

2015

Derby Cathedral as a Beacon: the Role of the Church of England in Tourism Management

Peter Wiltshier

P.Wiltshier@derby.ac.uk, *p.wiltshier@derby.ac.uk*

Follow this and additional works at: <https://arrow.tudublin.ie/ijrtp>



Part of the [Tourism and Travel Commons](#)

Recommended Citation

Wiltshier, Peter (2015) "Derby Cathedral as a Beacon: the Role of the Church of England in Tourism Management," *International Journal of Religious Tourism and Pilgrimage*: Vol. 3: Iss. 2, Article 7.

doi:<https://doi.org/10.21427/D73M70>

Available at: <https://arrow.tudublin.ie/ijrtp/vol3/iss2/7>

Creative Commons License



This work is licensed under a [Creative Commons
Attribution-Noncommercial-Share Alike 4.0 License](#).

Derby Cathedral as a Beacon: the role of the Church of England in tourism management

Peter Wiltshier

University of Derby
p.wiltshier@derby.ac.uk

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, the future requirements of strategy and operations to deliver exceptional outcomes that encompass good practices are explored. 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 and the structure needed to make those achievements; it then sells the strategy for people to operate it and it tells the stories of that strategy to reflect the output and outcomes; it concludes with indicators for future development by the Cathedral. The paper concludes by reflecting on the increased social capital that is created in this approach.

Key Words: 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 the 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 considered as an object which leads, illuminates or inspires while being a source of guidance and inspiration through its very presence in the community. Often beacons are seen as

a 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, the structures required within the Cathedral to support these aims and objectives are examined. This paper relates the contemporary success story of a Cathedral and its constituent supply stakeholders 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 characteristic of the itinerary of the new mass tourist (Stausberg, 2011). This paper reflects the changing goals of such 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 implies that 'tourism planning' should be an addition to '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 between 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; Stănculescu and Țirca, 2010). A changing focus from specific worship and sacred performance towards a broader set of consumers with complex demands using networks to connect to community needs as well as to connect to visitor needs is presented.

The Cathedral is in the geographical heart of Derby and 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. Thus, 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 contributions of the suppliers are identified as critical to the perceived advantage derived from a beacon Cathedral.

It appears that we can do more to discover and synthesise the purposes of visits (Iannaccone, 1998: 1490). One respondent in this research 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. However, the specific development of worship and sacred purpose are not explored in this paper.

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. This equally suits a secular visitor's needs (Jackson, 2015). Thus, 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.

Literature Review

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 both consumer expectations in a sacred and secular context are at the vanguard of this paper. 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 methods and themes that will lead readers to understand what makes good practice please consider both Jackson's (2015) and Rivera *et al.*'s (2009) works and clarify that sacred and secular are not polarised dyads - 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 both the 'invitation to participate' and 'the warm welcome', in a strategy for growth (Jackson, 2015).

The Cathedral's practices represent a cost-effective means of community development and regeneration from the public stakeholders' perspective. Cathedrals serve to inform and influence, while initiating 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. In addition, as we shall see, it 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 also 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 change 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 and wellbeing like the Rowntree Foundation, has embedded key principles in organising and reflecting on community development over many years (Kagan *et al.*, 2013; Kagan, 2006; Taylor *et al.*, 2005). At the same time as being closely linked to 'the establishment', 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 a 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 leverage 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. Perhaps this is responsible for the lack of 'bridges' between the three clusters of industry, government and the community (Timur and Getz, 2008:445). In achieving beacon status success we cannot underestimate the need to fulfil an identifiable role with and mediating the power of public sector partners. A pre-condition for success as a beacon project may well be the recognition of power and some sort of obligation and evidence of managing the agreement between all partners (Jackson, 2015; Duff, 2009). 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 quality destination management and the purpose of clusters of partners is to infuse destination values (from history to culture and from nature to attractions and life style of local population) into the total destination product, while maintaining appropriate standards which will be long-term, sustainable and competitive, once offered on the international market (Susic, 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). Sacred spaces are perceived as beacons on the basis that such spaces are identifiably central to the destination; are often easily found at the geographical core of the tourism offering and remain consistent in the offer of reflective quiet space open to all comers. Issues associated with visitors attending religious sites, places of faith tourism and pilgrimage 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 is a complex task, at the 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 (NCT) 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 NCT recognises 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. 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. 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. NCT has also suggested that 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; Susic, 2009).

[S]tudies 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 (Mangelaja, 2004:3).

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).

Best Practice

Effectively 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. Exploration of where, and how, tourism fits in to the strategic intent of religious leaders is needed. 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:

- In 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 the tourism industry and furthermore between active partners and the passive policy community. In our context, tension consists of sacred and secular issues involving: private sector key partners; the wider capacity building aspects of community development 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 2010 model is both relevant and important in this regard 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, from both supply and demand perspectives (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 the 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; Mangelaja, 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 are set high, therefore, a huge gap can exist between costs of maintaining sites for worship and costs for serving visitors (Stănciulescu and Țîrca, 2010; Duff, 2009; Vukonic, 1998).

Without the scaffolding provided by rigorous investigation into the methodological approaches which link disparate partners we do not offer a structure or systemic approach that can drive forward the development of tourism with religious sites (Morpeth, 2011; Silberberg, 1995). The framework that we do propose, however, 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 withdrawal by the Church of England is a possibility for some sites, although this would require de-consecration of churches and/or de-commissioning of personnel and religious sites. The buildings are valued by key stakeholders and serve 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, and thus, will most likely remain in the possession of the Church.

In constructing best practice and beacon status we may use evidence of central and local government involvement in religion (Shinde, 2004). Religion can be highly 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. Traditionally, the Church has played a central social and economic role in cities and is 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). Let us not segregate, or isolate, key resources from mainstream development. This paper sets out to engage thinkers with agendas that are wide, that encompass community agendas and development. These agendas are multi-disciplinary in application.

Methodology

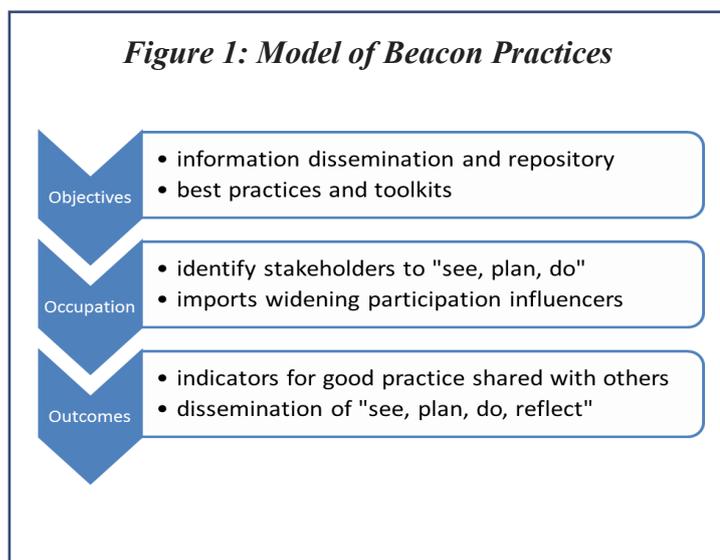
A participatory action approach, rooted in social constructivism, is used to frame the investigation into delivery and operation (Mayo *et al.*, 2013). A framework is created for Derby for supporting, advocating and co-producing a development agenda that has the Cathedral at its core. The model reflects 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 paradigms (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 citizens 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 a model of observation and low-involvement mass tourism can be formed.

Here we outline and define the key attributes valued by supply-side stakeholders. The Cathedral willingly offered the 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 practice derived from both the Cathedral and the literature. These are summarised in the following discussion.

Figure 1: Model of Beacon Practices



Findings / Discussion

The enablers, barriers and policy issues in the extant literature have been identified. Ways in which the policy, practices, inputs and outputs represent 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 and institutions have been challenged by shifting neo-liberal and post-structural complexity, and in response, 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).

The following findings are based on publicly available materials and statements. In addition, opinions of informants working with the Cathedral are used for reflection. Informants were asked to consider what may be considered good practices, or signpost the Cathedral as having beacon status. Respondents were asked to consider those practices that are adding value to consumers' perceptions or expectations. Informants are

also 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 overall Cathedral 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 like to choose entry- and exit-points of engagement in both sacred and secular engagements. These stakeholders are enticed for personal growth and aspects of personal enlightenment that correspond to a warm invitation from a 'team' of workers that comprise experienced volunteers (in Derby's case many with over fifteen years experience), and new staffers with specialist knowledge of interpretation, communication and identity. Illustrating the enthusiasm of the staff, a respondent tells us:

[We hold many] special events. For example the singer Russell Watson, 'The 16' and Derby Hospital's Trust. [We have hosted events in] the Derby Assembly Rooms (out of action and

beneficial for the Cathedral at present), Radio Derby Carol Service and Voluntary Choir. [We host] . . . a service for animals every year; a growing activity [involving] teams of stewards armed with mops and buckets.

In these roles, staff 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

Science

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 believe that the Cathedral is meeting objectives of information dissemination and sharing practices with others in outcomes. The Derby Cathedral 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 areas such as 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 while anchored in sacred ecumenical and multi-faith practices. Training and leadership roles, are adopted, created, fostered and encouraged by clergy and laity. There is ample evidence that such specialisms are available within the city and region; these experts have acknowledged their roles and responsibilities to both sacred and secular visitors.

Another informant reflects:

[T]he 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

The opportunity seized to work in partnership meets beacon objectives as does the importing of widening participation influencers (occupation). The exhibitions project combines art and science while 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

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.

Wildlife

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

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.

Here the Cathedral aspires to the highest quality of objective and outcome. Not only does this contain a project for the community but also for the region and country in best practice objectives. The Cathedral offers 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. Here there is a 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 views of 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:

. . . 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). [we have talked] of the night shelter for the past two years (funding permitting) providing meals and accommodation for the homeless.

Conclusion

In Figure 2, a series of specialist areas are presented. These specialisms at Derby Cathedral are self-reported as areas of expertise, quality and appraisal. These areas reflect those in Figure 1 that identified indicative components and development milestones in empowered communities in the corresponding literature.

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. Strategy is deliberately adjusted to focus on core competencies of staff and resources within the site. Music is a critical success factor with this Cathedral - in 2015 becoming 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 area to self-award beacon status.

Figure 2: Self Appraisal of Quality

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

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. In fact there are strong links 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 the Cathedral's existing 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 the publication of their 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 (see 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 individual interviewees would disavow their personal skills and knowledge that clearly map to beacon status for Derby's Cathedral.

A series of replication studies 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. This identity is still rooted for many in belief systems that have two millennia of existence and development.

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

References

- Beaumont, N. & Dredge, D. (2010). Local tourism governance: A comparison of three network approaches. *Journal of Sustainable Tourism*, 18(1), 7-28.
- Braden, S., & Mayo, M. (1999). Culture, community development and representation. *Community Development Journal*, 34(3), 191-204.
- Burns, D., Heywood, F., & Wilde, P. (2004). *What works in assessing community participation?* Policy Press.
- Collins-Kreiner, N. (2010). The geography of pilgrimage and tourism: Transformations and implications for applied geography. *Applied geography*, 30(1), 153-164.
- Craig, G. (2007) Community capacity-building: Something old, something new . . .? *Critical Social Policy* 2007; 27;335.
- Dalton, R., Lynch, P., Lally, A. (2009) Towards an *Understanding of Experience Concept Development in Tourism Service Design (RIKON Group)*. In: EuroCHRie, 22 - 24th October, 2009, Helsinki
- Duff, A. (2009). Unlocking the potential of church tourism. Retrieved November, 22, 2013.
- Dwyer, L., & Edwards, D. C. (2010). *Sustainable tourism planning*. Goodfellow Publishers Limited
- Edwards, B. (1998). Charting the discourse of community action: perspectives from practice in rural Wales. *Journal of Rural Studies*, 14(1), 63-77.
- Gilchrist, A., & Taylor, M. (2011). *The short guide to community development*. Policy Press.
- Goodson, L., & Phillimore, J. (Eds.). (2012). *Community research for participation: From theory to method*. Policy Press.
- Hoarau-Heemstra, H. (2011, April). Innovation in the Experience Economy: An Open-Innovation Framework for Nature Based Tourism Experiences. In *Conference for Organizational Learning, Knowledge and Capabilities (OLKC)* (pp. 12-14).
- Howard, J., Grimshaw, L. U. C. Y., Lipson, B., Taylor, M., & Wilson, M. (2009). *Alternative approaches to capacity building—emerging practices abroad*. Project Report, Capacitybuilders
- Iannaccone, L. R. (1998). Introduction to the Economics of Religion. *Journal of economic literature*, 1465-1495.
- Jackson, B. (2015). *What makes churches grow*. London, Church House Publishing.
- Kagan, C., Micallef, M., Siddiquee, A., Fatimilehin, I., Hassan, A., Santis, C., ... & Bunn, G. (2013). Intergenerational work, social capital and wellbeing. *Global Journal Community Psychology Practice*, 3(4), 286-293.
- Kagan, C. (2006). *Making a difference: participation and well-being*. New Start Publishing
- Larsen, J., Urry, J., & Axhausen, K. W. (2007). Networks and tourism: Mobile social life. *Annals of Tourism Research*, 34(1), 244-262.
- Liburd, J. J., & Edwards, D. (Eds.). (2010). *Understanding the sustainable development of tourism*. Oxford: Goodfellow.
- Mangeloja, E. (2003) *Implications of the Economics of Religion to the Empirical Economic Research*. University of Jyväskylä, School of Business and Economics, Finland.
- Mayo, M., Mendiweso-Bendek, Z., & Packham, C. (2013). Community Development, Community Organising and Third Sector—University Research Partnerships. *Community Research for Community Development*, 1.
- Mayo, M., Blake, G., Diamond, J., Foot, J., Gidley, B., Shukra, K., & Yamit, M. (2009). Community empowerment and community cohesion: parallel agendas for community building in England. *Journal of Social Intervention: Theory and Practice*, 18(1), 23-43.
- Mayo, M. (1997). Partnerships for regeneration and community development. Some opportunities, challenges and constraints. *Critical Social Policy*, 17(52), 3-26.
- Morgan, N., Pritchard, A., & Pride, R. (2002). *Destination branding: creating the unique destination proposition*. Butterworth-Heinemann Ltd.
- Morpeth, N. (2011) Church tourism and faith tourism initiatives in Northern England: implications for the management of religious tourism sites. *International Journal of Business & Globalisation* 7(1):93-101.
- Moscardo, G. (2014). Tourism and Community Leadership in Rural Regions: Linking Mobility, Entrepreneurship, Tourism Development and Community Well-Being. *Tourism Planning & Development*, (ahead-of-print), 1-17.

- Ness, S. M. (2014). *The Faith Web: A Networking of the Body of Christ to Mitigate Relationship Voids and Strengthen the Faith Community*. Unpublished Doctoral Thesis. George Fox University.
- Rivera, M. A., Shani, A. & Severt, D. (2009) Perceptions of service attributes in a religious theme site: an importance-satisfaction analysis. *Journal of Heritage Tourism*, 4(3):227 — 243.
- Shackley, M. (2005) Service delivery at sacred sites; potential contribution of management science. *European Journal of Science and Theology*, .1(4): 33-40.
- Shinde, K. A. (2004) Quest for good governance: Contribution and potential of religious institutions as stakeholders. *Monash Governance Research Unit Conference*. Vol. 27.
- Silberberg, T. (1995). Cultural tourism and business opportunities for museums and heritage sites. *Tourism management*, 16(5), 361-365.
- Simone-Charteris, M., & Boyd, S. (2010). The development of religious heritage tourism in Northern Ireland: Opportunities, benefits and obstacles. *Tourism*, 58(3), 229-257.
- Stănciulescu, G. C., & Țîrca, A. M. (2010). Implications of commercial activity within monastic settlements as a way to maintain the sustainable development of religious tourism in Romania. *The AMFITEATRU ECONOMIC journal*, 12(27), 129-144.
- Stausberg, M. (2011). *Religion and tourism: crossroads, destinations, and encounters*. Routledge.
- Sučić, M. (2009). Public Private Partnership–Postulate for Competitive Tourism Development. In *Proceedings of 7th International Conference «Economic Integration, Competition and Cooperation* (pp. 2-3).
- Taylor, M., Purdue, D., Wilson, M., & Wilde, P. (2005). Evaluating community projects. *Joseph Rowntree Foundation*. www.jrf.org.uk.
- Timur, S., & Getz, D. (2008). A network perspective on managing stakeholders for sustainable urban tourism. *International Journal of Contemporary Hospitality Management*, 20(4), 445-461.
- Wang, C., Walker, E., & Redmond, J. (2007). *Explaining the lack of strategic planning in SMEs: The importance of owner motivation*. University of Southern Queensland, ECU Publications.
- Vukonic, B (1998). Religious tourism; economic value or an empty box? *Zagreb International Review of Economics and Business* 1(1):83-94.
- Woodward*, S. C. (2004). Faith and tourism: planning tourism in relation to places of worship. *Tourism and Hospitality Planning & Development*, 1(2), 173 -186.
- Worrall, B.G. (1995) *The making of the Modern Church*. London, SPCK.