Theme: Religious Tourism & Culture Tourism

Derby Cathedral as a beacon; the role of the Church of England in tourism management

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Abstract

In this research the role of the Cathedral is as a beacon inspiring and guiding community development. Good practice case studies in community collaboration, like the Cathedral's, are perceived as central and critical to the success of regeneration and development.

The philosophical approach used engages the paradigms of community development (Moscardo, 2014; Ness, 2014; Goodson and Phillimore, 2012; Gilchrist and Taylor, 2011). A bottom-up, endogenous approach to development is perceived to deliver unique selling points to the community. An exogenous and centralist approach is perceived to deliver standardised outcomes that may not encourage actors to develop distinctive and special features for future strategies.

This report measured the strength of the Cathedral, the seat of the Bishop of Derby, in delivering community outcomes that reflect both the values, beliefs and aims of the Church of England and of the city. At the same time it identifies the structures required within the Cathedral to support these aims and objectives. A participatory action approach, rooted in social constructivism, is used to frame the investigation into delivery and operation (Mayo et al., 2013). With the active encouragement of participants at the Cathedral and within other specific organisations located in the City I conjecture the future requirements of strategy and operations to deliver exceptional outcomes that encompass the good practices. This approach incorporates analysis of community's beliefs, expectations and values. The model then creates a framework for supporting, advocating and co-creating a development agenda that has the Cathedral at its core. The model reflects on the achievements of the Cathedral, the structure needed to make those achievements, it sells the strategy for people to operate it, and it tells the stories of that strategy to reflect the output and outcomes and concludes with indicators for future development by the Cathedral. I conclude by reflecting the increased social capital that is created in this approach.

Keywords: social constructivism, religion, cathedral, beliefs, values, outcomes, experiences, beacon, community

Introduction

This paper identifies the outcomes in inspiring and leading community development that have been achieved by Derby Cathedral over the past decade. It creates a framework for exploration of

advocacy in co-creation that has the offer of the Cathedral at its core. The model of achievement by the Cathedral identifies the structures and componentry needed to achieve beacon status. The paper also sells the strategy on which the premise of beacon status has been achieved. A beacon is often considered that object which leads, illuminates or inspires and a source of guidance and inspiration through its very presence in the community. Often beacons are seen as source of hope. It is in this dictionary definition that we critically review this Cathedral.

Derby Cathedral delivers community outcomes that reflect the specific values, beliefs and aims of the Church of England and of the city. At the same time identifies the structures required within the Cathedral to support these aims and objectives. This paper relates the contemporary success story of a Cathedral and its constituent stakeholders in supply from the perspective of policy, suppliers' own inputs, and the Cathedral's contribution to regeneration and development through visitor experience and outcomes as measured by the same suppliers (see Jackson, 2015; Mayo et al., 2013; Shackley, 2006). The opening of a view that permits individualism, differentiation, and other-worldly options in visitor experiences may be the defining complex and chaotic characteristics of the itinerary of the new mass tourist (Stausberg, 2011). This paper reflects the changing goals of consumers as they adapt to trends and fashions and respond to incentives from the Church and from a myriad of suppliers that are consistently jockeying for position in this sacred and secular space.

"visitors go to such sites because they offer a sacred space, which is perceived as 'unchanging' in a rapidly changing world, often including some quiet space, a place to pray and often someone to talk to or the opportunity to get information about faith" (Shackley, 2005: 35).

Suppliers are attempting to adjust service and product to a complex and highly individualised or fragmented market of shifting views and preferences. Thus, another task for both planners and practitioners today involves finding out what the visitors themselves say about their visit, since they are its main ''elements''. All of this information implies that ''tourism planning'' should be an addition to the ''regular'' planning and should have its own voice and contribution (Collins-Kreiner, 2010: 162). Comparisons between the pilgrim of the past and the visitor of today include motivations to experience something that will add more meaning to their lives (ibid: 162). What is important for future research is deciphering the interconnections among place, events, and venues, where consumption is predicated on many dimensions of experience. The new knowledge of complex connectivity helps us to understand the strengths and weaknesses needed to justify the presence of many services and products under one roof. In this new configuration, networking is one of the new modalities through which places are seen as desirable sites for being visited and revisited (Larsen et al, 2007: 259). Not only does the Church, and its physical manifestation the Cathedral, need to cope with complex and shifting patterns of visitor demand but also the complex arrangements of resource allocation that have political, as well as social and economic, perspective and origins (Gilchrist and Taylor, 2011; Stausberg, 2011; Stănciulescu and Ţîrca, 2010). A changing focus from specific worship and sacred performance towards demand from a much larger set of consumers with complex demands using networks to connect to the community needs as well as to connect to visitors' needs is presented. The Cathedral is in the geographical heart of Derby and it has been an essential component of the built landscape since the sixteenth century. It is still observed as central in today's cityscape.

"Churches and cathedrals are such a familiar part of our landscape that it is possible to take them for granted. For many visitors they remain a mystery, merely a part of the quintessential picture-postcard view. They do, however, make a vital contribution to Britain's heritage, attractiveness and economy. Moreover, these sacred spaces are integral to the story of the places and communities

within which they have evolved. They are signposts of our heritage, points where you can touch history, as well as places of visual and spiritual wonder "(Duff, 2009; 3).

To reiterate, what innovation in tourism has in common with manufacturing and services is its networked character. In recent years tourism research has increasingly begun to address the structures and characteristics in innovation systems (Hoarau-Heemstra, 2011:6). Therefore the outcomes from networked status need to identify inputs that are central to any success story; networks are central to beacon status. One characteristic of tourism is the simultaneous production and consumption of the service or experience. Visitors and sites, volunteers and guides are all co-creators of new experiences and stories that will benefit from the adoption of a practice based perspective on experiences and innovation of experiences (ibid: 7). The contribution of the suppliers are identified as critical to the perceived advantage derived from a beacon Cathedral.

In this paper I am not delving into the development of worship and sacred purpose although one respondent commented that today's sacred activity and aim does not clearly differentiate whether the visitor and pilgrim engages in a congregation or a social club; participates in church attendance or substitutes worship for bowling. It appears that we can do more to discover and synthesise the purposes of visits (Iannaccone, 1998: 1490). Individual religious sites can benefit from a better understanding of management responses to a myriad of consumption patterns and trends reflecting complex and overlapping needs of individuals making visits for sacred and secular purpose. In 2015 the Church of England is pro-actively seeking to meet the challenges of audience participation for sacred reason using leadership, training needs, better interpretation and a warmer invitation to become involved which suit a secular visitor's needs equally (Jackson, 2015).

Literature Review

I am concerned that any development and regeneration studies should be directed to investigate the possible tension between catering to the needs of the visitor and preserving the sanctity of the religious ideology while operating according to sound business management practices (Jackson, 2015; Rivera et al., 2009: 240). Indicators of exemplary performance in managing expectations of both consumer expectations in both a sacred and secular context are at the vanguard of this paper. My readers need a valid perspective on the co-operation between the sacred and secular components of the Cathedral that provides evidence to satisfy the beacon status.

In identifying good practices and themes that will lead readers to understand what makes a good practice we refer to both Jackson's and Rivera's work and clarify that sacred and secular are not polarised dyads and that we can have both perspectives reflected in daily work and strategy. The Cathedral has the opportunity to attract visitors, and thus increases revenues and/or awareness of its activities by directing marketing efforts to general tourists in addition to religiously motivated visitors. Furthermore, advertisements and brochures might be used and distributed in non-religious sites, such as theme parks and shopping facilities, to visitors whose main orientation is not necessarily religious, but are still interested in integrating religious content of some form in their trip (Rivera et al., 2009: 239). The semantics of marketing approaches are also emerging and evident from the Church of England in the 'invitation to participate', 'the warm welcome', in a strategy for growth (Jackson, 2015).

The Cathedral's practices represent a cost-effective role for the community development and regeneration from the public stakeholders' perspective. Cathedrals serve to inform, influence, initiate philosophical and ecumenical changes (Jackson, 2015; Vukonic, 1998). Communities are in need of institutional change that can be fomented from within. The position that the Cathedral occupies by its physical presence is central and spatially serves as a focus for the community. The Cathedral, as we shall see, has a key role in identifying and resolving issues for a significant proportion of minorities, the dispossessed within the community, refugees, young people, the outcast and LGBT. Therefore the Cathedral has already, sine qua non, adopted the role of partnership negotiator and outcome deliverer (Mayo et al., 2009; Burns et al., 2004; Braden and Mayo, 1997).

The Cathedral occupies a role as the controller of empowered citizens who perhaps occupy position of privilege in regeneration and development (Mayo et al., 2009; 24).The Cathedral offers information provision and resources; it provides toolkits, training and coaching in areas that are central to secular development parallel to the Church's central sacred role. It can analyse needs, engage the community, has capacity to lead on changes and manage outcomes by negotiation and mediation. These roles are well outlined in the community development literature (Howard et al, 2009; Taylor et al., 2005). The Church's affiliation with organisations that are proactive in community development, wellbeing like the Rowntree Foundation, embed key principles in organising and reflecting on community development over many years (Kagan et al., 2013; Kagan, 2006; Taylor et al., 2005). The Cathedral is a beacon of diversity through its multi-faith offer and of accessibility in its relief to the dispossessed and distressed.

In one sense the shift in demand and adjustment in supply mirror the triple-bottom line focus providing the link to the wider community in sacred spaces (Jackson, 2015; Woodward, 2004; Braden and Mayo, 1999). New partners emerge in response to social as well as economic and political drivers and creative organisations leveraging from sacred as well as secular demand. Local government and DMOs are perceived to hold the greatest legitimacy and power over others in destination development. It is also found that there is a lack of "bridges" between the three clusters of industry, government and the community (Timur and Getz, 2008: 445). n achieving beacon status success we cannot underestimate the need to fulfil an identifiable role with public sector partners. A pre-condition for success as a beacon project may well be the recognition of those partners and some sort of obligation and evidence of the agreement between all partners (Jackson, 2015; Duff, 2009). The DMOs, hotels and attractions can be used to communicate destination planning and development issues, facilitate collaboration among stakeholders, increase awareness of network members towards sustainability challenges, and coordinate efforts toward reaching shared tourism and hospitality industry goals (ibid: 458).

The objective of destination quality management and the purpose of clusters of partners is to enlarge destination values (from history to culture, nature, attractions, life style of local population) into the total destination product with appropriate standards which will be long-term sustainable and competitive once offered on the international market (Sucic, 2009: 14).

Sacred sites are also in the business of providing visitor services, although their core business remains the provision of a focus and facility for those who wish to worship, pray or meditate. However, revenue from visitors is vital to the maintenance of their fabric and facilities although the

generation of such revenue by methods that can be direct (donation or admissions fee) or indirect (from catering or merchandising) is often highly controversial (Shackley, 2005: 34). It is also possible to perceive sacred spaces as beacons on the basis that such spaces are identifiably central to the destination; are often easily found at the geographical core of the visitor offer and remain consistent in the offer of reflective quite space open to all comers. The issues associated with visitors attending religious sites, places of faith tourism and pilgrimages have perhaps been underestimated by practitioners at many destinations in recent decades. Tension can exist between the need to accommodate the wishes of those who seek to use the particular sites as places of worship and those who visit not as pilgrims but as sightseers. Therefore, there is a need to re-address the way in which such sites are developed and subsequently managed (Woodward, 2004: 185). The consistent offer and the unambiguous presence at the centre of the destination must adapt to changing and shifting patterns of worship, visitation and performance (Simone-Charteris and Boyd, 2010; Rivera et al., 2009; Timur and Getz, 2008).

Balancing the needs of the wider community to provide sacred space, play space for visitors and work-related space for employees and volunteers has a fine balance at lowest possible cost and with the optimism of attracting investment through alternative sources of funding. Alternative funding can be derived from non-traditional sources. The National Churches Trust (NTC) is the leading national charity promoting and supporting churches of historic, architectural and community value across the UK. It advocates:

- The use of church buildings by congregations and the wider community not just as places of worship but as venues for social, cultural and educational activities.
- The conservation of places of worship of historic value for the use and enjoyment of future generations

The NTC has identified the important role churches play engaging consumers in a range of activities where the Cathedrals are used as community buildings. They allow local people both in the congregation and beyond to be involved with an array of roles, from concerts and counselling to post offices and youth groups (Duff, 2009: 6). In the context of this research Derby Cathedral, as with many Church of England buildings, is open and being used, for both regular worship and other purposes. It is estimated that more than 90% of the UK's church buildings hold a service at least once a week and that nearly 80% are used for other purposes, including community activities. It is estimated that more than half are regularly open to the public beyond their worship services (National Churches Trust, 2011:4). Church buildings are important cultural venues; half of the UK's church buildings are used for arts, music and dance activities. In addition these buildings are key locations for supporting children and young people. It is estimated that more than half of the UK's church buildings facilitate activities such as nurseries, youth groups and additional activities for young people. Community support and counselling occur in churches and more than two-fifths of the UK's church buildings are used for support and counselling services on issues such as homelessness, drug and alcohol misuse, finance and debt, parenting and mental health. NTC has also identified the sharing of good practices between churches should become commonplace. Success stories should become repositories of information on ways to maintain and improve the support of community endeavour. Therefore the capacity to support a wider range of services and products for the community is acknowledged (Howard et al, 2009; Sucic, 2009).

"studies on economics of religion are appearing on for example nature of religion, the determinants of individual religiosity, participation rates, religious mobility, commitment, evolution of religious institutions, secularization, socioeconomic correlates of sect membership, church-state problems and economic consequences of religion" (Mangeloja, 2004;3).

In concluding this section we must also address the consideration of relative strengths and benefits of conducting a review of achievement and accomplishments that includes both worship and sightseeing. Ways in which suppliers can work collaboratively to enable religious sites to meet the demands of contemporary stakeholders are manifest (Mayo et al., 2013; Braden and Mayo, 1999). Effectively the beacon status is recognised through a multiplicity of effective practices in visitor management, public activity for community and congregation, multiple purposes for the building that receive recognition and perceived quality of experience and contribution to funds. However there needs to be a strategic approach. I need to explore where tourism fits in to the strategic intent of religious leaders. Buildings rely on support from quangos like the NCT to identify a strategic approach.

At the heart of the debate on good practice is community involvement; capacity building or in community development through engaging stakeholders (Craig et al. 2007, for example). Identifying preferences and choices through designing a scheme or series of projects that will successfully create an identity and product that has been thoroughly approved of by a series of stakeholders (Dalton et al. 2009, for example of process).

The balance of worship and sightseeing between stakeholders is important. In the wider tourism specific context Beaumont and Dredge (2010) identify tensions between local government and tourism industry and furthermore between active partners and the passive policy community. In our context this means that sacred and secular and the private sector key partners and the wider social capacity building aspects of community development agendas and local government.

In sum, to possess a systems and demand-led approach a see-plan-do approach is desirable to avoid conflicts and to ensure that the process is both fair and democratic. The Dwyer/Edwards model in 2010 is both relevant and important as it identifies a systems approach and a monitoring and review approach that is sustainable on social, economic and environmental grounds. More importantly it can be reviewed by a wide range of key stakeholders that can appreciate perspectives that will lead to an integrated development for religious sites and tourism beneficiaries, supply and demand side (Liburd and Edwards, 2010).

Understanding and recording stakeholders' motivations for development is critical and a process and system for that is desirable (Wang, Walker and Redmond, 2007). Central to the assumed role of beacon champion is the assessment and agreement to establish and manage consistent service quality improvement measurement methods (Shackley, 2005).

There are assumptions that this Cathedral is a quiet place for reflection for worshippers and visitors alike. Previous work on the contribution that the Cathedral has made to visitors, the community and internal customers has highlighted that cash flow is restricted as visitors seldom pay the actual cost of their visit nor can the Cathedral expect to derive an income from activities currently undertaken in a pay-for-experience capacity (Simone-Charteris and Boyd, 2010; Shackley, 2005; Mangeloja, 2003). Religious sites tend to be historically expensive and difficult to maintain and the visitors'

expectations of lighting, warmth, personal services, retail experience, food and beverages set high therefore a huge gap could exist between costs of maintaining sites for worship and costs for serving visitors(Stănciulescu and Ţîrca, 2010; Duff, 2009; Vukonic, 1998). The investment in human resources does make a contribution towards service quality and the clergy and members of the laity do possess people development skills, some marketing skills, finance and research/development skills to move the site forward.

Without the scaffolding provided by investigation into the approach which links disparate partners we do not offer a structure or systemic approach to offer that can drive the development of tourism with religious sites forward (Morpeth, 2011; Silberberg, 1995). The scaffolding that we propose can be constructed from shared explicit and tacit knowledge acquired through studies of cases deemed by key stakeholders as delivering effective outcomes. The attempt to study this knowledge, sift through and refine and apply lessons learned over time is central to providing an integrated approach to religious tourism development.

Full intervention by the Church of England is a possibility for some sites, although this would require de-consecration of churches or de-commissioning of personnel and religious sites. The buildings are valued by the key stakeholders as focal points for communities (Duff, 2009; Woodward, 2004). The architecture is unique, vernacular and of major importance to those communities. There is little need to level the religious building and use only the land upon which the building lie. It is therefore fairly certain that religious sites will always be valued for their extrinsic and intrinsic worth. In constructing best practice and beacon status we may use evidence of central and local government involvement in religion (Shinde, 2004).

Religion can be influential in signifying social capital in society, which can be a key explanatory factor along with physical and human capital in determining socio-economic outcomes (Mangeloja, 2003). The presence of a Cathedral has the potential to benefit those more peripheral, rural, or traditional regions where religion used to play a core role in the past and has left a legacy of religious heritage sites. The Church has played a traditional central social and economic role in cities and a starting point for religious tourism to boost regional development (Simone-Charteris and Boyd, 2010; 234).
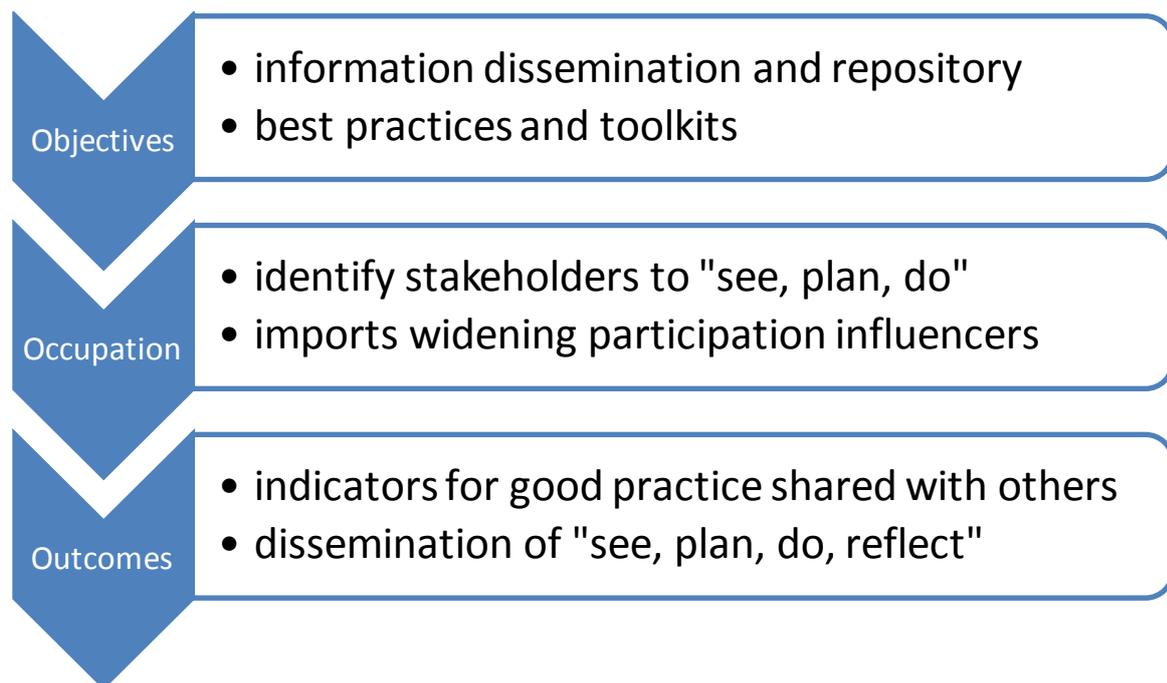
In the process of claiming beacon status consideration should be made of understanding tourism as a tool for community development not simply seeing tourism as a resource for visitors and their services (Moscardo, 2014: 366). I do not wish to segregate or isolate key resources from mainstream development but engage thinkers with agendas that are wide, that encompass community thinking and that are multi-disciplinary in application.

Methodology

A participatory action approach, rooted in social constructivism, is used to frame the investigation into delivery and operation (Mayo et al., 2013). A framework is created for Derby for supporting, advocating and co-producing a development agenda that has the Cathedral at its core. The model reflects on the achievements of the Cathedral, the structure needed to make those achievements, it sells the strategy for people to operate it, and it tells the stories of that strategy to reflect the output and outcomes and concludes with indicators for future development by the Cathedral

Part of what is established in defining and evidencing a beacon project is based on community action and development paradigm (Edwards, 1998). The process and systems of local participation in designing products, with or without local and central government intervention is used. Effectively the Cathedral has a role as catalyst for change and for some sort of transformation from the bottom up. In the United Kingdom in the past regeneration and development agendas were directed centrally; since 2010 the devolution of much responsibility is directed at local level. As part of that devolved role the local authorities have increased expectations that community stakeholders will accept the role and responsibility of cultural citizenship (Braden and Mayo, 1999; Burns et al., 2004; Mayo et al, 2009). Empowerment, the dialogue of the citizen and partners within the community provides a framework for this exploration of transformation. By the use of Rivera et al's 2009 study to inform expectations and perceptions of the key stakeholders a measurement of engagement and performance participation rather than observation and low-involvement mass tourism model can be modelled. Here we outline and define the key attributes valued by supply-side stakeholders. The Cathedral willingly offered services of paid staff and volunteers to provide responses through a series of unstructured questions in an informal interview process. The responses are incorporated in broad fields of enquiry of good practices derived from both the Cathedral and the literature. These are summarised in the following discussion.

Figure 1: Model of Beacon Practices

Objectives	• information dissemination and repository • best practices and toolkits
Occupation	• identify stakeholders to "see, plan, do" • imports widening participation influencers
Outcomes	• indicators for good practice shared with others • dissemination of "see, plan, do, reflect"

Discussion

The enablers, barriers and policy issues in the extant literature have been identified. Ways in which the policy, practices, inputs and outputs reflect the benchmarking of a best practice beacon site are reflected according to the strategic aim of the Cathedral.

The opportunity to build on the following core areas of secular and sacred activity are key to beacon status based upon the models of cohesion bonding, bridging and linking social capital for

community benefit (Kagan et al, 2012; Kagan, 2006). What might yet be work in progress is contained in Figure 1 and built around the resources, dissemination and toolkits of good practice as also identified in the literature (Howard et al., 2009). The Cathedral is making progress in these areas; needs analysis, engaging community stakeholders and demonstrating a capacity to lead on projects negotiated and mediated with a range of sacred-secular partners (refer to Taylor et al., 2005).

On the face of it the contribution made to the community in Derby is cost-effective. Cost-effective in terms of major contribution in information, independence, initiative, influence and implementation at lowest resource intensity and greatest use of volunteering. The Cathedral also hits key measures of partnership and transformational practices as identified in the literature (Mayo, 1997).

Since 1945 society has become more materialistic and increasingly secular; both the Cathedral's approach to secular society and providing value for money is perceived very much to be aligned with the Church of England's pragmatic policy. Standards, institutions have been challenged by shifting neo-liberal and post-structural complexity. The Cathedral has aligned secular practices with mission and become increasingly evangelical, elements of charisma are present and doctrinal views still expressed and discussed openly (Worrall, 1995; 271).

In the following section I reflect on material available publicly. I then reflect the opinions of informants working with the Cathedral. The informants are asked to reflect on what may be considered good practices or signpost beacon status; perhaps those practices that are adding value to consumer's perceptions or expectations. Informants are asked to consider ways in which the Cathedral's values and objectives are shared publicly.

Art Culture

We just released a new CD of music for Advent and Christmas. Produced by Acclaim Productions of Worcester, the CD gathers music that is ancient and modern, familiar and less so, serious and lighter.

Derby Cathedral will once again host BBC Radio 3's popular Choral Evensong programme this week when it is broadcast live from the Cathedral on Wednesday (12 September, 3.30pm).

The opportunity to broadcast the daily diet of readings, canticles, hymns, prayers and an anthem is an excellent way of bringing the life and work of the Cathedral to the attention of a wider audience.

Without doubt the message is meeting key objectives in information dissemination and good practices as a beacon and achieving a quality of resource identified externally for benchmarking. The message reinforced by the literature is to professionalise as much as possible those aspects of the Cathedral that will engage a wider audience.

"We've established a network of schools and teachers. What's in the curriculum is mapped against the Cathedral's activities. For example a rich and poor Tudor focus looks at simulated ecclesiastical court cases of probate, divorce, slander. I have a degree in history and theology. It's also interesting to talk about the origins of Derby place names like Abbey Street, Friargate".

Visitors and the community would like to choose entry- and exit-points of engagement in both sacred and secular purpose; to be in fact enticed for personal growth and aspects of personal enlightenment that correspond to a warm invitation from a 'team' of workers that may comprise volunteers (in Derby's case over fifteen years a head in some staff), new staffers with specialist knowledge of interpretation, communication and identity.

"She likes being front-of-house for special events. For example the singer Russell Watson, the 16 and Derby Hospital's Trust. She also acknowledges the Derby Assembly Rooms (out of action and beneficial for the Cathedral at present), Radio Derby Carol Service and Voluntary Choir. She helps with a service for animals every year; a growing activity and has teams of stewards armed with mops and buckets. She chairs a fund raising committee."

In these roles, staffs need training and specialist skills in conservancy, interpretation and enticement. Training for specialisms in a combination of volunteer and paid workers seems to represent a path forward. Here's an example from one interview:

"There seems to be nowhere else to showcase Derby University graduates art work. There's sufficient art work available within Derbyshire and Derby and I have stayed within those boundaries in seeking exhibitors. For security reasons we cannot exhibit inside the Cathedral. We've raised funds needed for display screens and lights and had notable displays by Sutherland and Frinke which were extremely valuable."

Social History

When I discovered that all these heroic soldiers are being honoured in this way, I knew that the ringers could add something to proceedings to allow the message to be spread to a wider audience. We are all set to commemorate the other five Derbyshire soldiers awarded the Victoria Cross on their 100th anniversary over the coming years

Speaker: Professor Jonathan Powers on Lord Charles Cavendish.

Lord Charles Cavendish was the youngest son of the 2nd Duke of Devonshire. He was an early scientist, working on the development of the thermometer, and the father of the scientist Henry Cavendish.

Key spokespeople for contemporary issues that relate to Derby City and resonate with the community at a critical moment in shared history is meeting objectives of information dissemination and sharing practices with others in outcomes. The Derby perspective is personal and based upon the retention of a good mix of trained historians, specialists in relevant eras of development - the Age of Reason, the Grand Tour of the eighteenth century and multi-faith in consideration of more recent arrivals in the region. Again, these people are volunteers, retirees with a personal goal of continuing self-development and paid workers with specialist knowledge. This knowledge is in art conservation, history and education.

Politics

The Bishop of Derby is a member of the House of Lords with a close care for the good governance of this country.

After the violence in Paris, the demonstrations in Germany, and the conflict in so many quarters of the world, these services represent a chance for people of all faiths and none in this city to show solidarity and a sense of common purpose. We have a chance here to make a beacon city, a shining example of cohesion in a bitterly divided world.

The weaving of multi-faith with ecumenical evangelism sets the right note for influencing decision makers at a political level (occupation) and good practice (outcomes). The interviews conducted in this paper reinforced the utility of volunteers with good specialist knowledge of working with the disadvantaged and dispossessed and anchored in sacred ecumenical and multi-faith practices. Training and leadership roles, adopted, created and encouraged by clergy and laity. There is ample evidence that such specialisms are available within the city and region; these people have acknowledged their roles and responsibilities to both sacred and secular visitors.

Another informant reflects:

"CDE acknowledges that the Dean believes the Cathedral is there for everyone; for example the Sikhs. This is your and our Cathedral and even longer our parish church. She's involved in seminars on current issues such as credit unions. The Church has a leading role in credit union. There is multi-faith dialogue and an education team working with the Open Centre."

Exhibitions

The NHS and universities in Derby and Nottingham are joining together for a celebration of the life and work of the Florence Nightingale, which takes place on Saturday, May 17, marking International Nurses Week. It will see nurses, midwives and other carers from around Derbyshire make a procession through Derby city centre to Derby Cathedral, where they will take part in a commemorative public service.

Derby Cathedral have their latest exhibition, 'An Indian Summer,' on display in the Sir Richard Morris Lounge at the Cathedral Centre.

The Exhibition is a collaboration of art from both Derby Museums and Art Gallery which runs throughout July and August

One of the first things I did as Exhibitions Officer some eleven years ago was to establish cordial working relations with Derby Museums. Successive Curators of Paintings have been very generous in the way they have suggested loan exhibitions of works from their collection

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The opportunity seized to work in partnership meets beacon objectives as does the importing of widening participation influencers (occupation). The exhibitions project combines art, science, celebrating those aspects of life that differentiate yet unite (outcomes). An understanding of education, how young people acquire, interpret and reflect on new sacred knowledge is a skill possessed by more than one volunteer with responsibility for leading on the creative sector in Derby.

"I work more now with children and art and interacting with painting and words used to describe feelings. At Bridge Chapel we're using the chapel, gallery and imagine experiences that might be painful and use colours to transform from black and white to something happier and compare with the images in the stained glass window at the Chapel. I use music, like Rachmaninov's Vespers, to reflect on the day's work. With ABC I will explore the "Grand Tour" contribution at the Cathedral. How contemporary artists interact with the enlightenment era. Sculptor and artist will show busts and material like Robilliac's."

Community Support

at the Homeless Sunday service the national City of Sanctuary network will present the Cathedral with a Cathedral of Sanctuary Award. Derby is the first Cathedral to win such an award. This recognises that the Cathedral is committed to developing a culture of welcome and inclusivity for sanctuary seekers. Cathedrals and churches have a long history of being places of sanctuary in medieval times, and even when that law was changed, All Saints Derby was a designated place of refuge. City of Sanctuary is a national network of organisations working with and for people in need of asylum and refuge.

Our existing nest cameras have attracted over 2 million hits from more than 70 countries since we installed them in 2007. Our hope now is that this new view of the peregrines, their eggs and hopefully chicks will encourage even more people to log on and enjoy watching Derby's amazing falcons

Here the Cathedral aspires to highest quality of objective and outcome. Not only a project for the community but for the region and country in best practice objectives but also a political statement of solidarity with the dispossessed and environment (to see, plan, do and reflect on outcomes). The values of the management team accord with Christian principles in delivering a multi-faith approach to all visitors with a special focus on differentiating this Cathedral when comparisons can obviously be made with the bigger players such as Canterbury, York, Winchester, Salisbury, St Pauls and Westminster Abbey. Inherently the interviewees represent a balance of the old, the new and the adjustments made for the respective size and importance of this Cathedral.

An informant speaks of:

"There's an evolving package for multi-cultural links; for example the Holocaust memorial and an annual event with that. Links to the Padley Centre (Catholic martyrs). Talked of the night shelter for the past two years (funding permitting) providing meals and accommodation for the homeless."

Conclusion

In conclusion I present in Figure 2 a series of specialist areas that the team at Derby Cathedral self-reports as areas of expertise, quality and appraisal. These areas reflect Figure 1 that identifies indicative components and development milestones in empowered communities in the corresponding literature

Figure 2: Self appraisal

Expertise and examples	Literature
Music and performance (choral, organ, orchestra) achieved - Sinfonia Viva/ Brahms	Duff, 2009; Rivera et al., 2009
Education and training - achieved and not yet outward facing	Mayo et al., 2013; Moscardo, 2014; Braden & Mayo, 1999; Iannacone, 1998
Fund raising - achieved and not yet outward facing	Jackson, 2015; Duff, 2009
Festivals, events and experience - achieved	Duff, 2009; Rivera et al., 2009
Capacity building - achieved and un-reported	Howard et al., 2009; Sucic, 2009
Networks and partnerships - achieved	Simone-Charteris and Boyd, 2010; Timur and Getz, 2008
Community support for the dispossessed and	Kagan et al., 2013; Taylor et al., 2005

minorities - achieved	

Figure 3: Community Development & Empowered Stakeholders (after Gilchrist and Taylor, 2011)

Factors	Addressing Cultural and Social Inequality	Enables participation	Reflective of capacity and ability	Improves learning capacity
Outcomes	Through sharing concerns	Through cooperation on issues	Through developing networks	Through promoting core values
Actions	Art & Culture	Social History & Festivals & Events	Recognised Community Support	Publications and web pages

The outcomes identified in this research are summarised in Figure 3 as an increased awareness of the resources needed for a beacon site. The actual responses are pragmatic, skills-based, theologically underpinned and focused. By focused, I mean that the staff and strategy is deliberately adjusted to core competencies of staff and resources within the site. Music is a critical success factor with this Cathedral now becoming in 2015 the home of a sinfonia orchestra. The Cathedral has decades of experience in choral music development and performance guided by acknowledged experts in the field. There is ample evidence of outward facing success in this specialist area to self-award a beacon status. In partnership working and the commensurate development of networks there is evidence of exceptional practices in training, education and interpretation linking the University of Derby with the Cathedral and with a host of community-based partners that fully understand the aspirations of the community to multi-faith as a component of development and regeneration. This is evidenced by publications and electronic presence and can be conceived as a cornerstone of beacon practice.

Recommendations

The Cathedral's clergy and laity could attempt to share best practices explicitly through publication of success stories and an exercise in raising the profile of long-service volunteers to generate social capital for the Cathedral and the City of Derby (refer Kagan et al., 2013). There is a low cost opportunity to acknowledge the skills-set of managers who have adopted leadership roles in their specialist areas such as events/festivals and celebrations, multi-faith and community support for minorities and the dispossessed and disadvantaged. These are primarily local roles and in their understated manner the interviewees would disavow their skills and knowledge that map to beacon status for Derby's Cathedral.

A series of replication study using a socially constructed participatory approach is called for. This is important in an era of shifting responsibility for leadership and management of sacred and secular community resources. Intellectual property identified within each community does not need protection when the funding and maintenance of sites are continuously under reduction and review. The Christian faith is asserting a new identity through ecumenical or even charismatic beliefs;

individuals are pressing to take more responsibility for their growth paths and weaving a complex identity which ultimately is still rotted for many in belief systems that have two millennia of existence and development.

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