.

In the 1960's fishing, agriculture, manufacture, mining and quarrying were the main sources of income and employment in the county, however this has decreased since then, consequentially Cornwall is suffering from an economic degeneration (Williams, 2003). The GDP per capita is 75% or less of the European average, which means the area qualifies for EU structural funding to encourage economic growth. The only other place in the UK to qualify for such funding is West Wales and the Valleys (Convergence Cornwall, 2014). It is argued that Cornwall is poor in part due to in-migration (Williams, 2003). There are many contributing factors to explain the high levels of poverty such as low income and rural issues, for instance transport. Collectively these result in a high cost of living in contrast to low, irregular incomes, as a lot of work in Cornwall is seasonal and dependent on the tourist trade. Annual earnings in Cornwall are considerably lower compared to those regionally and nationally.

Average full-time annual earnings in Cornwall were £21,258 in 2010 compared to £24,236 in the South West, and £26,079 nationally (Cornwall Council, 2012). The next section will examine existing data to understand the activity of the VCS in Cornwall and the needs they are addressing.

The most recent research of the VCS in Cornwall shows that there are over 4,525 formally recognised Voluntary, Community and Social Enterprise (VCSE) organisations and 22,300 employees in Cornwall with a further estimated 1,500 small, volunteer-led community organisations. Additionally, 1 in 3 people (36% of the population, or 153,000 people) contribute to society in Cornwall and the Isles of Scilly through volunteering. This is worth £490million to the economy (Transform Research, 2013). These findings demonstrate growth in the VCSE compared to previous local studies.

National studies showed that the total population of third sector organisations for the area was just 2,194 (1%) out of a national figure of 170,552, (Ipsos MORI, 2009). There are many unregistered organisations delivering social action as part of the VCS so this figure is an underestimation. Additionally, the South West was recorded as having the highest number of people volunteering formally, at least once a year, in the UK, with over half (52%) compared to the national average of 44% (NCVO, 2013). These findings paint an interesting picture of the VCS in Cornwall as an active service provider. The needs of individuals in Cornwall are likely to differ to more urban areas and it would be interesting to compare the findings, however such a study has yet to take place.

This thesis provides important insights into the activity of FBOs in Cornwall and establishes their impacts. The Government is currently looking to FBOs and other VCS organisations in seeking to identify potential partners in delivery of welfare provision. Therefore, it is important to be aware of the impact FBOs already have and their capacity prior to any further contribution that may be required of them. In the following chapter I will provide details of the research design and methods utilised to conduct this research.

Chapter Three: Research Methodology

The research consists of an exploratory study of the activity of FBOs in Cornwall using a mixed methods study. The specific research aims are to examine the impact of FBOs in Cornwall through data gathered in a county wide survey, the first of its kind. The FBOs are investigated further through thirteen semi-structured interviews with key individuals directly, or indirectly, associated with the activity of FBOs, interviews such as this have not taken place in the county before. This is in order to gather insight and rich data detailing the activity of FBOs in Cornwall and thereby gain a rich understanding of the value and benefits FBOs are bringing to their communities in Cornwall.

In this chapter I describe the methods I used to carry out the research for this project. I start by outlining the research approach taken (a multi method approach), as well as the philosophical position which was a paradigm of pragmatism. I then detail the research design, a convergent parallel design which was both quantitative and qualitative in equal importance. The quantitative method used was a postal/e-survey, and the qualitative method consisted of semi-structured interviews. Beginning with the quantitative methods, I detail the selection of the data collection method, sampling, data processing and analysis and provide details about the pilot and any issues which arose throughout the study. I repeat these procedures again for the qualitative methods employed. Finally I will explain the ethical considerations and limitations, concluding with the methods and procedures for drawing interpretations in the research.

Research Approach and Philosophy

This research was conducted utilising a mixed method approach using both quantitative and qualitative methods, both of equal value, each playing an important role in addressing the research project. There are many reasons for mixing methods such as to enable triangulation of the findings, provide explanation of the findings, to provide completeness and to illustrate the findings better (Bryman, 2006). There is continuous debate surrounding the appropriate philosophy for mixed methods research. The philosophical paradigm adopted by the researcher serves as a foundation for the research and provides an understanding of the stance of the researcher. Mixed method approaches challenge the historical quantitative/qualitative debate as it has neither a positivist nor constructivist emphasis. Mixed methods researchers are encouraged to adopt a paradigm of pragmatism (Williams and May, 1996) as mixed methods studies have been described as 'products of the pragmatist paradigm' (Tashakkori and Teddlie, 2003:22). Therefore, this research adopts what is seen to be a contemporary point of view of a single pragmatic paradigm to serve as a foundation to the study. It is suggested that many scholars view pragmatism as the best paradigm for conducting mixed methods research (Teddlie and Tashakkori, 2009).

Research Design

The mixed methods approach can take on many forms (Creswell and Plano Clark, 2011) due to the many combinations of methods, and the value placed on individual methods. I took a dynamic approach to thinking about the mixed methods design for this study (Creswell and Plano Clark, 2011), which has

meant that I considered various research design components to create a design which fit the project, rather than selecting a design from an existing typology. The methods were selected at the beginning of the project, which meant that this was a fixed methods design, rather than an emergent design, as it was anticipated that there would not be a need for flexibility (Creswell and Plano Clark, 2011). The mixing of methods is particularly integral to this study as it allows triangulation of findings adding a further value, that of validation (Mason, 2006). However, the other benefits of mixing methods in this study were to gather data which mapped out the activity of FBOs in Cornwall, integrated with experience of key individuals to add the lived reality providing more depth to the understanding (Mason, 2006). The design for the research was to employ quantitative and qualitative research methods to be conducted and analysed simultaneously as two strands to be brought together at the point of interface, to relate once the data collection and analysis had been carried out in both instances, allowing for interpretation considering the findings from both strands. This is termed a convergent parallel design by Creswell and Plano Clark (2011), this is illustrated below in figure 1. There was one element of overlap, where sequential timing was necessary to develop a sample frame from the quantitative research for the qualitative strand to use also.

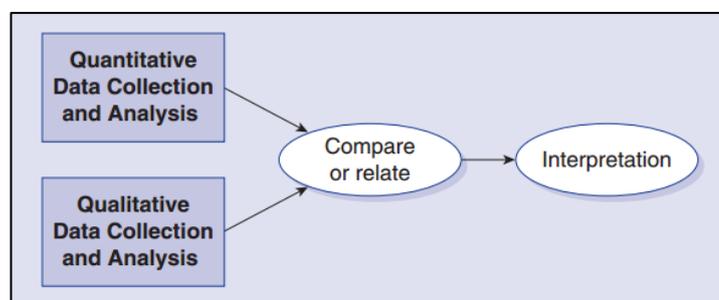


Figure 1: The convergent parallel design (Source: Creswell and Plano Clark, 2011:69). Permission to reproduce this design has been granted by SAGE Publications Inc

An explanatory sequential design (Creswell and Plano Clark, 2011) was considered instead, however this would not fulfil the research aims, as the mixed methods being equal to one another with no dominance from either strand was an important feature.

Selection of Data Collection Methods

The approach and methods I selected for this research were determined by the aims of the study, applying the most appropriate methods for the data sought (Marshall, 1996). I selected the survey as the quantitative method of research for various reasons. Firstly, a self-completion survey was appropriate due to the large sample and the broad geographic area and this method allowed data to be gathered relatively quickly and effectively (David and Sutton, 2004). A survey is often used in mixed method approaches. As May (2001) suggests, it can allow an understanding of context and perspective of an individual, and provide insights into social processes. The cross-sectional design was important to gather data from multiple cases at a single point in time to be able to describe characteristics of FBOs in Cornwall upon analysis. Furthermore, I wanted to be able to generalise and produce some key indicators from systematically surveying a spread of religious organisations to make it as reliable as possible. The study can be repeated to gain longitudinal insights, understanding changes over time. In addition, other variations of the same survey have previously been carried out in other localities in the South West, which allows for comparison and further generalisability and validity.

However, qualitative methods were selected to develop a deeper understanding of these findings (Mason, 2006) as quantitative approaches were decided not to

be able to singularly fulfil the requirements of this study. For the qualitative method of research I chose to interview key individuals as I wanted to explore perspectives and experiences as well as depth and to gain rich data on meanings in order to reveal complexities and nuances in attitudes. I chose to carry out semi-structured interviews as the structure they offered through a set of questions and prompts provided high levels of repeatability and reliability. Yet, the unstructured elements of semi-structured interviews provided a depth of validity, allowing interviewees to go into further detail, sharing experiences, telling their own story (David and Sutton, 2004). I chose to conduct interviews with individuals as opposed to focus groups because I sought to explore the topic from multiple individual perspectives to gain a multi-faceted understanding. Semi-structured interviews were determined to be the best method to gather data for these purposes. The qualitative research was to be conducted to explore four different perspectives, detailed in the table below (table 1). Although the interviews followed a similar format, questions were designed to be open, in order to produce rich data explaining individual responses in depth. I determined that there would be an additional strength and insight to the project if I could view the responses within groups for different perspectives of both the delivery and receipt of services delivered by FBOs. This has enabled a thorough and appropriate enquiry to enhance the usefulness of the results of the study.

The two strands in the research were conducted simultaneously. However, I have decided to present the details of each strand consecutively to avoid confusion.

Quantitative Research	Method
Faith Groups Cornwall-Wide	Postal/E-Survey
Qualitative Research	Method
4 volunteer coordinators of the project	Semi-structured interviews
3 faith group leaders (paid workers)	Semi-structured expert interviews
4 service users	Semi-structured interview
2 consultants from the VCS aware of the work of FBOs (paid workers)	Semi-structured expert interviews

Table 1: Research methods utilised to gather data

Quantitative Research

A database was developed of faith groups and contacts through a combination of manual research, internet research, and through directories aiming to reach all faith groups in Cornwall. FBOs were identified through the records and databases of the lead faith organisations who provided contact details for each individual faith group or for each denomination. This provided a sample frame for the project. Some larger bodies such as the Diocese of Truro and Cornwall Methodist District have communications structures in place so distributed the survey to their contacts on my behalf. Links with organisations such as Churches Together in Cornwall and Cornwall Faith Forum helped identify other faith groups which are commonly underrepresented. Some snowball sampling was used in order to get the survey to hard-to-reach groups. Additionally, there was a broad campaign of advertising in relevant faith and VCS networks.

The survey questionnaire (appendix 1) was largely based on the questionnaire Faithnetsouthwest created which has been conducted in a number of different localities in the South West. This is therefore a tried and tested method of

conducting a faith audit resulting in responses that could be comparable (Dinham, 2007, Christians in Parliament, 2013). A few questions from other faith audits carried out across the rest of the country were incorporated in order to cover more topics and gain more insight in this initial study and to ensure external validity (David and Sutton, 2004). The survey was piloted with a team of volunteers who made up a Survey Support Team. The team represented members of different faith groups and traditions to ensure any issues with questions were flagged up. The team tested the survey and pointed out issues to iron out, or tweak. From this feedback a final survey was developed to be sent out.

Surveys were delivered to all faith groups in Cornwall. They were emailed in the first instance to ministers, faith group leaders and through other faith networks online, and postal versions sent to those without internet access. Volunteers were available either in person or on the telephone to support those who struggled to fill in the form. When approaching the deadline for completion we followed up any unreturned surveys via telephone. Volunteers were provided with training on how to support people to fill in the survey. They were briefed on the project and the aims were made clear to them that the purpose was to gather data from multiple cases at one point in time. The specific role of not influencing respondents was emphasised. Through returning the survey the participant consented to the information being used in the research as there was a privacy statement included in the form requiring the participant to tick a box consenting to their information being used in the research. However, with regard to further research, faith groups could share their information in order to

be part of an information database or could withdraw and decline being part of the further research project.

There was one survey which was sent out in various formats (to enable the respondent to complete using their preferred method) with a cover letter detailing the purpose of the research and other information. The different formats were: a PDF document which could be typed into and then saved electronically which was emailed out for those with internet access, a postal survey, an online survey questionnaire and phone surveys that were conducted when ringing around groups to remind of the deadline. The phone surveys proved to be a very successful way of collecting data. A total of 900 faith groups were identified in Cornwall, and the survey was distributed to all of these identified groups in June 2013, with a deadline set for 5th August 2014, 6 weeks later. This was later extended to 16th September as the original deadline fell in the summer holidays. A total of 184 groups are represented in the responses which provides a response rate of 20%. The confidence interval of the sample calculated, with a confidence level of 95%, is plus or minus 7. Data was inputted into the Statistical Package for the Social Sciences (SPSS). This programme was used for all of the quantitative analysis. The qualitative responses to questions were analysed using a grounded theory coding technique (Charmaz, 2006). A coding frame was developed from the themes which emerged during the reading and rereading of responses. Once the codes were applied, it was possible to count the responses (David and Sutton, 2004).

Disseminating communications through the main contacts for some of the faith groups created a gatekeeper role. This meant there was less control over

communicating with individual groups. However, good relationships were developed with the gatekeepers who cooperated in resending information and encouraging groups where required. The main problem I encountered was in that many respondents explained they were already overwhelmed with a heavy workload and taking part in a survey was a low priority for them. Some people were intimidated by the length of the questionnaire which put them off taking part. Some found the questions difficult to answer as they felt the questions were not appropriate to their particular group, whereas those who were approached to take part in the phone survey were happier to contribute as they were able to ask what the question meant and how they should approach it with regard to their specific group. Methodist churches proved to be particularly difficult to encourage to take part as the survey was sent to Methodist Ministers who tend to be responsible for a number of churches and they were understandably intimidated by the workload involved in filling in a number of surveys. In response to these comments different approaches were taken, for example, more telephone surveys were conducted, and I presented the project information at the Cornwall District Synod where all Methodist Ministers were present and some volunteers were available to support people in filling in the surveys or in making appointments to do so.

Qualitative Research

In order to fulfil the research aims and explore the activity of FBOs in Cornwall the research conducted via the survey identified the population and provided a sampling frame to be used as a resource from which to draw the sample for the qualitative research. However, due to the nature of this strand, qualitative sampling techniques were used for identifying participants for this strand

(Marshall, 1996). I employed naturalistic sampling methods for the qualitative research, those of judgement and purpose as the participants were selected using my own opinion. In other words I was able to decide who would be the most appropriate individuals to select (David and Sutton, 2004; May, 2001). I have grown up in Cornwall, within a Christian family. Furthermore, I have carried out voluntary work in Cornwall, both for FBOs, and within the wider VCS. Currently I work for Transformation Cornwall, a joint venture with the Church Urban Fund, the Diocese of Truro and the Cornwall Methodist District. Transformation Cornwall is an infrastructure organisation supporting faith groups and those without a faith to carry out anti-poverty work locally. As I work in the VCS with particular expertise in the field of FBOs I have a wide knowledge of the population of FBOs in Cornwall. Due to this expertise I was able to identify key individuals representing various groups for the research, therefore, my judgement is considered to be valid. This judgement sample framework was used to select the consenting groups from the sample frame provided by the survey, which enabled me to identify the projects that the further research was to be based upon.

Since I focussed on different perspectives of the impact of these projects (e.g. perspectives of the faith group leaders, volunteers, service users, consultants from the VCS), it was appropriate to keep consistency and select individuals from the same projects wherever possible to develop a full and rich picture enabling the topic to be explored fully. This was the most important stage as once the projects were identified, the co-ordinators, volunteers and service users were further identified through convenience sampling as they were automatically selected through this sampling process. With regard to this

framework, the sampling aimed to achieve maximum variation in the aims stated in the brief:

- Geographical spread
- Fundholding status
- The longevity of the project
- Size of organisation (how many volunteers)
- Exclusivity of project (whether it delivers services to members or all people)

The final stage was to identify the individuals within these projects to research, both volunteer and service user. To avoid dependence on gate-keepers to select potential participants resulting in subsequent implications around issues of power (Miller and Bell, 2012), and upon permission from the coordinator (gate-keeper), I had access to the group and was able to select potential research participants through snowball sampling methods. I met volunteers and service users and was able to ask individuals to either self-select or identify potential participants who may be willing to take part in the research. This method enabled the sense of power to stay with the individual as they self-nominated which achieved independence. I then independently contacted the potential participants to inform them of the research and the process and ensured that they were aware of their rights and their independent choice to participate or not, and to give informed consent.

There is no hard-and-fast rule about how many interviews are enough, but I aimed to undertake sufficient interviews for each group of people to capture a broad spectrum of experiences and insights. This was a pragmatic decision

based on the size of Cornwall, and the timescale. I decided upon conducting between two and four interviews per group that were interviewed and attempted to keep the numbers balanced across all groups. I conducted a pilot interview which helped to trial the questions ensuring they were clear and generated responses. The pilot interview further helped shape the interview schedule (appendix 2) which was used for each interview which featured the main questions and prompts for when they were needed. The interview sessions were to be held at a convenient venue and time for the participants and conducted by myself. The interviews were scheduled to last for approximately one hour. In the interview a series of open-ended questions were used to encourage participants to explore the issues of most importance to them. These interviews are semi-structured but allowed the participant to go into detail and talk about other topics. In the case of expert interviews the interviewees were speaking on behalf of the groups they represented, they were 'of less interest as a (whole) person than their capacities as experts for a certain field of activity. They are integrated into the study not as a single case but as representing a group' (Flick, 2009:156).

The projects and individuals identified through the sampling process were informed via direct contact (either face to face or by telephone) with myself. I explained the broad project aims and details and any interested participants were immediately provided with an information sheet. This sheet provided details as to who they should contact if they wished to volunteer to participate in the study, information describing the purpose of the research, and what was required of them should they volunteer to be involved in the study. Following a minimum of one week, and having had the opportunity to ask additional

questions, they provided written consent via a standardised consent form issued with the information sheet. The purpose of consenting was to confirm that they were confident in the protection of their identity, their right to withdraw from the research at any time. This ensured rigour, and subsequently encouraged the trust of the interviewees in the research project. Thirteen interviews were conducted, twelve recorded with a digital recorder, and transcribed verbatim. One interview was not recorded at the interviewee's preference, and notes were taken instead.

The analysis of the qualitative data began by inductively developing a thematic framework through the line by line coding of the transcripts. Four themes emerged common to all the transcriptions, which were; 1) role, 2) working in partnership, 3) resources and 4) motivation. All of the four interview groups were retained; 1) faith group leaders, 2) volunteers, 3) service users and 4) consultants in the VCS, then the data within these groups was thematically coded. Each theme, within each group was then scrutinised with constant comparison and grouped into further sub-themes. This allowed the emergence of sub-themes specific for each group of interviewees. Finally, the sub-themes were then compared across each group to identify the sub-themes common across all the groups, and the sub-themes which did not commonly occur, but were identified commonalities in a number of groups, or provided insight into differences. The findings were analysed by thematic cross-group comparison, focussing on the sub-themes to build full descriptions for each of the four themes whilst maintaining insights specific to each group.

Despite the principles of the research and the expectations of the interviewee being clearly stated, many of the professionals who took part in the expert interviews made it clear at the start of the interview that time was tight and they had to leave earlier than planned, which meant some of the interviews were shorter than anticipated and the structure of the interview became more formal with less diversion into other unexpected areas as was found in the longer interviews. One of the interviewees, despite the expectations being made clear, decided they did not want to be recorded, so I took notes throughout the interview.

Methods and Procedures for Drawing Interpretations

I determined that the point of interface should be once the data from both strands was collected and analysed (Creswell and Plano Clark, 2011). The mixed methods were then brought together to interpret the findings. The mixing strategy I used was a thematic framework I developed through the analysis of the qualitative data, when the four major themes emerged. These themes are: 1) role, 2) working in partnership, 3) resources, and 4) motivation. These formed a framework to bind together the data sets and explain the findings. This allowed me to draw conclusions and cohesive interpretations by comparing the results of the quantitative and the qualitative findings, therefore enabling a greater understanding of the topic. Through using a mixed methods approach I was able to both confirm and explore questions which arose simultaneously, meaning I was able to both 'verify and generate theory in the same study' (Tashakkori and Teddlie, 2003:15).

Ethical Considerations

The project was given full approval from the Ethics Committee at Plymouth University. Initially one concern was raised, which was that individuals who may be unable to access services due to their membership of a different faith would not be represented. However, I ensured that the interviews included people who had been excluded because of their belief, and all interviewees were asked if they had come across any exclusivity and their experiences of this. Additionally, the questions in the survey specifically asked whether the faith groups support 'all' or 'members only' for each activity in question, which presented the opportunity to investigate further where groups support members only.

Other ethical considerations ensured anonymity of survey respondents and interviewees. Participants were required to consent to the data being used in this research, yet were ensured of their right to pull out at any point. All returned surveys were anonymised and secured, all interviews were recorded on a digital recorder and transcribed and checked for accuracy at the earliest opportunity. All quotes used in the research were anonymised to protect the identity of the interviewee and rigour was ensured throughout the study. Due to the mixed method approach, findings are considered to be more valid than a singular research method (Bryman, 2006).

Limitations

My work role, aside from that of my role as a researcher, was known by many of the participants in the research. I work to support many FBOs in Cornwall. It was important to consider that, particularly in the interviews, participants may at first attempt to answer as they anticipated me to expect them to. This was

considered carefully during interviews and I would commonly ask prompts to the same question to draw out more responses. Particular awareness was given to this upon analysis. The survey, however, was led by Transformation Cornwall which meant that I personally was not directly associated with it, as opposed to the interviews where I was physically present. Nevertheless, I was able to promote the survey day-to-day in work, and encourage FBOs to participate. Another limitation I encountered was that developing survey questions can prove to be problematic, and particular attention must be paid to wording as questions can be interpreted differently by respondents, resulting in inconsistent responses. As questions were based on previous surveys, the majority of the work was complete, however I spent a long time considering each question and the wording, and reviewed them with a team of people. Following this, the survey was piloted with a number of volunteers across different faith groups. I discovered that some groups do not like to participate in such studies, for example, more discreet communities of faith groups who prefer not to raise awareness of themselves. In some instances, my work role helped to overcome this barrier, yet, in some instances it was not possible to reach some groups. My role in this sector in Cornwall worked in favour of the research due to my links in the networks and therefore my ability to spread the information far and wide, encouraging groups to take part.

In the following chapter I will present the quantitative research findings gathered from the survey of faith groups in Cornwall.

Chapter Four: Quantitative Research Findings

This chapter is a presentation of the findings from the quantitative data gathered via a survey of faith groups in Cornwall. I will incorporate discussion, drawing upon existing research to be able to understand and explore the findings further and in context. I will present the demographic details to start with then, for consistency, I will present the data using the four major themes which emerged through the analysis of the qualitative data as a framework for presenting the findings.

Demographics

The survey was sent to 900 researcher-identified faith groups and the data represents the responses of 184 FBOs in Cornwall, which is a 20% response rate. The responses (figure 2) represent the length and breadth of Cornwall, making this the first survey of its kind.

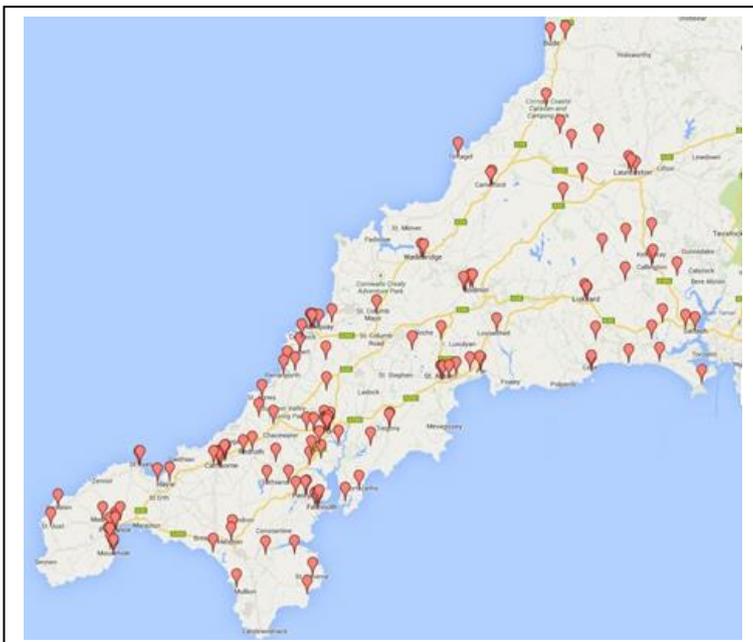


Figure 2: Map of respondents

There were six different faith groups represented in the findings (figure 3), with a majority of Christian groups (86%), followed by Buddhist (3%) and Islam, Jewish and Baha'i all with smallest representation (1%). There was no response from either Hindu or Sikh. 8% of respondents reported 'other' which is described as: All-faith/Multi Faith, Humanist, Pagan, Quaker (although half of the Quaker responses described themselves as Christian) and Spiritualist.

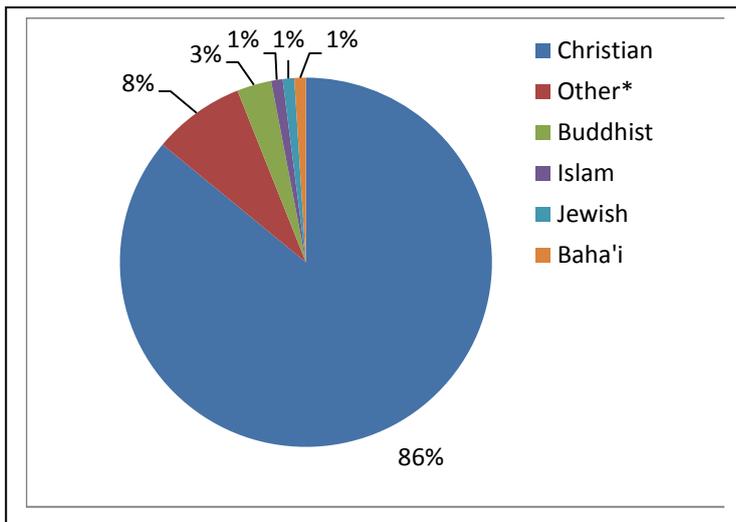


Figure 3: Pie chart illustrating the breakdown of how respondents described their groups' faith (%)

The findings in this study are mostly representative of the findings of the 2011 Census in Cornwall where the majority of respondents reporting a religion, in descending order, identified as Christian (96%, however only 60% of the total population), followed by Buddhist, Pagan, Muslim, Hindu, Jewish, Sikh (Cornwall Council, 2013). These findings reflect the demographic picture of Cornwall as one which has little diversity in terms of faith. Respondents reported belonging to forty-two different branches of faith, or denominations. An average attendance at their largest meeting/service was reported to be 53 people, however responses ranged from 6 to 300. These findings demonstrate that FBOs span the length and breadth of Cornwall, providing a focal point for communities, and the other services they provide, which will now be presented.

Role

FBOs play an active role in their communities and have a long history of delivering activities for people of all ages locally (Jawad, 2012), additionally, many deliver outreach to people they recognise as being in need. The activities delivered by FBOs are wide ranging and are on the whole a combination of social activities, welfare delivery and faith activities. I will first outline whom FBOs in Cornwall are delivering activities for, then I shall identify what activities they are providing.

In this study, as with other similar studies (Beattie et al, 2006; Reid, 2005; Knott, 2012; Eckley, 2013) FBOs stated that they run activities for many groups of people in society, reporting fifteen different groups of people of all ages (figure 4 and table 2). With regard to running activities for all people, the majority of FBOs reported that the main groups of people they run activities for were children, young people, and older people. The other groups which were reported frequently were homeless people, people with mental health problems, and carers. This demonstrates that activities are being provided for a breadth of people from young to old, as well as those with problems and responsibilities. Very similar findings were reported regionally amongst all FBOs in the South West, who reported children, young people, and older people were the groups activities were provided for by FBOs across the South West (Beattie et al, 2006). A previous study in Cornwall reported high numbers of activities provided for children and young people (Reid, 2005) and recent national studies of Christian groups and Church of England (CofE) groups only illustrated the same findings (Eckley, 2013; Knott, 2012). The groups the Voluntary Community and

Social Enterprise Sector (VCSE) are reported to be delivering in Cornwall are notable as they equally provide the majority of activities for children and young people. However, delivery of service for people with physical disabilities/learning disabilities, and unemployed people was reported more frequently than those for elderly people (Transform Research, 2013). This demonstrates that FBOs and the VCSE in Cornwall are both providing the majority of their activities for children and young people, however they deliver activities to other groups that suggests that they are not duplicating one another's work.

N=111	Members	All
Children and Young people	11 (10%)	49 (44%)
Older people (e.g. lunch club/ friendship group)	9 (8%)	49 (44%)
Homeless people	3 (3%)	19 (17%)
People with mental health problems	4 (4%)	15 (14%)
Carers (people looking after a friend or relative unpaid)	3 (3%)	15 (14%)
People with learning disabilities	4 (4%)	13 (12%)
People/families suffering from drug and alcohol abuse	3 (3%)	12 (11%)
Refugees and asylum seekers	1 (1%)	8 (7%)
Migrant workers	1 (1%)	6 (5%)
Other		58 (52%)

Table 2: Groups of people faith groups run activities for

When asked who they run activities for, in terms of members of their faith group only, numbers were considerably lower, suggesting that FBOs are mostly delivering activities for the whole community, not just their members. The people they delivered activities for who were members only were again children and young people, and older people, however the other groups most commonly reported were people with mental health problems, people with learning disabilities, homeless people, carers, and people/families suffering from drug and alcohol abuse. The previous study in Cornwall demonstrated that groups provided most activities for children and young people within their group,

however, the other group most commonly reported within FBOs at the time was women, followed by older people (Reid, 2005).

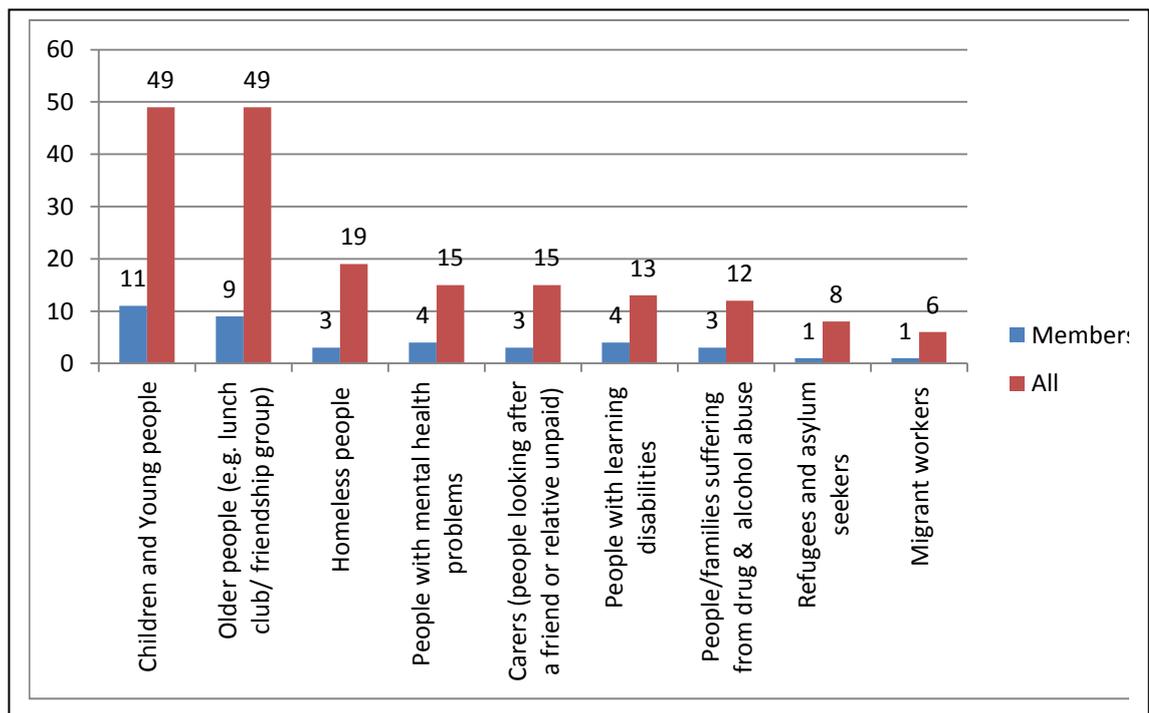


Figure 4: Clustered bar chart illustrating groups of people for whom faith groups run activities

FBOs in Cornwall are additionally running activities for minority and hard to reach groups. This suggests FBOs in Cornwall respond to the needs of their community and provide inclusivity. They offer support across the full age spectrum, to those often marginalised, and those dealing with personal issues.

FBOs in Cornwall deliver 30 different types of activity. The activities they deliver for the whole community (table 3 and figure 5) are food bank/food parcels for those in need, spiritual healing, support for parents, bereavement support, and promotion of local food/fair trade. Regional findings demonstrated fairly different responses with fair trade, education, arts, music and the environment (Beattie et al, 2006). This may provide insights into the way FBOs in Cornwall respond to the needs of their community specifically, or it may be illustrative of changes

over time as the regional study was 8 years ago. Nationally, studies in Christian groups offer similar findings, a CofE study reported parent and toddler groups and lunches/café as the most common, followed by food bank. However, the other study also reported mother and toddler activities. Yet, food distribution ranked highly, and they observed a significant increase within 2 years with it shooting from 7% in 2010, to 52% in 2012 (Knott, 2012).

N=109	Members	All
Foodbank/food parcels for those in need	14 (13%)	53 (48%)
Spiritual healing	9 (8%)	31 (28%)
Support for parents (e.g. mother and baby group)	3 (3%)	27 (25%)
Bereavement	17 (16%)	26 (24%)
Promotion of local food/fair trade	11 (10%)	24 (22%)
Marriage guidance	10 (9%)	20 (18%)
Arts activities	9 (8%)	19 (17%)
The environment (reduce, recycle, re-use)	8 (7%)	15 (14%)
Health and fitness	4 (4%)	12 (11%)
Provision of transport (e.g. driving people to the doctors)	9 (8%)	11 (10%)
Debt counselling/financial management	1 (1%)	11 (10%)
First Aid/Health and hygiene	-	8 (7%)
Crime prevention/community safety	2 (2%)	7 (6%)
Language classes	1 (1%)	7 (6%)
Other		55 (50%)

Table 3: Activities run by faith groups

The activities provided for members only of FBOs in Cornwall were quite different to the activities they provide for all people. Bereavement and food bank/food parcels for those in need were the most commonly reported, followed by promotion of local food/fair trade, marriage guidance and spiritual healing. The only activity which is delivered to the whole community in Cornwall, but not reported to be delivered to members only is support to parents, which suggests that most activities offering support for parents, delivered by FBOs, are for those who are not necessarily members of the faith community. The activities FBOs are delivering to the whole community are diverse and in response to needs. Many of the activities reported are outreach to individuals, supporting

those in need physically or emotionally. However, promoting fair trade is stated, which is offering support to a general cause that promotes equality. Activities offered to members of their faith community only are of a more spiritual and social nature.

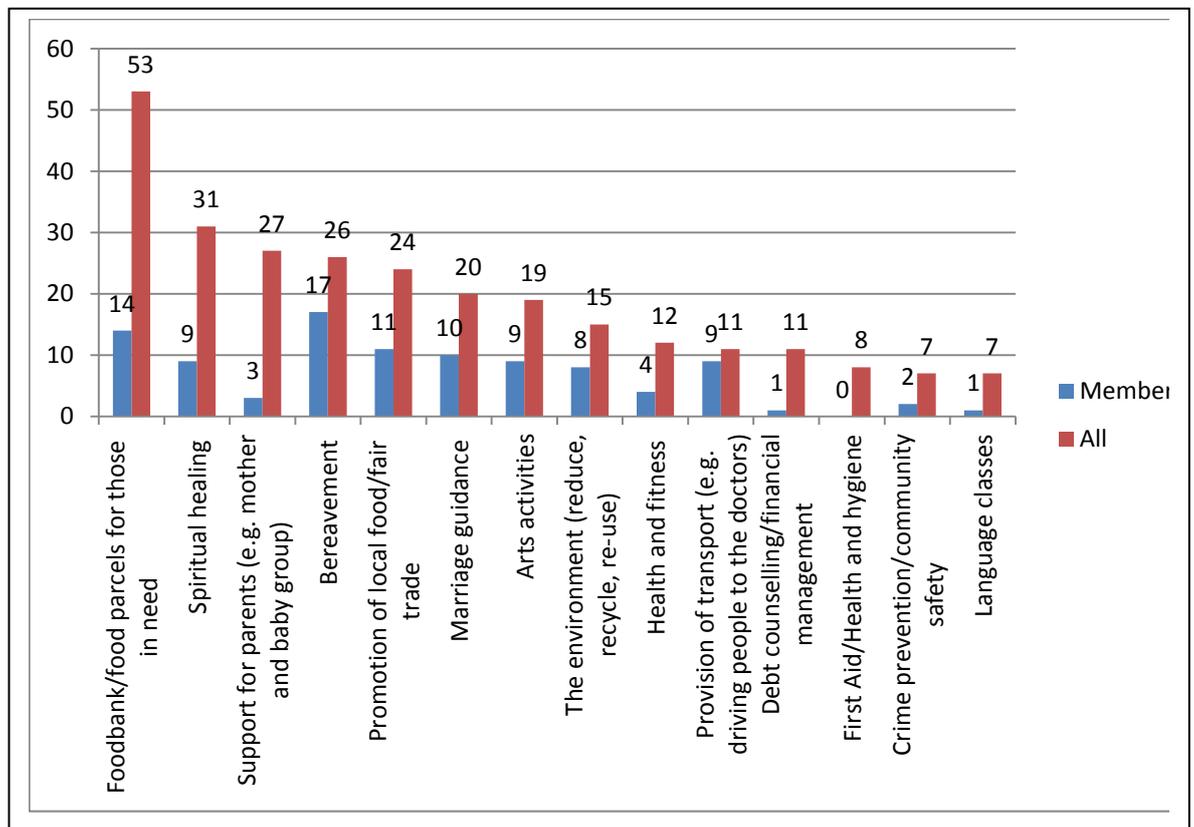


Figure 5: Clustered bar chart illustrating activities run by faith groups

The levels of food bank activity are high across the board, however, only visible in recent reports. This demonstrates a national trend responding to the rise in food poverty, which is reported by some to be a consequence of welfare changes. This however is much contested and there is currently an All Party Political Group running an inquiry into this. As Knott demonstrates, the provision has increased in the past 2 years (Knott, 2012).

The research estimates that over 80,000 people use activities run by FBOs in Cornwall on a weekly basis. Assuming no cross-over of users between groups,

that is 19% of the population in Cornwall, which is, on average 89 people per FBO. Other regional research provides an indication to the number of people for whom FBOs in the South West are providing formal support in the community and suggest it is around 165,000 people (Beattie et al, 2006). These are considerable figures, suggesting that generally FBOs are established providers of community activities in Cornwall the majority of whom provide their activities for the whole community. These provide many benefits such as outreach to those in need, spiritual support (for example for those suffering with loss), and reaching people across the full spectrum of age from babies to older people which demonstrates inclusivity.

In terms of their role, FBOs in Cornwall reported achievements over the last year. In Cornwall these achievements were found to be engaging with the community, starting new projects, providing support to individuals and families and finding new ways of 'being church'. A regional study reported general support for the community to be their greatest achievement, followed by support for children/young people and project development (Beattie et al., 2006). A national study also reported their 'encouragements' to be community involvement, meeting needs and appreciation/recognition (Knott, 2012). This highlights that the findings are similar across the country, and that work with the community is felt to be the greatest achievement or encouragement. However, Cornwall reported challenges to be; engaging with the community better, issues in the community, and their community presence. The regional study reported the needs of the community in general to be one of their greatest challenges (Beattie et al., 2006). In addition, a national study of Christian groups reported community connection to be a challenge (Knott, 2012). This suggests that

throughout the country engagement with the community, while being an achievement, is also viewed to be the greatest challenge. These findings suggest FBOs are generally concerned to engage with their communities, and many feel they are achieving this, yet it is a constant struggle. It must be taken into account that findings such as these are difficult to cross-compare due to the difference in language used in the individual surveys which can distort comparison (Dinham, 2007; Christians in Parliament, 2013).

Working in Partnership

FBOs are seen to be active providers of community services and there is a growing body of research into FBOs working in partnership. New government initiatives are looking toward the VCS including FBOs as potential partners or service providers as the state withdraws its welfare, due to recent austerity measures and budget cuts (Chapman, 2012; Jawad, 2012). There are also growing numbers of Churches Together groups due to shrinking numbers in Christian congregations. This research outlines the ways in which FBOs in Cornwall report their partnership working, with public, private, voluntary and faith sectors. In this study, as with others (Beattie et al, 2006; Knott, 2012; Eckley, 2013; Reid, 2005), FBOs are found to be working with a broad range of other groups; other faith groups, public services and the VCS.

This study found that, regarding non-worship events, the majority of FBOs had taken part in activities with other faith groups. Most groups described links within their own faith, which was also reported in previous studies, both locally and regionally. Of those working in partnership locally, a huge majority of 48% were working with others who shared their own faith, compared to just 2%

working with different faith groups (Reid, 2005). Regionally findings showed that the majority of partnerships were ecumenical, and often through Churches Together groups, however, there were some examples of inter-faith work too (Beattie et al, 2006). In addition, there is a considerable amount of joining up to deliver both activities and services. The multi-faith network and project are both stated frequently, demonstrating there are a lot of groups joining together in Cornwall, for various reasons from delivering activities together, worshipping together, to being part of a community.

On average, FBOs in Cornwall have worked with four other organisations each over the last 12 months, compared to another local study of FBOs which found an average of 2 organisations, however, high levels of partnership with government and non-government organisations (Reid, 2005), which contrasts sharply with the regional study and suggests low levels of partnership (11%) outside of FBOs (Beattie et al, 2006), and 21% nationally. I have found many examples of partnership work in this study, such as working with other faith groups and churches, VCS, public sector, and the private sector. This displays the broad spectrum of groups FBOs are able to work with. FBOs in Cornwall are reported to be working in partnership most commonly with; churches, schools, Cornwall Council, food bank and the police. Similarly, national findings demonstrate that partnership work with external organisations was much the same; schools, police and the council (Eckley, 2013).

FBOs in Cornwall have worked on an average of three issues with other organisations over the last 12 months. Projects and issues FBOs reported in partnership working with other organisations were; fundraising, food bank,

religious education and services (worship). Nationally, within just Christian groups, partnership work within their faith was reported to consist of activities such as food distribution, festivals/fun days, street patrols, schools assemblies/RE work (Knott, 2012). The food distribution and street patrols are responses which do not appear in earlier studies and are a sign of the times demonstrating the successful ways FBOs are working in partnership, responding to need, indicating a key finding.

The links with other groups (table 4 and figure 6) were reported to be largely the same, as with other similar research (Beattie et al, 2006), however, predominantly what was most common in Cornwall were links with schools, followed by care homes, the police and hospitals. The findings almost match those of the regional study, with the exception of the police, which did not feature regionally, yet, prisons did feature in the regional study but not at all in Cornwall, which is unsurprising as there is no prison in Cornwall. The links detailed were delivering assemblies in schools, chaplaincy, pastoral roles in various settings and visiting people.

N=86	Total number
Primary schools	65 (77%)
Secondary schools	46 (53%)
Care homes/supported housing (adult/children and young people)	37 (43%)
Police	30 (35%)
Hospitals/medical centres	28 (33%)
Drug and alcohol rehabilitation centres/groups	18 (21%)
Nursery provision	14 (16%)
Women's refuge	14 (16%)
Prisons/probation	13 (15%)
Fostering/adoption centres/contact groups	4 (5%)

Table 4: Faith groups' links with other groups

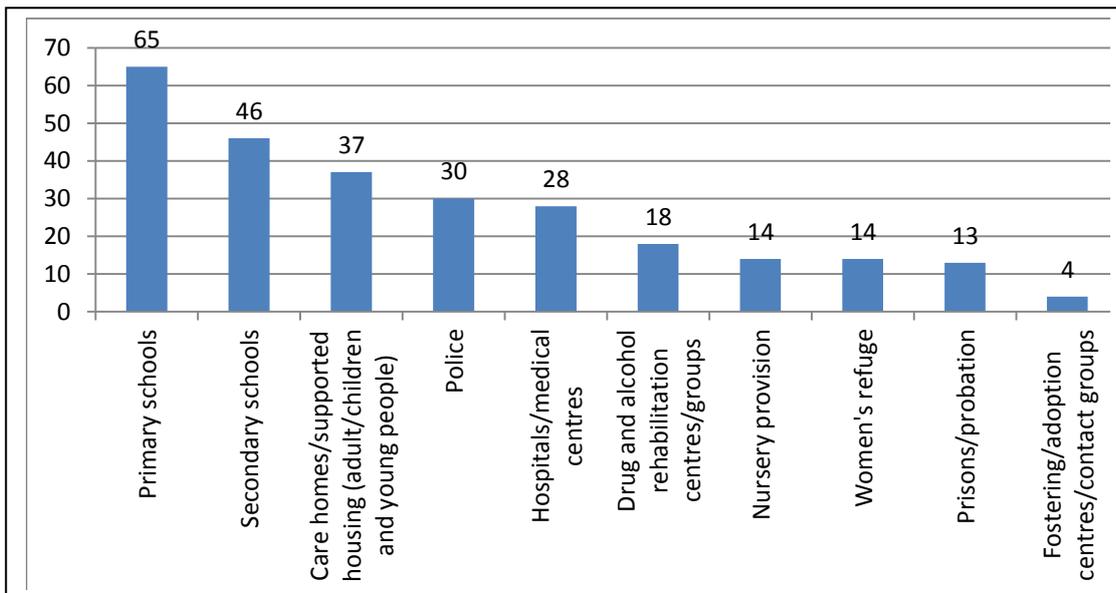


Figure 6: Bar chart illustrating faith groups' links with other groups

In addition, FBOs in Cornwall reported working together to be an achievement, a challenge and a future need, while expressing accessibility and inclusion to be another challenge.

Resources

Many faith groups are self-reliant, which means they have the resources to enable them to carry out the work they do with freedom and speed. There are a number of resources, such as assets, usually in the form of:

- buildings or premises located throughout the county within the centre of communities which are commonly available for community use
- people, usually there are paid staff and volunteers
- finance, this is usually in the form of donations and funding.

In this study, nearly three quarters (74%) of FBOs own their own building, compared to a regional study, which found 85% (Beattie et al, 2006). The average group in Cornwall each has 2 buildings, with 2 meeting rooms, no

office, 1 other room, and no vehicles. Nearly three quarters (72%) offer their premises for community use with an average of four community groups per FBO. This suggests that there may be 2,592 groups using buildings and premises owned and rented by FBOs in Cornwall.

Similar to other recent research, (Beattie et al, 2006; Reid, 2005) there were four main groups which FBOs indicated hire their space in Cornwall:

- community hobby groups e.g. choirs, history groups, language groups
- community interest/charitable groups e.g. other church/faith meetings, counselling, carers groups
- provision of local facilities e.g. AA, memory cafés, doctor’s surgery, mental health services
- events e.g. parties, concerts, fundraising events, coffee mornings.

In this study, over half of FBOs in Cornwall (61%) stated they provided space/facilities for free, which is quite a contrast to the small numbers (7%), who provide space/facilities at commercial rates (table 5 and figure 7).

N=75	
Provided free	46 (61%)
Provided at a charge	39 (52%)
Provided at a reduced rate	33 (44%)
Provided at commercial rates	5 (7%)

Table 5: Cost of space/facilities provided to other groups

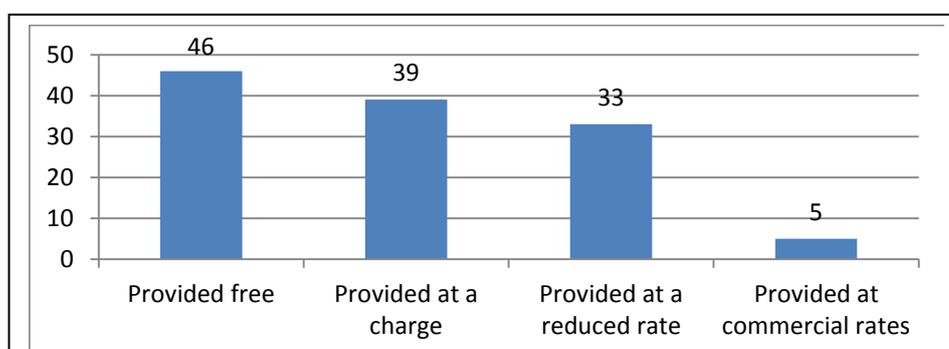


Figure 7: Bar chart illustrating cost of space/facilities provided to other groups

It is estimated that 116 people use premises owned by FBOs each per week, which across all the FBOs in Cornwall would suggest in excess of 75,000 people using premises owned by FBOs per week through community groups. This is a considerable amount of people and suggests that 18% of the population of Cornwall access community activities based inside a FBOs premises per week.

There were on average 11 people involved in the running/management of each FBO in Cornwall. However, recent research conducted into the VCSE in Cornwall shows less people in the sector are involved in management and running than FBOs, with just under 9 (Transform Research, 2013). FBOs in Cornwall reported an average of 3 part-time and 1 full-time paid staff, compared to the study of the VCSE in Cornwall where it was almost even, but with part-time work more commonly reported (Transform Research, 2013). This demonstrates that within the VCSE, FBOs run with less staff resources than other groups, which is a key point.

However, this study suggests that FBOs in Cornwall have an average of 19 volunteers each conducting an average of 2.8 hours, and collectively, 58 hours per FBO per week. This is considerably less in terms of hours contributed than the figures for the VCSE in Cornwall which is 5.8 hours per week (Transform Research, 2013). However, national findings of Christian groups suggest 44 hours per week per church (Knott, 2012), considerably less than Cornwall. In addition, it is estimated that there are over 17,000 volunteers for FBOs in Cornwall, this can be compared to the regional estimation of 50,000 volunteers for FBOs in the South West (Beattie et al, 2006), and the economic contribution

through the average value of volunteer hours contributed by faith groups in Cornwall can be estimated to be worth in excess of £20million.

N=76	Total number of respondents
Up to 14 years old	
Up to 2 hours	27 (12%)
2-4 hours	18 (5%)
4-6 hours	3 (4%)
Over 6 hours	3 (4%)
15-24 years old	
Up to 2 hours	49 (24%)
2-4 hours	22 (13%)
4-6 hours	12 (9%)
Over 6 hours	7 (4%)
25-49 years old	
Up to 2 hours	122 (34%)
2-4 hours	98 (25%)
4-6 hours	66 (18%)
Over 6 hours	28 (14%)
50-69 years old	
Up to 2 hours	321 (54%)
2-4 hours	266 (50%)
4-6 hours	92 (30%)
Over 6 hours	72 (33%)
70+ year old	
Up to 2 hours	160 (37%)
2-4 hours	119 (28%)
4-6 hours	51 (14%)
Over 6 hours	43 (24%)

Table 6: Total hours offered by volunteers and identified by age range

The average volunteer profile (table 6 and figure 8) for FBOs in Cornwall is 50-69 years old, volunteers up to 2 hours per week, and is a member of the faith group. Nearly three quarters of volunteers are reported to be over 50 years old which is very high, compared to research into the VCSE in Cornwall stating that almost half of volunteers are over 50 (Transform Research, 2013). Recent research suggests there are 153,000 volunteers for the VCSE across Cornwall (Transform Research, 2013), the figures provided by FBOs (17,100 volunteers) suggest they make up 11% of this figure, which demonstrates that potentially FBOs are providing a considerable chunk of the volunteers in Cornwall.

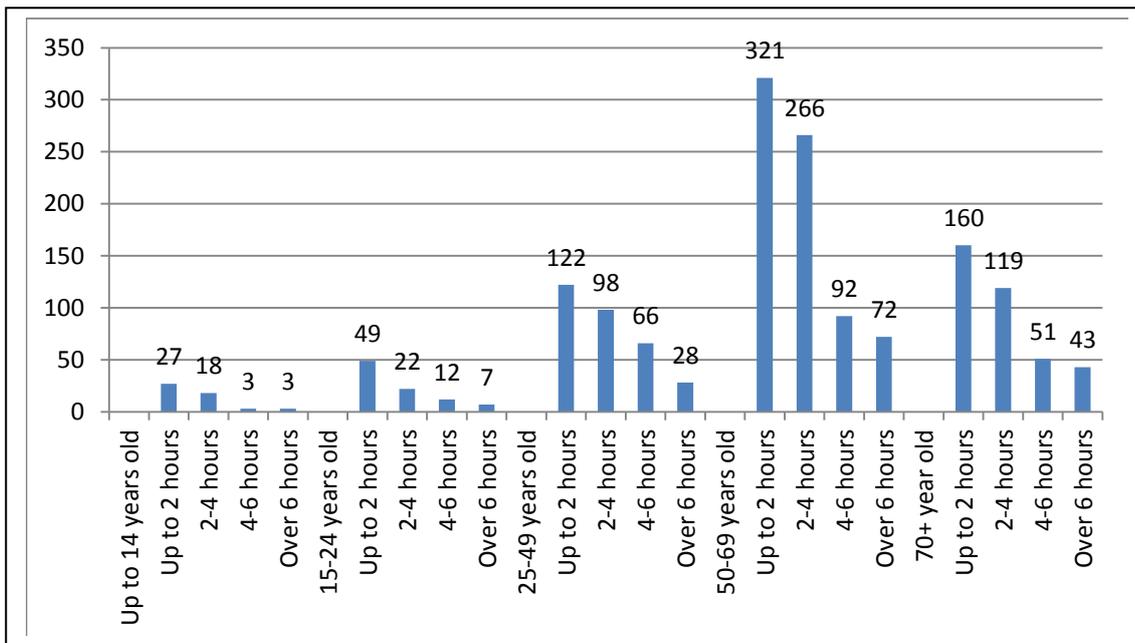


Figure 8: Bar chart illustrating amount of hours offered by volunteers and identified by age range

Finally, the majority (82%) of volunteers for FBOs (table 7 and figure 9) are members of a FBO and, 8% of volunteers are not members of an FBO.

Whereas only 6% of paid staff were members of an FBO. In addition, it's thought that 9 of each of the FBOs volunteers volunteer for non-faith projects.

This demonstrates that volunteers with a faith are active further than their service for FBOs.

N=83	Paid Staff	Volunteer
Member of faith group	41 (6%)	79 (82%)
Not member of faith group	10 (4%)	24 (8%)

Table 7: Number of volunteers/paid staff who are or are not members of a faith group

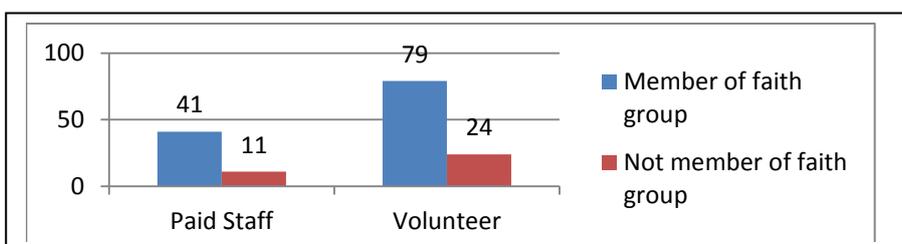


Figure 9: Clustered bar chart illustrating % of volunteers/paid staff who are or are not members of a faith group

This study found that under half (46%) of FBOs in Cornwall have received grants of funding in the last five years (table 8 and figure 10) reporting an average of £12,245 per year per organisation. A previous study, locally, demonstrated a similar figure of 39% receiving grant funding from an external organisation (Reid, 2005). Regionally, 30% of FBOs reported applying for funds, which is relatively lower than that recorded in Cornwall, however, 28% were successful, this demonstrates despite the low number of applicants, there was a very high success rate in being awarded funding. Whereas, nationally, within Christian groups, it was reported that, less again, only 26% of groups received grants, a much smaller number than reported in Cornwall, and on average grants per organisation per year were a very similar figure of £12,382 (Knott, 2012).

Year	July '08 – June '09	July '09 – June '10	July '10 – June '11	July '11 – June '12	July '12 – June '13
Total	£549,366	£393,356	£206,248	£560,743	£433,227
Number of responses	11	13	21	19	28
Average per respondent	£49,942	£30,258	£9,821	£29,513	£15,472

Table 8: Amount of funding awarded to responding faith groups over the past five years

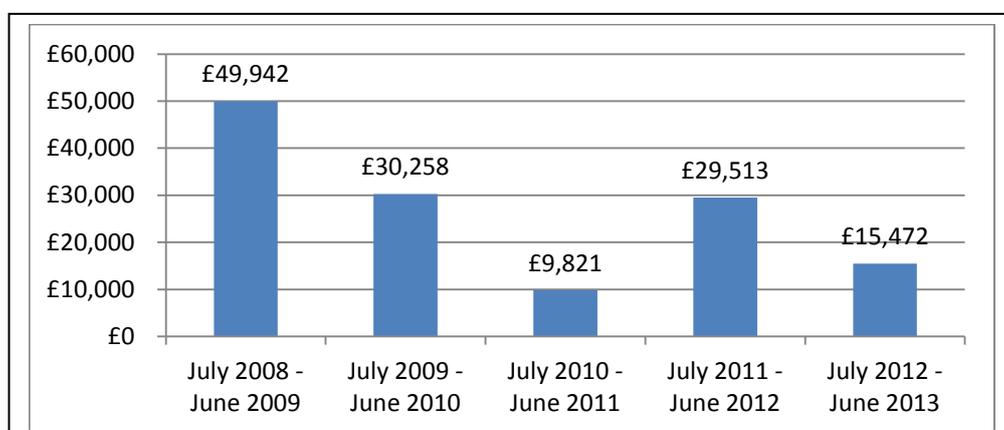


Figure 10: Bar chart illustrating average funding awarded per organization of between July 2008 - June 2013

Within the theme of resources of FBOs in Cornwall, achievements and challenges were both reported as; their building, finance, young people, new people/members, volunteers, sustainability. In addition, these were found to be common achievements regionally (Beattie et al, 2006), where conversely, these were all found to be common hindrances nationally (Knott, 2012). This demonstrates that FBOs in Cornwall, despite feeling they are achieving, still view these issues as continuous. In addition, FBOs in Cornwall noted strong committee/leadership and energy as both challenges, and future needs.

Motivation

Throughout history, FBOs have been motivated to deliver welfare and much of their volunteerism is founded in their motivation to serve the community. Within Christian groups, their Christian service is distinctive. The surveys provide little information in terms of what motivates them, due to lack of opportunity to provide that kind of detail. However the achievements and challenges present an insight. A previous local study suggests that the mission statements of many FBOs demonstrate their mission to serve the community as an outworking of their faith (Reid, 2005).

FBOs in Cornwall reported spiritual awareness as an achievement, a challenge, and a future need. However, they reported keeping their faith central, and vision, to be both challenges and future needs. Finally, they reported bringing people to faith as an achievement. Regionally, it was reported that general spiritual outreach was an achievement, whereas meeting the spiritual needs of the community was recorded as a challenge (Beattie et al, 2006). Nationally, Christian groups reported 'changing us' to be an encouragement, whereas

vision/awareness/leadership were reported to be hindrances (Knott, 2012).

These demonstrate the many crossovers. The challenges FBOs report that are to be faced by their community demonstrate they are aware of community issues, reporting lack of 'community', employment, poverty and disadvantage, current economic situation and housing as the main challenges faced by their community. This demonstrates FBOs in Cornwall are in tune with issues faced by their immediate neighbours.

The findings of the qualitative research will now be discussed in the following chapter to gather a full rich understanding of the contribution of FBOs in Cornwall.

Chapter Five: Qualitative Research Findings

In this chapter I discuss the findings from the qualitative data collected through semi-structured interviews with four groups; faith group leaders, volunteers, service users and members of the VCS. I explore the four major themes which emerged through the analysis process as in the previous chapter. I then examine the findings further by identifying sub-themes and their relationships within the four groups interviewed.

Role

The theme of 'role' emerged from the data as interviewees discussed what it is that FBOs offer their communities. Exploring this theme provides an examination of what FBOs are doing from the various perspectives of interviewees. Four sub-themes emerged which were consistent with each of the four groups interviewed:

- local community presence
- enabler
- responding to identified needs
- added value.

FBOs have a strong presence within their local communities which has continued throughout history (Jawad, 2012). They have what Birdwell (2013) terms a *social* value, due to their historical presence, as over time they have become strongly rooted in their communities serving as 'faithful community pillars' (Birdwell, 2013:11). They commonly have a physical presence with

buildings situated in many communities serving as a focal point. One of the interviewees illustrated the value of this presence:

the value [of having that] whatever faith or denomination it is whether it be a community centre or a mosque or a church, is the ability for the community to have a focal point and that's part of, the sort of, the value, that's the intangible value of that, you know, that faith group
(VCS consultant, paid worker)

The community presence of FBOs is on a very local level, commonly comprised of local people who know their communities and responding to the local needs they observe. Interviewees described their actions as open, serving the whole local community. As one interviewee explained “we are the only institution that exists for the sake of its non-members, so that we are all about the wider community” (faith group leader, paid worker). One interviewee described their role to be appreciated by the local community:

there's a bigger role for the church in [the] people that we don't count the heads of, but who like us being there in that community, they appreciate our prayers they appreciate what we are trying to do in the community
(faith group leader, paid worker)

The local community presence role of the FBOs is commonly associated with traditional ideas of community, or community cohesion, where people look out for one another, and there is a general sense of neighbourliness. One interviewee describes this:

maybe a phone call needs to be made or somebody needs to just check on that person to make sure they're ok. Now, that is community, and that really is what the church has done throughout the centuries and it still very much goes on
(project coordinator, volunteer)

The benefits this presents to the community are of a reliable, non-judgemental trusted establishment located within communities with an awareness of those around and actively caring with a desire to meet the observed needs of the community, thus demonstrating community cohesion. In addition, they have access to hard-to-reach groups who may trust the anonymity and informality of

the FBO as opposed to more formal service providers where some may fear information going on record.

FBOs have historically had some social action aims and respond to local needs (Jawad, 2012) and are continuing to identify and meet the needs of their local communities (Lambie-Mumford and Jarvis, 2012; Rose, 2013). Interviewees spoke of the needs they observe in their communities and gave examples of the work they do to address these needs. Due to their self-reliance FBOs have the ability to respond to needs they observe very quickly. They have the resources in place to provide them with freedom to respond to needs as they arise. An interviewee praises this:

one of the things around faith groups is, they can often react, they are quite fleet of foot, which is part of what the voluntary sector is, you know, you lump them in together in that case because they are fleet of foot and they can, um, react really well
(VCS consultant, paid)

This is one of the strengths of FBOs, and marks out one of their qualities which distinguish them from the VCS (Chapman, 2009) as their flexibility and ability allows them to respond to needs where others would not. On the contrary, this can lead to quick-fix solutions which, although relatively quick and easy to start up, can become difficult to stop, as this interviewee illustrates:

they are sometimes responding to the symptoms rather than the causes, er but, if they weren't there, there is no way that anybody would set up a foodbank, as an example, that no other organisation would bother setting it up, it's just not economically viable, it's not sustainable, and it's only because of the resources available to faith groups that they-- er particularly church groups, that they can do this
(VCS consultant, paid worker)

A couple of interviewees further described the FBOs as not knowing when to stop. This could suggest that through meeting the needs evident to them they

are filling gaps in provision. However, this can take the focus away from dealing with the root of the issue. This interviewee describes their observation:

they don't always know when to stop (laughs), I suppose that's the other thing, because for example, foodbanks, whereas we should be aiming to shut all foodbanks there's still a growing, um, number of foodbanks in Cornwall
(VCS consultant, paid worker)

Furthermore, this is another example of interviewees, VCS consultants and faith group leaders both providing criticism of the provision of FBOs, where in comparison, there does not appear to be criticism of the VCS provision.

FBOs offer a holistic approach to serving their communities. They often do not impose checks on the individuals who are requesting support, rather, they offer more help than is provided formally, such as flexible, tailored support, and signposting to other agencies and vice-versa (Lambie-Mumford and Jarvis, 2012). Interviewees, for example, described FBOs as affordable, and building the skills and confidence of those in their communities to enable them to deal with their issues. This service user explains how the support enabled her to move forward:

it was like 4 weeks of help, each week I was able to have a little bit more money for things I wouldn't normally of been able to buy, so in the long run it just gave us that little rest to get ourselves back on our feet, and that was all that was needed, rather than falling behind on everything, we were able to catch up
(service user)

Other interviewees gave examples of the services and their costs being tailor made considering the individuals' specific needs, with FBOs asking service users "is there anything else they can do" (service user) and "what do you need and how can I help you" (service user). In addition, volunteers outlined their approach of flexibility toward individuals with "we try to not be too ruthless, and that again to me is an expression of church isn't it, they're a bit merciful" (project

coordinator, volunteer). In addition, many interviewees described FBOs as a signpost to other services in the community due to their being a first port of call for some people in need. This service user describes their experience:

it is er, a sort of a place where I think [for] a lot of people it's first contact for moving on and accessing other services, it certainly was for me you know
(service user)

This is a positive finding which suggests FBOs are aware and linked in to other services and providers enabling them to direct people to the services they need. Conversely, an interviewee shared their observation that this is not always the case:

Many churches are like hospitals, they are where sick people go because we, we are there to try and help sick people but, and sadly some people in churches want to keep people in their hospital beds rather than help them get up and be better
(faith group leader, paid worker)

Once more, this is evidence of a faith group leader offering criticism of the provision of FBOs demonstrating self-awareness. FBOs are frequently the first port of call for people in need, and evidence suggests that they are well informed community signposts who are well placed for that role. Services are provided holistically and are tailor made to suit individuals, offering a starting point for moving on. However, this can be counteractive, depending on the individuals, as the motivations of some do not always match up and can be disabling.

As with other studies (James, 2011) FBOs demonstrate added value to the services they offer. The self-reliability through the established leadership, governance and resources enable FBOs to be fast acting, and respond to needs where others would not due to their activities not being economically viable. Another perspective is that where FBOs are running services, they are

saving others, especially the government, from having to provide them and essentially saving them money. An interviewee uses foodbanks as an example “goodness knows how many, how much money is being saved for the government by us doing foodbanks to put it very crudely” (faith group leader, paid worker).

Interviewees described their role as an advocate for the cause, or to speak on behalf of others, to raise awareness of issues. In addition, faith group leaders suggested that FBOs have a high social capital. They had made this observation as they told of how they are requested to personally attend events, sign letters and are invited to take part in higher level conversations. Other added values were expressed as a value to the local community, providing a social network, helping people get to know one another and to feel part of something. One interviewee described the devolving of council services to communities and how consequently FBOs are being asked to be part of conversations regarding plans for community resilience (where in the event of an emergency communities would pull together). This demonstrates the added value FBOs have due to the connections and buildings they have within their localities. In addition, interviewees reported prospective house buyers enquiring to see what facilities and services were available locally. One interviewee described this added value of FBOs:

not only do you bring faith and all the things around faith erm, that are good, but also you bring around that community aspect, but also you bring that quasi-commercial aspect because obviously it's got to be self-sustaining, er, but you bring the volunteering, you bring the access to work, you bring all those things in, and that's the core to the value of what, you know, the faith community can bring
(VCS consultant, paid worker)

The benefits that the added value of FBOs bring to communities are that these active, able groups can respond to needs and in turn save others from the cost of provision.

Working in Partnership

The theme working in partnership emerged from the data in which interviewees outlined the ways they work with others and why they do this. Interestingly, interviewees consistently, across all groups, identified the strengths of working together and also, conversely, the barriers to working together. In light with previous studies (Chapman, 2012; Christians in Parliament, 2013; Birdwell and Littler, 2012), the general feeling within the interviews was that collaboration was a positive thing and people were keen to see more. However, there were many barriers identified, which were additionally highlighted in the literature (Chapman, 2012; Jochum, 2007; Christians in Parliament, 2013; Birdwell and Littler, 2012).

Interviewees provided examples of FBOs working together well, both with other FBOs and with secular groups, describing their activity as linking up so as to be able to deliver provision. Describing the foodbank system and the links with GPs and schools they stated “they wouldn't be able to get out the voucher to those in need unless they were working in partnership” (faith group leader, paid worker). Furthermore, creating a strength together was expressed where they used the example of street pastors working with other services such as the police “that is a group all working together for the good... singularly none of them could do it, but working together they can do it” (faith group leader, paid worker). This type of collaboration was praised by interviewees and the

increase in partnership was described as a recent development “things like that are happening a lot more now than they used to, I think there’s a lot more collaboration” (faith group leader, paid worker). One interviewee used the governments’ Big Society agenda as an example and stated “The church has been doing Big Society forever” (faith group leader, paid worker), where others further described the “strength in doing things together” (faith group leader, paid worker), outlining that by not working in partnership FBOs miss out on the skills and knowledge of others. In addition, volunteers discussed how the referring from one to another happens between FBOs:

they will refer cases to us if they think that they need help with things such as furniture etc and then vice versa, if there's someone struggling for food parcels then we'll refer them back through to that (project volunteer)

Moreover, service users discussed and praised their experiences of this, “there's always someone here for you who's able to point them in the right direction” (service user). In addition, some groups discussed the ethical considerations they make when joining up with another group or collaborating, and described it as a conscious process. One group detailed their access to an ethical advisory team for when they were unsure.

Despite the enthusiasm expressed about working in partnership and the select examples provided of effective partnerships which are working well. All interviewees reported that examples of this type of working were not to be seen throughout Cornwall as a whole, which suggests that this is an area where more work can be done to help develop future partnership working. Some interviewees made observations based on the proportions of people identifying as having a particular faith, stating that Cornwall has a high majority of people identifying as Christians compared to the other faiths in the county. Therefore,

as this interviewee suggests, there is less multi-faceted work with faith groups, compared to the rest of the country. However, the collaboration of Christian groups was celebrated due to the very recent signing of a declaration of intent for ecumenical working in Cornwall. Conversely, the reasons that interviewees provided for working together were commonly for sustainability and financial reasons due to shrinking numbers and their rural settings.

One service user suggested that the ease of working in partnership is dependent on the governance of the FBO. Furthermore, they provided an example of the differences between two projects they access. One they praised due to the added value of a helpful volunteer running the project, and compared it to another where they experienced an unhelpful volunteer coordinator who created obstacles to working effectively together. Interviewees from the VCS gave insights for working better together and identified barriers to partnership work. Some of these included the language used in the sector, fear and preconceptions/misconceptions, clarity of values, values mismatched, off-putting opinions, a need to professionalise, being inward looking, yet suggested there was a potential to do more. This interviewee describes the fear barrier, and suggests FBOs challenge this:

we don't often capitalise on the fact that, I'll do inverted commas, of "the charitable acts" of what faith groups do, because we fear, because we don't know, we think it's a clique, we think it's a club, and maybe that's, um, onus on all faith groups to look at the way they work in partnership (VCS consultant, paid worker)

These findings mirror those of other research in this area, such as the barrier of language used within the sector (Chapman, 2012; Dinham, 2007), the fear and misconceptions (Christians in Parliament, 2013; Birdwell and Littler, 2012; Jochum, 2007). There was a suggestion, as identified by Christians in

Parliament in their study (2013) that clear understandings of one another can help potential partnership working:

there needs to be better relationships built and understand- - clear understandings about what's on offer and the opportunities to work together, but also there needs to be common understanding and respect for the values and whatever the faith group stands for
(VCS consultant, paid worker)

Resources

Resources emerged to be a major theme as the interviewees continually discussed how they do what they do through the contributing factors which were their assets, people and finance.

All interviewees reported the value of a physical community presence and some reported their desire to fulfil the historical purpose to serve their communities. However, there were negative comments regarding the sustainability of these buildings as reported by this volunteer:

I've got a big problem with things like church buildings which cost a fortune to maintain, needing the community- - and churches concentrating on maintaining the building, you know, and I don't... I don't see the point, that to me is not what Christianity is about
(project coordinator, volunteer)

A member of the VCS outlined the fear some people have of using a faith group's building and suggested that there is a need to demystify them to enable more general use. This interviewee suggests a way of overcoming this barrier:

instead of dressing it up around the faith and the mystic, or around the faith, you know, you go there for weight watchers and it's, it's about the fact that the church, church I use in a loose term, brings much more value into a community than we can possibly measure
(VCS consultant, paid worker)

An interviewee who rents church buildings to deliver secular community groups described their contrasting experiences of two different premises and management. One experience described as being a constant struggle with poor

maintenance, and poor relationships with the people running the building.

Contrasted with the other experience where a building was well equipped and relationships were enabling for them.

Interviewees, excluding volunteers, all praised the contribution and commitment of volunteers of FBOs. Some even suggested that if they were taken away, the infrastructure of the UK would grind to a halt, and the projects just would not happen without them. Others reported volunteers to be contributing vast amounts of time, stating that their value is underrated. However, volunteers described a sense of overwhelm with too much to do, on top of attending the worship which underpins their faith. This is alarming especially since the majority of volunteers were described as retired, over 60 years old, as they are the only people with the time to be able to do the work.

if it wasn't for the volunteers in faith groups that we come across, the actions and the projects we are involved with wouldn't happen. Very few paid support workers erm, and a number of very stretched people trying to do the right thing, and er, it tends to be the faithful few that are actually trying to get on and do stuff
(VCS consultant, paid worker)

As Dinham described, the contribution of volunteers to the work of FBOs is priceless (2007), and interviewees expressed the importance in valuing their contribution. One interviewee suggests that it is important to know how to manage volunteers to make best use of their time:

we need... as organisations need to know how to value those volunteers, how to manage them, how to make sure they get the most of their volunteering, but also we get the most out of their time and it's their time, and you know time is priceless
(VCS consultant, paid worker)

FBOs were reported to be both self-reliant, and reticent to apply for funds, believing they should sustain themselves without relying on external grants,

However, it was also commonly reported that FBOs are applying for external grants and mainstream funding. Interviewees suggested that there seem to be more FBOs applying for funding than previously, due to a much easier process. Nevertheless, interviewees suggested there is less funding around now, due to cuts, resulting in more competition for funds. Furthermore, interviewees commonly described barriers to applying for funds, such as a common perception within FBOs that funders do not fund FBOs. One interviewee described the funders being equally unclear of the motivations of FBOs and the distinction between promoting religion and mission outreach work.

An interviewee from the VCS outlined that some FBOs, however, are proposing projects which are too narrow to be funded by mainstream funders, yet, as other studies have shown, FBOs are concerned that their values may be compromised, and through being accountable to the funder they may be dictated to (Lambie-Mumford and Jarvis, 2012). These findings suggest that there is some confusion from both the perspective of the FBO and the funder. Interviewees described the strain on their existing resources to be another barrier to applying for funds. This was described as due to being frontline in delivering services, this being seen to be a first priority, the lack of people and lack of skills to apply for funds:

I stress the fact that a lot of, or many of our churches are reducing in number and therefore the people who can, er, write funding applications are reducing
(project coordinator, volunteer)

In addition to the funds raised to run the FBOs themselves, a number of interviewees reported raising funds for other charitable causes, despite their need for funds to run their own operations. A member of the VCS described FBOs delivering services as low cost, not relying on much money:

faith groups are a poor relation of the voluntary sector, in terms of most of it is done- - as I alluded to earlier, most of it is done on a shoestring, you know knicker elastic and beeswax sort of thing, um, to deliver a service
(VCS consultant, paid worker)

Motivation

The theme of motivation emerged from the data as interviewees discussed their reasons for volunteering, and the motivation of FBOs in delivering services to the community. There was one common sub-theme across all groups, which was the servant attitude of FBOs. Additionally, there were a number of other sub-themes common across multiple groups with opposing thoughts, sharing faith and a personal motivation, which was a sub-theme which emerged as only common amongst volunteers.

All interviewees described the motivation of volunteers as being their servant attitude, and their desire to live out their faith as with other studies (Birdwell and Littler, 2012; Christians in Parliament, 2013). A volunteer describes this motivation here:

it is an expression of, of its servant attitude to the community, it, it's the um, it's really almost more than 'love your neighbour as yourself', it's 'what could we do to make- - to help make things come right for you?'
(project coordinator, volunteer)

However, despite the collective agreement of this being the primary motivation, there were other motivations expressed. Faith group leaders had another perspective, this being that the volunteer is equally benefitting from the experience:

in contributing they are having the chance to be more fuller human beings, you know, because it's about giving and serving so they, you know, benefit from that, and they benefit from being able to take part in a joint thing, so people who might just be sitting at home might come in as a volunteer and get, kind of, working and getting contact with other people

(faith group leader, paid staff)

Other perspectives suggested that people of faith like to be together for social purposes and this motivates them to volunteer. However, in contrast, a faith group leader suggested that there is no difference between a volunteer who has faith or another who does not practice a faith and stated that all volunteers do so for the same reasons. Another motivation, expressed by the volunteers, was their personal motivation to feel needed. This volunteer describes this:

It's great fun actually. It's an opportunity to feel as if you're needed and doing something useful, erm, you meet lots of interesting people, make friends with all the volunteers
(project coordinator, volunteer)

Interestingly, a service user described their use of the services as initially to be for the need, but in addition, to consciously want to give back to offer solidarity to the volunteers providing the service:

it cuts both ways, you know people give to you so you can give something back yourself, even if that does mean turning up just for a cup of tea, it's good for them, you know as well I think, rather than just think "well I'll only turn up when I can be bothered"
(service user)

This is interesting when looked at in conjunction with one another, as it suggests there is a form of mutual dependence from both the volunteer and the service user. For example, the volunteer offers their time to a project as they have a desire to feel needed, and the service user attends the project to support the efforts of the volunteer.

Interviewees who delivered services were clear that any promotion of their faith was demonstrative through acting out their faith, rather than in an explicit sense of proselytising (Birdwell and Littler, 2012). Many expressed distaste at the idea of evangelising or proselytising, expressing an awareness that it does happen,

yet specifying this is not through their means. One faith group leader expresses their view here:

I think it's fair enough to offer to people - commit your life to Christ its fulfilment, it's wonderful, it's balanced, but that isn't for me to force you into that
(faith group leader, paid staff)

Yet, many interviewees discussed evangelism as being subtle, demonstrated through their actions. For example, a number of interviewees used the term "rub off" to describe the notion of people with faith and people without faith being together. Here is an example:

who knows what might rub off from that, it's a kind of link with asking why people are doing this and maybe have conversations about faith in that particular way
(faith group leader, paid staff)

Some interviewees were very clear that they "very much soft pedal the religious aspect" (project coordinator, volunteer) as they felt it would put people off, and that is counteractive to what they are trying to do.

you never discuss your faith unless you're approached by one of the clients who wants to talk about their faith, yeah. And I think that's fair... It means you're not abusing your position as a provider, you know, of the service
(project coordinator, volunteer)

Service users additionally backed this up by describing the faith element as not being visible, yet clearly being the motivation, although it is not explicitly expressed:

it's not something that er, it's not something I feel that even the people running it feel it's important
(service user, unemployed)

These findings and the quantitative findings when brought together can offer great depth of understanding, and further clarification. This will be discussed in the following chapter as the findings are bound together to provide further interpretations.

Chapter Six: Interpretation of the findings

This chapter draws together the findings from both the quantitative and the qualitative research, allowing further interpretations to be drawn. The findings will be brought into context by drawing upon existing research identified in the literature review. These interpretations will be discussed within the thematic framework developed through the research project, as in the preceding chapters, to allow cohesion as before.

Role

The quantitative research illustrated the county-wide community presence of FBOs, who are resident across the length and breadth of Cornwall, often in the most rural of areas, and commonly more clustered in urban areas. In addition, interviewees said FBOs respond to local needs. Due to their presence within communities in Cornwall, FBOs are able to observe the needs locally, which makes them well placed to respond to needs as they arise. Interviewees from the VCS noted that their self-reliance, due to their resources, gives them an ability to act fast and to respond quickly. These factors suggest that once needs of local communities have become evident, in some instances they are being met quickly and effectively, which, as interviewees pointed out, can save others the cost of emergency provision. As known providers of welfare, and as a community presence, as identified through qualitative research, people who find themselves in need are likely to seek support from FBOs. This could suggest that FBOs have a unique and direct insight into the needs of society, which could serve as an indicator for gaps in welfare provision. FBOs, as identified in the qualitative research, are well placed to respond effectively to needs as they

present themselves, however, they often respond to symptoms rather than causes. Sometimes, I believe, the causes of the need and the root of the problems can be covered over with temporary welfare measures responding to the symptoms, like a sticking plaster, thereby masking gaps in provision and leaving them unnoticed. The insight mentioned before is valuable, and could be helpful, while FBOs provide support to meet the needs expressed, equal effort could be placed upon sharing the needs that are evident and reporting on the delivery of provision.

Furthermore, some interviewees of FBOs briefly discussed their role as an advocate for those they provide with support. These findings together suggest FBOs could consider adopting more of a role of advocate to be coupled with the role of the responder to prevent needs from going unnoticed and provide a current insight into the needs of communities at a local level. Similarly, FBOs throughout history have responded to needs as they have presented themselves, such as Sunday schools, almshouses, children's homes and could suggest that through the act of charting the history of FBOs welfare provision, the gaps in welfare provision throughout history as they emerged could be identified in response to changing laws or acts. Currently, for example, provision of foodbanks by FBOs has increased dramatically within a very short space of time (Knott, 2012), which could indicate that there is a gap in welfare provision which is leaving people hungry and without money to buy food and therefore resorting to foodbanks for free food to feed their families. This example demonstrates where it is that FBOs should evidence the needs on behalf of their service users to ensure the full recognition of needs presented, preventing them going unnoticed due to their temporary emergency provision. In addition,

interviewees highlighted that FBOs serve as a way marker for those in need, therefore their ability to signpost people appropriately is a very important role as they are often first contact to those who find themselves in need.

Working in Partnership

Generally, interviewees discussed partnership positively and gave specific examples where FBOs are working in partnership really well, however, they reported it as uncommon across Cornwall, which suggests that although people are keen for partnership work, there may not be as much taking place as is suggested or as people would like. In addition, there has been a considerable growth in literature exploring FBOs as a potential partner (Chapman, 2012; Christians in Parliament, 2013) suggesting there is general interest nationally in partnerships with FBOs increasing. The majority of participants in the research were Christian, and this is representative of faith in Cornwall. Therefore, where partnerships were reported between faith groups, they were commonly ecumenical, yet there was a considerable amount of cross faith working, particularly with the lesser represented FBOs. This is due to an active faith forum which most respondents of minority faiths reported links with. A number of reasons were presented for the purpose of ecumenical partnerships, primarily as a solution for future sustainability, joining churches with ageing congregations for financial and practical purposes, with interviewees stating that together is stronger. In addition, much of the Christian mission work is carried out ecumenically under the Churches Together umbrella with a recent trend in delivering specifically franchised Christian services, for example Trussell Trust foodbanks and Street Pastors. These groups commonly encourage the engagement of local agencies and secular groups to work effectively. The most

successful and beneficial partnership work between FBOs and secular groups were reported to be mostly through referrals between agencies, for example, foodbanks working through referrals from GPs, social workers and so on, and the efficiency of Street Pastors being the product of successful relationships with other agencies such as the police and nightclubs.

Interestingly, interviewees spoke about ethical concerns of working in partnership and described the efforts that go into deciding if partnerships are appropriate and whether they share values. Although FBOs demonstrate ethical thinking and consider partnerships carefully, this is additionally acting as a barrier to working together and perhaps more effectively due to the fear and uncertainty on both sides. Interestingly, the same fears and concerns regarding partnerships were identified by VCS interviewees where they suggested that preconceptions, misconceptions, fear and generalisations hold people back from engaging with FBOs. Finally, there were suggestions presented by interviewees from the VCS that secular groups and FBOs make their values clear to enable better partnership working and opportunities, as was also found in the literature (Christians in Parliament, 2013).

Resources

The value of buildings as a focal point of the community was expressed by interviewees who reported there to be as many as 600 Church of England and Methodist buildings across Cornwall, aside from the other denominations. The survey findings showed there to be very few groups charging commercial rates, while the majority, and over half of respondents reported letting their buildings be used free of charge. Additionally, an estimated 18% of residents in Cornwall

access activities held in premises of FBOs, while interviewees described the enabling and unselfish role of FBOs with regard to their buildings. This illustrates the effectiveness of the current system as the buildings are enabling community groups to run due to their low costs, while the buildings are being used regularly, as interviewees pointed out, being heated regularly, and fulfilling their intended purpose, demonstrating a symbiotic relationship. However, an interviewee from the VCS observed that some people are scared of faith, which can present a barrier for people accessing services provided in FBOs buildings. This, in turn, highlights a barrier for potential partnerships, moreover, they suggest that some work could be done around this. Attempting to disabuse people of the myths would help with accessibility. In addition, interviewees who rent buildings from FBOs for community groups stated both their appreciation of helpful volunteers and caretakers, and their despair with unhelpful volunteers and caretakers. This, however, could be an issue to address if seeking to professionalise the services provided by FBOs, and provide volunteer management support as suggested previously.

Interviewees recognised the value of volunteers and believed that the work just would not happen without them. Furthermore, the findings from the survey present high levels of volunteers compared to paid staff, demonstrating that the majority of the work carried out is undertaken by volunteers. Interviewees reported that the value of volunteering of FBOs is underrated. However, the findings from the survey present the contribution of volunteer hours in monetary terms based on the living wage and estimate it to be over £20million per year in Cornwall, further illustrating the scale of this work. Nevertheless, interviewees reported that volunteers are often very stretched with all the duties asked of

them. Age is likely to be a factor here as the age of volunteers reported in the interviews and in the survey findings show the majority of volunteers are over 50 years old, which is older than the average volunteer in the VCSE in Cornwall (Transform Research, 2013). This raises concerns of sustainability when compared to the age of membership, which demonstrates that the average age of church attenders is older than the average age of the UK population (Collins et al., 2005).

Interviewees' attitudes to applying for funding were similar to their feelings toward partnership working. This is, with caution and concern that their values may be compromised, or fears the funder may dictate to them. It was also suggested that funders are equally cautious of FBOs, that their work is too narrow. Moreover, survey respondents reported that a challenge was keeping faith central, which helps to illustrate this. Interviewees from the VCS shared that they observe a common perception that FBOs are unable to access mainstream funding. Yet, the figures from the survey illustrate that almost half of respondents were successful with applying for funds or grants, which again contrasts with interviewees who claimed that funding is harder to access now due to the cuts, resulting in more competition. However, the survey findings showed that the FBOs who are applying for funds are not accessing large figures, with an average of £12,245 per organisation per year. This, together with the mass of work being carried out by FBOs and the contribution of volunteers illustrates the resourcefulness of FBOs and the low cost of their work. However, it suggests they are more reliant on people than on finances, which highlights issues of sustainability, as before.

Another observation of an interviewee was that the self-reliance of FBOs can mean they are reticent to apply for funds, often running with very little money, providing low cost services and relying heavily on their volunteers, which again, raises concerns of future sustainability. They continued by suggesting upskilling and training for FBOs in applying for funds. Conversely, interviewees discussed the capacity of volunteers as unable to apply for funding due to the frontline nature of the work, and due to the shrinking number of people able to carry out this role.

Nevertheless, some interviewees described a number of their fundraising activities as being for external causes, such as local, national and overseas charities. This demonstrates the unselfish nature of FBOs, however, it conflicts with their financial sustainability. This is because many of the fundraising activities offer additional social benefits often bringing communities together (fundraising events) and creating a social space for those who are isolated or lonely (craft activities). Despite the contradiction, this is an important part of the role of FBOs.

Finally, there are general sustainability issues which emerge from this research when considering the self-reliance of FBOs as they depend on volunteers and their internal donations rather than seeking public funding. Additionally, the age of members of FBOs and in turn, volunteers, is increasing. Nevertheless, Interviewees from the VCS suggested a need to professionalise FBOs, which would prepare them to be able to consider partnership working as a way to ensuring future sustainability. Furthermore, they suggested a need to manage volunteers better to get the most out of their time, as their time is so valuable

particularly to FBOs. The survey findings show that FBOs future needs were reported to be resource heavy, with more people/members, volunteers, younger people ranking very highly, which illustrates that FBOs are aware of their challenges for ensuring their future sustainability.

Motivation

In the survey, FBOs were asked what they perceived to be the challenges of their community. All of their responses demonstrated outward looking groups who are in tune with the needs in their local communities. Interestingly, the most commonly reported challenge was a lack of community. This could be explained to be due to the unique nature of Cornwall. It is rural, and there are many second homes with some localities are found to be empty out of the summer season. In addition, many facilities and amenities have closed due to the financial crisis and cuts in budgets, which has resulted in communities feeling separated and alone. Furthermore, with the increased use of technology, people have less need to interact, which could explain people's increased sense of a lack of community.

In fact, in terms of promoting faith, the interviews did not indicate any form of proselytising, on the contrary, an aversion to this was expressed which was described by a volunteer to be abusing the position of a provider of services to those in need. This has been found in other studies also (Birdwell and Littler, 2012; James, 2011). Conversely, faith was described to be soft-pedalled and kept in the background, however, the survey findings showed FBOs find it a challenge to keep faith central and another challenge to be spiritual awareness. This could suggest that FBOs provide services to meet needs, not to

proselytise, yet have a strong commitment to keeping faith central in the work they do. Furthermore, the service users interviewed described the faith of the providers as not being visible, but their being aware of it as a motivation. They stated that it appeared to not be important to groups delivering provision to promote their motivation or their faith. It is interesting here to note in contrast that services delivered by the public sector are commonly led by individuals who have their own individual views, yet as they are paid to deliver a service, they are expected not to share their own views if they are not in tune with the values of the organisation. It would seem that this attitude has filtered down to voluntary led groups as they are expected to deliver professional services alongside the secular.

These interpretations of the findings address some of the gaps in knowledge identified in the literature review. There are a number of factors which should be taken into consideration, particularly around new areas of policy making. For example, if local governments are looking to devolve services to local communities via the Localism Act, they must look to address the issues such as the misconceptions and preconceptions of FBOs (Chapman, 2012) and the buildings of worship as centres of the community to be used by all.

Furthermore, the parallels which are observed throughout history between the original welfare state with the current changes to welfare delivery must be considered, particularly as FBOs are not currently sustainable due to ageing members who are primarily relied upon to deliver the majority of the voluntary work (Birdwell and Littler, 2012).

The conclusions which are drawn from this study and these interpretations will now be drawn into focus in the final chapter of this thesis providing recommendations and suggestions for further research.

Chapter Seven: Conclusion

I conclude this thesis by outlining the contribution this research has made to the field aligning the findings to existing theory. I then consider the implications of the study for policy and practice. I then share recommendations based on the findings and identify areas for further research.

Contribution to the Field of Research

This study has explored the impact of FBOs in delivering VCS activities in Cornwall. It utilised mixed methods to gain further understanding of the activity of FBOs from a number of perspectives further gaining an understanding of the value of the services provided by FBOs in Cornwall and their local communities and the benefits this presents for the first time in Cornwall. Furthermore, the distinctiveness of FBOs, and what it is that makes them unique, has been examined to draw implications to develop a further understanding of their activity and motivation. As I have shown, there is an emergence of literature exploring FBOs; their role, their potential for partnerships (Chapman, 2012; Birdwell, 2013), how they operate (Lambie-Mumford and Jarvis, 2012), methods of measuring their impacts (Dinham, 2007; Christians in Parliament, 2013), their sustainability (Kettell, 2012) and their motivations (Birdwell and Littler, 2012) in the wake of the government's imposed austerity measures.

This research contributes to this field of existing knowledge, as first of all, the quantitative research consisted of the first extensive mapping exercise of FBOs in Cornwall. This adds to the growing body of data from local mapping exercises, regionally and nationally, as is encouraged in recent reports

(Birdwell, 2013; Chapman, 2012). The most recent research of this kind carried out in Cornwall was conducted almost ten years ago, and focussed specifically on one locality in Cornwall and was therefore quite a limited study. Key findings from my study identified that volunteers of FBOs in Cornwall contribute in the region of £20million per year in kind, while an average of 80,000 people (19% of the population in Cornwall) use activities provided by FBOs in Cornwall per week. These findings can be added to the other research identifying the activity of FBOs in communities around the country to inform local governments and policy makers as researchers suggest (see Birdwell, 2013; Chapman, 2012).

Furthermore, the qualitative research shared perspectives of key individuals regarding the contribution FBOs make to society in Cornwall. The findings of the research demonstrate common themes with other ideas which are being used to encourage further engagement with FBOs and influence policy, particularly that of the role of FBOs (Singleton, 2013) and theory based on research (Rose, 2013). In addition, these findings corroborate theories of partnership working, particularly the benefits and the challenges (Rose, 2013). Moreover, the theory challenging FBOs as a potential provider of services due to their sustainability (Kettell, 2012) is considered and qualitative responses inform and provide insight into the mechanisms of FBO led voluntary provision, providing further ideas to investigate. Theory developed into the motivations of providers of FBOs services (Birdwell and Littler, 2012) is supported with these findings as volunteer project coordinators expressed their efforts to remain neutral in terms of their faith, unless asked. Furthermore, their motivations were identified as being acting out their faith, yet fulfilling their desire to be needed or useful. This adds a new perspective and challenges ideas that volunteers who have a faith

are motivated differently from those who do not express a faith. Findings from the survey identify 'keeping faith central' to be a challenge, which outlines the internal conflict within individual FBOs. As a consequence of the research, service users expressed their desire to support the efforts of the volunteers who had served them with their time and resources, this can complement the theory of the distinctiveness of FBOs as it suggests relationships are enabled to be developed due to the flexibility of the work of FBOs and the holistic nature (Lambie-Mumford and Jarvis, 2012).

In terms of the theoretical contribution of the thesis, I suggest that the main argument developed within this study is concerned with the speedy responses of FBOs to meet the needs they observe in their communities. FBOs have the resources to respond at speed and scale, particularly due to initiatives such as 'community franchising' that was set up to enable churches to respond quickly (Bird, 2013). However, despite serving as an initially valuable emergency intervention, the activities can become counterproductive as the gap in provision is filled, resulting with the root of the issue remaining unrecognised and therefore not dealt with.

Implications of the Research

Through exploring the role of FBOs I demonstrated that they have a unique and direct insight into needs of the community at a local level. As mentioned above, much of the provision FBOs offer address the symptoms observed, rather than tackling the causes. This provision, while it is helpful in the short term as emergency support, can result in covering over issues, like a sticking plaster, masking them from sight. While this is unintentional, and motivations are with

goodwill, these actions could prove to be damaging, keeping people dependent on emergency provision, rather than addressing the bigger picture. In addition, it was reported by a number of interviewees that FBOs do not know when to stop which, while this makes them reliable and trustworthy, can lead to them delivering services where efforts may be better directed at winding up provision and encouraging people to move on.

Secondly, there were a number of barriers to partnerships identified, which implies that although the intentions are there from a number of bodies for partnering with FBOs to deliver services, in reality there are little pockets of good examples, yet it is not widespread. However, the findings from the research do show growth in the number of partnerships FBOs have with other groups. This may suggest a slow but significant start.

Thirdly, findings demonstrate that FBOs are more reliant on volunteers than on finances to run their services, however with ageing membership, the majority of rental charges being waived, and low amounts of external funding, there is an imbalance and a threat to future sustainability of FBOs. Moreover, the high success rates reported from funding applications, albeit low amounts, demonstrates that funders are in fact sympathetic to FBOs despite the common perception, yet FBOs remain wary and refrain from applying. Additionally, buildings are enabling the community through the provision of low cost facilities, however, this current set up is not sustainable, and lack of finances to maintain these assets could result in their closure, which would be counteractive.

Fourth, the motivation of FBOs, while commonly perceived to be their faith that causes concerns for potential partnership, was contrarily reported by volunteers to come from personal motivations and a desire to be part of something and feel needed. Likewise, service users reported that the faith was not visible to them. However, they described a desire to give something back to the services they attend. This motivation of wanting to be needed, coupled with the motivation of wanting to show solidarity to those supporting them could suggest there is some mutual dependence on one another, however this may seem to be counteractive, this is one of the features of FBOs which distinguishes them from other groups making them distinctive.

Recommendations

Evidence from this thesis suggests that it may be of benefit to chart the history of FBOs to see if the provision matched the needs of community at the time. If it has done so FBOs could act as indicators of community need or gaps in current welfare provision yet must advocate for these needs they observe to give an insight to enable the roots of the issues to be tackled directly.

The research has shown that FBOs commonly respond to symptoms rather than causes, therefore it is suggested that they attempt to speak out more to share their observations of the needs in their local communities. This feedback should be channelled to faith group leaders to ensure they are seeing the full picture, and therefore are able to promote the work of FBOs accurately, depicting the needs the local communities are experiencing, to encourage higher level conversations based on real observations. In addition, FBOs could embrace their role as signposts in the community ensuring they have good links

with other service providers and up to date information to ensure those in need are being given the appropriate support .

Furthermore, solutions for preparing for partnership working were highlighted by some interviewees as a need to professionalise FBOs and have clear values underpinning their work. Additional work needs to be carried out around promoting inclusivity and to disabuse people of the myths and generalisations of faith, promoting buildings as places for community activities, not just worship. It may be useful to provide some advice to FBOs about how to work in partnership, where to start and how to maintain their distinctiveness and keep their faith central. In addition, FBOs should be encouraged to join the bigger picture and represent themselves and their work alongside that of other public and voluntary service providers, joining forums and discussions.

It may be helpful to encourage FBOs to understand the need to ensure their future sustainability, to understand what it means and its implications. This could be done by looking at options such as partnership and volunteer management training to make best use of their time. They could be encouraged to professionalise their services, particularly rental and hire of space so charges can be applied that would help to develop sustainability strategies and plans. Furthermore, training and upskilling for groups to fundraise more effectively and insights into understanding the world of the funder, disabusing myths, and vice versa would be beneficial. This could be done by providing information to funders and potential partners explaining their mission work and how available their services are to the wider community. Furthermore, other barriers such as language, or jargon, used by various sectors could be addressed. Conversely,

some advice on how to know when to stop provision, or tie up services may be useful for FBOs.

Finally, FBOs must be aware of the potential for mutual dependence of volunteers and service users, due to the way they work. However, this can be embraced, perhaps seeking to encourage the service user to volunteer and take a role, helping them to step out of the need they are experiencing and take on roles within the organisation.

Further Research

This study has provided the first insights into the impacts of FBOs in Cornwall on this scale. The findings have created a baseline for further research and can be compared to future studies which can monitor change and provide an ongoing tool to identify the impact of FBOs in Cornwall. Future research could explore the impacts of FBOs nationally. Further mapping which includes all faiths as a study at a national level has not taken place before. To ensure consistency and enable comparability, it would be useful to develop a standardised survey available for all communities to use (Dinham, 2007; Christians in Parliament, 2013) and to carry out further interviewing to support the findings.

Furthermore, the findings identify barriers to ensuring future sustainability of FBOs, such as their perception of the funder and their fear of having their values compromised. Further research is required to specifically identify these barriers to be able to practically respond with appropriate support to ensure FBOs are confident to apply for funds and develop partnerships. Additionally,

research into the perspectives of potential partners and funders would be useful to identify barriers for partnership working with FBOs, so they can better prepare for this work.

Finally, historical research charting the provision of FBOs would be useful to identify the needs at the time, and to see how FBOs responded then. This research may serve to illustrate that the provision of FBOs can be used as indicators of gaps in welfare provision, which would enable FBOs confidence to speak out and act as an advocate for the needs they serve and the people they serve. The research could further provide insight into how and when to stop provision.

The findings of this thesis build upon existing knowledge of the activity of FBOs in the UK which is a growing area of research. This is particularly timely information given the recent government changes to welfare. The research presents new information demonstrating the significant economic contribution of FBOs in Cornwall while further examining the impacts from different perspectives. Furthermore, the findings present a rich insight into FBO activity which presents implications that could affect future local and governmental policy making. Additionally, findings identify barriers and suggest solutions to furthering the provision of FBOs within their communities. These findings provide a firm baseline for further research to build on existing knowledge, opening up suggestions from varying perspectives as to how to move forward.

Appendices

Appendix 1: Survey Questionnaire

Faiths in Cornwall

Faith survey questionnaire



CORNWALL
METHODIST
DISTRICT



Privacy Statement

Answers to questions 1 – 9 in this survey will be used to complete the Cornwall Faith Group Directory. This is a list of all faith groups in Cornwall, which will be made publicly available. We will email you a link to this directly once it is completed.

Are you happy for your contact details (responses to questions 1 – 9) to appear publicly?

Yes **Signature**
No

All the rest of the information will be analysed and a report of the results emailed to all respondents by Transformation Cornwall. The report will summarise the issues and views of those faith groups taking part. It will list which faith groups took part but not attribute any results to any identifiable faith group. Anonymity will be protected. The processing and secure storage of the information will be by Transformation Cornwall.

Transformation Cornwall will analyse the information received and will write the final report. This report will be available at an event later. Details of this event will be sent to all faith groups in due course.

The detail provided in questions 10 – 38 will contribute to a report for the purposes detailed in the covering letter which has accompanied this survey.

Further research:

There will be further research conducted with groups selected from the information gathered via this survey in order to complement the findings.

If you **do not** want to be considered to be a part of any further research but to continue to take part in this survey please tick this box

Participation or withdrawal in this research will not affect your relationship with the researcher or any of the organisations involved with the project in any way.

N.B. for the purposes of this survey when we use the term 'faith group' we mean a group within the community that comes together based on a shared faith or belief or system of worship or prayer - a voluntary organisation who have faith or belief as part of their ethos, aims or objectives.

This survey and follow up research methods have been checked and given approval by Plymouth University Research Ethics Committee

Your faith group details

1. What is the name of your group?

2. What is the address of your group's place of worship/community meeting place?

3. What is the full postcode of your group's place of worship/community meeting place (if you have one)?

4. What is the best contact name and address for your group (if different from that at question 2)?

5. What is the best telephone number to contact your group?

6. What is the best e-mail address to contact your group?

Please write clearly. Thank you

7. Does your group have a website?

If 'yes' please provide your website address here

8. How would you describe your group's faith?

- a. Baha'i
- b. Buddhist
- c. Christian
- d. Hindu
- e. Islam
- f. Jewish
- g. Sikh
- h. Other

If other, please specify.

9. Which particular group or branch of your faith does your group belong to?

(for example, Christian denomination or Buddhist tradition etc.)

10. What is your role? (for administration purposes only and to avoid duplication)

11. What is the average attendance at your largest meeting/service?

Your faith group and services

12. Does your group run activities for any of the following groups of people?

(Please state whether you support those who are members of your group or the whole community)

	Members	All
a. Homeless people	<input type="checkbox"/>	<input type="checkbox"/>
b. People/ families suffering from drug and alcohol abuse	<input type="checkbox"/>	<input type="checkbox"/>
c. Children and Young people		
i. Aged 0 – 4	<input type="checkbox"/>	<input type="checkbox"/>
ii. Aged 5 – 9	<input type="checkbox"/>	<input type="checkbox"/>
iii. Aged 10 – 14	<input type="checkbox"/>	<input type="checkbox"/>
iv. Aged 15 – 19	<input type="checkbox"/>	<input type="checkbox"/>
d. Older people (e.g. lunch club/ friendship group)	<input type="checkbox"/>	<input type="checkbox"/>
e. Carers (people looking after a friend or relative unpaid)	<input type="checkbox"/>	<input type="checkbox"/>
f. People with learning disabilities	<input type="checkbox"/>	<input type="checkbox"/>
g. People with mental health problems	<input type="checkbox"/>	<input type="checkbox"/>
h. Migrant workers	<input type="checkbox"/>	<input type="checkbox"/>
i. Refugees and asylum seekers	<input type="checkbox"/>	<input type="checkbox"/>
j. Other	<input type="checkbox"/>	<input type="checkbox"/>

If other, please give details.

13. Does your group run any of the following activities?

	Members	All
a. Debt counselling/financial management	<input type="checkbox"/>	<input type="checkbox"/>
b. Promotion of local food/fair trade	<input type="checkbox"/>	<input type="checkbox"/>
c. The environment (reduce, recycle, re-use)	<input type="checkbox"/>	<input type="checkbox"/>
d. Bereavement	<input type="checkbox"/>	<input type="checkbox"/>
e. Crime prevention/community safety	<input type="checkbox"/>	<input type="checkbox"/>
f. Health and fitness	<input type="checkbox"/>	<input type="checkbox"/>
g. First Aid/Health and hygiene	<input type="checkbox"/>	<input type="checkbox"/>
h. Language classes	<input type="checkbox"/>	<input type="checkbox"/>
i. Marriage guidance	<input type="checkbox"/>	<input type="checkbox"/>
j. Support for parents (e.g. mother and baby group)	<input type="checkbox"/>	<input type="checkbox"/>
k. Arts activities	<input type="checkbox"/>	<input type="checkbox"/>
l. Provision of transport (e.g. driving people to the doctors)	<input type="checkbox"/>	<input type="checkbox"/>
m. Foodbank/food parcels for those in need	<input type="checkbox"/>	<input type="checkbox"/>
n. Spiritual healing	<input type="checkbox"/>	<input type="checkbox"/>
o. Other	<input type="checkbox"/>	<input type="checkbox"/>

If other, please specify.

14. In an average week, how many people in total (including the faith group members) would you estimate use any of the above activities?

15. Does your group have a 'green' policy/strategy?

- a. Yes
- b. No

If yes, please give project details

16. Does your group have its own building/buildings/premises?

(Please tick all that apply)

a. **Yes**

i. Own

ii. Rent

iii. Other

If you own building/buildings/premises please give number of:

i. Buildings

ii. Meeting rooms

iii. Offices

iv. Other rooms

v. Vehicles

b. **No**

17. Does your group offer your buildings/premises for use by other community groups?

a. Yes

b. No

If yes, please give details.

18. Where space/facilities are made available to other groups is this provided:

(please tick all that apply)

a. Free

b. At a charge

c. At a reduced rate

d. Commercial rates

19. In an average week, how many people in total would you estimate use your premises through these other community groups outlined above?

Working together

20. Which of the following is true of your group's activities in the past 12 months? Please tick all that apply (please note that the options below refer to non-worship/celebration of faith group events e.g. lunch club/ youth club etc.)

Please tick the appropriate box where you have worked with other groups from within your own faith

- a. We have taken part in activities with other faith groups
- b. We have helped organise/support other faith group's activities
- c. We have not taken part in any other faith group's activities
- d. We have not taken part yet, but would like to be involved

If you have worked with groups from other faiths please provide more information in the box below

21. Are you interested in information about the traditions and practices of faith groups from outside your own faith?

- a. Yes
- b. No

If yes, please list faith groups you would like information about

22. Please could you list any organisations that your group has worked with over the last twelve months?

Please include groups from any of the following:

- Other faith groups (not including worship/celebration of faith group activities)
- Voluntary and community sector organisations (e.g. Transformation Cornwall, Cornwall Rural Community Council, Penwith Community Development Trust, Cornwall Voluntary Sector Forum, Volunteer Cornwall)
- Statutory organisations (e.g. The Council, Police, Health Service)
- Local businesses

Name/s of any organisations worked with	What are the projects/issues you are/were working on together?

23. Please could you list any organisations that your group is planning to work with in the next 12-18 months on projects or issues?

Name/s of any organisations you plan to work with?	What are the projects/issues that you will work on together?

24. Does your group have links with any of the following? (please tick all that apply)

- a. Nursery provision
- b. Primary schools

- c. Secondary schools
- d. Hospitals/ medical centres
- e. Prisons/ probation
- f. Police
- g. Drug and alcohol rehabilitation centres/ groups
- h. Care homes/ supported housing (adult/ children and young people)
- i. Women's refuge
- j. Fostering/ adoption centres/ contact groups

Please give details of links with these groups.

25. Does your group offer support to schools e.g. talks in assemblies?

- a. Yes
- b. No

If yes, please give details such as how often and what age group e.g. primary/secondary?

26. Do any of the members of your group serve on school governing bodies?

- | | Faith schools | Other schools |
|--------|--------------------------|--------------------------|
| a. Yes | <input type="checkbox"/> | <input type="checkbox"/> |
| b. No | <input type="checkbox"/> | <input type="checkbox"/> |

Running your faith group/services

Please try to answer this section from the perspective of your group only, not including joint activity e.g. street pastors

27. Approximately how many people are regularly involved in the running/management of your group?

28. Roughly how many people involved in your group are involved as volunteers in activities you run?

29. How many people do you provide with paid work directly in your group?

- a. Part-time
- b. Full-time

30. How many hours approximately do volunteers offer and approximately what age range are they?

a. How many people aged up to and including 14 years old;

- i. Volunteer for up to two hours a week?
- ii. Volunteer for two to four hours a week?
- iii. Volunteer for four to six hours a week?
- iv. Volunteer for over six hours a week?

b. How many people aged 15 – 24;

- i. Volunteer for up to two hours a week?
- ii. Volunteer for two to four hours a week?
- iii. Volunteer for four to six hours a week?
- iv. Volunteer for over six hours a week?

c. How many people aged 25 – 49;

- i. Volunteer for up to two hours a week?
- ii. Volunteer for two to four hours a week?
- iii. Volunteer for four to six hours a week?
- iv. Volunteer for over six hours a week?

d. How many people aged 50 – 69;

- i. Volunteer for up to two hours a week?
- ii. Volunteer for two to four hours a week?
- iii. Volunteer for four to six hours a week?
- iv. Volunteer for over six hours a week?

e. How many people aged 70 and above;

- i. Volunteer for up to two hours a week?
- ii. Volunteer for two to four hours a week?
- iii. Volunteer for four to six hours a week?
- iv. Volunteer for over six hours a week?

31. As far as you are aware, of the volunteers/paid staff mentioned above, how many:

a. Are members of a faith group?

- i. Volunteer
- ii. Paid staff

b. Are not members of a faith group?

- i. Volunteer
- ii. Paid staff

32. As far as you are aware, of the members of your group/community, how many volunteer for non-faith led projects approximately?

Achievements and challenges

33. What have been your group's greatest achievements/successes over the last five years?

34. What are the greatest challenges ahead for your group?

35. What are the greatest challenges ahead for your local community?

36. What are your group's future needs?

37. Has your group received any grants or external funding?

- a. Yes
- b. No

If yes, please list as far as possible all funding bodies and amounts awarded in the past 5 years.
Please try to answer this section from the perspective of your group only, not including joint activity e.g. street pastors

July - June	Funding body	Amount awarded
2012/2013		
2011/2012		
2010/2011		
2009/2010		
2008/2009		

38. Are there any further comments your group would like to make?
(Please attach an extra sheet if necessary)

Thank you for your participation

Appendix 2: Interview Schedule

Interview Protocol Form

Project: Exploring the Impact of Faith Groups in Delivering Voluntary and Community Sector Activities in Cornwall

Date _____

Time _____

Location _____

Interviewer _____

Interviewee _____

Consent form signed? (2 copies) _____

Notes to interviewee:

Thank you for your participation. I believe your input will be valuable to this research and in helping explore the impact of faith groups delivering VCS activities in Cornwall.

This is called a semi-structured interview because I have a few questions I'd like to cover, however the interview is to be exploratory so it can change direction, we don't just have to stick to the questions. This is an informal interview, there are no 'right' or 'wrong' answers, just your reflections and observations. You don't have to have an answer for everything – just tell me if you would like the question rephrased.

The reason you have been selected for interview is because you are an expert in this field and I'm interested to interview you to gather information from your perspective.

I will be recording this interview, then transcribing it later. However, I may also make a couple of notes, these are just to remind me of things that occur to me during the interview.

Each interviewee is representing their own faith, so please feel free to answer the questions on behalf of your own faith. If you prefer to speak regarding all faiths, or one faith in particular, please just let me know.

Confidentiality of responses is guaranteed

Approximate length of interview: 1 hour, 6 major questions

Purpose of research:

The project will explore the impact of faith groups in the delivery of voluntary and community sector activities in Cornwall. This will be based on quantitative findings of the Survey of Faith Groups in Cornwall 2014 and qualitative findings from interviews with people who are involved in all levels of both the delivery and receipt of services provided by faith groups.

Methods of disseminating results:

We will distribute a summary document to all those who took part in the research.

Will be aiming to get some media coverage with distributing a press release locally and to relevant media outlets.

We will ask agencies to feature the research project in their newsletters and websites.

Host a forum to discuss the research.

1. Tell me a little bit about yourself, so tell me your name and your role please?
What does that entail?
Could you tell me a bit about Cornwall Council please?
What does Cornwall Council do (in particular, the strategy/VCS department)?
Who are they? Who's represented?

Response from Interviewee:

Reflection by Interviewer

2. Please can you tell me a bit about the role of volunteers for VCS activities?
What do you think the reason is that faith groups deliver these activities?
What makes Christians different to those who don't have a faith motivation delivering these services?

Response from Interviewee:

Reflection by Interviewer

3. So tell me how faith groups in Cornwall are delivering voluntary and community sector activities in Cornwall?
What social impacts do you see this as having on the voluntary and community sector Cornwall?
What financial impacts do you see this as having on the voluntary and community sector in Cornwall?
Who do you see as benefiting from these impacts?
Have you lived outside of Cornwall? Could you tell me a bit about your experience of faith groups delivering these activities in Cornwall compared to other areas of the country?
What's distinctive about faith groups delivering voluntary and community sector activities in Cornwall?

Response from Interviewee:

Reflection by Interviewer

4. Have you observed faith groups working together and collaborating in delivering these services?
Christian?
Or other faiths?
And non-faith?
Have you observed faith groups working together and collaborating in delivering these services with other partners – not faith groups?
Have you seen much of this type of partnership/collaboration throughout the rest of Cornwall?

Response from Interviewee:

Reflection by Interviewer

5. Do you see many faith groups accessing funding?
Do you think faith groups struggle to access funding?
How about fundraising?
Have you experienced faith groups having no-go areas? For example of where they would or wouldn't access funding or work in partnership?
Are there any no-go areas for your organisation? For example of where you would or wouldn't award funding or work in partnership?

Response from Interviewee:

Reflection by Interviewer

6. Do you provide services to faith groups or to all people only?
Please explain your reasons
Have you ever come across groups that have been exclusive only to members of their faith?
How did you react to that?

Response from Interviewee:

Reflection by Interviewer

Closure:

- Do you have any questions?
- Is there anything you want to go into more detail with?
- Thank you to interviewee
- reassure confidentiality
- ask permission to follow-up _____

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