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How can a parish church work with partners for the common good?

An exploration with reference to the issue of homeless people and rough sleepers in Bournemouth.

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This Thesis has been completed as a requirement for a postgraduate research degree of the University of Winchester.

Declarations

No portion of the work referred to in the Thesis has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.

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ABSTRACT

How can a parish church work with partners for the common good? An exploration with reference to the issue of homeless people and rough sleepers in Bournemouth.

This study explores the research question, 'How can a parish church work with partners for the common good?'. It tests an initial hypothesis that a parish church can work with partners for the common good. It does so by taking a sample of partnership working in Bournemouth, the town in which I work. The focus of that partnership working has as its objective the eradication of homelessness in our town.

To achieve that focused objective, I needed a methodology that respected my faith context whilst facilitating an open-ended exploration which listened to the full range of partnership voices. The initial hypothesis contains the supposition that the common good is an end towards which partners will commit themselves. I clarify that supposition by summarising the history of common good thinking and building. I approach the common good, as a practical theologian, from the perspective of my own experience as a Church of England parish priest working in Bournemouth. The focus of this study is, therefore, on partnerships for common good building from an explicitly Christian position. This explicitly Christian position incorporates, in a critical correlation, common good building into grounded theory methodology.

Using that methodology, I have tested the initial hypothesis using a sample of partnership working in focus groups and a day conference in Bournemouth. Data has been recorded, transcribed, coded, and interpreted. The research data shows the importance of listening to the voices of rough sleepers and seeking their collaborative participation in common good building. It points towards a way forward for local associations, to operate with lateral subsidiarity, in partnership with Anglican parish churches that look to be common good shaped. The research concludes that parish churches can be agents for the transformation of society, working for the common good, when they look with partners towards resolving long-term causes of homelessness and find solutions grounded in empowerment, lateral subsidiarity and the up building of human dignity.

Introduction

I start with the intuitive 'hunch', from my experience as a parish priest, that partnerships with others who want the common good are fundamental to building it. In this project, I test this 'hunch' by taking a sample of partnership working in Bournemouth, the town in which I work. The focus of that partnership working is on the eradication of homelessness in our town.

Homelessness is in the public eye in my Church of England parish at the heart of Bournemouth. It is visible and tangible on a massive scale. Homeless people camp in our churchyards and sleep in shop doorways, under the pier, in the woods and on park benches. Soup kitchens are so well established that there is competition between them. Food banks proliferate. Numbers of rough sleepers have doubled just in this past year. We see the same people, year after year, and some are vulnerable teenagers. Homelessness is worse than it was eleven years ago. It is a bigger challenge than any one agency can solve by itself. In partnerships with others, sustainable steps towards its eradication are possible.

Partnerships, which value everyone and exclude no one, are the obvious approach. For sustainable empowerment, those partnerships must include homeless people. That inclusive vision of empowerment is at the heart of common good building. So, I have explored partnerships for the common good of Bournemouth. 'How to do it?' was the question; and, thus, the passionate focus that drives this research was born.

While my research bears wider application, my focus is on homelessness in Bournemouth, and therefore I shall describe what makes Bournemouth different from many other seaside towns. There are large numbers of rough sleepers, and the town has a greater than average potential for synergistic partnerships.

Chapter Summary

In Chapter One, I set the scene for this exploration of how partnerships for the common good can eradicate homelessness in Bournemouth by describing my own context, using local and national statistics and research on homelessness. I tell about the approach to partnership working that has been taken in Bournemouth.

I then offer a brief overview of common good principles and explain how my study of common good building led me to the trust, *Together for the Common Good* (T4CG). The work of T4CG offers networks of learning and practical commitment to common good building from which the Church of England can benefit.

'What sort of practical ecclesiology works with partnerships for the common good?', is a critical question which arises out of the practice of this research. I reflect upon that question, briefly, in Chapter One, and in greater depth in Chapter Four, where I ask, 'What does a "common good shaped church" look like?'. Appendix 1 shows that I also reflected on these matters in a previous module of this professional doctorate, and that informed my thinking, with theoretical sensitising, at a critical stage of forming this research proposal. Chapter Four draws together in interpretative reflection the journey I have travelled in this research.

In Chapter Two, I explain the rationale behind the novel and distinctive methodology and methods of this research. This journey is one of participative enquiry to form a theory grounded both in practice and in reflection on it. I explain how this is action research, focusing reflection on my work as a parish priest. The Christian faith which underpins my work is central to my motivation and reflexivity. I explain, therefore, how the motivation of my Christian faith sits alongside, in critical correlation, the grounded theory I have developed through this action research. That grounded theory has grown out of an adaptation and application to my context of T4CG's common good builder methodology. This approach, structured towards producing common good outcomes, sits in creative tension with the constructivist approach of grounded theory building. I explain in Chapter Two how I have managed that tension.

Common good building respects everyone, not just the majority, so particular care is taken with the research conditions offered to vulnerable rough sleepers. It is an ethical concern throughout the practical research to prevent any harm to the rough sleepers involved, or to anyone participating. In this way, the ethics of researching vulnerable rough sleepers form my practice throughout this study. I explain these ethical parameters and describe the practice of the empirical research, which uses both focus groups and a facilitated common good building conference.

In Chapter Three, I share the results of the empirical research. As this thesis unfolds, I tell the story of the focus groups which give safe space in which the voices of rough sleepers, and those of a wide range of other partners, are heard. Then I describe and evaluate the common good building conference, which, together with those focus groups, constitutes an innovative research methodology which I test and apply.

To my knowledge, no previous practical theology researcher combines a grounded theory approach to gathering emerging knowledge with common good building focused on partnerships to eradicate homelessness.

In Chapter Four, I offer an interpretation, linked to the main themes which emerge from the results analysis and the evaluation questionnaires. From reflection on what homeless people said, I apply the notion of lateral subsidiarity (4.4, pp 91-93) to common good thinking. This is a serious contribution to practical theology and to Anglican common good thinking around the building of partnerships. It is pioneering work that is reflected on in this action research.

This pioneering approach is justified because it gives voice to rough sleepers through the exercise of lateral subsidiarity in small groups. It also values local associations in which trust and self-determination can be forged over time. I test this approach in an academically rigorous way and apply it in a way which generates insights about partnerships and homelessness. This, in turn, impacts and changes the T4CG common good building methodology (about which more is said later: see 2.6.1). Thus, original contributions to the academy emerge from this research.

Finally, I conclude where I began, by asking what ways of being church might work with partnerships for the common good of the town. I explore nine suggestions that have emerged directly from the empirical research. Then, inspired by those suggestions, I dream, in the reflections in Chapter Four, of a church that is friendly and open towards building the common good.

I also acknowledge briefly that the empirical research of this study was completed eleven months before the UK went into lockdown for protection against the Covid 19 virus. I shall summarise very briefly where things are in relation to homeless people at the time of completing this thesis. Some aspects of the immediate situation have changed radically, but the long-term causes of homelessness have not. I shall explain that I still see the future, after the lockdown, in churches working in partnerships for the common good of the town. That has not changed.

Conclusion

In summary: In research about people who are homeless I access knowledge that is both embodied and subjugated. Indeed, for many rough sleepers it is 'traumatised knowledge'. (O'Donnell, 2018). I begin at that sharp starting point of embodied trauma because homelessness on this vast scale is a wound lacerating society. For the church, the ongoing suffering of so many homeless people questions understandings of God and of providence. The passion and rationale for conducting this approach has been that rough sleeping is an increasingly acute social problem throughout the country. Further, there are very few qualitative research studies focussed upon it. I show in this study how I have remedied that lack. First, in chapter one, let me set the scene, and describe the context of my own parish church, and of Bournemouth, out of which this research grew.

Chapter One

1.1 Description of practice: Personal Context – ripe for partnerships.

In 2009 I became Rector of Bournemouth Town Centre. At that time, 174,300 people were estimated to live in Bournemouth borough. Thirty years before that, Bournemouth was a quiet place for retirement and holidays. It is now a fast-growing conurbation. Mid-2017, the Office for National Statistics annual estimates for Bournemouth's population suggested that it had grown since 2009 by more than 20,000 people, to 194, 800 persons. This is significant growth. The diversity and vibrancy of the town has also grown with the population, and it attracts a much wider range of people. The three universities (Bournemouth University (BU), the Arts University of Bournemouth (AUB) and the Chiropractic University (AECC University College) draw large numbers of students and staff. More than forty language schools also contribute a steady flow of overseas students and there is a thriving College of Further Education. Adding to this diversity and vibrancy, the finance and digital industries have focused their headquarters on the town. Also adding to the town centre population, hotels which used to serve holiday makers now make their money from long-weekend Hen and Stag parties, spread around over eighty nightclubs and the beaches and gardens. It will be clear, just from this cursory look at the town, that there is a very substantial range of organisations in Bournemouth with which the church can build partnerships.

Partnerships are essential to St Peter's, Bournemouth's town centre parish church. For example, when I was interviewed for the Rector's post it was by the Chief Executive of the Borough Council, as well as the usual range of church representatives. That is because the Council has its main offices within the parish and uses St Peter's as its civic church. My predecessor had chaired the council's standards committee and the CEO was pleased that I had been a Diocesan Director of Education because that meant that I was accustomed to partnership-working at senior officer level.

Another example of partnership-working is the Borough's Detached Open Youth Work. I chair the trustees of this charity, which is supported by the parish. My background, as a secondary school teacher and independent school chaplain, helps to build this partnership.

Nightclub chaplaincy, involving *Church for the Night*, is another instance of our church's partnership working. Before the recent pandemic, there were 88 nightclubs in the town centre. The church hosts street-pastors on Friday and Saturday nights.

Furthermore, as potential partners, the parish contains two synagogues and a mosque, and we have warm interfaith friendships. Ministering to tourists and retail staff, in collaboration with another partnership body, the Town Centre Management Board, is part of the Rector's role.

Bournemouth is still one of the best regarded holiday resorts along the south coast of England, enjoying a favourable micro-climate which ensures that its beaches and extensive gardens are warmer and sunnier for longer than most of the surrounding countryside. Therefore, partnerships around attracting tourists and holiday makers are important. What was not put to me in the interviews back in 2009 was that this micro-climate was not only an attraction for tourists but also for homeless people.

I was shocked to stumble over homeless people outside all three town centre churches, around the streets and in shop doorways of an evening. The charity 'Shelter' estimates that, in 2020, 320,000 people are homeless in the whole of the UK. This equates to an average of one in every 201 people and was an increase of 4% on the previous year's number. There is 'in your face' evidence of these increasing numbers in Bournemouth. Shelter estimated at least 459 people homeless in Bournemouth for 2019.

Back in 2009, we already had existing long-term partnerships with Salvation Army soup kitchens for homeless people in St Peter's churchyard. However, I was advised that it might be wise to cancel the soup kitchen that met on the evening scheduled for my formal welcome to the parish. I saw that the soup kitchen was serving people in desperate need and so it was not cancelled. I began to learn more about this disturbing gathering of very vulnerable people. In the learning process, the seeds were sown out of which this research grew. Now I am involved in many partnerships for the common good of this parish. In this instinctive forming of partnerships which build common good, I have discovered, as I paused to reflect on what I was doing, how practical theology is formed from reflection upon practice.

I reflected on whether others were already supporting the thriving of local community. It was clear that this had been happening for some time. There was goodwill locally for what I saw as common good building but there was no underlying common rationale. I decided that, for this support to be sustainable and transformative, a commonly agreed rationale was needed. This led me to an exploration of Catholic Social Teaching about the common good. I discovered a carefully written body of material from a Roman Catholic perspective about public morality and the common good.

The common good attracted me as a focus because I discovered that building the common good invites churches to work in partnerships with as many organisations, cultural and social groupings as there are in the town. Hierarchies of power and exclusion are incompatible with what the common good is about. Further, let me emphasise strongly that it is a continuous process of 'building' rather than an end at which one hopes to arrive. No-one should be excluded from this ongoing process of common good building. As I have indicated, Bournemouth contains a great diversity of age, faith, culture and

interest groups. Common good building in a place of such diversity gives many rich opportunities for partnerships.

Local partnerships are central to the traditional role of Church of England parish churches. According to this traditional role, the nave of the church provides a gathering space for anyone in the local community. I respected this tradition. However, I had some misgivings. My previous parochial experience, in smaller, suburban churches, has shown me that working for the common good can lead to conflict. That is because, although the common good is highly desirable, it is also difficult to understood and pin-down. It is elusive because it focuses diversity. What actions best build the common good in any community? There will not be easily achieved agreement. Some proposed courses of action could be mutually contradictory; hence I expect to find complexity in exploring partnerships for the common good of Bournemouth.

1.2 Contextualising this study in Bournemouth

Let us look, now, at some of the statistical details of the make-up of Bournemouth as a community.

Bournemouth is multi-faceted as a local community. It might be tempting to think of it simply as 'a great beach', and, indeed, tourism is a vital part of the economy thanks to Bournemouth's miles of golden sandy beaches and many hotels and guest houses. By the year 2019, there were approximately 15 million visitors each year to the Bournemouth Christchurch and Poole area, spending £800 million locally. The Bournemouth unitary local authority joined with Christchurch and Poole in April 2019 to become BCP. It had a total population in November 2019 (Key Facts 2019) of around 395,800 people.

Bournemouth town is one of the most prestigious business centres in Britain. The banking, finance and insurance sector is the most valuable to Bournemouth's economy in terms of Gross Domestic Product (GDP). JP Morgan established their Global Technology Hub in Bournemouth in the 1980s. RIAS, McCarthy & Stone, and Liverpool Victoria have their regional or national headquarters in the town. The creative and digital sector is also significant economically.

According to the Tech Nation report (2015), Bournemouth is the fastest growing location in the UK for tech jobs, with over 400 agencies across Bournemouth and the surrounding area contributing to a growing creative and digital scene.

Service sectors, such as public administration, education and health, have also seen major growth (25.6% increase) since 1991. Bournemouth, Dorset and Poole work together work together as a Local Enterprise Partnership to develop a strong and successful economy in the area. The BCP Insight briefing paper for February 2019 (2019) noted that there were 17,780 business units, with 185,000

employees in BCP, comprising 62% of the working age (16-64) population, with median weekly pay of £522 - £541.

It is predicted that in BCP the area's total population will grow to 420,900 by 2028, representing a growth of 5.5%, and the local authority predicts that this growth will be driven entirely by net migration. Within that increase, the number of working age population is due to increase by 2.6% from 2018 to 2028. The number of residents aged 65 and over is set to increase by 18% within that same period. By comparison, 0-15s will increase by less than 1% and 16-64s by 3%. In this way, the total dependency rate in BCP is set to increase over the next ten years from 63 to 67 dependents per 100 of the population.

Youth dependency is set to fall from 28 to 27 dependents per 100 of the population while elderly dependency is set to increase from 35 to 40 dependents per 100. This prediction of an aging population for BCP could be seen as a concern within this focus on homelessness. Older people, who are habituated to life outside, often with well established dependencies, are likely to be in greater abundance in BCP unless radical action is taken.

Qualifications: 6% of people in BCP have no qualifications, compared to 4.4% for England, as a whole. There must be a concern that this deficiency in formal qualifications is a contributory factor in what causes and sustains homelessness. England overall has 1.4% more of the population with qualifications equivalent to NVQ levels 1, 2 and 3 than BCP has. In 2011, 21% of residents aged over 19 had no formal qualifications, whilst 26% were qualified to degree level or above and 4% had an apprenticeship.

Schools: There are 96 state-funded schools, comprising 65 primary, 24 secondary and 5 special schools. 86.3% of such schools are rated Good or Outstanding for overall effectiveness. Educational attainment for almost all key stages is above the national average. Only attainment at key stage 2 falls slightly below, with 64% of pupils achieving the expected standard compared to a national average of 65%

By 2017/18, there were over 22,600 students registered at three universities in BCP. One third (33%) of young residents went into higher education.

Economic activity: 79% of residents in BCP were economically active according to these figures for early 2019 (pre-lockdown). The unemployment rate was 4% in Bournemouth and 3.2% in Poole.

Employees: According to the Business Register and Employment Survey (2017) the sectors in BCP that have the most employees are Health, Accommodation & Food Services, Education and Business Administration.

Housing: Housing across BCP is relatively more expensive in BCP than in England overall when using the Housing Affordability Ratio (a measure that looks at median prices and median earnings in an area.) The median price of renting a property in BCP is consistently higher than the median price for England, generally, but is consistent throughout the conurbation. This will be a contributory factor in homelessness. Is there a need for greater provision of affordable housing?

The Indices of Deprivation (IMD) are a measure of how local areas compare on a comprehensive basket of deprivation indicators. They can be used to identify priority areas and target programmes and resources to help tackle inequality and improve outcomes for individuals and society as a whole. The IMD for 2019 provides an update on previous indices for 2015 and 2010. Deprivation is seen as a lack of the basic necessities. The Indices of Deprivation combine seven domains to produce an overall relative measure of deprivation. The domains and weights used to combine them are: Income: – 22.5% - Employment: – 22.5% - Health: - 13.5% - Education: - 13.5% - Living Environment: - 9.3% - Crime: - 9.3% - Barriers to Housing and Services: - 9.3%.

In BCP, 9 out of 233 Lower Super Output Areas (LSOA) are amongst the most deprived 10% nationally.

Further, 17 LSAOs are in the 11-20% most deprived areas nationally. 46,000 people in BCP live in these 26 LSOAs. Thus, whilst BCP is sometimes seen as a relatively prosperous area, wealth is not evenly spread, and significant inequalities and pockets of deprivation exist. This will be another significant factor that contributes to the high numbers of rough sleepers and homeless people in Bournemouth and BCP. By comparison with other areas, BCP Council is ranked 160th out of 317 English authorities, where one is the most deprived and 317 the least deprived. 16,000 people live in the nine most deprived areas of BCP, out of a total BCP population (in September 2019) of 396,000 people. The BCP area has a higher number of people who are income deprived and employment deprived compared to other authorities. This is because Bournemouth, Christchurch and Poole (BCP), combined, has a large population relative to other Local Authorities. According to the Income and Employment scales around 43,500 people across BCP are income deprived and 20,400 people are employment deprived. BCP Council has two Wards, Boscombe West and Kinson, that evidence the worst sort of 'entrenched' deprivation. Of these, Boscombe West is close to the sea-front and the areas most frequented by rough sleepers during the Summer.

It is of concern when thinking of children and young people who might become homeless that in the BCP area approximately 9,400 children (under 16) and 10,800 dependents under the age of 20 live in families with a low income (ie reported income is less than 60% of the national median). As well as this, using the IMD index for Multiple Deprivation, BCP has 8,900 children aged 0-15 living in LSAOs that fall into the 20% most deprived in the country. Whilst it is important to remember that not all

families that have low income are dysfunctional, nonetheless, low income is a serious stress factor which can lead, at best, to tensions within the family. Statistics for BCP about Children's social care show that, as at 30th September 2019, there were 236 children subject to Child Protection Plans (ie 31.3 per 10,000 population of 0-17s) and 471 children in care (62.5 per 10,000 population of 0-17s) in the BCP area. However, by contrast, the national rate of children in care is slightly higher, at 64 children per 10,000. I note that the Marmot Review (2010) links childhood poverty to poor health outcomes in adulthood and premature mortality.

However, it is promising for future partnerships with churches that in November 2019 (Key Facts 2019) six out of ten residents (60%) have a Christian religion, whilst only three out of ten residents (29%) stated that they had no religion. Town centre churches have friendly collaborative relationships with the leaders of the 0.5% (1,843) Jewish residents and of roughly the same number of Muslim residents. My experience has been that the friendships and trust that have grown over the last ten years between faith community leaders can lead to quicker and more lasting collaboration on areas of social concern. The leaders of the Reform Synagogue has been particularly pro-active partners in working with the churches to combat homelessness.

Sustainable local community partnerships require trust and that takes time to grow. They also require a willingness to learn from trial and error, and to live with some of the discomforts that are part of all human relationships.

1.3 Description and reflection on the specific research problem: Homelessness.

This description of the specific research problem, homelessness in Bournemouth, begins by using further statistics to set the problem within its national context, and then that of previous research, before considering homelessness in the context of Bournemouth.

1.3.1 Some statistics on homelessness.

Through partnership working with Bournemouth University, the opportunity arose for me to meet with some students studying homelessness from the perspective of nursing care. We have shared, in the latter stages of this research, our perceptions of the multiple problems associated with homelessness and identified some key questions that should inform future partnership working. It became evident, as we shared data and talked about how we understood it, that each agency tends towards self-containment. Partnerships bring with them different ways of interpreting data and this brings with it a richer interpretation, albeit one that recognises the 'loose ends' where perspectives from a variety of angles do not give quite the same picture and the 'sharp edges' where they actively disagree. Living with this variety of perspectives is an inevitable part of partnership working. One

needs to resist an urge to make things tidy and to 'tie up the loose ends', for this would bring a reductionist approach to a complex and multi-layered situation. I am grateful to those student nurses who took our partnership sufficiently seriously in attempting to resolve the social problem of homelessness that we identified and discussed together the questions set out below and in Appendix 2.

The voluntary organisation, Shelter, has surveyed homelessness and differentiates between rough sleepers who have absolutely no accommodation, squatters, those who are in hostel/supported accommodation and the 'hidden homeless' who are sofa surfing because they are unable to gain or maintain tenancy. The 2020 Shelter Report differentiates in this way:

> You are homeless if you have no place to stay and are living on the streets, but you can also
> be homeless if you are staying in a hostel, night shelter, unfit housing, caravans, B&B or having
> to stay with friends or family (Shelter, 2020).

The same Shelter Report (2020) also makes clear an important distinction between those who are classified as the statutory homeless and the non-statutory homeless people.

The Statutory Homeless are in a better position because local councils have a duty to house individuals who meet the following criteria: (i) There is eligibility for housing based on immigration status; (ii) If the people are actually homeless or threatened with homelessness within 56 days of seeking assistance; (iii) There is a priority need, relating to health, pregnancy or other vulnerabilities; (iv) That the individual has not made themselves intentionally homeless; (v) Does the individual come from and/or have close connections in the area?

Non-statutory homeless people, on the other hand, are (i) Individuals who do not meet the statutory criteria and do not come under a priority need; (ii) Individuals who are intentionally homeless; (iii) Individuals who have not followed the legal application procedure for housing; (iv) Single people or couples who have no dependents and do not meet the 'vulnerable' criteria; (v) Families with children of an age where they are no longer dependent.

St Mungo's statistics (2018) show that a shocking number of 4,751 people slept rough in England on the single night of the annual count in autumn 2017. This represents a rise of 169% nationally since 2010.

There is a strong link between going to prison and homelessness, to the extent that St Mungo's estimates that almost half of their clients are ex-offenders. During that same period, 2017-18, their Offender Services team provided 9,335 people nationally with short-term housing and advice, of whom 3,084 were helped to find long term accommodation.

2,069 people were rough sleeping throughout London during the three-month period July to September 2019.

Bournemouth is much smaller by comparison with London, so the local statistics show that in 2018 there were 29 rough sleepers. However, the statistical head count of these figures only includes the people who were physically seen to be rough sleeping; this does not account for female sex workers who work at night; and it does not account for the rough sleepers who hide at night. I participated in that count and the actual number was thought to be closer to 45. It is thought that the number at least doubled for Bournemouth between 2018 and 2019.

Nonetheless, St Mungo's data (2018) for the (at that time) separate boroughs of Bournemouth and Poole showed that in 2017 their teams worked with 554 people and helped 288 of them into accommodation.

An obvious question is, **What circumstances lead to homelessness?** The answer, with the BU nursing students drawing on data supplied by St Mungo's,[1] is that typically, homelessness is caused by:

(a) Childhood trauma – that is, sexual or physical abuse; an unstable chaotic environment; moving between foster homes.

(b) Illness/injury – mental and physical health

(c) Unemployment/poverty - recession

(d) Bereavement

(e) Leaving the armed forces

(f) Leaving prison after a custodial sentence

(g) Individuals leaving the care system

(h) Spousal abuse

(i) A lack of affordable housing

(j) Issues with drug or alcohol use

It is clear from the work of these BU nursing students and from my own observations, that people's lives can only be improved by a combination of their own choice and long-term support. When that

[1] See Appendix 2 for more data identified during conversations with BU nursing students

combination is in place, people can sustain the motivation needed for change. Too often, this combination is simply not there. Numbers of rough sleepers in major towns continue to grow rapidly.

1.3.2 Previous research.

There has been some academic research in this field but not a lot. David Nixon has produced the only other ethnographic research study on homelessness from the perspective of a practical theologian, *Stories from the Street: A Theology of Homelessness* (2013). He offers a theology of story, with many examples, particularly those of the homeless people with whom he talked. He explores to what extent churches might take an approach similar to that of liberation theology in their support of homeless people. Although he asserts that, 'an understanding of liberation theology designated the poor as storytellers for God' (2013, 140), after analysing the stories of several homeless people Nixon concludes that, 'there is little evidence that they themselves have any concept that they are especially "preferred" by God' (2013, 140). Nixon questions the usefulness of his role as participant observer, commenting that, 'the theologian does indeed need to go outside the camp' (2013, 140). He feels that his conversations achieved partial 'outsider status' to some small extent, but one can sense him wrestling with the lack of overt awareness amongst the homeless folk with whom he worked of both God and the church as possible sources of help. At one point he wondered if the more confrontational language of oppressed and oppressor used by Paolo Freire might have transferability to the stories he was hearing 'from the street'. However, having analysed his data, using a narrative enquiry methodology, he commented: 'There is no evidence from any of the participants of an understanding of the Church as challenging the underlying causes of poverty and homelessness' (2013, 140). Nixon ends his book with the hope that greater listening might inform theology, as well as social policy (2013, 184), and that will lead to an enlarged vision of the Kingdom of God.

Nixon clearly wants national initiatives to be allied to specific, life-changing local partnerships to eradicate homelessness. He tells stories of homeless people as they reflect upon their daily lives and he refers approvingly to Nancey Eiesland (1994), because she, similarly, describes the downward spiral of those with little power, in her case, disabled people. I refer in Chapter Two to the useful advice that Nixon gave me when I was considering the ethics of researching homeless people.

Jon Kuhrt and Chris Ward (2013) also shape their approach to homelessness around a story. In this case, Ward, one of the authors, spent three years living on the streets and he writes from his own experience. Between them, the authors reflect theologically upon Chris' story and their wider

experience of homeless people telling their own stories. The destructive potential of grace without truth is emphasised.

That is, showing the value of 'truth', understood as practical long-term support, often involving enforcement of rules, maintenance of boundaries, encouraging personal responsibility and working in close collaboration with representatives of the professional and statutory services. Truth is often seen as 'hard' compared to the 'soft' approach represented by grace, seen as simple kindness. Kuhrt and Ward demonstrate powerfully that the two approaches are compatible. One can be both kind and tough in facing truth.

They write in their conclusions that transformative grace for homeless people is about embracing truth, affirming good work, offering to add value and staying distinctively Christian (2013, 26-27). This approach is about partnerships and it is consistent with common good building.

Kuhrt (2011) had previously written attempting an even-handed valuing of the distinctive perspectives of both local authorities and voluntary organisations, showing how grace and truth are best served when held in creative tension with each other. Since then, Kuhrt has written blogs about how good work with homeless people is undermined by conflicting tribal identities in churches and other agencies. He reinforced this point from his national perspective when he spoke at the common good building research conference in April 2019. He emphasised that overt competition is at odds with the prime aim of helping homeless people. It is clear there is complexity of motivation involved here.

In 2020 Ed Walker has published, *A House Built on Love*, which tells his personal story of how responding to homeless people has brought into being the charity 'Hope into Action'. This has moved over ten years from owning one house in Peterborough to now owning 76 houses throughout the country. Their first house in Bournemouth is just about to open in partnership with local churches; these partnerships have grown their vision since I attended their annual conference in Peterborough, together with a representative of Bournemouth Christians Alongside Rough Sleepers in April 2016, followed by Walker visiting Bournemouth to preaching St Peter's Church about his charity's work in September 2016. The partnerships have matured slowly and the benefits will be reaped by local homeless people. Walker tracks in his book the practical theology of growing a trust to help homeless people. Building partnerships that will last is complex and takes time.

1.3.3 Reflection on homelessness in the local context

There is complexity in building partnerships that will last. Nonetheless, some partnerships have been working already. For over thirty years, there have been homeless people in Bournemouth. Partnerships, such as the one with Bournemouth's Salvation Army, have been meeting their needs for

feeding throughout that time. This is characteristic of the Church of England's caring and collaborative presence at the heart of each local community. It is focused on careful attention to the specificity of each local community; the context matters, and greater study of context always reveals greater complexity of relationships.

Relationships are not just complex they are organic and changing and so they focus evolving complexity. Even on a small scale, in rural villages, it is a complex undertaking to unite people in sustainable partnerships for the good of the village.

Is the good of the community best served by helping needy individuals? I felt sorry for individual rough sleepers whom I saw around our churches and wondered about the best approach to help them. It is common knowledge that it is not helpful to give money to individuals who are begging. I thought there must be a better solution and sometimes took a rough sleeper for a cup of tea and a sandwich, but gradually word spread around the various agencies trying to eradicate homelessness that there was more food available than was needed. Yet, despite this glut of food, the number of rough sleepers around the streets and in churchyards and public garden was noticeably growing.

The glut of free food and kindness, by themselves, are self-evidently insufficient as an 'on the hoof' response to homeless people. Such responses habituate people into staying with their existence on the streets from one year into the next. A dependency cycle is created and it is difficult for rough sleepers, or those who want to help them, to break that dependency. A different approach is needed. That approach needs to be grounded in such statistics as are available (see above) and an interpretation of them in partnership with other agencies.

The rapidly growing numbers of homeless people throughout Britain, shown by those statistics, indicate that a large section of the population lacks the motivation and sustainable support to change their situation by themselves. The lack of motivation to change comes from a paucity of self-worth. That is made worse by repeated failures, addictions and depression. Without self-worth one has very little hope for the future. Such a lack of hope and self-worth is a general characteristic of vulnerable members of minority groups.

Minority groups will always be vulnerable to the power held by the majority in societies formed around democratic principles. My practice as a parish priest faced me with more examples than I was expecting to find of the negative impact of the democratic principle. I noticed that it is mostly members of minority groups who feel that their intrinsic worth is questioned. The principle of intrinsic or inherent worth falls down in its democratic practice as it relates to minorities. Despite aspirations to offer particular attention to the needs of minority groups, in practice the power of the majority

victimises 'the others.'   This was an unsettling realisation. That was what led me to consider the principles of the common good. These principles offer hope for everyone, not just the majority, by asserting that each person's intrinsic worth must be safeguarded in practice as well as in principle.

1.4 Reflection on the practice described in 1.1 and 1.2.3 through the lens of common good building.

I shall reflect on the problematic practice that I have encountered in looking for collaborative ways of helping rough sleepers sustain re-integration into community life. My reflections will focus briefly on understandings of the common good within Anglicanism and Roman Catholicism. Then I shall reflect briefly, pointing towards the substantive reflection in Chapter Four, on the practice of some major principles of common good building: Human Dignity, Solidarity, Participation and Dialogue, Relationship and Association, Human Equality and Reciprocity, Respect for Life – the service of the human person, and Subsidiarity. I shall also describe how I discovered that T4CG was a potential partner in this research.

1.4.1 Introduction: Reflexivity – moving from description of practice to reflection on it.

It is my experience, upon which this research reflects and tests, that sustainable partnerships for the common good are an appropriate aspiration for parish churches. However, the working out of that aspiration requires careful attention to the practice. I reflect, first, upon the aspiration, relating it to the development of common good understandings in Anglicanism and Roman Catholicism.   I acknowledge from my practice that sustainable partnerships for the common good do not come easily for any parish church but must be earned by the long-term nurturing of collaborative relationships.

It is important to get one's principles, and the collaborative practices that flow from them, right, in order to achieve fruitful reflection on them in the light of practice. Organisations representing the various sectors of society (commercial, statutory, voluntary and educational) deserve a coherent explanation of the guiding principles of common good building. They will want to know what the values and primary characteristics are of the church with which they contemplate partnering. This research aims to offer that coherent explanation as a model for use in other partnership contexts.

1.4.2   Reflection on philosophical understandings of the common good.

Work in partnerships carries with it the expectation of each partner bringing to the table their distinctive values and characteristics.   These could be seen, from a positive and welcoming perspective, as 'hidden riches of grace and beauty'. From a church perspective, such new discoveries

are revelations of the divine in each person and social group – little local epiphanies of the mystery of God. This expectation, that each partner has hidden riches of grace and beauty, is an implicit central belief which can frame the activity of the church in building partnerships. My lived experience of Anglican ministry suggests to me that this implicit belief, that the hidden riches of grace and beauty within all life on earth are the 'glory under your feet' (Marshall, 1978) helps the Church of England in its practical approach to common good building.

Common good building, as an aim for society, focussed by the church, was espoused, admittedly within radically different political and social understandings, by Richard Hooker (1554?-1600). Hooker set out in the late sixteenth century the foundational understandings for a Church of England that was 'both Catholic and Reformed'; to which I have referred in Appendix 1 (Literature Review). Foundations for this thinking had already been set in place by Thomas Aquinas (1225-1274), building theologically on an Aristotelian philosophical framework, with an understanding of justice and rights that is grounded in relationships. Aristotle taught that good consists in living according to our proper needs; thus, the common good is teleological – an end to which all should aspire. These are foundational principles. Simon Cuff is an Anglican academic, writing (2019, 15) to commend Catholic Social Teaching (CST) to those of his own church, particularly its catholic wing. He wants to show that the roots of CST predate the Reformation and are held in common between Catholics and Anglicans. To that end, he explains how:

> For Aquinas, justice is a kind of relationship. This relationship engenders certain rights based on preserving this right relationship. As a human being I have certain rights to expect to be in right relationship with those people and things around me. If I'm torn out of that relationship through the sinful acts of others, it's my right to expect to be allowed back into right relationship (2019, 15).

I want to build upon Cuff's understanding of Aquinas. My suggestion is that this right to be allowed back into right relationship is best served by common good principles rather than democratic principles. Common good building restores intrinsic human rights to members of minority groups.

However, I am aware of the debate about the extent to which Aquinas' concept of rights can be equated with the notions of 'human' or 'universal' rights with which we are familiar in the twenty-first century (Messer, 2006, 62-63; Reed, 2007, 31-38; Wells & Quash, 2010, 137-139). To what extent do contemporary understandings of such rights derive more from Hugo Grotius, who argued that they can be known independently of belief in God? Do modern conceptions of subjective individual rights owe more to the nominalism of Ockham than to Aquinas, whose acceptance of Roman law and its understanding of justice and rights is different to contemporary understandings? Are people tempted

today by Hobbes' view that natural rights, seen as part of a social contract, are identical with self-interest? Is Locke's altruism, in this respect, more attractive? Space does not permit me, here, to do any more than recognise this as an area for further research, specifically, as 'rights' relate both to individuals who are homeless and to society.

That research opportunity notwithstanding, it can be argued that particular systems of national and international law, which privilege universal human rights, evidence their origins within the western tradition of Christian thought. From the church's perspective, God is the setter and maintainer of all human rights. Aquinas taught that these rights, under God, belong to all people simply by virtue of their humanity. Indeed, from his perspective, they were not so much rights to be defended as the natural order, or law, given by God. All should respect God's natural order. That principle is foundational to common good building. It was referred to in 1891 by Pope Leo XIII, who applied Aquinas' understanding of universal human rights, under God, to the question of appropriate levels of wages for work. Leo XIII wrote about this in the first Catholic social encyclical, *Rerum Novarum.* This became the foundation document for the Roman Catholic church's subsequent systematic development of Catholic Social Teaching, which relies upon the theological framework of Aquinas. In this way, respect for intrinsic human worth is central to CST's understanding of common good building; in that, good consists in living in relationships of justice which serve our proper ends, those of the common good.

1.4.3 Reflection on some Anglican church developments of common good building.

Alongside respect for intrinsic human worth, I suggest from my lived experience of Church of England ministry that diversity and coherence are central characteristics of Anglicanism. I shall offer more suggestions in Chapter Four, building on the outcomes of my empirical research. Let us stay for the moment, with the outstanding Anglican characteristics of diversity and coherence. These are easily encountered between one local church and another, and diversity of practice sits alongside coherence. Michael Adie (1997) makes the case cogently for coherence, in holding together differences, as a prime social characteristic of the Church of England. However, as all institutions generate norms of behaviour, it is important that what is normalised is not beyond viewing itself through a satirical lens in the cause of preventing the means becoming the end. Adie, who was an Anglican diocesan bishop, and had been chaplain to an archbishop – so he had seen church bureaucracy - compares the institutional manifestation of the church to a game of chess, in which the adroit following of rules can become an end in itself:

> When people, particularly younger people, look at the church, what they see is not always a
> band of pilgrims, wayfaring to heaven but an institution, and often a tired and tottering

institution. The church can look like the concluding stages of a game of chess: bishops will move diagonally, the knights who chair the committees take one pace forwards and two sideways, the castles have been taken, and the pawns are moved around by some sleight of hand. The man of integrity who is held in the life and love of God is free to laugh at the stiffness and formality of the church, because he knows that behind the comic façade is an original building of grace and beauty if only it can be uncovered (1997, 119).

As previously suggested, the 'hidden riches of grace and beauty' are evidence of the mystery of God writ-large in all creation, of which any church could be seen as a microcosm. With Anglicanism, this microcosm is grounded locally, more that it is focused centrally, in uncovering and cherishing God's grace and beauty all around it. In Chapter Four I shall reflect on themes that have emerged from the empirical research of this study, exploring what light might be thrown upon those themes with reference to a range of Anglican theologians. For the moment, let it suffice for me to posit as a working hypothesis that the locally grounded diversity within coherence of the Church of England offers a wide range of potential partners with whom one can explore working for the common good of the town.

1.4.4   Reflection on some Roman Catholic church developments of common good understandings.

One potential partner for the Church of England in working for the common good of each town is the Roman Catholic Church. In terms of teaching authority, it is focused centrally on Rome. Papal encyclicals are definitive for understanding Catholic teaching. Catholic Social Teaching looks to Pope John XXIII's letter, *Mater et Magistra* (1961), as establishing the Principles of the Church's Social Doctrine as 'the very heart of Catholic social teaching' (John XXIII 1961, 453); these being: 'The dignity of the human person, … the common good; subsidiarity; and solidarity' (John XXIII 1961, 453). In calling the Second Vatican Council, Pope John XXIII prepared the Roman Catholic Church for engaging understandings of natural law with twentieth-century understandings of human rights. As indicated previously, whilst for Aquinas these are central to the divine ordering of the cosmos, it was recognised increasingly in the twentieth century that the divinely given order had implications for the responsibilities and rights of individuals. This sympathy, based in understandings flowing directly from Aquinas, formed the foundations upon which the Second Vatican Council's Pastoral Constitution on the Church in the world of today, *Gaudium et Spes* (1965), produced the, now classic, definition of the common good:

> The sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily (GS 1965, 23).

Seen in this way, building the common good is a necessary condition for both individual and societal fulfilment. It has taken time for the Catholic Church to accept in practice that rights are societal as well as individual. The Second Vatican Council affirmed that it was wrong for public authorities to act unjustly towards individuals. *Gaudium et Spes* emphasises the state's responsibility for weighing adverse or oppressive social conditions against the overall objective of building the common good (GS 1965, 68).

Thus, there is recognition that societal power can be abused, and an unjust state should be subject to protest, so long as the common good is not compromised. But what if the unjust state does not accept Christian principles? The situation is then morally more complex. It is true, as Riordan suggests (2015, 37/38), that some approaches to the common good can attempt to smooth-over real differences. They can do so from a vested power interest rather than a desire to build the common good. Such attempts at social manipulation, which blur the edges of moral reasoning to hide conflicting interests, can be exposed as such. The common good, by contrast, thrives on transparent relationships of trust and dialogue.

Genuine dialogue between opposing positions is what will build the common good. It will inevitably be thwarted by covert manipulation. Further, within honest dialogue it is respectful to make clear what one believes to be wrong. Confronting and protesting can be prophetic acts to further God's kingdom. Pope Paul VI spoke of this in *Gaudium et Spes* (Paul VI 1965, 1045-1046). In this way, it has become clear in practice in the twentieth century that injustice and violence are an affront to human dignity.

1.4.5   Catholic Social Teaching (CST).

CST is understood through these principles:

1.4.5.1 Human Dignity.

CST has traditionally safeguarded the human dignity of individuals, and it also asserts that a cherishing of human dignity has implications for economic systems. Pope Francis, in *Evangelii Gaudium* (2013), writes about respect for human dignity, a major emergent theme of this research: 'The dignity of each human person and the pursuit of the common good are concerns which ought to shape all economic policies', (Pope Francis 2013, 203). Future research on the common good must include an analysis of Pope Francis' most recent encyclical letter*, Fratelli Tutti,* (Pope Francis, 2020), which is focussed on the common good as found within fraternity and social friendships.

It will be seen, in Chapter Three, that data from research discussions questions the extent to which economic policies of Local Authorities and national government serve the common good of all citizens. It will be obvious, in considering the data in Chapter Three, that multiple bereavements (loss of health, of sobriety, of spouse and family, of job, of house and usually of self-respect) characterise very many rough sleepers, and it is a long and hard road to reassert their basic human dignity. However, the negative impact on large numbers of needy people of housing and economic policies is, as I read the evidence, an unavoidable causal factor in homelessness. CST points to a duty to 'stand alongside', in solidarity, those whose dignity has been violated or questioned.

1.4.5.2 Solidarity.

One can show solidarity with a suffering person. My experience has been that actions of kindness and solidarity, in themselves, are not likely to sustainably change attitudes and lifestyles. Consideration will be given later to practical empowerment of vulnerable people as part of taking seriously their human dignity. Such solidarity stands against those in power describing members of vulnerable minority groups, such as rough sleepers, in derogatory terms which deconstruct both their self-esteem and their right to be treated respectfully by others. Exploitative rhetoric deconstructs neighbourly solidarity. This awareness of interconnectedness and interdependence resonates with my sense of how the common good relates to rough sleepers, indicating to me that there is a need for dialogue with rough sleepers themselves and also for sustained political action for the common good, at both local and national level.

1.4.5.3 Participation and Dialogue.

Sustained political action is one way of 'taking responsibility to join with others to shape the common good' (BFBS, 2017, 33). One can also participate in common good building in dialogue with individuals, partner organisations and local and national government. In this way it is understood that common good building is much more about relationships of mutual respect, which offer safe space for dialogue, than it is a disembodied principle, which one might learn and then put into operation mechanistically. In Chapter Four I shall touch upon the huge influence for good within understandings of common good building of the mid-twentieth century Roman Catholic philosopher and theologian, Jacques Maritain (1882–1973) (1946). He believed that the good of the human person is only achieved together with others and together with God. He wrote against 'individualistic materialism' (1946, 1966, 50) as both instrumentalising and isolating 'human persons' who are created to find fulfilment in participation and dialogue with others. To focus, as Maritain did, on 'the human common good' (1946, 1966, 62) shows

it to be both qualitative and relational. It is inappropriate, therefore, for rough sleepers to be spoken of as stark statistics, to be 'dealt with', rather than as human beings in need of help. The social and community dimension of being human can too easily be subordinated to an individualistic focus on personal autonomy. Common good building sees personal autonomy as inevitably relational.

1.4.5.4 Relationship and Association.

Maritain understood personal autonomy as inevitably relational when he wrote, 'society is indispensable to the accomplishment of human dignity' (1946, 1966, 49). He firmly embedded (1946, 1966) relationality within the common good understandings of CST, writing:

> In its radical generosity, the human person tends to overflow into social communications in response to the law of superabundance inscribed in the depths of being, life, intelligence and love. … In this respect, unless it is integrated in a body of social communications, it cannot attain the fullness of its life and accomplishment. (1946, 1966, 47/48)

I shall build in Chapter Four on Maritain's conviction that integration into a body of social communication is fundamental to humanity. My hypothesis will be that such relatedness, without which persons cannot thrive, leads people to form local associations, which are small enough for trust and genuine interaction, and which can, in this way, gain a 'personality' of their own. These local associations are potential partners for parish churches that want to partner with others for the common good of the town.

The common good of the town is built upon relationships of civility and that is one of the hallmarks of local associations that are effective for good. In this respect, the Roman Catholic ethicist, Hollenbach, points (2002, 146) to the virtue of civility which is cultivated in communities wanting to build the common good. Maritain points to civility as not simply a human social virtue but one that mirrors the divine economy: 'Above the level of civil society, man crosses the threshold of supernatural reality and enters into a society that is the mystical body of an incarnate God' (1946, 1966, 80). Such society is seen by CST as universal human destiny. In that universal context, civility is not epitomised in relationships of passive pleasantness but in active sharing of power. It is my experience, later confirmed by attitudes of homeless people who were involved in this research, that civility is only effective when it is characterised by reciprocity.

1.4.4.5 Human Equality and Reciprocity.

Human equality and reciprocity are predicated upon treating each other as equals. As the BFBS publication puts it succinctly, 'All human beings are of equal worth in the eyes of God' (2017, 33), and it goes further:

> Common good thinking emphasises that for everyone to be included and no one left behind there needs to be a preferential option for the poor, vulnerable and marginalised. For a healthy society, this principle must be at the centre of our decision-making because it recognises that if the strong are separated from the weak, the strong become impoverished, since being fully human means living together sharing a common life (2017, 33).

Not only can the strong be separated from the weak by the advantages of inherited wealth, substantial property, power and influence, they can also separate themselves by speaking of those who are not like themselves instrumentally, and from a utilitarian perspective, rather than as fellow human beings. Those in political power can commodify those without such power, treating them as no more than the means to achieve a greater end.

In the face of this abuse of power, Maritain contributes an important voice to this debate when he draws out from Aquinas the centrality of serving the good of the human person (1946, 1966, 29-30). His thinking was formative of some of the Catholic Social Teaching which emerged from Vatican II. I see his insight as significant, and I am building on Maritain's emphasis upon 'the service of the human person' in the hope that this study might serve homeless people.

1.4.4.6 Respect for Life – the service of the human person.

Homeless people lack power and can readily be dismissed, out of hand, by those holding power. That is why the methodology I have used is important in its inclusion of the voices of specific rough sleepers and in potentially beginning to re-empower a disempowered section of society. This will emerge in Chapter Three as a major theme from the research data, and I shall reflect on it in detail in Chapter Four. In including voices of rough sleepers within the sample of those whose views were sought I have respected the ethical research principle, 'Not about me without me', and have empowered them to take part in changing their own problematic situation.

1.4.4.7 Subsidiarity – lateral.

We shall return to this principle (in 1.5.2 below) in later reflections. Suffice it to say, for the moment, that it is suggested by the outcomes of this research that a development of the practice of this

common good principle as lateral subsidiarity is critical to the empowerment of homeless people and to the safeguarding of their sense of worth and human dignity.

1.4.5 Description of the trust Together for the Common Good (T4CG).

In looking for principles that safeguard in practice the worth of minority groups, I found that the trust, T4CG, had developed Catholic Social Teaching's common good principles to provide practical guidance in building the common good. It also produced materials, available online (see T4CG Website) and organised meetings for mutual support in these processes and encouraging further reflection on them. In facilitating ecumenical reflection upon common good practice, T4CG has helpfully drawn strands of thought and reflection upon action into explicit focus. It sets the principles under five headings: The Common Good; the Person; Relationship; Stewardship; Everyone is included, no one is left behind. T4CG defines the common good thus:

> The Common Good is the set of conditions in which every individual in the community can flourish. But the creation of those conditions is something we do, and need to do together, so it can also be seen as the practice of the Common Good. This involves everyone participating fully and taking responsibility according to their vocation and ability. The Common Good is not a utopian ideal to be imposed by one 'enlightened' group upon another: it involves building relationships between those with different views and experiences and balancing their different interests. Simply put, it is in all our interests that all thrive. … This 'good' is 'common' because it can only be created together in relationship, it cannot be achieved by individuals isolated from each other. … To build a common good requires relationship, so it starts with conversation (Together for the Common Good. 2017).

The 2015 publication of essays, *Together for the Common Good: Towards a National Conversation* (2015), and its study guide (Russell, 2015), explores this conversational model, which has guided me in forming the methodology of this research.

Conversational methodology sees each person as having a voice worth hearing. It requires research conditions under which those voices might best be heard. This is of the essence of grounded theory methodology, which sets research conditions under which the data that emerges from this qualitative research forms the research outcomes. I followed such a research methodology in my approach to a wide variety of people to participate in focus group conversations and in a facilitated Common Good Building Conference.

The conversations that have been at the heart of this research are rooted in action and aspire to further transformative social action to serve the common good of Bournemouth. The explicit

expectation has been that the truth, as perceived by each person, would be shared. This is consistent with the approach of Pope Francis to facing conflict head on (Pope Francis, 2013, 227).

I chose to trial the T4CG Common Good Builder and decided to modify the methodology, within understandings of grounded theory, to empower rough sleepers to talk more about their situation. The methodology and my modifications will be described in Chapter Two.

My intention is that this novel and distinctive methodology will change how people talk to each other about the common good for rough sleepers in Bournemouth. This offers a model of transformative practice for others in the field, where there is a lack of such serious academic research into partnerships to eradicate homelessness.

1.5 Description of practice: building partnerships for the common good, focused on the eradication of homelessness from Bournemouth.

From my perspective as an Anglican parish priest seeking to form partnerships for the common good, how these attitudes are approached is crucial to developing a practical model of how the common good can be negotiated in a town centre. For the rough-sleeping community, the combination of lack of 'local connection', with deep-seated interactive problems of mental health and addictions, makes inequality of power between helpers and the recipients of help, problematic. There is an imbalance of power in practical terms here. That imbalance of power will be a recurring theme of this research.

1.6 Reflection on what a 'common good shaped church' looks like.

In this section I shall reflect on Anglican diversity, coherence and partnerships, and introduce my understandings of both lateral subsidiarity and of associations in ecumenical collaboration.

1.6.1 Reflections on Anglican diversity, coherence and partnerships.

At this point, I return to diversity and coherence as central characteristics of Anglicanism as I reflect on the initial hypothesis with which this research began. That initial hypothesis is that partnerships for the common good, around homelessness, are both possible and desirable.

The common thread that unifies this reflection on that hypothesis is a recognition, at the early stages of this research, of the vast range of diversity found across the spectrum of even just the Church of England. That diversity is magnified many times over by the rich cultural and theological diversity of belief and practice within the Anglican Communion. The question for the Anglican church as a potential partner with others for the common good is to what extent it holds this great range of diversity coherently together.

Coherence requires embodiment; to touch the heart and win confidence it must be deeper than conceptual coherence.   Martyn Percy, an Anglican theologian, explains his understanding of embodying diversity in coherence. He writes about how the message of 'welcome' to diversity was embodied in the layout and furnishings of the student common room at Ripon College, Cuddesdon, where he was principal. This is a practical embodiment of Anglican coherence:

> There are three entrances or exits to the room, a small bar, and a variety of different types and heights of seating – fixed benches, comfy (and rather worn) sofas and easy chairs, and some upright chairs positioned informally around tables. The room is arranged in such a way that it is easy to move in and out, yet also linger and chat. … The room, in other words, is a kind of parable of Anglicanism: it embraces commonality and diversity. … It is also a place of both settling and journeying (2012, 58).

Percy suggests that coherence found in settling and journeying are different aspects of the practical offer that is open to all who encounter the Church of England. It is the accommodating of these two ways of being that preoccupies, in practice, the Church of England.

Hospitality creates coherence. Lots of people 'drop-in' and some of them will stay for a time in both the building and the church community. Peter Baelz once said, when he was Dean of Durham:

> It is the pastoral task of a cathedral to turn tourists into visitors, visitors into guests, guests into pilgrims, and pilgrims into worshippers (Quoted by Neil Heavisides in Gloucester Cathedral News 2015).

He was criticised at the time by some of his colleagues, who said that they would react most strongly to any attempt to turn them into anything, were they visiting a cathedral, and that they believed that the importance of these buildings is that each visitor will make of them what he or she wishes. Whilst the critics had a point, namely, that most people dislike anyone setting out to turn them into anything, Baelz had also, I believe, touched upon a fundamental transformational possibility that can be contained within the hospitality offered not just by cathedrals but by each church.

Martyn Percy offers four transformative tasks to help the church focus itself coherently: Intensifying joy, confronting suffering, making homes and crossing boundaries.

First, Percy suggests that there is coherence in taking the ordinary and making it extraordinary by knowing how to celebrate lives, love and transitions.

Secondly, there is coherence in providing the safe space that holds and cherishes the suffering carried by each person and institution.

Thirdly, Percy writes about the sense of coherency contributed by 'faith homes' that are places of both open hospitality and of security. As Percy says: 'the making of homes is a profoundly analogical and literal reference to the function of faith. Making safe spaces of nourishment, well-being, maturity, diversity and individuation' (2013, 4).

Fourthly, coherence is found in a space in which people can move forward and through the challenges of life to new places. This fourth task that Percy sets for the church resonates with William Cavanaugh's use of Pope Francis' image of the church as a field hospital (2016). Cavanaugh is writing as a Catholic theologian, as Professor of Catholic Studies at Duke University, North Carolina, USA. Whilst recognising the cultural and ecclesial differences of his context compared with a Church of England parish, nonetheless, I believe that his experience as a Catholic theologian in the USA has transferability as it relates to the church and wounded people. My lived experience as a parish priest, alongside this study of the church's capacity for partnerships in caring for vulnerable and homeless people, has shown me that vast numbers of people of all ages wander through the church doors carrying with them a multiplicity of psychological wounds. This will also be so in the USA. So, I resonate as a practical theologian strongly with Cavanaugh when he quotes Pope Francis:

> "I see clearly," Francis said, "that the thing the church needs most today is the ability to heal wounds and to warm the hearts of the faithful; it needs nearness, proximity. I see the church as a field hospital after battle. It is useless to ask a seriously injured person if he has high cholesterol and about the level of his blood sugars! You have to heal his wounds. Then we can talk about everything else. Heal the wounds!" (2016, 1).

Across the many divisions of the church, coherence is found in healing, and in caring for the poor and needy. Healing has been recognised by many churches in the past forty years as a core activity of the church, in which the church has vast opportunities to minister God's healing to humanity, and to all life on earth. Churches have registered more strongly than before that healing was shown in the Gospels as a preoccupation of Jesus and as a central part of his embodied and enacted Gospel message. Certainly, the data of this research will reveal in Chapter Three that there are complex and diverse needs for healing amongst those who are homeless, and there are abundant shared resources as well as deep needs.

In partnerships for the common good there are abundant resources for healing, as well as a shockingly large range of opportunities and needs for it. The church that is true to following the practices of Jesus will want to offer the best available range of healing resources and it will also see itself, as a community, and its buildings as safe spaces for healing – as 'field hospitals'.

The Church of England traditionally offers coherence to each local community in the availability of its buildings in each parish. Safe spaces for celebration and healing reflect respect for each human life and for human dignity. All these examples, which immediately follow, pre-date this research project but their ongoing development will be informed by its findings. For example, the church, in providing a community café, emphasises the human significance of collaboration and relationships as well as drawing people into the church building with open-ended possibilities of them deciding to find personal meaning and hope in the spiritual 'capital' that is available. In these ways, opportunities are offered to all in the local community for sharing food and drink, and in lifting ordinary enjoyment into a joyful celebration.

This celebration is also echoed in the church's traditional role as makers of both music and of holy theatre. Outside of worship, St Peter's has hosted the group G4 in recent years, and an annual week of jazz festival, weekly lunchtime recitals and monthly jazz sessions. It has also provided rehearsal and performance space for a student big band.

Apart from music, the church has hosted performances of several plays put on by the performance department of the Arts University and also by local schools. Further, it is a safe space for remembrance and mourning, hosting not only funerals but also an annual service of remembrance for those whose lives have been violently cut short. People come from all over the south of England to this annual service to remember a loved one who was murdered. These are all practical examples from my own lived experience illustrating how a church that is imaginative and resourceful in working with partners can greatly enhance that coherence of the common good which celebrates human well-being.

The common good can also be built by the deconstruction of notions of entitlement to single agency leadership and the promotion of the comparative richness of partnerships. The Church of England has an established position of 'entitlement to lead' within British society. It is challenged to consciously step back from such entitlement. This stepping-back make the same point about the common good to representatives of local authorities and the state. Cavanaugh, writing primarily about the Catholic church in the USA, sees the church as having an 'urgent task' to 'demystify the nation-state' (2011, 42):

> The state is not the keeper of the common good, and we need to adjust our expectations accordingly. The church must break its imagination out of captivity to the nation-state; it must constitute itself as an alternative social space, and not simply rely on the nation-state to be its social presence; and the church must, at every opportunity, 'complexify' space, that is, promote the creation of spaces in which alternative economies and authorities flourish (2011, 42).

Whilst I recognise that Cavanaugh writes from his context in the USA and the relationship of Church of England parish churches to the state in the UK is different from his immediate context, nonetheless, there is some transferability to his insight. It is particularly relevant to caring for homeless people, who often arrive in Bournemouth on a Friday evening, when most statutory services are closed until the Monday morning. Bournemouth's weekly influx, pre-lockdown, of up to 15,000 people for Hen and Stag parties at the clubs and hotels includes many who deal in drugs and some who sexualise and abuse young people. Homeless teenagers are particularly vulnerable in Bournemouth over weekends, when policing levels are calculated on the resident population, not on the large numbers of potentially volatile visitors. Young people at risk are cared for mostly by churches and voluntary organisations during the evenings and at weekends, so my experience affirms that Cavanaugh is right in saying that the state should not be seen as responsible for co-ordinating everything important. Churches have space which can be 'complexified'.

For this complexification, the church can have a readiness to explore with others what will work in practice, and the examples I have given, above, are by no means exhaustive. Larger studies of ecclesiological models of how the church needs to be in order to work with partners for the common good are essential. This study contributes to those understandings. I shall explore much more extensively in Chapter Four, in the light of research findings, what sort of practical and coherent ecclesiology works with partnerships.

1.6.2   Lateral Subsidiarity.

This research has used a Common Good Building Conference, as originally conceived by the trust T4CG, as a facilitated conversation to find ways in which a church can work with local partners to serve the common good. In this way, this research process adds to the academy an original methodology focused on the common good; one which is consistent with those aspects of Catholic Social Teaching which see such a conversational process as what is needed to unite all humanity. Lateral subsidiarity, thus, necessitates a conversational epistemology, whereby 'knowing' is organic and enacted in process.

However, it is worth noting that the espousal of such a conversational process for social change, from the perspective of the reciprocity required by equality, is quite recent. It is not hard to find Catholic leaders, such as Pope John Paul II (1991, 864), who are happy to dialogue with economic experts and other academic disciplines.

However, if that dialogue did not go further to include those on the margins of society who are being talked about, it risked reinforcing inequalities of power distribution. Respect for reciprocal dialogue

implies proactive inclusion as well as talking with your political equals about others with less power. For me, it suggests one of the basic principles of research ethics, referred to in Chapter Two, 'Not about me without me', as a mark of active respect for those who, otherwise, are passive, with a subjugated knowing of themselves as lacking agency, whilst being 'talked about'. This means that basic human respect is owed by all researchers to those whose lives they are studying.

It is not just that those being studied are treated kindly but that they are fully engaged, through properly informed consent, as contributors to the research and with opportunity to comment on it, particularly on the way they are portrayed. First, this respect is due to those whose lives are being studied simply because all human beings are of equal worth.

Secondly, common good thinking is clear that working together is desirable not only because in this way everyone can take 'responsibility to join with others to shape the common good' but also because through working together 'we participate in God's creative plan.' (BFBS, 2017, 33).

It is intrinsic to the common good, as envisaged in Vatican II, and developed to this present day, that peace and reconciliation should be sought in situations of conflict, hurt and violence. Seeking peace and reconciliation together within Christian solidarity is based on the belief that together people can make a difference, and that it values our fellow human beings when we respect each other as unique individuals and stand up for what is right for each other.

Respecting each other also implies considering who is best placed, sitting alongside each other, for specific tasks, decisions, responsibilities and roles, and that this can be seen within practical theology as an exercise of lateral responsibility for building the common good.

Pierpaolo Donati (2009, 2012) has laid the conceptual foundations of lateral subsidiarity within both sociological thinking and CST upon which I am building my application of his notion for Anglicanism. Donati writes critically about the classic understanding of the subsidiarity principle and posits lateral subsidiarity as a sociological understanding which I am appropriating for practical theology and common good building. I am offering this pragmatic understanding, as a specific and original contribution to Anglican approaches to common good building, within the understanding that all humanity sits equally within the sovereign love of God.

God's is the only sovereignty to which a Christian owes ultimate allegiance and God's sovereignty deconstructs within Christian understandings all other hierarchies of intrinsic worth. Certainly, division of practical responsibilities within society requires some to be responsible for the organisation and accountability of others, but this gives a hierarchy of functional responsibility and never a hierarchy of intrinsic worth.

I shall argue that effective common good building is reliant upon the systematic deconstruction of hierarchies of intrinsic worth, and working towards subsidiarity which is not one of 'downwards delegation', to the lowest level of local decision-making, but, rather, a process of building relationships in which such levels are eschewed and delegation is sideways and lateral.

Building lateral subsidiarity into the social and organisational life of the churches is most effective when quantified as a planned series of specific aims, objectives and actions. These can be moved forward in association with others.

1.6.3 Associations in ecumenical collaboration.

I reflect on how a church collaborates in association with partners to tackle homelessness. It has become clear that building the common good involves joint action. Cuff, from his Anglican perspective, having usefully surveyed the principles of Catholic Social Teaching, points to how these principles can be frustrated in practice by indifference:

> The biggest challenge to action is indifference. We are encouraged towards indifference by the way our society, especially in the modern world, is structured. We are daily encouraged to think there is no other way, and to enjoy a seemingly ever more convenient lifestyle, with all its rewards and no costs or obligations.   … We know, indeed, that the opposite of love is not hate but indifference - and indifference is what takes over in a malign institution (2019, 180).

The institutional position of influence the Church of England has in relation to the state has been eroded in recent years. It has also been shared ecumenically. The history of the Church of England over the past 100 years maps from the first world war the significant decline in its moral leadership of the nation. There is now widespread indifference about the church. Nonetheless, the church still shares with other Christians and those of other faiths and of no faith an opportunity to influence public life for the good.

Reflecting on the recent history of the Church of England in influencing public life, I am fascinated by a peculiarly Anglican contribution to understandings of building the common good, throughout the twentieth century and in our own day. This contribution is from J. Neville Figgis (1913, 1914); David Nicholls (1974, 1995); Mark Chapman (1997); Alastair Redfern (2009); Rowan Williams (2012); Malcolm Brown (2015) and others, that emphasises 'associations' or small local groups as having the potential to focus in a provisional, rather than an institutional, way a locally accessible form of the divine sovereignty. Local associations are, I suggest, clear candidates for partnership with churches in

working together for the common good. I draw out in greater detail this strand of my original contribution to common good building, recognising these derivations, in Chapter Four.

1.7 Originality of research on partnership working.

In exploring common good building around homelessness in Bournemouth, there is a gap in the literature about how partnerships, brokered by the church, can assist in resolving this escalating social problem. For example, there are church studies on partnership working: – The Anglican Board of Mission (Australia) has produced 'Suggested Guidelines for Successful Church Partnership' – listing ten principles for understanding partnerships. There is also research on churches partnering with a wide range of public service organisations. For example, schools, and sharing a building, and guidelines for these partnerships; Faith-Based Social Action is detailed in the Cinnamon Faith Action Research report which details partnerships, using qualitative research, between the police and churches; Street Pastors, Nightclub Chaplaincy, Detached Youth Work, YMCA, *Hope into Action* all focus locally on homelessness; Churches Together in England have all analysed partnership working; as has Christian Aid – producing 'Rethinking Research Partnerships – a discussion guide and tool-kit'.

Further evidence of studies in partnership working is available from the Research Excellence Framework. In 2014 it focused on seeking evidence of 'impact' and this is determinative for academic partners.

I have only given a sample of partnership studies. It does not represent vast bodies of research on partnerships but only indicates their existence and a gap, to be addressed by this research.

So where exactly is the gap? The gap is in specific research about partnerships in Bournemouth. But, even then, Bournemouth Voluntary and Community Sector has tracked some of these things. The partnerships in Bournemouth on rough-sleeping and homelessness have been tracked quantitatively with data but not in a systematic qualitative way, nor yet one that is grounded both in faith and in lived experience. In this respect, my originality lies in tracking and interpreting the complexity of my particular context. As will be demonstrated later, this research also contributes originality to the academy in a number of other ways.

Chapter Two: Methodology and Methods

In this chapter on research methodology and methods, I explain the methodologies that form this research. I begin by describing the progression of my research from its initial hypothesis in response to the research question and the full process that unfolded. First, I show in some detail how grounded theory methodology is compatible with a faith-based approach of critical faithfulness. I then explain how, within the understandings of practical theology, this is action research.   After that, I draw out how a combination of T4CG Common Good Building and grounded theory qualitative methodology respects my context, as a practical theologian. This methodology also builds on the understandings of other researchers in this field and interprets the data that emerges. I then summarise the research process and describe in detail the methods and the ethical compliances and practices of this research.

2.1 Why this methodology?

2.1.1 Grounded theory and critical faithfulness

Grounded Theory methodology, as first set out by Glaser and Strauss in 1967 (Glaser and Strauss, 1967**),** establishes conditions under which qualitative data can be gathered to test an initial hypothesis which responds to a research question. The outcome of the research will be grounded in interpretations of the qualitative data that has emerged. **The stages of grounded theory, as they are embodied in this research are set out in 2.5 and in detail in 2.7.1.**

As Glaser and Strauss put it, we are concerned with, 'the discovery of theory from data systematically obtained from social research' (2006, 2).

As a researcher, I am taking as given that my methodology must respect both my context and the Christian faith. I needed a methodology that would enable me to research local partners here in Bournemouth. I also needed a methodology that would facilitate testing to what extent the faith-generated values of Common Good building are attractive as points of coherence and lively aspiration for local partners. Therefore, philosophically, my methodology is both constructivist and positivist. It is grounded theory in that the research is grounded in researching local partners in the constructivism of social science analysis. It is also grounded, in testing out the viability of common good working, in the positivism of my personal faith, and in that faith explicitly underlying T4CG's Common Good building model. Swinton and Mowat (2006) suggest that, for a practical theologian operating, as I do, from a position of personal faith, worked out within my professional ministerial context, a process of 'conversion' is a necessary accompaniment to using the social science tools of qualitative research. They explain that:

The metaphor of 'conversion' is evocative and important. Conversion relates to a turning to God in a way that decisively changes one's life from an old way to a new way of life. In our case this means qualitative research moving from a position where it is fragmented and without a specific telos or goal, to a position where it is grafted into God's redemptive intentions for the world. God 'converts' the field of intellectual enquiry outside theology, in this case, qualitative research, and uses it in the service of making God's self known within the Church and from there on into the world (2006, 92).

They go on to make the 'conversion', which is exemplified in this research, absolutely explicit:

The suggestion that reality is *nothing but* a social construction requires a movement towards some form of critical realism. Above all, conversion relates to a movement which recognises the reality of God. This recognition means that certain dimensions of the one converted are deeply challenged and changed {2006, 92).

The implications of the 'conversion' are that:

The epistemological framework that is adopted within qualitative research methods is unalterably theistic, but always open to the possibility of learning new things which will develop our understanding of God and the practices of the Church (2006, 93).

The epistemological framework allows the development of an approach which Swinton and Howat call, 'critical faithfulness' (2006, 93). From my perspective, it is faithful to both the researcher's belief in God and to the open-endedness of the qualitative enquiry, whilst bringing a critical eye to understandings of both.

2.1.2 Research understandings: greater detail

I have given working definitions of the main terms I use in the Glossary of Terms which is appended as Appendix 13. I shall now draw out in greater detail how these understandings add both clarity and an effective focus to the processes of this study.

This study explores the research question, 'How can a parish church work with partners for the common good?'. It tests an initial hypothesis that a parish church *can* work with partners for the common good. It does so by taking a sample of partnership working in Bournemouth, the town in which I work. The focus of that partnership working is on the eradication of homelessness in our town.

Within the overall aim of exploring the research question, there are specific objectives:

1. To listen to the full range of voices of participating homeless people, and of all who partner with the church to build the common good together in Bournemouth.

2. To set up, test and run, the kinds of conversations and encounters that would facilitate and nurture partnerships with the Church.

3. To test-out a tool for building these partnerships, namely, the T4CG Common Good Builder.

In order to achieve these objectives, I needed the methodology of critical correlation that I am using, combining common good building within my faith context with the building of grounded theory, and testing, in these ways, the initial hypothesis.

Within the initial hypothesis, there is a supposition that the common good is an end towards which partners will commit themselves. I clarify that supposition by summarising the history of common good thinking and building. The common good can be approached many ways and I do so, as a practical theologian, from the perspective of my own experience as a Church of England parish priest working in Bournemouth. This contextualised study of partnerships for the common good, using both T4CG's Common Good Builder and grounded theory methodology (with the specific methods that flowed from this grounded theory methodology shown in detail in 2.7.1), is part of the originality of this research.

This research question is centred on building partnerships for the common good, and that is only achieved by taking every person and group seriously. Common good building will involve attentive listening and a readiness to share one's own position in non-confrontational ways. The common good is thwarted by any majority that attempts to control outcomes by *force majeure*, whether actual physical violence or the greater subtlety of passive aggression which reinforces subjugated awareness. I have chosen common good building as a potentially transformative research tool because it is well suited to my understanding of the traditional understanding of the role of Church of England parsons, namely, that they are there as the person/parson entrusted with praying and working for the well-being of everyone in the parish, for which they are entrusted with 'the cure of souls'. From this perspective, everyone is a cherished child of God, and so no one can be excluded from building the common good.

The focus of this study is, therefore, on partnerships for common good building from an explicitly Christian position. This explicitly Christian position forms a methodology that is a faith-based approach. That is, it brings to the research study a fundamental presupposition about the nature of ultimate reality or 'being', sometimes referred to philosophically as ontology.

Ontologically, I am making the positive assertion that God, as understood from a Christian trinitarian position, is the ultimate ground of all being. Philosophically, that assertion can be referred to as 'positivist' or as 'critical realist', when it incorporates within a dynamic and organic understanding of what is ontologically 'real' an openness to mutual criticism and dialectic development.

This study works with that 'critical realist' approach to Christian faith as the lens through which common good thinking and building are seen. In this way, those who represent, as I do, a parish church see the common good, set by God, as the end of all common good building.

Thus far, the initial presuppositions of this study are internally coherent. That is, Christian faith is taken as 'given' within my personal and working position and within common good building. Seen from a different angle, I am a practical theologian, who is reflecting on my practice of common good building.

However, there is a potential philosophical conflict of ontological presuppositions between the faith-based critical realism I have just described and the methodological tool of building a grounded theory which is my approach to the collection, analysis and interpretation of empirical data from the research sample. As explained above (2.1.1), in my discussion of how a process of 'conversion' can be perceived within critical correlation, Swinton and Mowat are not making the harsh ontological claim that qualitative research sees reality as *nothing but* a social construction (2006, 92). Rather, they suggest that reality can be treated this way for the research purposes of building a grounded theory.

I explain later in this chapter (2.5 and 2.7.1) the steps of the process by which I constructed a theory that is grounded in the data collection, analysis and interpretation that has emerged from the sample of potential partners with whom I have tested my initial hypothesis. The integrity of the construction of this theory, or working hypothesis, lies within accepting nothing as 'given' other than that which can be constructed from the research data. This is, philosophically, a constructivist understanding of reality. Social science approaches to qualitative research, which is focussed on meanings and values, has used a variety of constructivist methodologies for at least the last thirty years (since Anselm Strauss and Juliet Corbin, building on Glaser and Strauss' earlier work (1967), published in 1990 the first edition of 'Basics of Qualitative Research', their landmark volume in the study of qualitative research methods).

My suggestion, in using these two research presuppositions, constructivism and critical realism, that are philosophically mutually contradictory, is that, so long as this difference is acknowledged, they can be situated alongside each other during the research processes in mutually stimulative ways.

These mutually stimulative ways have been referred to as holding different approaches together in critical correlation. This opens the way for me to incorporate common good building, with its faith presuppositions, into grounded theory methodology.

I have used this critical correlation – which Swinton and Mowat, above, also refer to as critical faithfulness - to explore partnerships, which include homeless people, by means of focus groups and a facilitated day conference. In this way, an innovative research methodology has been trialled.

The research analyses transcriptions of semi-structured conversations in these gatherings. It suggests that subsidiarity and solidarity, relationships and participation are best rooted within local associations and informal partnerships for building common good. It makes the case that such partnerships are made sustainable through lateral subsidiarity.

This study is further grounded, empirically, in my experience of leading a church working in partnerships for the common good. I have been guided throughout by the bodies of good practice in participative action research, in Common Good building and in grounded theory qualitative research. The focus of this research on homelessness, justifies an innovative approach to research methodology. This approach employs methods that give opportunities for vulnerable participants to tell their stories and feel at ease in a focus group. It also uses ideas emerging from those focus groups to determine questions to be addressed by participants in a common good building conference.

As indicated in Chapter One, research originality lies in tracking and interpreting the complexity of my particular context. I am using this methodology because the combination of common good building and grounded theory enables a cross section of stake holders in the well-being of the local community to hear each other's voices. I have tracked what they said, by recording, transcribing and coding the conversations, and that has given contextually rich data for interpretation from that tracking. In this tracking I have found new knowledge of God, in the complexity of social interaction, by spending time in conversation with partners, including homeless people.

2.1.3 Abductive Reasoning

As shown in Chapter Four, I have used for reflection, at that point in the research process which requires individual interpretation, what Esther Reed refers to as abductive reasoning (2010, 41). This moves beyond logic, either deductive or inductive, to the wisdom of the heart. It is the wisdom most commonly shared and evoked in worship, within my experience. Wisdom of the heart, encountered particularly in worship, is characteristic of an Anglican approach to wisdom which resists systematising and cherishes the faithful intuition that is locally inspired. It is this abductive reasoning, predicated in this case upon an epistemology of love (see N.T. Wright, 2019, 190), that characterises the

distinctiveness of this research methodology, holding, as it does, in critical faithfulness insights of constructivist research and the Christian faith.

2.2 Constructivist and Positivist/Critical Realist Paradigms.

As indicated above, this research is located within both the constructivist and the positivist/critical realist paradigms. This is a form of 'critical correlation' (Swinton and Mowat, 2006, 83, 95) that prioritises the given-ness of God within a mutually respectful conversation between theology (continually asking how things relate to God, who is relational and given) and qualitative research (looking to see what is socially constructed and relative) using empirical data. The analysis of this conversation deliberately includes both theology and social sciences. From a constructivist perspective this approach is interpretive and dialogical. From a positivist perspective this approach informs explorations of ecclesiology and of the situatedness within the Anglican tradition of the Christian faith which is of the essence of this research. In recognising within my research two paradigms that might be seen as mutually contradictory, as indicated above, I am part of a paradoxical paradigm named as 'critical faithfulness' (Swinton & Mowat, 2006, 95), which is a form of 'critical correlation' and which acknowledges the motivation of the personal faith of the researcher. I say more about this in 2.3 where I consider more fully 'faith as participative knowledge'.

However, I note here an ambiguity, in that the theologian, N.T. Wright, writing in his recent study of history and eschatology (2019), about the resurrection of Jesus, argues that good theology, which he sees as grounded in personal faith, operates within the paradigm of 'critical realism' rather than that of positivism. Wright's point is that positivism is *un*critical realism, in that it, 'ignores its own prejudices and assumes it can get to the "facts", to a kind of "knowledge" which is really a self-aggrandizing project' (2019, 190). He argues that what he calls 'an epistemology of love' should always be self-aware and self-critical and never self-aggrandising. (See also Chapter Four, 4.5.2.1, p.122; 4.5.2.6, p. 137) I take his point and I can see how any epistemology of love needs both self-criticism and external scrutiny to save it from that self-authentication which leads to abuse of power. My references to the positivist paradigm are therefore qualified by this caveat. I shall return to this balance, of 'critical faithfulness', between faith and qualitative research analysis, as a tool for reflection on the major emergent themes about an ecclesiology that welcomes common good building, in Chapter Four (4.5.2, p.119; 4.5.2.6, p.136). The resulting knowledge will embody in its practice insights from both disciplines, recognising my faith as fundamental to the participative knowledge of this research.

2.3 My personal methodological context: faith as participative knowledge.

The context for this action research is my daily ministry in Bournemouth town centre. At the heart of the church's practice is its faithfulness to God. That truth characterises the aspirations of my parish church. Indeed, reflection on my practice as a parish priest has led me to realise that my Christian faith has both led my practice and has been formed by it. From that faith-informed practice I now understand faith to be participative knowledge. (See Chapter Four, 4.5.2.7, pp. 135 and 137). Christian faith is what motivates and inspires me to build partnerships for the common good.

I first recognised faith as central to my research from reflecting on Pete Ward's view of practical theology as faith seeking understanding (2017, 27), written from his perspective as an Anglican practical theologian.

Ward is clear about the apparent contradiction in approaches to qualitative research between positivism and constructivism. This contradiction is inherent in working from a constructivist paradigm to employ the tools of the social sciences for qualitative research whilst also doing so from what he sees as the positivist position of personal faith.

Ward asserts that knowledge of God is not like other knowledge, in that it is both relational and given. Because faith is relational, it is participative knowledge, so there has to be personal involvement in it (2018). However, at the same time, Ward asserts that knowledge of God is also simultaneously cultural and rational. He suggests that knowledge of God is 'a spiritual discipline of participation in divine being' (2018a), and, as such, the pursuit of this discipline needs both subjective faith and objective analysis.

Subjective personal faith is about participation in divine being, whilst the pursuit of any discipline needs objective analysis. Ward says that, because this participative knowledge is genuinely personal, therefore, it is never neutral. He suggests that the church has an emotional attraction for those who are part of it.

He speaks of this as 'the affective gravitational pull of the church' (2017, 10, 19; 2018a) and he defines theology as on-going conversation between those who have sought knowledge of God in different times and places. I focus upon conversational epistemology (See 1.5.2) in my research methodology and it can also be studied as a spiritual discipline.

The risk for practical theologians in engaging with this spiritual discipline is of them disregarding their faith as a fundamentally formative part of the research process. This leads to a further risk of practical theologians 'putting on' for research purposes a contrived neutrality of approach which attempts to

view the techniques and practices of research methods outside of the context of the driving passion which makes the research question worth pursuing.

For Huw Humphreys, a Christian head teacher, that driving passion is a vital ingredient in any Christian practice. He brings to his reflections on his lived experience in an Ecumenical Primary School a similar perspective to that of Ward, that is, of affirming his Christian faith as a strength, rather than standing aside from it to be 'politically correct'. I resonate with Humphreys when he writes about his theological roots, which are similar to mine:

> These roots help me imagine and expect the work of the Holy Spirit in the world as I find it, and not just in the church. … This background leads me, as a Christian head teacher to expect God to have something important to say to education systems, national governments and leaders, and to empower and speak to his beloved church as its members engage fully with the wider world for the common good and the inauguration of Jesus' kingdom. What follows is a personal, experiential theology (2018, 4).

What he says as a head teacher applies also to me as a priest exploring practical theology. In a similar vein to the Church of England's published vision for education, 'Deeply Christian, Serving the Common Good' (2016), I find no incompatibility between the passionate research motivation of a personal faith, analysis using qualitative methodologies and a commitment to partnerships which serve the common good of Bournemouth. Indeed, this position of personal commitment in which I ground my exploration incorporates me into the faith of the wider church. Being 'deeply Christian' flows out of personal commitment and it is strengthened and deepened when my faith is aligned with the faith of the church.

Personal faith and that of the church are intrinsically relational and never static. Faith is living and growing, so it is organic and dynamic, with implications both personally intimate and infinitely cosmic.

The cosmic implications of being 'deeply Christian' are outlined by Rowan Williams in an extended theological exploration of Christo-centricity (2018). He positions his understanding, in faith, of Christ as the key to interpretation of the cosmos and posits that the meaning towards which Christ points is the only sustainable meaning for the well-being and thriving of all life on earth.

Starting, as Ward does, from the motivation and sustainable meaning of personal faith, Williams uses the metaphor of the believer 'inhabiting a scheme of language and imagery like the classical theologies of Christ's nature' (2018, xi). This resonates with Ward speaking of the Christian researcher 'abiding in theological reflection as a spiritual discipline' (Ward 2018b). He gives, as an example of this, the expectation in Patristic thought that theological reflection is a relational-engaging activity, which is

about participating in Christ. Because it is essentially relational and about engaging in practice with others, theological reflection is embodied in the practice and thereby collapses the distinction between theory and practice in theology.

Ward (2018a) offers the notion of 'embodied knowledge' which emerges from theological reflection, suggesting that within what he calls 'Liquid Ecclesiology' (2017, 2018a; 2016) there is no necessary contradiction in holding together within practical theological research both the notion of divine givenness and that of social construction (2018a). He expanded that view in his lecture to BIAPT (Ward 2018b), speaking about how the 'givenness' of faith motivation shapes how one talks theology and asserting that Christian researchers should be unapologetic about their explicit ecclesial frame.

That ecclesial frame, he is clear (2017, 11), is not self-contained in relation to what he calls, 'Solid Church', rather, 'it wants to take seriously the social and cultural power of ecclesial culture' (2017, 11). Ward pointed to Stephen Pattison's article, 'Some straw for the bricks' (2000; 1989), as a seminal text in establishing the respectability of Christian researchers taking their faith seriously and situating their research within it.

Pattison is an Anglican practical theologian who suggests that abstract theories, whether theological or pastoral, are not, by themselves, an inviting or rewarding starting place for reflection (2000, 135). Rather, he posits 'critical conversation', 'which takes place between the Christian tradition, the student's own faith presuppositions and a particular contemporary situation'.

This resonates with the conversational epistemology at the heart of this research, and it is quite close to the 'critical faithfulness' commended by Swinton & Mowat (2000), although Swinton might be more inclined than Pattison to say that there are elements of Christian faith that are known by revelation and must be treated as givens.

Pattison writes of how, without such a critical conversation, 'belief and practice are kept in separate boxes' (2000, 137) or are used for one to be determinative of the other, usually an attempt to prioritise theory in forming and interpreting practice. However, the result of this is often 'pious attempts to "apply" the wisdom of the tomes to a reality which seems to contradict it at all points' (2000, 137).

Pattison recognises limitations (2000, 142) of critical conversations. First, that they are heavily subjective, leading to further questions rather than answers. Secondly, that there is a risk of avoidance of engaging with the complexity where there are sharp edges between different paradigms. I have attempted to mitigate those risks in the nine models of common good-shaped churches that I have explored, using abductive reasoning, in Chapter Four. Nonetheless, this is an area for further research, to minimise the risks of such avoidance.

Notwithstanding these limitations, Pattison writes overtly from his own position of faith, pointing, autobiographically, to how his faith has shaped him as a researcher (1995, 35; 2007, 13-18). Despite the question raised, provocatively, in the title of his 1995 paper, ('Can we speak of God in the secular academy? Or need theology be so useless?'), by 2007 Pattison is asserting that, 'Belief or faith-free leadership is probably not realistic or even desirable in the contemporary world' (2007, 81). He continues:

> Instead of aspiring to become free of faith or beliefs, leaders might become more critically aware of their basic beliefs and assumptions (2007, 81).

By 2018 Pattison is writing as part of an editorial collective (with Zoe Bennett, Elaine Graham and Heather Walton) which recognises, 'an increased openness to, and positive appreciation of, spirituality and religion in the world of social research' (2018, 148). They quote the well-respected qualitative researchers, Lincoln and Guba (2005), reconsidering their previous reticence towards naming spiritual motivations within research methodologies:

> If we had to do it all over again we would make values, or more correctly, axiology (the branch of philosophy dealing with ethics, aesthetics and religion) a part of the basic foundational philosophical dimensions of paradigm proposal. Doing so would enable us to … contribute to the consideration of and dialogue about the role of spirituality in human enquiry. … defining 'religion' broadly to encompass spirituality would move constructivists closer to participative enquirers (2018, 149; Pattison citing Lincoln and Guba, 2005, 169).

Within that understanding, I recognise a description of myself as a participative enquirer. My Christian faith informs both my research exploration of parish churches and the partnerships I have formed for the common good.

2.4 Action Research.

Further, to the extent that I am researching my area of fulltime work as a parish priest, exploring attitudes towards partnerships, the common good and homelessness in the local church, this is understood as community-based action research. Ernest Stringer says that it, 'has both practical and theoretical outcomes … in ways that provide conditions for continuing action' (1999, xviii).

I am researching how churches can 'provide conditions for continuing action' to eradicate homelessness. I do so from the viewpoint of faith communities, so I have the perspective of a practical theologian. Swinton and Mowat show that it is the final object of the research which qualifies it as action research within practical theology. They encapsulate my aim: that 'we are drawn into new understandings of and fresh perspectives on the divine drama' (2006, 259). For them, the worship and

praise of God is the fundamental orientation of theology as well as a transformative 'focus of action … on generating solutions to particular problems' (2006, 256). Thus, action research that is practical theology is not only concerned with the rational dimensions of human experience (2006, 259) but the researchers, from their faith perspective, 'hope that they will move closer towards faithfulness' (2006, 256). This coheres with the approach of Theological Action Research (TAR) described by Zoe Bennett, Elaine Graham, Stephen Pattison and Heather Walton as concerned with: 'what God is doing and saying in the here and now of faith-full practices. This theological conviction informs the conversation and essentially communal learning of TAR' (2018, 93).

Common good building also values 'essentially communal learning'. Incorporating common good building into my methodology is about enabling the community to 'own', collaboratively, the points of learning and transformation that emerge. (2018, 93). Helen Cameron, Deborah Bhatti, Catherine Duce, James Sweeney and Clare Watkins confirm this understanding, that, with action research from a theological perspective, 'the collaborative nature of the relationship makes it different from conventional research' (2010, 37). Action research is context-based, addressing real-life problems, collaborative between researchers and participants, expecting new understandings derived from reflection upon action within the research to lead to fresh actions aiming for transformation (2010, 36).

The specific theological emphasis of practical theology is communal action to further the Kingdom of God. This sits within Richard Winter's description of action research from his social science perspective, 'as a way of investigating professional experience which links practice and the analysis of practice into a single, continuously developing sequence.' (1996, 13).

Similarly, within Stringer's understanding, this project could be seen as community-based action research (1999, 10), in that it is democratic, equitable, liberating and life-enhancing. As Stringer describes community-based action research, it coheres well with common good building, and, although he does not say so, I see his emphasis on life-enhancement as implicitly inclusive of some of the central priorities of Christian faith.

2.5 Qualitative Grounded Theory Methodology.

2.5.1 Grounding the theory in emerging data

Glaser and Strauss explain why they incline towards grounding their emerging theory in the fluidity of research discussions rather than sets of propositions:

> We have chosen the discussional form for several reasons. Our strategy of comparative analysis for generating theory puts a high emphasis on theory as process; that is, theory as an ever-

> developing entity, not as a perfect product. … Theory as process, we believe, renders quite well the reality of social interaction and its structural context. The discussional form of formulating theory gives a feeling of 'ever-developing' to the theory, allows it to become quite rich, complex, and dense, and makes its fit and relevance easy to comprehend (2006, 32).

To see the development of theory as 'ever developing' and as process is consistent with the philosophy of common good building, which is necessarily fluid in its desire to constantly flex its self-understanding in the light the increased confidence and articulacy of people who previously said little. As dominant understandings are subverted by paying attention to the subjugated ones, a richer theory will develop, and one which is grounded more comprehensively in each local community. Thus, common good building coheres well with the constructivist paradigm of grounded theory.

2.5.2 Grounding the theory in answering the research question

This study is driven by the research question, which asks about how a church can partner with others for the common good of Bournemouth, focused particularly on homeless people. I undertake this research in a natural setting; that is, local churches used for the initiative *'Sleepsafe'* and, for the conference, university rooms. As the researcher, I was:

> An instrument of data collection who gathers words or pictures, analyzes them inductively, focuses on the meaning of participants, and describes a process that is expressive and persuasive in language (Cresswell, 1998, 14).

It is the process of this research that is rich in qualitative meaning, not just the content of what is discussed. The ways in which the research has been facilitated, and in which human interactions have formed outcomes, are of the essence of qualitative research. Social encounters are observed, analysed and interpreted in all qualitative research but this is particularly apposite for research in relation to partnerships, the common good and homelessness. Existing inequalities of power mean that these dynamics can be open to manipulation towards preconceived outcomes. With this awareness, care was taken in the focus groups to start discussions with open-ended questions.

2.5.3 Grounding the theory in the interplay between researcher and data

The focus groups and conference were planned as research tools so that their results could have wider application. To that end, I used a form of grounded theory methodology focused on the interplay between researcher and data:

> Researchers tell us that they really enjoy working with data, not simply with ideas in the abstract. They relish the interplay between themselves and the data. … They are unafraid to draw on their own experiences when analyzing materials because they realise that these

become the foundations for making comparisons and discovering properties and dimensions. (Strauss and Corbin, 1998, 5)

2.5.4 Grounding the substantive theory in interaction of constant comparison between theory and practice

In thus forming a grounded theory, one moves between theory and practice, with each informed by the other, to build a research picture that can then be analysed and interpreted for wider benefit. This approach of building grounded theory balances gathering data about homelessness with viewing interpretations of that data through the lens of relevant literature in the field. It begins with an initial hypothesis (see 2.1), grounded in my lived experience.

My initial hypothesis is that it is possible and desirable for a church to join others in partnerships for the common good. This hypothesis emerged from reflection on my own experience. It was subject to theoretical sensitising and then formed a working hypothesis which was tested against an analysis of the first tranche of empirical data, first, from focus groups and then at the conference. This emerging theory was further tested, against my theoretical sensitising from literature in the field. The exercise resulting in a coding, or conceptual organising according to categories (Strauss and Corbin, 1998, 101 – 161) of theoretical themes. Ultimately, I used the coding as a tool to assist reflection, in the light of the practice of other scholars, on several tranches of data.

From that reflection, a substantive theory has emerged which answers the research question. I have followed these grounded theory processes of constant comparison, called by John Creswell (1998, 57) 'a zigzag process' between data and reflection using theoretical sensitising, in a way that coheres with the understandings of practical theology.

2.6 Methodological and Epistemological Reflexivity.

The reflexivity of this research is multi-disciplinary, within the understandings of practical theology and ecclesiology. I have exemplified Ward's model of practical theology which is unafraid to see the personal attraction of a lively faith as the appropriate passionate motivation behind the exploration of any research question pursued by a Christian researcher. I have, further, exemplified Pattison's model of theological reflection, based on:

> The metaphor of a conversation between friends; friends who have differences, but who also have much in common and much to learn from one another. This conversation takes place between the Christian tradition, the social sciences and the particular situation (2013, 80).

Such a critical conversation will be a genuinely safe space for partnerships for the common good to the extent to which those of different faiths and of none are fully welcomed into the conversations.

This research enters into **epistemological reflexivity**, recognising the damaging impact of subjugated knowing. It has done so offering appropriate resources of care and counsel to the participants. I have a strong link with Bournemouth's mental health worker focussed on assisting rough sleepers. David Nixon's published research (2013) demonstrated to me at an early stage of planning this research that, although undoubtedly a high-risk activity, research into the stories of rough-sleepers and homeless people can be successfully accomplished. From his experience of researching homeless people, *Stories from the Street*, Nixon reinforced awareness of 'the responsibility and privilege of entering the world of another person', and commented:

> This respectful process may also avoid further pathologisation of homeless people, in which their position as agents is always reduced to the status of victims. It equally prevents reinforcement of the solidified category of 'the homeless', which failing to recognise the variety of people and experiences which are designated by this phrase, adds further to the creation of an alien other (2013, 9).

Epistemological reflexivity questions categories of knowledge about individuals and social cohesion. Epistemologically, homeless people suffer from subjugated knowledge of themselves (see below 4.5.2.2). This is particularly relevant to habitual diminishment, to the extent of dehumanisation, of homeless people by those whose lives appear more secure.

In addition, methodological reflexivity characterises the innovative methodology, using focus groups and facilitated conversation for empowering the participation of marginalised people. This reflexivity questions uses of power inherent in the conversational epistemology at the heart of this new research model. It also questions, from an explicitly Christian perspective, whether an epistemology of love can be the central empowering dynamic of common good shaped churches.

2.7 What I did: The Methods.

2.7.1 Summary of the Research Process.

- **Initial Hypothesis:** As described in 2.1.1, below, an initial hypothesis was formed about the viability of parish churches forming partnerships for the common good of the town. It was formed from a combination of reflection on my contextual experience and a survey of some of the literature.

- **Theoretical Sensitising:** The literature review (see Appendix 1) helped to form the initial hypothesis. Theoretical sensitising has been repeated, informally, each time an emerging theory needed testing.

- **Common Good Building:** (Principles are listed in Appendix 10) This represents a major hypothesis which I have incorporated into the research question. The conference was also based upon an adaptation of a model Common Good Builder (see outline in Appendix 9) developed by T4CG. I have explained in Chapter Four why I believe common good thinking is uniquely applicable to the church in building partnerships to empower homeless people. In this way, the T4CG methodology has been used alongside understandings of Grounded Theory.

- **Grounded Theory:** I have described, in 2.5, above, the grounded theory building constant comparative process of moving, successively, between testing the research question against the empirical data and reflecting upon it to form a fresh working hypothesis.

- **Focus Groups:** Recording, transcribing and coding meetings of five focus groups, each of which considered homelessness through the lens of some of the common good principles, has provided the data which has tested my initial hypothesis. In this way, the focus groups generated a working hypothesis that was then tested with the Common Good Building conference.

- **Thematic Coding of Transcript Data:** The themes that have emerged from that coding have then been tested against the literature in this field, and a new hypothesis has been formed, which, in turn, needed to be tested.

- **Common Good Building Conference:** The hypothesis which emerged was then subjected to a different form of conversational testing at the conference.

- **'Fish-Bowl Conversation'**: This was an observed facilitated conversation between seven or eight people who were likely to disagree with each other. The conversation was observed by some forty others.

- **Break-out Groups:** Then, after pausing for lunch, the rest of the people at the conference replicated in recorded break-out groups the process of the fish-bowl conversation they had just observed.

- **Transcripts thematically coded:** The recorded data from this conference was transcribed and coded, using Nvivo software. It was then analysed and interpreted to form a more substantive hypothesis.

- **Theoretical Sensitising:** This hypothesis has been further tested against insights from literature.

- **Constant Comparative:** Thus, the Common Good Building Conference has generated a theoretical working hypothesis which has been tested against literature in the field, and this 'zig-zagging' between theory and practice has generated axial coding, which gathers the emerging themes together to form a more substantive theory.

- **Axial Coding:** This coding of themes which emerged from both focus groups and conference gives the axial coding out of which a theory can then be formed.

- **Final Comparative** – Tea Party: A final checking of that substantive theory against the perceptions of some conference participants. Five months later, there was discussion at a tea party, which confirmed the basic understanding of the final theory, grounded in this research.

- **Substantive Theory:** This theory - **that the common good shape of a church is determinative of its ability to work in partnerships for the common good of the town, in relation to homelessness** - has become the basis for practical application which has transferability beyond my own context of a sustainable process which can be used in research contexts beyond Bournemouth.

An advantage of this methodology is that it has enabled the common good principles to be used as focusing tools, and it has enabled me to test whether this research would benefit from that focus.

I have evaluated and interpreted my experience of using this methodology to form a model that others might use as a worked example for further research, and those results and interpretations form the following Chapters Three and Four.

2.7.2 Starting with the Initial hypothesis.

In line with grounded theory understandings (see 2.4), an initial hypothesis is formed about the viability of parish churches forming partnerships for the common good. This is action research, in that I am researching what I am doing in my own professional area of work, in this case, leading a parish church. Because this research comes out of my lived experience of many years of leading churches, I built its initial stages upon my reflections on that lived experience.

Those reflections lead me to hypothesise that such partnerships are possible and to want to test that hypothesis. In this way, I began researching with the tentative hypothesis that it would prove to be possible for parish churches to partner with others for the common good. My methodology has tested those partnerships, using samples from partnerships in my working life, and it has further tested those

outcomes theoretically against what others have discovered from researching in this field, as evidenced in literature to which I have referred.

2.7.3   The organisation of five focus groups.

In the focus groups in which I asked a sample of rough sleepers to contribute their views on how their situation could be improved. The sample focus was formed, to mitigate risks, with assistance from gate keepers who are leaders of local rough-sleeper teams. This conversational practice models working in partnerships much better than semi-structured interviews or immersive ethnographic research.   It gives reciprocal opportunities for anyone to contribute, within the to-ing and fro-ing of normal conversation, and therefore to be part of forming the outcomes, which are the grounded theory.

2.7.4   Letters, Consent Forms and Information Sheets.

I wanted to discuss homelessness from people's personal experience, with questions framed by common good thinking. I explained this in a letter, consent form and information sheet that was sent to all potential participants. (see Appendices 5, 6 & 7). The information sheet offered the possibility of some theoretical sensitising of participants. For focus groups, it was made clear in the letter that any disclosure about potential harm to self or others could not remain fully confidential, and that there is a duty in law to pass this disclosure to appropriate persons for action to mitigate such harm.

Ensign's research (2008) suggests that participants wonder what will happen to the data obtained from their participation and that a gathering of participants several months after the coding and interpretation of the data could explain to them the outcomes to date and also what is hoped for. Therefore, I incorporated into the research process a Tea Party, five months on, for this purpose.

2.7.5   The gate keeper role.

I needed to get participants committed to attending focus groups and the conference. The role of a gate keeper, known to homeless people and trusted by them, was critical for the success of that objective. A homelessness worker for a local faith-based voluntary organisation agreed to act as the main gate keeper to select rough sleepers for participation in the focus groups. Two such group meetings were planned during 2018, (i) 7th December, and (ii) 21st December.   The gate keeper received the letters and consent forms and accepted responsibility, because of his existing relationship with the rough sleepers, to carefully explain what the letter was saying, including aspects of common good thinking. Most particularly, he undertook to do his best to obtain informed consent.

Hence, for the vulnerable rough sleepers the gate keeper facilitated their understanding, over a period of time, which constituted the best way of ensuring informed consent that could be found under these circumstances. The trusting relationship that many homeless people had with the gate keeper was a critical factor in this important matter of gaining informed consent.

That same trusting relationship was also a major factor in determining whether the volatility of some people's vulnerabilities might make these people unsuitable as participants because of their potential for disruption of the research rather than co-operation with it. This was a difficult area of deliberate exclusion from a common good perspective. However, I had a duty of care to protect all participants from harm, and to protect the research processes from levels of disruption that would simply waste everyone's time. I agreed with the gate keeper that such disruption was in no one's interests. We were aware that this inevitably meant that I would only engage certain types of rough sleeper in the discussion – those who are aggressive, worryingly volatile in their behaviour or under the influence of substances would not be participating, and I have taken account of that fact when I interpreted the outcomes of the first three focus group meetings. Many rough sleepers have stronger feelings, expressed in less socially acceptable ways, than those recorded for this research.

2.7.6   The first three focus group meetings solely for rough sleepers.

The inclusion of the three focus groups solely for rough sleepers was necessary on the research principle summarised as 'not about me without me', in that, to completely exclude all such vulnerable people would disrespect those being researched, and seriously compromise the research outcomes. The strategy to ensure the likelihood of rough sleeper attendance was that the heated church (All Saints, Southbourne) which was used for the overnight accommodation of rough sleepers for '*Sleepsafe*', remained open for the focus group meeting, straight after breakfast (when the rough sleepers were likely to be at their most positive) with the additional incentive to attendance of tea and biscuits. There could be no guarantees that the same rough sleepers would attend more than one meeting, nor that any of those who participated in focus group meetings would also attend the conference, but they were all invited.

2.7.7   Two focus groups solely for local partners.

Two focus groups gathered partners from the local community. The process was that I identified and approached some participants who were already known to me through my work and I asked some of them to approach others on my behalf. I then sent them all a paper describing my research and their potential part in it and I requested their informed consent to participate in the focus group process, leading, I hoped, to their participation in the common good building conference. This preparatory

process was thorough and detailed, planned in November for two meetings in January and February. It was important for the integrity of the research that all participants had time to read and consider the material I sent them about common good building, and also Jon Kuhrt's paper, 'The Practice of Grace and Truth with Homeless People' (2011). This preparatory reading enabled participants to reflect at leisure, whilst they prepared for their focus group meeting, on how common good building related to their own lived experience of homeless people, and to ask themselves to what extent Kuhrt's analysis and suggestions cohered with their practice.

2.7.8   Recording the focus group meetings.

Agreement was reached with the Multi-Media Department of Winchester University for loan of appropriate audio recording equipment. Focus group discussions and the T4CG conference were recorded, transcribed and coded, using NVivo digital software tools. The coded data has been analysed, alongside insights from theoretical sensitising from literature in the field, using grounded theory methodology.

2.7.9   **The organisation of the Common Good Building Facilitated Conference Day.**

2.7.9.1 **T4CG common good building methodology. (**See Appendices 9,10 and 11, for basic structure of Common Good Building, its Principles and the focusing Questions put to the conference breakout group).

The Common Good Builder process is designed by T4CG to kick start community connections and to foster relationships between different groups who may not know what each other are doing. It aims to generate a different kind of conversation that not only leads to action and collaboration, but which is infused with the values of human dignity and the Common Good. As a church leader with ten years of forging partnerships for the Common Good in Bournemouth, I realised I was well-placed to attempt to broker a process like this. I received significant assistance in planning and hosting the conference from the facilitator from T4CG who kindly gave his services *pro bono* and who thereby preserved my distance, as researcher, from unduly influencing on the day the research outcomes of the conference.

The Common Good Builder provided a framework for the Church to bring together different civic players involved with homelessness and generate collaboration. The process uses T4CG's principles of Common Good Thinking (Appendix 10), which are rooted in the gospel, and are communicated in nonreligious language. The preparation period included five 'focus group' conversations. These proved to be a very effective means of building on existing relationships and included many of the key players in Bournemouth, including local businesses and people with current experience of homelessness.

2.7.9.2 Conference Facilities.

Bournemouth University offered *pro bono* use of conference rooms and refreshments for the conference. A mutually supportive relationship was already in place between the parish church and some of the academics and community relations officers of Bournemouth University. The resulting facilities were excellent and afforded best opportunity for concentration on the fish-bowl conversation, and then for its replication in small break-out groups in a number of adjacent rooms.

BU was an excellent collaborative partner.

2.7.9.3 The Conference Programme.

24 April 2019   Timetable

Item	Start	Finish	Subject
1.	0800	0900	Breakfast for Fishbowl Participants to meet each other
2.	0900	0930	Arrivals and coffee, name badges etc.
3.	0930	0950	Welcome & Introduction by Researcher, Support from HM High Sheriff of Dorset, Introduction to Common Good Principles & ground rules by Facilitator: Video – Rabbi Jonathan Sacks illustrating common good principles.
4.	0950	1030	

Two examples of partnerships that work on the national scale

1. *Hope into Action*

2. Jon Kuhrt: perspectives from West London Mission & as Specialist Rough Sleeping Adviser at Ministry of Housing, London; followed by Q&A. Forty minutes in total.

5.	1030	1045	Break, Tea & Coffee
6.	1045	1215	Fishbowl Discussion
7.	1215	1315	Local Engagement with Partnerships about Eliminating Homelessness:

Homelessness Partnerships Co-ordinator, Landlord & *Health Bus*.

Followed by Q&A

8.	1315	1400	Lunch break

9.	1400	1530	Small Discussion Groups in Breakout Rooms
10.	1530	1545	Break, Tea & Coffee
11.	1545	1630	Plenary feedback & Closing remarks from senior police officer

2.7.9.4 Transcribing and Coding.

As described in detail in Chapter Three (sections 3.3 and 3.4), the recorded research data was transcribed and coded, using Nvivo software and Grounded Theory Coding processes.

2.7.9.5 Tea Party - Five Months On: Checking Emerging Axial Coding Themes & Substantive Theory.

A small number of participants met five months after the common good building conference for an update over a cup of tea. It was a weakness of the research that, although the date, time and place of the tea party update were advertised in writing and reinforced verbally at the conference, reminders that were sent out a few weeks in advance had clearly reached very few of the homeless people.

This is an area in which future research using this methodology can improve upon the inclusivity of the practice. On the positive side, this gathering refocused the enthusiasm and energy of a range of the partners from the statutory and voluntary sectors, who had also been involved a month prior to the update meeting in 'task and finish' groups which attempted to capture some of the salient points of the shared vision that had emerged and move it forward. The update tea party also offered a welcome opportunity for a conversation between a representative of the trust T4CG and some of the central partners about how common good building could be further developed in practice in Bournemouth. Valuable insights were learned from this research practice about common good building with vulnerable people. These insights informed the axial coding of themes emerging from the data and contributed to a substantive theory in response to the research question. This will be taken further in Chapter Four.

2.8   Reflection on how it went in practice.

I sought advice about building the common good from representatives of T4CG and they recommended a Common Good Builder (see Appendix 9) process which was significantly adapted for these research purposes. It presupposed common good principles being fed into the research data collection processes at all stages. A summary of the central common good principles was not only sent to all focus group and conference participants, with some discussion questions formed around these principles, but also at the conference a video was shown of Jonathan Sacks, the former Chief Rabbi, explaining these principles and their relationship to economic theory and social organisation.

T4CG representatives helped to obtain *pro bono*, an experienced facilitator, used to facilitating diverse groups of people in the exploration of how common good principles related to their situation. It was agreed from the outset that as well as being grounded in the lived experience of local rough sleepers, the conference must also be grounded in some 'expert' knowledge of brokering partnerships in relation to that issue. Two such experts contributed their input to the morning of the conference, bringing both experience and knowledge of how such partnerships are working out around the country.

After those two experts had followed the presentation of common good principles from the Jonathan Sacks video with their grounding of the issues to be discussed, three local experts in specific areas that relate to the practicalities of rough sleeping in Bournemouth further grounded the breakout discussions, planned for after lunch, in their ongoing lived experience. One spoke about the challenges of being a landlord. Another told the conference about a local council initiative to provide debt counselling to pre-empt eviction from rented accommodation. A local GP spoke about her *Health Bus* initiative which provides a way into regular health care for people who have lacked it for some time.

In all these ways the input from the conference breakout groups, which will be considered in chapter four, was grounded in the local manifestation of the major national problem of homelessness, as well as in common good principles.

Representatives of the trust T4CG were present throughout the conference and had advised at its inception and planning stages. At one point, I went to the annual gathering in London of the T4CG trust, to further ground my thinking in the operation of common good building principles. Following that, several months later, one of their representatives visited me in Bournemouth. Twice I travelled to London to meet with the independent T4CG facilitator, to ensure good working together on the day.

The day was opened by HM High Sheriff of Dorset, emphasising the seriousness of the matters to be discussed and his affirmation that time spent on developing such partnerships was time well spent.

Volunteer participation was free from any suggestion of coercion or offering of incentives/rewards for participation. The gate keeper made it clear to the rough sleepers that there was no benefit or advantage to taking part, such as preferential treatment. Refreshments, in the form of a buffet lunch, drinks and biscuits, were offered, but nothing else. The right of participants to withdraw, even at a late stage, was made clear in the letter of invitation and at the start of all focus group meetings and the conference.

The safety of everyone involved in the common good building conference, from the risks of conflict between participants, was assisted by the presence of a PC throughout the day and also by the presence of a senior police officer during the afternoon discussions. I ensured that all involved were able to leave the room quickly and used rooms with glass panes so that others could easily see what was happening at all times. There are some rough sleepers whom I have helped at church and I did not approach those people, in case they might feel in any way beholden to me. Rather, to mitigate such risks, the approaches came entirely from third parties with no obvious vested interest in the church.

2.9 Research Ethics.

2.9.1 Mitigating Vulnerabilities and Risks.

The vulnerabilities of mental health and addictions are sadly common to rough-sleepers and the ethical challenges of working with people with such vulnerabilities were to the fore throughout this research. I took particular care to ensure that I:

1. Did no harm.

2. Respected privacy: both anonymity and confidentiality; a verbal contract of confidentiality was asked for at the start of each meeting.

3. Obtained consent: ensuring through information sheets, carefully worded and with an accessible font, that it was 'informed' consent, and also that each person evidenced capacity to give consent. Anyone lacking such capacity was excluded from the research by the gate keeper.

In relation to focus groups, risks were small to participants, third parties and researchers. However, in the conference, the risks to all involved were higher because more contentious issues, with personal impact upon rough sleepers, were addressed in both small groups and in open meetings. Some participants might have found themselves emotional and angry, or re-living past hurts and humiliations. As indicated above, careful preparation of all participants, with sensitivity towards personal hurt, was maintained throughout the research. Participants were reminded at the start of each facilitated session of the T4CG day conversation that they should feel no embarrassment at quietly withdrawing at any time, should they start to feel uncomfortable or ill at ease. Just one person did withdraw, feeling claustrophobic.

I also learned from experienced researchers in other relevant fields. I have consulted researchers in criminology, and read Jewkes (2002, *Captive Audience*), and Earle, (2017, *Convict Criminology*), to widen my awareness of research methods appropriate to that social group. I have also learned about

the sensitivities of obtaining informed consent and maintaining confidentiality in a digital age from Liamputtong's, *Researching the Vulnerable* (2007). I also learned about conducting focus group interviews from Liamputtong.

2.9.2 Compliance with the Mental Capacity Act 2005.

I have carefully complied with the Mental Capacity Act 2005 in relation to 'People who lack capacity':

> (1) For the purposes of this Act, a person lacks capacity in relation to a matter if at the material time he is unable to make a decision for himself in relation to the matter because of an impairment of, or a disturbance in the functioning of, the mind or brain.
>
> (2) It does not matter whether the impairment or disturbance is permanent or temporary.
>
> (3) A lack of capacity cannot be established merely by reference to—
>
> (a) A person's age or appearance, or
>
> (b) A condition of his, or an aspect of his, behaviour, which might lead others to make unjustified assumptions about his capacity (Mental Capacity Act 2005).

2.9.3 Compliance with Professional Codes of Ethics.

I studied and abide by the ESRC Statement of Ethics, the British Society of Criminology Statement of Ethics 2015, and the Date Protection and Freedom of Information Acts (all appended). Data has only been stored in full compliance with data protection law. It has been anonymised during the process of transcription because emerging themes are what is significant rather than who mentioned them. The research data will not be used for any other purpose than was agreed.

Conclusions drawn from analysis and interpretation of the data have been shared, first, with those participants who were able to meet, five months on, for that purpose. They will also be shared in the academy, as was agreed with participants, in a variety of publications and lectures, but always without specific identifiable reference to individual participants. Care has been taken that individuals cannot easily be identified through my description of their context. Throughout this research, outcomes themes /perspectives are more important than who said what.

2.9.4 Informed Consent.

It was anticipated that some rough sleepers might 'lack capacity' to give informed consent. By the nature of rough sleeping, very many are outside of the NHS system and their mental health cannot easily be assessed or tracked. Having said that, some have been assessed in mental health institutions, some in prisons and some as part of recovery from addictions. I explored some of the transferability

of understandings of capacity for informed consent from the research community in criminology and I abide by their Statement of Ethics 2015 (Appendix 3). Ensign (2008), researching homeless vulnerable young people in the USA, used oral, rather than written, consent; but that was primarily because of their age. I only used volunteers from the homeless community who are over the age of 18. Two sixth form girls who asked to participate in a focus group gained parental consent and were accompanied throughout by one of their teachers. This participation received approval from the university's ethics committee.

Further, the known volatility of many rough-sleepers, through a combination of poor mental health, addictions and multiple bereavements of many kinds (loss of home, job, family, health, self-esteem – as well as deaths of friends and loved-ones), was also a significant ethical concern. This volatility made it hard to anticipate and mitigate risks of harm for all involved in the research. Nonetheless, I produced thorough risk assessments.

2.9.5 Safeguarding.

This was also critical, so I sought specific advice from diocesan safeguarding officers as soon as ethics approval was obtained for moving forwards. I have been clear throughout that participants and researcher needed to be safe from harm. To mitigate risk of harm to anyone, I involved police representatives, who could intervene if there was aggression or violence. The presence of such officers might have been a deterrent and mitigated these risks, but in practice there was a friendly atmosphere throughout the day.

2.9.6 Confidentiality.

There were also the difficulties of ensuring complete confidentiality, and the resulting hurt (and possible loss of benefit income or liberty – if an offence was disclosed) of private information coming into the public domain. With smart phone technology as it is, it was hard to prevent covert recording of the T4CG conversation, and the press might have paid for such a recording, with resultant breaking of confidentiality. However, there were no such breaches of confidentiality. I am committed to working with those who research in sensitive areas to find ways of mitigating such risks. Recognising some similarities between the vulnerabilities of homeless people and those of convicts, and that some rough sleepers have spent time in prison, I have explored this area a little, with particular reference to Yvonne Jewkes, *Captive Audience* (2002).

Jewkes sought and obtained many volunteers from amongst inmates for her interviews. She makes the point that, 'Confidentiality and the freedom to speak "off the record" were of prime concern to almost everyone I spoke to, and a number of them reported they had confided to me information they

had not told anyone else' (2002, 77). I knew that any such disclosures must be anonymised at an early stage.

Also, from reading Rod Earle, *Convict Criminology* (2017), I am aware that: 'Disclosure of crimes and convictions are a sensitive topic within convict criminology involving complex questions of privacy, stigma, self-management, shame, pride and professional respect' (2017, 2). Indeed, these complex questions are frequently at the heart of how some people come to be homeless, and I have been aware throughout this research that trauma from the past can be painful if it is revisited for a research focus group.

2.9.7   Conflicts of Interest.

My role as Town Centre Rector gives me a range of contacts, all of whom share a vested interest in the thriving of the town, and the promotion of the common good. However, because I am an insider researcher, researching homelessness within my own parish, some might have seen me as motivated primarily on behalf of the church rather than the common good. I was alert throughout the empirical research to such potential conflicts of interest. Two people were critical in mitigating that risk, the gate keeper and the conference facilitator.

2.9.8   Queries and Counselling.

All participants were advised in the initial letter of invitation, and at the conference, that they could raise queries and problems at any time, either with me, the facilitator or my supervisors. Deception was not used at any point of the research.

Counselling help was offered for anyone who would appreciate it.

2.9.9 Data Management: GDPR.

Participants were told that all data would be anonymised. In terms of addressing the ethical and legal dimensions of the process of collecting, analysing and storing the data, the central issue of difficulty was that of judging the capacity of rough sleepers for giving informed consent.

Another consideration relating to confidentiality and to data protection has been that of data storage and handling. Data has been kept secure through encrypted security; only accessed by me and by the research assistant who has transcribed the data.

2.9.10 Power.

Recognising imbalances of power between researcher and participants, and between participants themselves, and attempting to mitigate the risks to those who are vulnerable adults, is a sharp focus throughout this research.

David Nixon, to whom I referred in Chapter One, has published previous research in this field (Nixon, 2013). He kindly assisted me at an early stage with ensuring the ethical integrity of my approach. We talked on the telephone and exchanged emails about the ethics of this research process. I met with him, face-to-face, in Exeter at one point.

Nixon's use of narrative enquiry helped me as I looked for significant insights emerging from the transcripts of focus and breakout groups. He was aware of the influence of himself, as participant observer, upon those he was observing, and this helped to form how I led the discussions in the five focus groups. By the time of the common good building conference my influence was at one remove from what happened in each breakout group. I had planned the questions with the professional facilitator, and I had sent those questions to participants with their invitation to take part. However, on the day, his was the dominant presence throughout the conference, and I, as host, kept in the background. Neither he nor I took part in any of the breakout group discussions.

Previous research in related fields, with homeless young people (Ensign 2008), indicates that it is wise to offer refreshments, but payment might be misused. Therefore, tea and biscuits were offered at focus group meetings, and the conference included a buffet lunch, with non-alcoholic drinks available throughout the day.

2.9.11 Insurance.

I obtained confirmation of research cover from the University's liability underwriter. This was subject to the relevant risk assessments being undertaken, which they were.

2.9.12 Practical Considerations: Conference.

Particular care was taken that the most vulnerable of those to be involved knew exactly where to go, with assistance available on the ground floor to make sure that access to the lifts was clear. One of the logistical issues for the day was ensuring that each designated group leader had recording equipment consistent with the transcribing processes. In practice, this all worked smoothly.

2.10 Summary.

Despite these ethical challenges, one of the research outcomes is a methodological tool, not previously used with homeless people, which can be refined and developed for use in other such contexts of vulnerability. There were also positive practical outcomes for Bournemouth in relation to the

strengthening of partnership working and of common good understandings. These are described in greater detail at the end of Chapter Four. We turn now, in Chapter Three, to consider the results of this research.

Chapter Three: Results

3.1   Introduction.

I begin this chapter by referring to what actually happened at the focus groups and the conference. Next, I present the results of the focus groups, in subsections to show the coded themes that emerged. After that, I present the results of the conference, again, in subsections according to the coded themes that emerged. At that point, I share the results of the evaluation questionnaires. I conclude by summarising the Follow-up Actions.

3.2   Setting the Scene.

The gate keeper and I agreed that I would join *Sleepsafe* guests for breakfast at the first three focus groups, composed entirely of rough sleepers. This established basic human rapport over the meal. I then set-up the recording equipment and gathered together those who had agreed to participate. This worked well on all three occasions. The meetings evidenced warm collaboration from the rough sleepers who stayed to contribute. Two needed to leave the meetings early, one for a doctor's appointment and another felt too unwell to continue. Most were glad to have an honest conversation about their situation, hoping that their views might be used to change some things to their advantage. One said that he found being asked about why he was homeless and how he felt about it quite therapeutic and good for his self-esteem.

The other two focus groups drew together representatives of the voluntary, statutory, educational, and commercial sectors. There was participation from senior representatives of voluntary organisations, commercial organisations, the police service and local and national politicians, local schools and other faiths.

These five focus group meetings were all recorded, transcribed and the resulting data coded according to the dominant themes that emerged. These results will be considered in section 3.3. They were formed into four information sheets (see Appendix 7) which were sent to all potential participants in the conference, and also given out on the day as part of the conference welcome packs, so that participants might benefit from the meetings around these themes that had already taken place. From the methodological perspective, this helped to ground what emerged from the conference in the lived experience of those in the focus groups.

I feared that the grounding in lived rough sleeper experience that I saw as fundamental to forming an authentic grounded theory about homelessness in Bournemouth might be hard to obtain. The focus groups proved to be easier than I had expected, largely because the gate keeper vouched for me as a researcher of integrity and was there himself. My fear, as I prepared for the conference, was that rough sleepers would either not turn up at all on the day or would not be able to sustain even an afternoon's commitment to the process, let alone a whole day. This would have seriously compromised the ethical principle 'not about me without me'. Hence, as a bare minimum, I wanted to achieve substantial contributions from the three rough sleeper focus groups and did so.

The conference planning presupposed inviting to participate everyone who had already been part of the focus groups. In the event, again, due to the help of the gate keeper, most of the rough sleepers turned up for lunch and all except one stayed and contributed for the entire afternoon. Two ex-rough sleepers also contributed. Therefore, it is important that the theory that emerges is grounded in rough sleeper lived experience.

My research question uses common good building as a lens through which to look at both homelessness in Bournemouth and how a Church of England parish church can work in partnerships with others in following the prophet Jeremiah's injunction, that we should, 'Seek the welfare of the city' (Jeremiah 29: 7).

In practice, a few people who had been part of focus groups could not commit to 24th April, including some local and national politicians and some commercial representatives. All had contributed at an earlier stage and want to be involved ongoing. Equally, some had not contributed to previous discussions but were glad to be part, on 24th April, of brokering such partnerships for the future.

Having 'set the scene', let us now look at the results of the coded themes as they emerged from the transcriptions of the focus group discussions.

3.3   The coded results of the Focus Groups.

Themes from the Nvivo nodes emerged as follows:

3.3.1 Human dignity (18 instances, from 4 sources); linked to **Belonging** (3 instances, from 2 sources) and to **Purpose** + **Meaning** (5 instances, from 3 sources):

Human dignity proved to be a major concern. Thematic coding showed 18 references, from 4 sources, to that theme. One person spoke about the fundamental human need for belonging:

> Belonging – and that can be a positive and negative force. Actually, if your community is on the street that's going to keep you on the street. It could be a positive force. If we can create

a belonging off the street then, actually, it could help people come off the street and stay off the street (Focus Group, January 2019).

This is a basic issue for many homeless people, who feel they do not belong anywhere. Many suffered from dysfunctional childhoods from which they were glad to escape. For example:

A: Well my situation, yeah. I was brought up in children's homes, yeah? When I was 16, I was put in a B&B. I never learnt to cook, I never learnt to manage bills. And then, from when I was 16 to now, I've been in and out of prison, I've been in and out of psychiatric units. The only time that I've had stable accommodation was when I was married and my wife done everything for me. And it's like … I know it sounds bad because of how old I am and everything, but I can't cope by myself. If you put me in a flat now I wouldn't know how to care for myself, I wouldn't know how to cook, clean, look after myself. I had a bedsit about four years ago and I just fell to pieces because I didn't know what to do. I just didn't know how to do things.

F: So, what would help you? What do you need?

A: Supportive accommodation. Almost like, the only way I can put it is rehabilitation back into the community, even though I live in the community.

B: Supportive accommodation that helps with budgeting, shopping, doing your benefits, setting up appointments, job interviews, doing training like that. Just floating support, so if I need to do something – help with cooking, you know what I mean? I can go and ask the staff for help, saying, "I'm struggling with this. Can you show mw how to do it? Or can you come and do it with me?" Because I'm dyslexic. I find it hard filling out forms. And writing and stuff like that. But I manage, I just … if I've got a problem, I'll ask someone for a bit of help (Focus Group, December 2018).

You can only trust someone else enough to ask them to help you if you feel that you matter to that person. It is the question, 'Do I matter to anyone?' that keeps rough sleepers in fear of ultimate meaninglessness. Some participants spoke about the importance of purpose and meaning for homeless people (5 references, from 3 sources), whilst others mentioned that all human beings should be treated with respect, and still others focused on self-esteem. Some of the rough sleepers spoke honestly about how, from an early age, their lives had little discernible purpose other than day-to-day survival:

B: When you're stuck in a rut like that, you don't have the energy.

E: Because to them it's normal. But it's not. But it's all they've ever done. Drink, drugs, like you said, drink, drugs and rock and roll. That's all they've ever known. If you've come from an alcoholic background, where you've been brought up by alcoholic parents, to you that's your norm.

D: It's like when you're a baby. Everyone wants to feel wrapped up in their mother's arms. And if you, when you was in your mother's arms everything was chaotic and you had that feeling, you still crave that feeling in a way. So, when you're living on the streets and that you're getting that chaotic feeling and you don't realise anything's necessarily wrong. Even though you may not like sleeping outside . . .

C: Most people do the drugs to keep warm, or to get the stress away.

E: For survival.

C: That's the whole reason that people take drugs on the streets.

E: Institutions, and prisons, that you've come from … or you've been kicked out as a youngster and the only people that have taken you on board is the gangs. Because that's where you've found your family. That's your …

C: That's right

E: That's your normal, mate. You don't know any different.

F: So, in some cases that lifestyle – which isn't working – is all you've known (Focus Group, January 2019).

The transcript data shows that there are people on the streets for whom chaos is the only norm they have known. The chaos speaks of alienation from themselves, from relationships, and from the rest of society, rather than any meaningful sense of belonging. On a deep level many such people are alienated from their roots and exhibit behaviours which perpetuate a cycle of alienation rather than belonging. This feeling, that they do not 'belong' where they come from, conflicts with the duty of local authorities to find a 'local connection' before funding or other resources can be accessed. The homeless people are reluctant to acknowledge themselves as 'belonging' to the place from which they were glad to get away. To an extent, entrenched rough sleepers have chosen to 'belong' on the streets with no fixed abode; but having no address, NI number or NHS registration makes for problems if one wants to receive a wide range of benefits. It may be that the digital passport, discussed in Group 4 at the conference, would facilitate this dual 'belonging' both on the streets and within the 'duty of care' of social and medical agencies. However, some rough sleepers do not want to 'belong' on the streets

and see it as a temporary expedient forced upon them by circumstances. In some cases, such people find the lack of dignity with which they are treated by others humiliating and corrosive of their sense of self-worth. For example, one woman reacted against being treated without dignity on the streets:

> You get judged all the time. Even when I was clean and I was on the streets, because of being a woman as well. … You get men – no disrespect to men – but a lot of men at night they'll go out, and you're sat there, and imply that you're a prostitute. You get comments passed at you.

> And it's not pleasant at all. But there's nowhere to go, away from that (Focus Group, January 2019).

There was a conversation in another focus group about dignity being how you see yourself as well as how others treat you:

> A: The thing is that I find to get dignity is not about someone coming along and patting that person on the back and saying, "Well done. You've done well." It's about giving people tools somehow. When I was sleeping on the streets, now and again I used to be able to get myself up to BH1[2]. And I'd have a shower, put on all fresh clothes and that. And I'd go out, and I'd feel like I had a bit more dignity in myself. Whereas after about like a week of sleeping in doorways and sleeping in carparks and that, you get a little bit dirty and then your dignity just goes. You don't care. You know, you walk down the street and you don't care that people are looking at you. So, you almost get into this mind-set of, "Well, I'm homeless – so it don't matter anyway." Do you know what I mean, like? Prime example is, I'm an ex-drug user and I used to sit down the high street and I'd be smoking crack and heroin in shop doorways. And people used to go past and look at me and I'd used to think, "But I'm homeless, so it don't matter." People know that's what homeless people do, so it don't matter. So that made me lose my dignity and respect.

> C: Your self-respect?

> A: My self-respect, because you just think, "Oh well. I'm homeless. That's what we do. That's what I am. That's my place in life." Do you know what I mean? (Focus Group, December 2018).

> At one point I asked focus group members, "Looking at the Common Good principles that I've mentioned in the letter that you had, do you have anything to say about the life and dignity

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[2] BH1 is the name (reflecting the postcode) of the Salvation Army Day Centre for homeless people in Bournemouth.

of the human person as that relates to homeless people and rough sleepers?". They responded:

A: What do you mean?

F: Do you feel that you're treated . . .

A: Differently?

F: Yes.
A: Yes. One hundred percent.
D: Yes.

A: You know. It's quite crazy. It's almost like us street people we've got a label on us. And it's not paranoia. If you was to follow us now and we got on the bus, you'd see people like looking at us, turning round and sometimes you walk on the bus and people start grabbing their bags. And I know it sounds crazy, and it might sound paranoid, but believe me it really does happen, do you know what I mean?

B: I don't think that's true.

C: Hey?

B: Some circumstances it does, just because of the people they hang around with, like the way you look and the way you come across, people do look down on you (Focus Group, December 2018).

Basic human dignity can be questioned by one's self-perception, with a subjugated knowing, as well as by the prejudiced behaviour of others, in this case, on the buses. It is significant of a tendency to totalise negative reactions that one rough sleeper (B) disagreed with the first speaker (A) about the extent of the negativity. How we think we are perceived by others impacts the extent to which we feel we are accorded basic human dignity, as does one's own self-image. There can be a cyclical interaction here and one of the challenges of re-integrating rough sleepers into the wider society is to break that cyclical negativity. Perhaps one could offer a tangible purpose someone could grasp, such as voluntary work that clearly helped others. Such tangible purposes fly in the face of feared negative perception. This is about restoring lost human dignity. It is a central focus of healthy personal relationships and societal associations. Such restoration works as the result of a conscious choice of moral focus, as advocated by common good thinking. As I reflect on the potential of local partnerships to work together for the common good, I notice that some of the members of these focus groups relate to the

need of each person to have dignity, purpose and meaning. A local businessman, talking in a focus group meeting, reflected on the significance of purpose and meaning in people's lives:

> Purpose, I think is a very important word for us all. And "meaning": a meaningful life. So, if we don't have meaning in our life then basically we'd give up. We tend to all get that from our vocations, mostly, or our families, or some of the social groups that we kind-of belong to, that we've all got. … And we have purpose because we know what we're trying to achieve. … That's probably the thing that gives us the most meaning in our lives. So "How do we give people meaning?" is a question for me. The other word that was used there is dignity (Focus Group, January 2019).

The growing awareness that I experienced in focus groups about the significance of affirming and restoring human dignity for absolutely every person is at the heart of successful attempts to assist homeless people's re-integration into the wider society.

3.3.2 Re-integration into Society (17 instances, from 4 sources).

Analysis of the focus group narratives showed that most people present wanted much more than kindness and respect shown to rough sleepers, and more than their survival of the night, rather, they wanted to see them off the streets because they are re-integrated into society. Restoration of selfesteem is an important part of social re-integration. Equally, how we see ourselves is partially determined by how others see us.

I asked rough sleepers in one focus group: 'The practical difficulties in resettling in the community and reintegrating into the community. What are they?'

> A: It's the acceptance back from the people. And that's only been helpful to me by listening to people and becoming part of a church. Now people do talk to me on the street. They say, "Morning, [A]." "Afternoon, [A]." But before, nobody would talk because I kept myself to myself and didn't talk about all the problems that I had. So, it's improved a lot. And the advice and the support that's given me I now accept and don't think I can do it all by myself. … I know that I've been a very lucky person. I'm still alive. Other people around me haven't survived. I could blame myself for everybody else that's passed away. But actually, there's nothing I can do about that. I can only help myself and start all over again.

> F: And what do you see as being the practical difficulties that lie ahead of you?

> A: Beginning all over again and knowing what to do, and what I wish to do. … I was seven years sober – that was probably the best job I ever had. And that all disappeared because I returned

to the drink. Seizures come along and for other people's safety in the residential home I had to finish my job. I walked out and said, "I can't do it anymore. It's either come in drunk or come here and have a seizure." So, it's … learn from my mistakes and start all over again. Normally I'd just walk away and say, "I know better." But I didn't know better at all. I was just destroying myself (Focus Group, December 2018).

The fear of self-destruction is ever present. When one listens, the complexity of the interlocking problems which challenge entrenched rough sleepers becomes evident. One man explained:

And it's setting something up that isn't going to fail. Because that's horrible. I had a guy that … somebody had offered him a job, and he was so excited about it. And I think I saw him the following week. He said, "I couldn't go." I said, "Go on then. Talk me through what happened." And he said "I smell. I've got no clothes. I haven't worked for, like, however many years." And obviously this person was delighted to get this guy offer him a job, but he just said, "I can't. I couldn't do it" (Focus Group, January 2019).

Self-esteem impacts confidence. Hence the significance of being able to book a shower and use of a washing machine at the YMCA's 'Half Time'. It was also clear that addictions need management and those with whom you spend time can help or hinder that management. Part of a conversation from a Focus Group further illustrates the difficulties:

F: What practical difficulties do you see lying ahead of you?

A: Sorry. I do apologise. I'm full of cold.

B: Well, staying sober for the rest of the day would be good start.

A: Yeah? Yeah. How do you manage that? How do you stay sober? By …

B: By being skint, in all fairness. That's about the only way I've managed it for the last week. …

A: Is there help that others could give, that might make you feel better motivated? Are you wanting to stay sober?

B: Oh, I want to say sober anyway. I hate being drunk. I only drink to stop myself from flipping out all the time.

A: To stop yourself …?

B: From just having massive meltdowns. I have to desensitise myself, otherwise everything gets too much. But alcohol's probably not the best way of doing it. But unfortunately, everything else is even worse.

A: So, is there another way that you could desensitise … is it life that's too much, or what?

B: Yeah, everything, really. Sensory overload.

A: A sensory overload.

B: Yeah. That's just day-to-day life. That normality, I suppose. I don't know.

C: Do you know, a big part of life, yeah, is who you hang round with?
A: Yes.

C: Like, it reflects on you the most. So, if you're hanging around with people that's doing drugs, you're going to be doing drugs. … Everything's in your mind at the minute . . . like, life is . . . Your mind is a big part of life.

A: It is. And how you feel others see you – whether they like you. . . I mean, we all need to be liked and respected.

C: I used to be a sociable person. Now I can't be round too many people. I feel like I can't talk sometimes. I can't socialise very good any more. That's' why I'd always keep myself to myself. But being in here, talking like this, is helping me much more. Because I don't talk about my problems to no-one. I normally keep it in. And then I'll go in the corner and cry.

A: Yeah.

C: Yeah. You've got to accept the help and talk about your problems.

A: It's been good talking with you this morning. Thank you

C: Yeah. It has been good, yeah (Focus Group, December 2018).

Clearly, for that person, being taken seriously as part of the research process was a small affirmation just in itself. Motivation to stay sober is key. That motivation is eroded by being with other alcoholics in denial or desperation mode. It adds toxic apprehension and raw fear to an already volatile mix of alcohol-fuelled emotions when, as in this young man's (aged 23) case, he had lost his self-esteem and confidence in being with other people and was further depleted by a common cold. The context was a cold and rainy December day.

I have shared a few minutes of conversation from the group discussion to facilitate a slightly deeper awareness of the complexities of this man's needs and his specific vulnerabilities. In any of those areas that eroded his motivation to stay sober he was vulnerable to further disempowerment. Indeed, the momentary positive impact of being listened to in a safe and caring context indicates how easy it is to

empower someone else for good. Equally, by simply not being available – perhaps, by crossing to the other side of the street, or looking away – one misses the opportunity.

3.3.3 Empowering: Enforcement doesn't work. (14 instances, from 5 sources) and A Voice for the Rough Sleeper (3 instances, from 3 sources).

Many members of focus groups saw this as an opportunity to be seized. They spoke about the need for practical empowering of rough sleepers and for their voice to be heard. This is fundamental to common good understandings of human dignity. It is about the restoration of self-respect or offering it for the first time as a tangible possibility. However, some focus group participants were reflecting on the disempowerment they had experienced. For example, some spoke about deeply entrenched fears and difficulties with trust. The need for patience (5 references, from 4 sources) in dealing with homeless people was recognised as part of treating them with respect and helping them cope with their fears. Frequently, under a show of bravado, people on the streets feel very unsafe. This impacts their ability to trust those trying to help them, and sometimes evidences itself as claustrophobia. As indicated elsewhere, one man asked if any flat he was offered could be on the ground floor so that he could pitch his tent in the garden if he needed to. When I asked if rough sleepers had anything to say about the life and dignity of the human person as it related to them some spoke about how they could support each other and help each other to regain an ability to trust in practical ways. Peer support was seen as important for those who were, or had been, on the streets to learn how to develop positive relationships (7 references, from 4 sources). There was evidence suggesting that those who are on the streets after just being released from prison are at particular risk of reoffending (3 instances, from one source) and benefit from mentor support. The trust, *Footprints*, has substantial evidence which further supports this vulnerability and the positive impact of mentoring.

I asked rough sleepers in three of the focus groups if there were ways in which homeless people could be helped to believe, for themselves, that every person is precious, and that people are more important than things. They responded that reintegration into society (17 references, from 4 sources) was greatly helped if homeless folk could be helped to feel needed. 'Make them feel worth something', said one person. Involving them in volunteering helps, so that they can 'give back' and not just be receiving all the time. For example:

> A: It's showing care isn't it? People like us. It may seem like it's giving support, but in one way it's showing us love – in a way. So, it's making us feel like we are worth something, do you know what I mean? We're not just part of that community that have got to sit in town begging and getting out of our heads, or whatever.

D: If [broken English]. We can involve the homeless to make with the other people a volunteer act. Like you do here. On the day, maybe you have something to do, like to volunteer. Involve the …

C: Involve them? Yes.

D: Involve the homeless to do that with you.

C: Yes.

D: And the whole day it will be full from then, you know? (Focus Group, December 2018).

The picture emerges of homeless people feeling re-empowered in their confidence, self-esteem and motivation by being shown that they are 'worth something' in practical terms because they help with volunteering. The transcripts also show that rough sleepers were helped to feel that they are valued members of society, who share equality with all others, (3 instances, from 2 sources) within common good understandings, by being given free bus passes. Such practical things can make a big difference, around the practicalities of keeping appointments with agencies and doctors, as well as psychologically.

3.3.4 Collaboration (11 instances, from 2 sources).

Understandings of collaboration, and its enactment in practice, are central to this study. Partnerships and common good building need practical collaboration. I suggest in Chapter Four that, therefore, it is central to common good-shaped churches. Recognising that centrality, I step back for a moment to note this result from the thematic coding of focus group data.

The narrative analysis and coding of the transcripts of the five focus group meetings has shown affirmation of my exploration of how a parish church can partner with others for the common good of a town, focused on the specific issue of homelessness in Bournemouth. I accept as given that those supporting such an exploration are more likely to have given their time to participate in these meetings than people who did not support it, so I acknowledge a likely inbuilt positive bias within the transcript data. The data shows people speaking about the importance of collaboration and of 'all the agencies working together'. There are conversations about the desirability of inter-agency collaboration focusing on prevention and early intervention with mental health and self-esteem issues (4 instances, from 3 sources) and also the co-ordination of work about homelessness. Analysis of the previous themes shows that such co-ordination should include homeless people and those who are quite recently homeless.

Thematic coding of all the sources showed 11 references to 'collaboration' and 18 references, from 4 sources, to the common good. For example, here is someone speaking with an eye, particularly, to statutory responsibilities:

> Yes, the link with the statutory and the voluntary sector is an interesting one. … And I think five, ten years ago we all agreed that we needed to prevent homelessness but the way in which we did that, we were perhaps on different pages. … there's a local authority view that some voluntary sector organisations were doing activities that sustained people on the streets, that old chestnut. I think we're more on the same page than we have been in previous years. We're not all still quite there. But I think that has been a tension over the years. And now everyone has a part to play in that don't they? (Focus Group, January 2019).

Another participant spoke, praising interfaith collaboration from the perspective of a local synagogue member:

> Actually, I'm heartened by hearing of how much co-ordination there actually is going on. Because I wasn't aware of that. My experience in the area of London in which I was working was very much that the churches and the synagogues were off doing their thing irrespective of what was happening on a statutory level. There was no collaboration, it was "us and them" and "they don't really understand the situation even though they're supposed to, and so we have to go in and sort it out." And, of course, we can't. So, I'm really quite heartened by hearing of the fact that everything is being looked at together and that people are working together. … Not just giving them food and then saying "Bye, bye.", but actually creating some sort of relationship (Focus Group, January 2019).

At a different focus group, also in January, someone reflected:

> The second meeting I was at yesterday was one with members of the community – the smaller, little community groups. There were twenty – twenty-five of us in the room. The council was represented there. But you had the full range of people from small to big. Churches, non-churches, little voluntary groups, and they were all saying, "We must be able to work together in a better way. So, the hope I have is that there is a desire to collaborate.
>
> There is some initial collaboration going on (Focus Group, January 2019).

Such collaboration will only be sustainable in relationships that nurture mutual trust.

3.3.5 Relationships + Trust (7 instances, from 4 sources) Patience (5 instances, from 4 sources).

The transcript data emphasised the importance of relationships of trust not only between agencies – though there is evidence of lack of trust between those wanting to achieve, through separate means, identical ends – but also between rough sleepers and those who help them. This highlights that patience is needed. The transcript data shows that lack of trusting relationships is a problem for many on the streets. This leaves them fearful, lonely and depressed. One conversation touched on the debilitating impact of isolation and loneliness:

> A: Some people can't cope by theirselves.
>
> F: Yes. Why is that?
>
> A: Well, say . . .
>
> B: Isolated. I feel isolated (Focus Group, December 2018).

Someone trusted, who will help, re-empowers and restores isolated people. Conversations referred to earlier show that some people never learned as children basic skills of self-sufficiency. Specific needs for mentoring, both emotional and practical, emerged as themes (in 5 instances, from 2 sources). Effective mentoring works within the daily close proximity of supportive accommodation. Unless an option like this is available, rough sleepers can see for themselves that it risks a further experience of failure for them to move-on from the streets to an inadequate level of subsequent recovery support.

3.3.6 Disincentives to move-on from the streets (6 instances, from 3 sources).

Some rough sleepers say that it is difficult to change their habits and the cyclical pattern of virtual self-destruction that characterises their lives. Practical difficulties, such as gaining accommodation and consistent health care, need to be overcome. The transcript data shows that early intervention with debt management (6 instances, from 3 sources) makes a significant difference. However, the biggest difficulty is lack of purpose and self-esteem, causing people, even if they had been given a flat in which to live, to still spend most of their time on the streets relating to the only peer group they know. This conversation illustrates that difficulty, without meaning and purpose, in changing habits:

> B: Some people on the streets, begging and that, they've still got places to go home. They've got homes. But because they don't know any different, that's their life.
>
> D: They go home at night-time!
>
> E: They come out because it doesn't feel right being indoors.

D: That's what feels familiar.

E: And like, the other people that are actually homeless and don't have a house to go to – that's where the animosity starts between those on the streets as well. Because you've got people sat there going: "Well, you've actually got a house. Why are you sat here, taking up my space?" kind-of-thing.

C: It is true, that is.

E: But because that's normal to them, they don't know what it's like to be indoors. So, it's like, "Yeah, I've got a house. But what am I supposed to do?" (Laughs). It's like, it's not normal (Focus Group, December 2018).

In the midst of these self-destructive recurring cycles, it had made a critical difference to the last speaker to have been helped to realise that he was of significance to God:

And now I've got the opportunity, even though I'm fifty-six, I'm still alive. And I'm grateful to the Lord Jesus for being there. Without him, there's no way I'd be alive today. So, it's church as soon as this finishs. I'll go up to church and pay my respects there. That's how it's become (Focus Group, December 2018).

The spiritual capital that people of faith contribute to these partnerships has the clear potential, from what that man was saying, to help people know that they matter to God. That knowledge provides the motivation that can be life changing.

Although the above themes are those that emerged strongly as nodes through the Nvivo coding, other themes also emerged, with less transcription evidence to support them, but, nonetheless, within qualitative understandings, they are related easily and clearly to the picture that is emerging from the data gained from the focus groups. For example:

3.3.7 (4 instances, from 2 sources). Quite a small number of people said that a **culture change** was needed, not just short-term compassion.

3.3.8 (3 instances, from 2 sources). A significant minority spoke about the large numbers of **depressed and suicidal young people** who come from a traumatic family life.

3.3.9 (3 instances, from 2 sources). Whilst the clear priority was 'getting homeless folk off the streets' there was some acceptance '*They*'ll always be **on the fringes' of society**.

3.4 The results of the Conference

The themes that emerged from the Nvivo coding of the conference data are similar to those that emerged from focus groups. However, although the homeless people who attended the conference from lunchtime onwards contributed to group discussions, everyone participating was treated equally, so these transcripts show more contributions from partners. 'Listening to rough sleepers', respecting their dignity, and thereby empowering them, is a major theme that emerged. There are other themes, shown below, that relate more to the place of the homeless person within society, as someone needing wholistic health care, mentoring, addiction counselling, relapse prevention, re-integration into the wider community and help with finding work. The importance of spiritual support emerges clearly. There were those who felt strongly that a central hub was needed, and perhaps *Sleepsafe* provision throughout the year. Sadly, it emerged strongly that competition and secrecy between agencies slows down social change and disempowers those who need upbuilding.

3.4.1 Common Good building with rough sleepers must be about listening to their voices.

During the conference an agency worker who said earlier that he had become good at saying, 'No', realised that those attempting to help homeless people must become skilled at saying, 'Well, maybe if …'. This is about aligning the mindset of carers and agency workers with the urgency of purpose of those who want a change in their lives. One homeless person illustrated this:

E: I don't get why you put me in a B&B. And you can't put me somewhere else. Do you know what I mean?

B: Where would you want to go?

E: I'd like to be in a hostel. I mean, with people who could help me, with workers who could actually help me. You stuck me in a B&B, you've took me off the street, but you haven't really helped me any. You've just took me off the street with a roof over my head, and there's nothing else for me.

F: It's actually made it slightly worse.

A: Does anyone have a conversation with you about that, when they put you in a B&B?

E: I just took it. I'd had enough. I wasn't going to argue any more. But there was other factors into it. But I had to take it. I'm not going to stay on the street (Group 2, Conference).

However, there was a warning note sounded during this research process about the importance of giving basic human respect by being attentive to the voices of the homeless people themselves. During the conference an academic said:

> I'm here particularly because I'm part of a research centre for Seldom Heard Voices. So, we conduct research with people from marginalised groups, particularly seldom heard voices. And we're interested in looking at what research we're going to be doing around homelessness. Which is why I feel I'm very much here to listen, rather than talk (Group 4, Conference).

This was reinforced by a faith community homelessness worker in this conversation:

> E's been brilliant, and the fact that he's here sharing, to me is . . . and just the fact that this guy wants to contribute. . .
>
> A: Absolutely.
>
> I: And I think that's the point, isn't it? It's a powerful demonstration about – I don't mean this in the wrong way – when we were in there talking, I don't know how many of us in that room have ever been in the situation that E has. Probably none of us.
>
> D: No-one.
>
> I: And so, if we're going to collaborate we need their voice, we need to hear them, we need to include them, because it's their voice we're representing (Group 2, Conference).

Later in that conversation the same homelessness worker made the point that homelessness is about much more than just a home:

> We get wrapped up a bit about the housing side of things. There's more to any of us than housing. And we have conversations with people about their faith. We have conversations about their dreams, their family, their aspirations, what they like, what they don't like, where they want to be in ... If a guy has been drinking from the age of ten to the age of fifty-two, he's only known alcohol for forty-two years. You know? How … ? He hasn't got a clue. And I don't mean that in the wrong way, because E trusts me. But he doesn't know what it is to be without alcohol, does he? He doesn't. So here I am, who hasn't had the same issues as E, trying to advise and support the guy. And I just think if we had the facility to be able to share E's aspirations and support him in that at the right time … (Group 2, Conference).

3.4.2 Common Good building necessitates empowering: Dignity needs restoration.

One participant focused on dignity as mutual need and reciprocity:

> If you want to give someone dignity, need them. Because if they need you, they're giving you dignity. But if you need them, you're giving them it. And the second you need somebody, it's impossible to treat them badly. And suddenly you're dreaming of purpose, and options, and creating and strengthening an empowering environment because you need them (Group 3, Conference).

A member of another faith community spoke about the importance of rebuilding self-esteem for homeless people:

> They've lost their money. They've lost a huge element within their lives: their safety, their protection. And all of those things. And they're feeling vulnerable. And I think that that means that their self-esteem is diminished. Their self-respect is diminished. And so, my personal feeling is that in addition to providing, you know, a bed and in addition to providing a meal, they also need to provide some opportunities for people to regain their self-esteem, their self-worth (Group 3, Conference).

Representatives of a statutory organisation felt strongly that enforcement does not work as a default attitude towards homeless people, and what they need is support to keep them part of the wider community and to help them deal with a complex range of needs. For example, during the conference, one of them said:

> I start from a position that the role of enforcement in homelessness is the last option we should ever be thinking of using. I really welcome the opportunity to get some people in the room to discuss ways of managing street sleeping. And the lens I look at it from – whilst there are times when enforcement around crime and anti-social behaviour are necessary – the lens I look from is around a vulnerable group of people with a high propensity or a high risk of being victims of crime. It cannot be acceptable, in my view, that in 2019 or this winter that people are still dying of hypothermia on the streets of town and cities like Bournemouth, So I have a huge interest in trying to bring some relief to what has been a wicked problem for us all, for years (Group 4, Conference).

In terms of sustainable empowerment, it was suggested in Group 1 that a suitably confident and articulate homeless, or ex-homeless, person might be treated as a spokesperson for others in that situation:

Individuals with live experience of homelessness could be the points of contact for those who are currently rough sleeping or homeless. People would respond more positively to this as the spokesperson would understand what it feels like and have first-hand knowledge of dealing with services as a service user (Group 1, Conference).

Common good understandings of human dignity were mentioned; for example, the need for patience (5 references, from 4 sources) with homeless people is fundamental to treating them with respect. This helps them cope with their fears. Frequently, under a show of bravado, people on the streets feel unsafe. This impacts their ability to trust those trying to help them, and sometimes evidences itself as claustrophobia. When I asked if rough sleepers had anything to say about the life and dignity of the human person as it related to them some spoke about how they could support each other, and help each other to regain an ability to trust in practical ways.

3.4.3 The person exists within society.

One participant spoke about the importance of self-worth, but also that a human being has to be about more than just self-validation:

So, it has to be a distributive model. I am me in relation to you. I think self-worth is a concept which doesn't cut it, because of the relational aspect, which is, of course, you've got to respect yourself. I'm not saying don't – that's crucial. But that it comes in relationship (Group 3, Conference).

Recognising that common good understandings see each person as existing within society and needing opportunities to take responsibility to join with others to shape the common good, someone asked what provision there is for homeless people to grow as part of the wider community and to relate to others socially. People spoke about the positive impact of long-term befriending. Mentors, or buddies, could be there to help with recovery after a relapse, and they are critical in assisting the growth of good mental health and combatting depression and suicidal tendencies. Loneliness was spoken of as a universal problem which eroded a sense of well-being and basic human worth, and a problem towards which rough sleepers were particularly prone, albeit they might be on the streets in the company of others but they very often felt psychologically alone and fearful. This conversation during the conference focused on how lonely and frightening one person found life on the streets and how he found his addictions hard to overcome:

E: Would you like to ask me the question what it's like to be out there?

H: I should think it's very frightening, for a start.

E: It is for me. Because I'm always on my own. I mean, I don't need a big gang around me. I mean, I sleep on my own. It's horrible. I'm from Newcastle originally.

F: I could never have told you that. (Laughter)

E: But now I've been on-and-off, the last twenty-five years, rough sleeping. The longest I did was five years. I mean five years. Agencies … when it costs the agencies too much money, they move me. They move me to a different area. That's what's happened, why I'm in Bournemouth now. Because the agencies moved me to Bournemouth.

D: You were actually moved here? You didn't come here of your own free will?

E: No. I was given no choice. It was either be in Bournemouth in treatment or be on the street again. Even though I had a job, I had a flat, because of my addictions and my antisocial behaviour became too much for . . . in and out of hospitals all the time. God! I mean, I'm a chronic addict.

H: Are you in the AA?

E: I've done them all, AA, CA, NA, I've done six detoxes in Bournemouth in four years

(Group 2, Conference).

Sometimes the fear and inability to find a fresh way forward with substance dependency related to a childhood characterised by fear and relational dysfunctionality. One person pointed out that if an operational understanding of self-worth was lacking then rough-sleepers were likely to be depressed and suicidal, and considerable aftercare would inevitably be needed – there were no 'quick fixes' to the deep-seated mental health problems that are often part of homelessness. For example, a conversation at the conference:

B: What I'm trying to get a picture of is how all the services in Bournemouth could have worked together better to help you.

E: I should have had more after-service. When I did my last detox there should have been more in place for me.

H: So, there was nothing after the detox?

A: Do you mean like a case manager, something like that?

E: I went to a proper dry house, and I didn't even have a worker. So, I was left to my own devices. And as soon as . . . things that are trivial to some people aren't trivial to me, because

they'll make me use. I had a break-up with my girlfriend. And I'd been clean for nearly fourand-a-half months. And that just threw me. I mean, I put my hands up, I had two cans of cider where I was living at the time and I was just like out of it. I put my hands up to it. I knew the rules. You can't drink even outside. I knew what I was doing.

F: Once you start, you can't stop.

E: That's what it is to me.

F: Sorry, E. You have the AA, you have the YMCA, and everything like that. And I understand there are rules, there is set guidance ok. But to have somebody from a rolling situation . . . you're going to put somebody straight from the street, or straight from *Sleepsafe* straight into YMCA, with so many rules that that person's going to fail straight away. . . and then go back onto the street?

(Group 3, Conference).

3.4.4 The dignity of work within common good understandings.

A worker from St Mungo's noted at the conference that it was regarded as general wisdom amongst his colleagues in that agency that if you didn't get to rough sleepers when they were newly on the streets within the first three days then they very quickly became so entrenched in the ways of the streets, and a basic survival mentality, that it could take a year or more to manage the social reintegration. Reflecting common good principles, I had asked some in the focus groups to what extent, and in what ways, could the needs of the poor and vulnerable be put first or higher. Amongst the responses it was encouraging to hear about a local authority initiative to assist with debt management (6 references, from 3 sources) which encouraged those unable to pay their bills to be in touch, asking for help, sooner rather than later. In the past year in Bournemouth 48 people had been helped in this way and avoided eviction and certain homelessness. It was mentioned that better guarantees for private landlords might help, and there was agreement with the suggestion that universal credit might be paid directly to landlords. Did this, however, risk disempowerment?

The common good principle about the dignity of work, which respects that 'work is more than a way to make a living – it is good for our humanity, because through work we participate in God's creative plan' (T4CG, Calling People of Goodwill, 23), is recognised in initiatives to empower rough-sleepers with work-place skills that are being developed in Bournemouth in woodwork, bicycle repair and churchyard reconstruction.

An ex-rough sleeper emphasised the significance of work:

You get to a certain point the help sort of drops off the edge – actually most of the people out there who are just hanging on to their dignity and are fighting to keep a job, and a home, and whatever else, but they're sitting in agony at home, because they've got, you know. . . . it's very easy to focus on the people that desperately show that they need help. But there's more than that out there, isn't there? (Group 3, Conference).

3.4.5 Wholistic health care

The Health Bus, the 'brain-child' of a local GP, parked each Thursday morning at St Stephen's Church Hall, assists with embedding the common good principle of human dignity, that 'every person is worthy of respect, simply by virtue of being a human being' (*Calling People of Goodwill,* 23), by offering health care alongside other rough-sleepers, where one can develop a trusting relationship with the doctor away from the stigma that rough-sleeping brings with it for those who need to visit local surgeries and A&E hospital departments.

This conversation, in Group 2, illustrates the difficulty:

E: It's strange because the government now recognises that we do have an illness, now.

A: Exactly.

E: And when you recognise you have an illness . . . it's just trying to get the help. I know I've messed up so many times. But I do suffer from an illness. I mean, the slightest thing can set me off. When I've been calm and good . . . I mean, I had four months sobriety a couple of months ago. And I had sobriety. And I was doing everything right. I was doing this, I was doing that. I was trying to have a normal life, which I've never known. I mean I'm fifty-two now and I started drinking when I was ten years old. I had my first line of cocaine at the age of twelve. I mean, I've never known a normal life, because I lived with a family of alcoholics, drug-users. I've never known . . . . I mean, I'm nearly fifty-three now and I don't know normality. I don't know what normality is. People go on about . . . I've seen psychiatrists, I've seen social workers, and they all go back to my childhood. But what childhood did I have?

C: You didn't

E: I didn't have a childhood. I mean, it's hard for me to have a normal life. And when I do get things right . . . I mean, I worked for the NHS for twenty-five years, and I did get things right. The slightest thing would set me off. The slightest thing.

A: So, E, have you got people around you now that support you? Like F?

E: I've got St Mungo's. I've got workers there. I've got workers that actually . . .

A: But have you got other people in your life? Did you come with F today? Or you came quite independently?

E: No, no. I come on my own because that's the way I am. I try and do everything that everyone wants me to do.

A: But would you like to have people around you supporting you, both professional and peer support? Is that something that would be a big help?

E: At the moment I'm just on my own. Again. I'm in this head. And this head just tells me to drink and use. That's all my head tells me. And things will be better. But I still have to wake up the next day and nothing's changed. I'm still the same. And then it's like groundhog day. It starts again (Group 2, Conference).

This links directly with the theme of aftercare which emerged in its own right. This is about preventing relapses and having mentors, or buddies, in place for consistent support. As one homelessness worker put it succinctly:

You can take a horse to water … you can house them, but it's a house it's not a home. So, if you've got no support, you're still on your own in here. So, OK, that prolongs life, absolutely we should be doing it. But it's the mentoring and buddying, whatever you want to call it, because they're not … If you're on your own, you're on your own in your head. And if you put someone under a shelter, great – they don't get wet. But they still feel as lonely as hell (Group 2, Conference).

3.4.6 Addiction aftercare: Relapse prevention: Mentoring.

The classic example was of people receiving excellent care in *Sleepsafe* but no continuity of care:

B: In *Sleepsafe* everyone was really lovely to me.

F: But there's nothing after that.

E: There's nothing for me.

H: No, and the system is pretty much against you.

F: Society pretty much typecasts rough sleepers (Group 2, Conference).

One rough sleeper emphasised how the rules of aftercare hostels need to respect that personal and social needs are about more than simply surviving the night. The conversation went like this:

F: But you've still been able to have a bed for the night.

E: Yeah. It's not that. I understand, if I'm going to live somewhere, I have to live by rules. But there's certain rules I disagree with. I agree with not drinking not taking drugs. I agree with them two rules right away. It's where you have family, or you have a girlfriend, and they're not allowed to stay with you the night. That's really what gets me a little bit. I understand the rules: not having a drink, not using drugs, not having people that shouldn't be in the house. But if you have a thing where like you sign someone in for like the night – it's your girlfriend or your wife – I mean, I'd live by them rules. It's when you tell me I can't do something, that's where my addictive personality comes in. "Well I'm going to do exactly the opposite of what you tell me to do." And I've done it all my life (Group 2, Conference).

A faith community representative told a group about the difference that can be made by robust advocacy:

I took one client into the Housing Department. They went through the whole thing, and this was the vulnerable female that I was talking about, who has learning disabilities and has got the reading age of an eleven year old … ten or eleven year old, OK? Told: "Well, we're not sure whether we've got a duty for you. And actually, we're not sure you're vulnerable enough."

A: Oh gosh!

I: That was the words. 'I'm not sure you're vulnerable enough.' 'Well, what do you mean "you're not vulnerable enough?" Shall I take her outside, yeah? Get her roughed up a bit, bring her back in and say she's more vulnerable now?' Do you know what I mean? 'What do you mean by "not vulnerable enough"?' So, people are hiding behind language, yes? And it was only because I said, 'Well, I'm sorry. I disagree with you about your vulnerability.' Then they took it up to management, then it went higher, and then they came back down and changed their decision. The point is, if that person didn't have the advocacy there that decision wouldn't have happened. So that advocacy, that representation, that being alongside some of these vulnerable people, needs to happen (Group 2, Conference).

One participant spoke of one of the underlying difficulties inherent in helping rough sleepers to progress:

There are some entrenched rough sleepers that do want to be on the outside and actually, you know, that becomes their norm. And because that's their norm it's very hard to change that. So, you know, for us to then say: "Go into supported housing" it's completely … that's alien to them. And it's trying to think out of the box, isn't it? Of how …It sounds ridiculous, doesn't it? Do we get a house with … ? There is a particular two that I've been working with

recently. And I was going, "Right, what's the ideal then? What do you want?" If I could say, like, "Here we go, to get you away from here, what's the ideal?" And we came out with this, "Like let's have a flat that when I feel like I'm panicking, I feel really claustrophobic, I can go and put my tent up in the garden." So, we're going "OK, we can work around that." Well, maybe somewhere along the way someone could go, "Let's get you a flat, but you've got a little plot of land so when your anxiety's kicking in – which a lot of them have massive anxieties; the anxiety and mental health is huge out on the streets, you know – so when that's kicking in, you can just go and put your tent up outside. And then you're not an eyesore to everyone that's walking down the road." (Group 4, Conference).

Sometimes a stabilising period can be what is needed:

We took these two fellas that are put into accommodation into private rented. Happy to do that. There was a shortfall because the benefit that's a big struggle. Within two days of being in there they were picked up on the street again as counted on the street. Perfectly normal, because . . . And then they started to do more and more nights at home, until gradually it's like, "We still go out on the street, because that's a part of our lives."

H: A transition.

I: A transition period" (Group 4, Conference).

3.4.7 The empowering impact of the spiritual support of a faith community.

One ex-rough sleeper in Group 2 spoke about:

People that brought me to faith in Brighton, when I was found on streets after my four year ASBO, they had no finances. But they gave accommodation and they supported me. Do you know what I mean? From that one bit of support and care I've now had two years of being clean (Group 2, Conference).

Another ex-rough sleeper spoke about the local church's kindness:

They invited me into one of their church groups and I was just very humbled by being there and realising there was quite a lot going on underneath the surface in Bournemouth at the moment about trying to sort out the problems that are happening here (Group 3, Conference). He continued, later in the conversation:

Fundamentally, if you could have the biggest budgets and the biggest will in the world, the reality of it is for people out there, if they have no desire to actually change or it's too much

fear there, or you're not reaching inside that person to give them hope that there's something after that . . . (Group 3, Conference).

For Christians, the hope of 'something after that' lacks immediate substance if is impractical, but it lacks the ultimate hope, which is a powerful motivator, if we duck out of talking about God.

The distinctively Christian input to common good thinking as it relates to homeless people is about the sense of purpose, within God's love, that is there for each person, and which is drawn into sharpest and most life-giving focus in Jesus of Nazareth. Christians see self-giving love in the death and resurrection of Jesus, and those understandings can enable them to share their story with others in ways that suggest meaning and hope for this life and beyond. It has been suggested that Christian understandings of hope are active, collaborative and participative, rather than a passive optimism. That is, that 'to hope' is best understood by Christians as a verb which beckons one to join in. Such participative hope does not give easy assurances, nor deal in shallow platitudes, but it joins the other Abrahamic faiths in seeing all human beings as of equal worth in the eyes of God, in whose eyes all are cherished as having meaning, purpose and infinite worth. An illuminating moment was at the end of the conference, when a rough sleeper politely put his view that hopelessness was the basic problem. He suggested that homeless people are sceptical of passive optimism. However, quotations, above, show that there are those who want the active hope of Christian belief shared more robustly. This helps most when the hope is shared in ways that invite participation in building together the common good. Common good thinking was recognised, implicitly, by some of those involved in the discussions as offering spiritual capital which addresses what one homeless person at the conference described as the most basic problem of hopelessness.

Common good thinking says that, 'for everyone to be included and no one left behind there needs to be a preferential option for the poor, vulnerable and marginalised' (Calling People of Goodwill, 2017, 24). Building up their basic human dignity and worth implies that their voices need to be heard and taken seriously. The transcripts of these discussions show homeless people speaking of brokenness and entrenched vulnerabilities as well as of unfulfilled dreams and aspirations.

3.4.8 Central Hubs needed in Bournemouth.

Data showed that central help hubs are needed:

(i)   To help get freshly arrived rough sleepers off the streets, and,

(ii)   To help those who want to turn their lives around,

(iii)   To offer the equivalent of *Sleepsafe* accommodation throughout the year.

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This builds on a theme that emerged to a small extent in the focus groups:

> You do need one central meeting place within Bournemouth, with all the agencies together. You do need a building. … We're willing to come in as a building company. We've already overseen two buildings already. But we will teach these men and women the skills. They will then be allocated a room, they will take ownership of that room. These homes will be managed by ex-rough sleepers, by ex addicts, ok. And so give ownership back into these people's lives. And it's simple to do (Group 2, Conference).

And, from Group 1 at the conference:

> The idea of having a 'hub' so people don't find the support available confusing or 'fall through the cracks' so easily and will stop feeling that they were getting 'passed from one service to the next' (Group 1, Conference).

One of the agency organisers suggested that for the current hub that *Sleepsafe* offers, which currently moves from one church venue to another during the winter, is transformed into a permanent hub for the whole year. Thus, homeless people, with on-going supportive care, could sustainably turn their own lives round:

> So *Sleepsafe* is very much about the person-centred approach and … our remit in *Sleepsafe* is we don't want anyone to go back out onto the street. What's the point of that? That doesn't seem right, or comfortable with us. Sixty-one people came into *Sleepsafe*, forty-eight of them have got housed (Group 3, Conference).

Equally, in Group 2 there was a strong desire expressed for such a hub:

> B: If you had an area here in Bournemouth as well, just for temporarily, where people can actually put their tents up and can be monitored safely, know what I mean? But we don't want to do that because it would mean recognising that we have a rough sleeping problem. That's just my opinion. Sorry. Realising you have a problem.

> A: So, are you also highlighting the fact that many people see homelessness as a public nuisance factor, rather than a factor to be compassionate about?

> F: Even in *Sleepsafe*, you've got one gentleman here now who's a hoist operator on this building here. He still got up at five – I had to wake him up at five o'clock every morning, so he can go to work and get on that. But he still gets grief as a rough sleeper. And this guy's working seven, eight, nine-hour shifts as a hoist operator. We couldn't get him housed right until the last minute. It was only because of the wages he earned in the last three months,

and we gave him a bed at *Sleepsafe* that he manged to get his own property. And I understand the social problems with rough sleeping but if you get somebody who's never rough slept and you don't get to them within two weeks, that person's going to be sleeping rough for another year, two years.

H: That's right. We reckon three days. I don't know about two weeks!

F: We make it so difficult when somebody hasn't got a support worker or any care as they go into a government building to try and get support. You've got to imagine these people are angry, they're frustrated, they're tired … (Group 2, Conference).

Following a proliferation throughout the conference of comments about the need for greater connectivity, as part of the ongoing response to this research, a 'task and finish' group is now meeting to achieve such a hub. Almost a year after the common good building conference the initial work in establishing that first hub in one of the town centre parish's church halls is almost complete and the legalities are now being finalised. We just await the end of lockdown to move this project to completion.

3.4.9 Competition and secrecy between agencies slows down social change and disempowers those who need upbuilding.

Data showed a clear tendency to attention-seeking (perhaps for the positive publicity which can help deliver funds to worthy causes if they are not too reticent to ask) evidenced by leaders of some agencies and churches; as one participant said: 'Who cares who gets the glory?'. A conversation in Group 3 illustrated this:

E: Building trust. Me, building trust with service users, homeless people and whatever, on the band you are, build trust with them, build trust with other agencies, so I can make a difference, so the police can make a difference. It's building and maintaining that trust as well.

G: I think that's very important. It's the getting the agencies all to trust each other that they're not trying to be usurped. But the knowledge that they've got, and the people that they've got can be integrated to make a whole that is a lot better. But it's breaking down the barriers. And I'm afraid "We've done this for years and we're going do this for years." And "We're new and they're not doing it, so I'm going to do it." It just muddies the waters. I don't know. It's almost sitting down and banging heads against walls, isn't it?

B: And the ego. I hate the ego. The amount of times I go to a meeting and I hear, "I've been doing this for 25 years …". Oh go away. I don't want to do that.

G: So what? Give us those 25 years' experience and put it in the pot.

B: We know full well that things change, our clients change, you know, there's some senses that one's views change. We have to be adaptable as possible. It doesn't matter if you've got one year's experience or 25 years' experience, like, you know. You can't just sit there and say, "I've been doing this" (Group 3, Conference).

One of the main visiting 'experts' during the morning of the day conference, set the scene for wider understanding of the homelessness problem:

The reality is the competition and, you know, division is really rife in the voluntary sector. There's a lot of egos in the way, even though we're working for charities. And I think that's one of the key things that we've got to overcome. And, you know, the same is true I know within churches and faith groups. Actually, how do churches – let alone across other faiths – how do churches, just Christian churches actually work together? … not working together is not just a missed opportunity, it's actually very damaging, I think, to the client, to the people or service users – whatever name you want to use. For those people it's very damaging sometimes when there's just a plethora of services that aren't talking to each other and working together (Morning Speaker, Conference presentation).

A Rough Sleeper team member reflected, later in the day, on what had been said:

B: We all really want the same outcome. And I think it was quite interesting what was mentioned about, you know, egos sometimes getting in the way, personalities getting in the way, of what actually needs to be achieved. It is about real honesty, I think, for these people – and organisations as well. And at the council, as well, you know, that honesty. If that honesty was there, then the partnership-working would happen so much more easily.

F: Absolutely.

B: Instead of there being suspicions and doubts on either side, of what the motives are for particular things. We all just want to see nobody sleeping on the streets (Group 2, Conference).

Similarly, in Group 3 at the conference there was a conversation which echoed the need for trust between the caring agencies:

B: I think there is a risk with a collaboration, but I think it's a risk worth taking.

A: Yes, I do, too.

D: Because that's where our trust comes in with each other, doesn't it?

A: Yes.

D: Because like you were saying before E, before we came into this room, E isn't going to refer someone for *Half Time* unless she knows what *Half Time's* about unless she knows what *Sleepsafe* does. So, people need to visit *Sleepsafe*. It's a safe place. So it's about building up trust so when I send this guy to the YMCA I know he's going to be treated with respect . . . .Do you know what I mean?

A: Exactly right.

D: And that shared trust is risky. And, as in any relationship, it's a risk worth taking.

A: I think you're right.

D: It's about people's lives! (Group 3, Conference).

The expert speaker further emphasised this point:

And we're finding with soup runs, especially, they're kind-of splitting with each other, arguing with each other. Someone said to me the other day, "It's like Soup Wars out there!" There's so much arguing. And actually, that divisiveness and that ego-playing is causing a real, real problem. It kind-of falls into the trap of just hearing stories from people which are kind-of affirming the work of an individual person, outside of actually what might be true or not. And that's a real issue (Morning Speaker, Conference).

There are lessons to be learned from this. It is clear, on a positive level, that this research has built greater trust on that already established in Bournemouth, but also that there is still considerable scope for further trust-building, which will be partially facilitated through information sharing. This was summed-up by a participant:

I think we're advocating for a kind of case management approach where there will be . . . with the client, or with the homeless person, a case plan is developed. And someone walks alongside that homeless person and is their advocate and support in their relationships with all the various agencies, be they church-based or health agencies, or government agencies, or local government agencies. That someone is alongside them advocating and translating into bureaucracy-speak and all of those sorts of things that need that (Group 2, Conference).

Emphasising some of the practicalities of sharing, someone else reflected:

When you're looking at the business side of things there is the sharing economy that's starting to come in various forms and different types of sharing business. And I do wonder whether or not there's partnership and collaborative work that can be done across the charitable sector, with regarding bringing in sharing economics and certain things that we have in common that we can start sharing. Because we're always going to have our individual expressions. But there's got to be commonalities like shared facilities and bringing people together. That's the sort of thing which I think I'm taking home: what we could do better together rather than alone. It's finding the commonalities and creating a sharing environment for those commonalities (Group 3, Conference).

3.5.   Results of the evaluation questionnaires.

Analysis of data from completed Evaluation Questionnaires on the conference (Common Good Builder) on 24th April 2019. There were 40 participants in the afternoon breakout groups, although a few had to leave during the plenary session that followed those group discussions. 19 Evaluation Questionnaires were completed. Not everyone answered all questions. The responses to the questions are as follows:

Q. 1.   What do you see as the Church's role in creating a safe space in which these matters can be explored?

Descriptions of the role of the Church: 'Represents a large number of people of goodwill', 'Provides a non-judgemental environment where individuals can be supported', 'Very important as an independent agency', 'A facilitator – neutral partner to bring people together', 'Prepared to open doors for all', 'Vital role in spearheading initiatives', ' Regaining the freedom and dignity of the human person'.

Other responses gave a qualitative assessment, such as: 'Hugely important. The Church should lead in this area.' 'Church as broker/public spaces', 'It was a good first step into accessing help for a homeless person', 'I feel the church is doing a fab job but requires more awareness of our local community', 'Very important – putting belief into practice.'

Participants generally felt that the churches should work together and with other agencies.

Q. 2.   How far did you feel this day conference created a safe space to explore these questions?

16 people responded to this question and all affirmed that the conference created a safe space in which to explore these questions. One person said, 'Everyone seemed very free to speak from the

heart.' Another: 'Great to have time set aside.' One person commented, 'As far as possible in a group which had not previously met together.', whilst another said: 'Succeeded – good open discussion.'

Q. 3. To what extent do you see how homelessness is approached as impacting the common good?

Twelve out of seventeen responses saw how homelessness is approached as impacting the common good very much, whilst a further five said, 'Moderately'.

Q. 4. To what extent do you see partnerships between local churches and a wide range of other local stakeholders as a viable strategy for serving the common good?

Sixteen out of nineteen responses saw partnerships between local churches and a wide range of other local stakeholders as *very much* a viable strategy for serving the common good. A further three responses saw this as just *moderately* so.

Q. 5. How far do you feel the Common Good Builder process has gone towards resolving the need to further embed partnerships to address together the issue of homelessness in Bournemouth?

mark on a line starting from date of first involvement…

[date]_____100% resolved

Few people responded to this question, but of the eight who did respond most thought that whilst progress had been made there was still quite a long way to go before lasting resolution. Perhaps the time-line had confused people?

Q. 6. To what extent do you agree with this statement?

I feel I know more about the people and issues involved in the challenge of addressing homelessness in Bournemouth than I did at the outset.

Nine people *agreed*, and a further five *strongly agreed*, that they feel they know more about the people and issues involved in the challenge of addressing homelessness in Bournemouth than they did at the outset of the conference. Four *neither agreed not disagreed*, whilst one *didn't know*. **Q. 7. Can you tell us what you know now that you didn't know at the start of the process?**

Ten responses were roughly, 'that many others involved in homelessness share my concerns and aspirations', whilst one of those emphasised 'the greater need for collaboration'.

One spoke about the size of the problem: '1,400 people in danger of becoming homeless – prevention is vital. Homelessness is tip of the iceberg symptom of massive societal problem.'

Two were glad to have learned more about the Common Good (and the Common Good Builder).

For one it was the police priority for vulnerable children and adults, whilst another emphasised the virtual passport idea.

Q. 8. Through the Common Good Builder process I have got to know more people and organisations in my neighbourhood.

Fifteen people *agreed*, and four *strongly agreed*, that through the Common Good Builder process they have got to know more people and organisations in their neighbourhood.

Q. 9. Can you give some examples of people and organisations you know now?

Five participants were glad to know about the *Health Bus*. Three had been pleased to meet a synagogue representative. Another three were glad to have had the opportunity to talk with local police representatives. Two people said that they valued meeting ex-homeless people, community mental health team, and putting faces to names. Two were glad to learn more about *Hope into Action*. Two said: 'Lots of new people, various church reps and better knowledge of most organisations involved.' Others liked meeting: CEO YMCA ; Shelter Hub; Hope Housing; Ministry of Housing; *Sleepsafe,* churches, synagogue, T4CG; 'Buddies project helped me to meet people in my local area'; 'More senior people in organisations I already knew'; Leaders of local churches; St Mungo's; The homeless collaborative; Health professionals; Coastal Vineyard Church; 'Good to meet people with lived experience of homelessness'.

Q. 10. I am confident that people in this room will continue to work together to tackle the challenge of working in partnership to end homelessness in Bournemouth.

Thirteen people were *confident*, and another three *strongly agreed*, that people in the conference room would continue to work together to tackle the challenge of working in partnership to end homelessness in Bournemouth.   Two *neither agreed not disagreed*, and one *didn't know* but said, 'I hope so.'

Q. 11. What do you think should happen next?

Sixteen responses emphasised strategic collaborative sharing leading to decisive action. Four people mentioned the desirability of establishing a communal hub with a safe, triaged day centre and night shelter in a permanent building.

One said: 'Find ways of creating opportunities for self-esteem recovery', another, 'Open a *Hope into Action* house', yet another, 'Early intervention – family and youth services.'

There was interest in a 'Government review on drugs legislation and strategy.'

Q. 12. What will you do next?

Following-up discussions and feeding back to organisations were the majority responses. Others said: 'Not to start something new', Homeless Collaborative 'hub', 'Draw in key contacts from today to collaborate in a joint funding bid', 'Find more houses', 'Collaborate on health and housing and roughsleeper services', 'Work with police on virtual passport', 'look in to setting up a hub'.

Q. 13. I will be applying ideas and concepts I have learned through the Common Good Builder process in other areas of my life and work.

Thirteen people said that they *agreed*, whilst two *strongly agreed*, that they would be applying ideas and concepts they have learned through the Common Good Builder process in other areas of their life and work. Three respondents *neither agreed nor disagreed*.

Q. 14. Can you give us any examples of what you have in mind?

Examples were given of what people had in mind: Partnerships, respect for life and 'myself in order to help others', 'I see someone on the street I will hand them a street wise calling card', 'Purposeful action – focus on outcomes', 'Looking at more social inclusion activities', 'Offering spiritual support and advice to homeless neighbours', 'Working with the covenant to approach corporate business for funding'. One person had learned about the common good from the video of Rabbi Sacks.

Q. 15. Would you engage with such a day conference, which is a Common Good Builder process, again?

Seventeen people said that they would engage with such a day conference, which is a Common Good Builder process, again. One said, 'Possibly', and one said, 'The process was fairly neutral in my opinion.'

Q. 16. Can you say why?

Reasons for engaging again focused mostly (14 views) on the positivity of the experience on 24th April. For example: 'Well facilitated', 'The process approaches the problem from the perspective of human dignity and freedom', 'Enabled fresh consideration of what priority should be and a safe space for honest views', 'I like to help people where I can and give my views of being in the position of homelessness in the past', 'It was fun', 'I am interested in the concept and another way of working more collaboratively.' One person said: 'Believe in common good'.

Q. 17. Eighteen participants said that they would recommend the process to others. One said, 'Maybe.'

Q. 18. Responding about what might prevent them from achieving what they now wanted in relation to homelessness, people mentioned: Time/money/responsibilities -'the day job' / Competing priorities/ Busy workload were given as the main factors that could stop participants carrying out their intentions. There was a fear of lack of agreement and/or clear objectives. One person said, 'If nothing came out of all the 'talk' and everyone goes their own sweet way.'

Q. 19. The participants: There were 12 male and 7 female participants who responded to the questionnaire, with ages ranging from 26 to 72 (or 'Old'?!). 11 described themselves as 'Christian' or 'Anglican', or 'Catholic', 1 as 'Jewish', 3 as 'Atheist', 16 as 'White British', 1 as 'Caucasian British'.

3.6   Follow-up Actions

A wide range of partners collaborated in this research, in both preparatory focus groups and in breakout groups at the Common Good Builder conference. The conference provided stimulus and sharpened motivation for some of these partners to continue meeting in 'Task and Finish' groups. Four of these emerged, summarised below, each with a practical objective. A tea party at the town centre church, five months on from the April conference, provided an opportunity to discuss what the collaboration has so far achieved. This summarises the reports shared at the tea party:

'Task and Finish' Groups:

 A: A recurring theme throughout the group discussions was that empowerment would be assisted by a central hub for homeless people in the town centre of Bournemouth which was open 24/7 and was a 'one-stop-shop' in focussing, in one building, representatives of all the major agencies that anyone newly on the streets would need to access. A 'task and finish' group met to move further specific plans for a 24/7 hub that will contain within it most of the people needed by those *newly arrived on the streets*.

B: Another such group is continuing to meet to achieve a different kind of focused hub for all the resources needed by those on the streets and *now determined to change their lives*.

C: The transcripts of the conference, particularly of Group 4, which included senior police representation, show enthusiasm for a digital passport which would enable anyone from collaborating agencies to access online details about the past history of any registered person's dealings with that range of agencies, including names of contact people who had dealt with them, strategies attempted, recurring difficulties, etc. Informed consent for such information sharing will be needed, within usual GDPR protocols. This 'passport' would involve elements of case management and would require expectations of thorough record-keeping and periodic risk assessments, shared across multi-agency

boundaries, similar to safeguarding expectations for a person who might be at risk. Police were clear that this should not be confused with a criminal record and would require similar levels of confidential use as for medical records. If used carefully, with consent, such a digital passport could facilitate joined-up working on behalf of homeless people.

D: A further group is meeting to consider the viability of using St Stephen's Church Hall for repairing bicycles that have been abandoned around the town. The police have custody of many such bicycles, the hall lacks buildings management and a local property management company might be able to provide *pro bono* the necessary buildings management as a contribution to the common good of the town. This partnership, supported by the local council, has the potential to enable homeless people to gain skills and working experience in repairing the bicycles. This should improve not only their chances of employment but also their self-esteem and mental health.

3.7   Conclusions.

Partnerships for the common good are both essential and elusive. A major focus in my next chapter, which scrutinises the strengths and weaknesses of this project, and reflects on the results of this empirical research alongside relevant literature, will be examining the nature of such common good building partnerships. What sort of church can readily partner in common good building? Where do such understandings sit as part of ecclesiology? Are there examples of good practice in such partnerships? Where do such associations sit within common good thinking, both Roman Catholic and Anglican? Finally, as this is theology in practice, I shall summarise what are the immediate practical outcomes of the research and indicate fruitful areas for further exploration.

Chapter Four: What does a common good shaped church look like?

4.1 Introduction

In this chapter I begin by approaching the research process and its outcomes as a reflective practitioner. Having looked, in the last two chapters, at the methodology, methods and outcomes, my aim in this chapter is to assess, first, the strengths, weaknesses and ambiguities of how I planned and managed the empirical research. I also identify questions that have emerged which indicate rich areas for further research and then turn to the main conclusions I have drawn from an analysis of the research data. I shall summarise the practical conclusions.

Following grounded theory methodology, as I explore the conclusions that have emerged from the practical research, I reflect upon them using the common good thinking that I introduced in Chapter One and a wider, more sharply focused, range of other practical theologians and ecclesiologists each reflecting from their own perspective. In particular, I explore the notion of lateral subsidiarity, and I ask 'What might a common good shaped church look like?'; that is, I explore the ecclesiological implications of working in partnerships for the common good of the town. The analysis of that exploration will leave me with a qualitative substantive theory, grounded in the empirical data of this research and in reflection with other practical theologians.

4.2 Reflexivity: Reflection on the research process and the strengths and weaknesses of the T4CG common good builder approach as a way of addressing problems such as this.

It was a strength of the research process that it envisaged, from the start, rough sleepers and other potential partners in building the common good in Bournemouth being invited to engage in conversations with each other. It was understood as part of planning the empirical research that full inclusion of every contributor was critical to faithfulness to common good building principles. Therefore, I talked with both the gate keeper and the facilitator about how we could create the conditions under which small groups of participants could feel most at ease with each other. This guiding principle is in accord with the principles of common good building which value equality, the dignity of shared work, each person's human dignity, and solidarity with each other.

This principle was a factor in convincing the gate keeper that he could gladly collaborate with me generally in the research by commending it to rough sleepers and, latterly, by setting-up breakfast meetings with groups of them. It also helped that he and I already had a friendly relationship and we knew we agreed on the basic principles of working together to eradicate homelessness. This trusting relationship proved to be a major strength in the collection of empirical data and it helped to generate trust in the whole research process.

However, it was a weakness, which added time to the research planning process, that I started off by seeing the facilitated common good building day as generating a sufficient and self-contained sample of conversations between rough sleepers and other partners in building the common good of the town. The reality was that, by itself, the common good building day would have presented a challenge to vulnerable people.

I explored the ethics of researching vulnerable people. One must be careful that no harm is done by the research. The risk inherent in asking rough sleepers to discuss openly with strangers the circumstances which led them to their present situation was that they might feel humiliated and depressed. I saw the importance of participation being user-friendly for rough sleepers. To scrutinise in research the painful areas of people's lives exposes their raw vulnerability.

The vulnerabilities of homeless people are deep and multi-layered, including problematic mental health and addictions. These problems contribute towards a significant social stigma.

Partners who are providing the *Health Bus* for homeless people have sharpened my awareness of the social stigma attached to homelessness. The success of the *Health Bus* lies in offering medical care for those who are not registered with a GP practice. They can turn up any Thursday morning without an appointment and they sit waiting amongst their peers. They feel safe amongst other homeless people, who are unlikely to find them unsightly, unsavoury and socially off-putting. There is considerable sensitivity amongst homeless people to how others move away from them in hospital waiting rooms and stop children from talking to them. I reflected that socially mixed small group discussions would cause apprehension about how this social stigma would operate against them.

As well as that social factor, individual mental health and addiction problems also impact research processes. These problems might mean that a homeless person had a shorter than average attention span. Many do not sleep well at night, so they might fall asleep in the meeting. For all these reasons they might need to leave early. A further complication is that claustrophobia is common amongst those who live outside. I faced the prospect that obtaining research data from these vulnerable people might be compromised by their inability to remain inside for very long. It was clear that the potential difficulties associated with mental health problems should not be under-estimated.

The mental health issues associated with homelessness are about the impact of multiple losses. One result of coping with bereavements of all kinds can be intense feelings of anger. Such feelings could be difficult for others in the groups to receive. Indeed, part of what keeps some people on the streets is regular eruptions of anger into violence, leading to prison sentences. I was warned at an early stage of planning this research that it would be wise to have, at least, a Police Community Support Officer

attending as part of the conference to cope with any eruptions of violent behaviour. As it turned out, a local PC was with us all day and a senior police officer for the whole afternoon and there were no incidents. However, it was a strength of the research processes that those provisions were carefully made so that risks were mitigated.

Further concern of risks surfaced at the research planning stage. This was around painful and traumatic memories. Rough sleepers would be invited to tell their individual stories about what caused them each to be on the streets and I realised that this could reopen raw traumatic memories for some, or be depressing. Such traumatic memories and depression could negatively impact the ethos of the conference, inhibiting sharing and bringing discussions to a swift and embarrassed end. There was also the risk that, instead of helping, some homeless people could become worse in their mental health than before the conference. In other words, real harm could be done to already vulnerable people. Of course, as the risk became clear, it was unacceptable in health and safety terms and needed significant mitigation. I realised that the key lies in relationships, and that these could be formed several months in advance of the conference by me engaging with small groups of rough sleepers by themselves for the inside of an hour.

These small focus groups proved to be a strength of the research. It became clear when we tried it for the first time that this was a way forward that worked. It made the three rough sleeper focus groups into safe places for them. It helped that the gate keeper who assisted me was known, trusted and had just accommodated them all overnight. He invited me to share breakfast with them and build some rapport. He had gone through the consent form and the description of what the research was about with those who said they wanted to participate in this recorded discussion about homelessness. All participants signed the consent form.

In this way, 'informed consent' was as good as it could be under the circumstances. It was clear at each focus group that about half of those who had stayed overnight did not want to stay for the discussion. Of those who did stay, some were more out-going, and others were quiet, and this I took to be representative of an average sample of people. One person left the discussion feeling unwell and another to see a doctor, but the remainder contributed willingly, feelingly and, in some cases, with a sharp focus on the questions.

Many of the questions we discussed, such as what had caused them to be on the streets, and what could be done about homelessness generally throughout the country, were clearly matters that they had thought about for some time and they readily contributed their views.

Contributions were often deeply personal and carefully considered. I encountered emotion as well as analysis, mixed-in with description of their individual contexts. Some said that they appreciated being asked to take part and at least one commented that the discussion had left him feeling better than he did before. In all these ways, relationships were being forged with the homeless people and I hoped that these relationships might serve to help them feel it was worthwhile to be part of the conference.

The question, then, was how large a part they could play in that conference. Although equality between everyone participating in the conference would have been best served by everyone being there together for the whole day, realism about attention-span and claustrophobia suggested that if the homeless, and a few ex-homeless, people could join the conference for lunch and stay for the whole afternoon we would have done well. For that reason, the discussion groups were focussed throughout the conference afternoon. Looking back, I can see that the strategy worked, and a surprisingly large number of homeless people turned up for lunch and stayed, participating, for the rest of the day. Only one person left with claustrophobic feelings not long after lunch.

Undoubtedly, it would have been better for the cohesion of the whole group, and for partnership workings going forward after the conference, if everyone had been there for the whole day. Many rough sleepers would have been well able to benefit from the presentations in the morning that 'set the scene' and some might have added constructive critique. Perhaps, when this methodology is being used again, focus groups could prepare vulnerable people for a whole day?

This, therefore, is a question for future researchers using this methodology. It was right that extra time was taken with planning the empirical research, originally intended to be just the conference, to mitigate risk of harm and to create, in the safe space of the focus groups, relationships that added trust and credibility in the eyes of the participants for the whole research exercise.

It was a weakness that the unsettled lifestyle and unpredictability of the rough sleepers made it hard to communicate with them, by way of the gate keeper, the main themes that had emerged from all the focus groups. Although I sent out a summary sheet detailing those emerging themes to all participants for whom I had an email address, including the gate keeper, some, including most of the homeless people, only saw those summaries for the first time amongst the conference papers given to them when they arrived for lunch on the day. This was better than not feeding-back those themes at all, but I register, with reflexivity, that this sharing of themes could have been better managed to include those who were most vulnerable to exclusion. This new methodology, combining common good building with grounded theory processes, could have more thoroughly integrated the constant comparison, whereby grounded theory keeps itself grounded in a mixture of empirical data and reflection on it, by moving between the two.

Whereas the new methodology I was testing on this research was first envisaged as being contained within one day of generating recorded discussion data, I see it as a strength of the overall project that the *common good builder* understanding has been enlarged by including the five focus groups in ways that are much more likely to mitigate risk of harm to vulnerable people. It took some time to convince the facilitator and some T4CG representatives that the focus groups really were necessary.

These common good understandings, with which T4CG representatives gave significant help, were invaluable, and a central strength of the methodology. They assisted participants in committing themselves to working together for the common good of Bournemouth. However, it is also true that T4CG understandings of working for the common good with vulnerable people were enriched when I gave a presentation to their annual meeting about this research as common good building. Retrospectively, there has been no questioning of how much the focus groups contributed to the research outcomes, both in the quantity of rich data that they generated and in the relationships of trust in the process that were formed within those focus groups.

Further, the conference discussion group transcripts show a relatively low level of participation from the rough sleepers who were present. This is not surprising because each group included many confident and articulate representatives of organisations and they contributed alongside the rough sleepers. To ensure that everyone was treated with equal respect they took it in turns to contribute, going round the room. In this way, although all the rough sleepers present were given proper respect, alongside everyone else, they also had to take their turn. This result also shows, in retrospect, how important it was to gain a more substantial record of the voices of rough sleepers by deciding to devote three focus groups solely to them. The focus groups are a potential great strength that has been added to understandings of common good building.

T4CG's common good building is always going to be challenged within democratic societies by the vulnerability of minority groups. Members of minority groups can, due to pressure from the majority to conform to their expectations, be vulnerable to poor mental health. So, I envisage the focus groups, in one form or another, remaining part of the T4CG approach to common good building. Aside from the T4CG processes, it is a strength of this research that this new methodology sits within social science understandings of grounded theory, as indicated in Chapter Two, and within the critical correlation between positivist/critical realist faith-based and constructivist understandings of practical theology.

4.3 Nine Practical Examples of making a difference.

These nine practical examples of things that can be done to make a difference have emerged from the empirical research. They are of the essence of both action research and practical theology in that they are work in practice upon which I am reflecting:

4.3.1 Ethics forums in partnership with other agencies.

It emerged from the data about homeless people that, in many cases, they had made poor choices which had resulted in them becoming homeless. Sometimes they might say, 'I had no choice', whereas, listening to their story, it was clear that other options were available. In some cases, the complaint was, 'No one would listen to me', and one aim underlying these forums is to demonstrate otherwise. If people gain a more educated understanding of the range of ethical options open to them then their choices are likely to be better informed. The ability to give informed consent can be enhanced by an initiative that has flowed out of this research; namely that, St Peter's Church has hosted the first series of a range of forums about ethical choices. These forums were held late January to mid-March in the year following the facilitated research conference and in partnership with senior police officers.

Topics for the first series were:

1.   The ethics of surveillance: - CCTV – 'Big Brother?'

2.   Use of force – Exercise of coercive power.

3.   Is ending life ever justified?

4.   Artificial Intelligence – management of digital data.

5.   'Stop and search' – justified to what extent? Unconscious bias?

6.   Ethics and ecology.

7.   The ethics of allocating resources – morality & strategic assessment.

8.   'Spies and lies': The ethics of covert policing - checks, balances & thresholds.

9.   Ethics in sport.

10.   Ethics in conflict. (cancelled due to Covid-19 lockdown)

These forums used the networks of partnerships that the church has developed to open the discussions to everyone who wanted to come. This is a model of practical empowerment. There was no entry charge and people could come and go as they wished. To whatever extent participants

choose, their ability to make balanced ethical decisions, and to give informed consent, should be enhanced.

This enhancement is about empowering people to take better control of their own lives and to contribute in well-considered ways to establishing the common good. It has emerged as a practical outcome from this research because police representatives who participated in the common good building day were enthusiastic about working with the church in this way and they have since played a major part in making it happen.

Forty to fifty people attended the first forums of the initial series. Some people came because they were interested in a particular topic. After that promising start in January, attendance began to drop throughout February as concern spread throughout the whole community about the Covid-19 virus. Even so, there were still several dozen people attending right up to the penultimate forum. The last one had to be cancelled.

Senior police officers shared chairing these forums with me. They helped to source speakers and 'expert witnesses'. The levels of collaboration were excellent and sustained. We are planning, using zoom meetings, a second series for January to March 2021 and we shall partner with Bournemouth University, as well as with Dorset Police, to enable each forum to be live-streamed and subsequently available on YouTube. (dailyprayer.bournemouthtowncentre)

4.3.2 Developing a digital passport for rough sleepers.

This will give rough sleepers control over how much of their past medical, mental health, addiction and offending history they share with others who are offering help. Questions are being explored around how informed consent is obtained, maintained and how access to parts of one's history can be removed. Confidentiality is another concern. If their past history is traumatic then recovering rough sleepers may need help in managing their painful memories. This suggests to me that those skilled in facilitating the healing of memory need to be offered as part of this package. Churches are well-placed to offer such skills. It is recognised within faith circles (for example, in the recently published Church of England document about Christians and Jews, *God's Unfailing Word*, 2019) that facing into past difficulties, supported by others, is usually necessary before one can move on from them. This healing, which can include both repentance and forgiveness, is at the heart of the Christian contribution to empowering rough sleepers. There will also be a mutual empowering of the helpers as well as those needing help. It is frustrating and demotivating for helpers to be told only part of a story and this frustrates their ability to offer the most effective way forward. Again, this initiative emerged directly from police participation in the common good building day. It continues to move forward.

4.3.3 A 'one-stop-shop' for health care: (based in a church hall with partnerships between the NHS, local authority, a local business and the church). Broadening the work of an existing *Health Bus*.

This example of partnership collaboration has also emerged from the common good building day, around use of a church hall for greatly expanding the work of an existing *Health Bus*. Again, empowerment is at the heart of what is being explored. In this case, the *Health Bus* recognises that there are very few options available to rough sleepers that will deliver personal health care. Not only are they not registered with a GP practice, for they have no fixed address, but there is the disincentive of embarrassment when their health becomes so compromised that they turn up to any hospital's Accident and Emergency department.

The difficulty with hospital A and E departments lies with the families of other patients who are waiting. As mentioned earlier in this chapter, it goes with being a rough sleeper that one is unkempt and frequently unwashed, and others in A and E move away from them. This is humiliating and lowers self-esteem, so that those who are vulnerable are further disempowered. Homeless people need a safe space.

The aim of the Health Bus is to provide a safe space where rough sleepers can discuss their medical and mental health needs, including addictions, within the context of growing trust with a GP. That enables their full medical history and range of possibilities for the future to be considered. This empowers rough sleepers to look at themselves with experienced professionals and to decide where their commitment lies. For those who decide that they want to change their lives a central point of contact, or a hub, is needed.

The idea is to create a hub so that it is easy for them to connect with a range of those providing help within the one building. This will save physical energy and mitigate the dissipation of good intentions as rough sleepers walk, often in rain and cold weather, from one place to another. The police are offering to provide abandoned bicycles for repair and reconditioning as part of their commitment to this practical project of re-empowerment. Local Councillors are also working with local residents to contain fears about what is happening and to ensure good communication of accurate information. For a local business, focused on buildings management, this is part of how they want to 'give something back' to society, by supporting improved health care and offering 'back to work' skills. These are, effectively, common good building partnerships. The aim of the partnerships is rehabilitation, healing and empowerment.

In brokering these partnerships focused on rehabilitation and healing, the church models empowerment that attempts to gives 'back to work' skills that are marketable in the future, without

exploiting those who are vulnerable. The church offers a physical space, the hall, as a place in which healing relationships can be forged and nurtured. This is a model that can be replicated in many such churches that are prepared to forge partnerships for the common good. This initiative was 'on hold' whilst lockdown protocols prevailed. It is now moving forward.

4.3.4 Mentoring rough sleepers who want to turn their lives round.

Wholistic health care is also about building into churches, and their networks of partnerships, structures for offering long-term mentoring. The trust, *Footprints*, has experience spread over some years of providing such mentoring to recently released prisoners. This mentoring contributes to a significant reduction in the rate of reoffending. In Bournemouth, the voluntary organisation, *Bournemouth Christians alongside Rough Sleepers* (BCARS), with which our parish church partners, sees itself as 'walking alongside' rough sleepers who want to turn their lives round in a number of ways, which have their teams of 'Buddies' as the apex of what is offered. Buddies give consistent mentoring and support from a professional distance, which means that they are there if wanted, whilst they also do not impinge upon the growing independence, and need to learn from their own mistakes, of those who want to be rehabilitated back into society. BCARS also offers a carpentry workshop, in St Michael's Church, and has developed 'the Storehouse' behind St John's Church, in Surrey Road, as a brand and retail point for selling goods made in the training workshop and kitchen. Hairdressing is another 'back to work' skill that can be learned, whilst being mentored by the local Buddy team.

4.3.5 This wholistic healing of the rough sleeper can also be assisted, from a different direction, by **active support for the police in their determination that enforcement does not work as a default attitude** towards homeless people, and that **what they need is support to keep them part of the wider community** and to help them deal with a complex range of needs.

The church can affirm individual officers, such as the police representative who gave this view clearly at the research conference:

> I start from a position that the role of enforcement in homelessness is the last option we should ever be thinking of using (Group 4, Conference).

It was encouraging to see the police thinking primarily about supportive empowerment rather than simply enforcement of the law. This attitude models and encourages respect for each person's humanity. Equally, the police officers themselves are human beings who need support and encouragement in these Godly approaches. They need assistance in combatting negative stereotyping and scapegoating. This accommodation by the church of what could be seen as essentially an approach to policing that senior officers promote becomes more of a collaborative partnership as police and

church representatives work alongside each other in setting agendas for meetings and in responding to questions from members of the public. As relationships develop, in the normal course of people working together, so everyone involved relaxes, is less defensive and easy with being more vulnerable.

4.3.6 Further, in terms of sustainable empowerment, it was suggested in Group 1 that **a suitably confident and articulate homeless, or ex-homeless, person might be treated as a spokesperson for others** in that situation:

> People would respond more positively to this as the spokesperson would understand what it feels like and have first-hand knowledge of dealing with services as a service user. (Group 1, Conference).

The church could designate, train and resource one of its members to mentor such a spokesperson. This would further enable the voices of rough sleepers to be heard and taken seriously.

4.3.7 As wholistic healing affirms the worth of each person as unique and precious to God, so churches can offer **courses in Christian Listening which will teach patience, respect, empowerment and openness to hope.** These courses, such as that started by Anne Long (1990) and the *Acorn Healing Trust*, provide an educational context in which reflection can take place upon Biblical instances of people listening to God and to each other. Out of those reflections good practice guidelines are developed for listening to others.

4.3.8 **Addiction Recovery courses** as further opportunities for healing can be also hosted by churches, recognising the conversation during the conference which focused on how lonely and frightening one person found life on the streets and how he found his addictions very hard to overcome. See the quotation in Chapter Three, p.73-74 (Focus Group, December 2018). As I commented in the initial analysis of the data, 'The fear of self-destruction is ever present.'; that applies equally to loneliness.

4.3.9 The domestic economy is dependent upon basic skills in finance-management that many people have never been taught. **Churches can take initiatives to assist with counselling for debt management.**

Forty individuals were assisted in Bournemouth in 2018 with debt management, and they would almost certainly have become homeless without the assistance they received. Churches could use the skills of their members to offer such counselling on a local level. Counselling in sensitive areas, such as management of personal and family finances, is best achieved, without further humiliation, by counsellors with the skill to 'get alongside' their clients. Speaking 'down' to those who are already confused and feeling victimised by 'the system' will not heal low self-esteem; indeed, it will further

disempower them. It quickly became evident as I negotiated recording discussions for this research with homeless people that any approach other than that of transparent friendliness and honesty about what I wanted to find out would be doomed to failure. Homeless people intuitively discern approaches that are fake in their professed motivation or power-hungry in their methods. This concurs in practice with the emphasis upon equality and solidarity in Catholic social thought. The concurrence of the theoretical understanding of common good building, which insists upon the equal worth and value of each individual, not just the majority, with my experience of getting alongside homeless people has led me to develop the understanding of subsidiarity into lateral – side-by-side – subsidiarity.

4.4 Common good partnerships and lateral subsidiarity.

Building the common good in society, side-by-side, can change people from passive recipients of the initiatives of those in power to proactive partners who treat themselves with the same respect that they expect from others. Building the common good is empowering for individuals and it can lead to united political action. The involvement in decisions about uses of powerful resources, such as time, people and money, of people who have previously been passive and used to being 'done to' is potentially transformative for both individuals and for society. Because it will change where power is held and how it is exercised such involvement will be seen by some, particularly those in power, as a worrying change of the status quo. Such changes, and the conflicts of interest perceived by those who want to build the common good without sacrificing personal or tribal power, will require political action for building the common good, as well as the exercise of personal compassion and kindness.

As well as offering personal compassion and kindness, the impact of handling conflicts can lead some to direct involvement in party political action. For others, 'talking openly and clearly' is the first step forward, and that is what I have done in the Common Good Building Conference. As most homeless people do not feature on electoral registers, having no fixed abode, it is hard to see them participating in political life or interpreting the aspirations of a civil society from which they often feel excluded. Whilst Catholic Social Teaching has much to say about use of power in a variety of contexts, it is less explicitly addressed in Common Good Thinking, which emphasises people and local communities getting things done themselves rather than expecting those in 'hierarchies' to do that for them. In this way, Common Good thinking does promote empowerment, within its discussions of the principle of subsidiarity. An analysis of the question of power, and its distribution and abuse, within twenty-first century understandings, is a fertile area for a further collaborative ecumenical research project.

4.4. 1 Building the social common good in ecumenical solidarity involves lateral subsidiarity.

This understanding, that it is God's will for society to be built on justice and peace, is an aspiration which was brought fully into public awareness by the Roman Catholic Church in the clarity of its official documentation after Vatican II. However, Leo XIII, in 1891, had certainly sown the seeds of this in *Rerum Novarum,* as referred to above in Chapter One. Indeed, perhaps the most widely read formulation of the principle of subsidiarity is contained in a Papal encyclical of 1931, *Quadragesimo anno*. The text reads in section 79:

> And since what an individual can accomplish through his own initiative must not be taken away from him and accorded as a collective task to the state, so similarly it violates the principle of justice that the bigger and higher authority claim a task that smaller communities can accomplish well. This would be extremely disadvantageous and confusing for the entire social order. Every social activity, to be sure, is subsidiary by its own nature and on its own terms. It is supposed to support the different organs of the bigger social body, which however may not absorb or destroy the smaller entities (QA, 2016, 79).

In this formulation, the subsidiarity principle is presented as saying that, as a matter of ethical principle, if a community can reasonably discharge its duties, a larger community (of which it is conceivably a part) should not take over these duties. In this formulation, no mention is made of the costs and benefits to the larger and the smaller community respectively, nor to the costs and benefits facing other smaller communities being part of the larger whole.

The critical defining moment for Catholic Social Teaching came with the publication during Vatican II of the document, *Gaudium et Spes* (1965), which included the expectation that God's call for each person is to treat everyone as brothers and sisters, living this vocation for the common good each in their own context with particular care for the needy and down-fallen:

> Above all the Church knows that her message is in harmony with the most secret desires of the human heart when she champions the dignity of the human vocation, restoring hope to those who have already despaired of anything higher than their present lot. Far from diminishing man, her message brings to his development light, life and freedom. Apart from this message nothing will avail to fill up the heart of man: "Thou hast made us for Thyself," O Lord, "and our hearts are restless till they rest in Thee (St Augustine, Confessions 1, 1: PL32, 661) (GS 1965, 20).

This explicitly requires Roman Catholics to respect, value and uphold common dignity for themselves and all others throughout the world. In other words, it recognises that it is the image and likeness of

God which is shared by all humanity that gives each person inalienable and inherent worth and dignity. This is fundamentally important agreement for ecumenical partnering in solidarity with each other. Common good building around approaches to homelessness has noticeably drawn us into that kind of ecumenical solidarity in Bournemouth.

Caritas in Veritate (2009) is an encyclical which presents the Roman Catholic Church's reflections on the financial and economic crisis which reached its climax towards the end of 2008. Benedict XVI writes,

> The principle of subsidiarity must remain closely linked to the principle of solidarity and vice versa, since the former without the latter gives way to social privatism, while the latter without the former gives way to paternalist social assistance that is demeaning to those in need (CV, 58).

He tracks these two key principles of CST back to the overarching principle of love. The enacting of both principles, Benedict asserts, is, at its core, an expression of love. To love another is to desire their good and to be ready to act to achieve it (CV, 7). However, there is a difference, to which I alluded in Chapter One, between a vertical, hierarchical focussing of the common good principle of subsidiarity and a lateral, mutually respectful subsidiarity. Benedict gets very close to a lateral subsidiarity when he writes:

> By considering reciprocity as the heart of what it is to be a human being, subsidiarity is the most effective antidote against any form of all-encompassing welfare state (CV, 57).

This concept of lateral subsidiarity is further developed from a sociological perspective, very helpfully for understanding the practice of common good building partnerships, by Pierpaolo Donati. He writes (2012) about the classic understanding of the subsidiarity principle as set out in *Quadragesimo Anno*:

> Such a version of subsidiarity is quite limited and is fit only for internal hierarchic relations of the political-administrative system. That is why it is called 'vertical subsidiarity.' When we affirm that subsidiarity means that responsibility is taken closer to the citizens (subsidiarity means having responsibility at the actual level of actions), generally we refer to that kind of subsidiarity defined by Pius XI in *Quadragesimo Anno*. But not all instances are of this particular kind, because the idea of closeness to citizens implies other ways in which subsidiarity may operate. Thus, there is a principle of subsidiarity between State and organisations of civil society (for instance, municipalities and voluntary organisations), termed 'horizontal subsidiarity'. And there is a principle of subsidiarity among the subjects of civil society (for instance, family and school or between an enterprise and the employees' and

clients' families) which may be called 'lateral subsidiarity'. Only by having a generalised idea of subsidiarity is it possible to differentiate its different modalities (vertical, horizontal and lateral). This general concept is that of relational subsidiarity, which consists in helping the Other to do what he/she should (2009, 21).

From the perspective of this study, reflecting on the practice of common good building with partners in Bournemouth, I am further developing and applying the understanding that Donati gives, from his sociological perspective, to encompass, also, the focus of practical theology and common good building from an Anglican perspective. Fundamental to the application of lateral subsidiarity is the reciprocity between partners. It is, therefore, to an examination of reciprocity with partners that I now turn.

4.4.2 Partnerships for common good building through local 'associations'.

Does the church model reciprocity with partners? To put the question another way, does the church have a track record of exercising lateral subsidiarity with its partners? Very often, locally, it does. When one explores, as has been done in this research, the empirical evidence about partnerships for the common good, it is very often small interest groups from within the much larger body that are motivated to partner with the church. In my case, it has sometimes been locally based commercial businesses, food banks, local medical practices – which are sufficiently close to each other to see the chance of making a practical difference and decide to seize it. The connection often grows through one-to-one relationships, laterally, in terms of subsidiarity, rather than hierarchically. It grows because people respect and trust others whom they meet in the local community, and where that works word spreads informally. Respect and trust are of the essence of Christian common good building.

These lateral common good building relationships ensure that the small gatherings which form partnerships can be said to have character and personality and interdependent practical love, both societal and personal. My perception from my lived experience is that lateral subsidiarity works best in practice with small groups, in which personal relationships can provide the energy and the character that move collaboration forward.

Collaboration can most readily move forward when individuals feel that their interests are safeguarded as well as those of the group. John Milbank, an Anglican theologian, helps me to ground my inclination towards lateral subsidiarity within the understanding of what he calls, corporatism, in which:

> Corporate bodies still 'mediate' within a space that retains its essentially enlightenment character of suspension between sovereign whole and individual subjective parts (1997, 276).

He further draws out that balance, which is a space for creative connections of relationality, showing how it relates to the central Christian symbol of the Body of Christ:

> The interest in 'complex bodies', wherein parts are in turn wholes, and not simply subordinate to the greater exhibits a way in which medieval exemplars were thought to manifest a crucial aspect of freedom – the freedom of groups (1997, 276).

The freedom of local groups within larger bodies has been an important factor in the lateral partnerships I have explored as part of this research. The town centre grouping of the police service relates to churches, halls, synagogues and businesses in a hands-on way, that is characteristic in combining compassion with firmness, and sensitivity with educated scepticism. As those relationships have developed more senior officers at county level have joined the partnerships in informal ways. I notice that they are often skilled at coming alongside each person to whom they are speaking. The same skill is often found in senior doctors who assist junior medics in giving medical care to homeless people in voluntary settings. In both cases, it is at the intermediate level, between personal and national, that effective decisions can often be taken, for example, about deployment of resources.

The intermediate level of social gathering is key to genuine individual participation that results in effective decisions being made. Effective decisions, in this instance, are those that command widespread approval. Whilst some see the state as sovereign, as a point of ultimate reference, and others see that point as each individual, the local group has the potential to combine the best of both. It is small enough for individuals to be recognised and for them to lead with strong personality.

The capacity to facilitate the growth of group personality is critical for the effectiveness and sustainability of any group. When this works well, partnerships formed between such groups can also develop strong character, even personality. Yet the local group can exercise responsibilities on behalf of a wider national body, which would become impersonal if exercised from afar. These considerations are part of the debate about the benefits of local authorities in relation to central government.

As they look to the effectiveness of central government, people ask to what extent sovereignty of government can be delegated. Understandings of sovereignty become important when one asks, as I am doing, if common good building can be the guideline for the Church working in partnerships with others. Common good thinking sees all people as of equal significance before God, and sees common good building as involving that freedom of groups found in lateral subsidiarity, which builds the conditions of trust under which ownership of decision-making can be taken at an appropriate level.

However, the question about an appropriate level of decision-making can be mis-leading. It has usually presupposed a vertical hierarchy of functional responsibility rather than a lateral subsidiarity. Further,

the political conditions of trust have generally accepted the rule of the majority. This perpetuates the vulnerability, as powerless members of society, of any minority. If one is not looking, therefore, to democratic understandings of government at any level, because they inherently favour the majority rather than giving equal value to everyone, to what understandings can one look?

There is a history of such understandings of social power within Anglican social thought within roughly the last 100 years – as previously referred to in Chapter One (for example, J. Neville Figgis (1913, 1914); David Nicholls (1974, 1995); Mark Chapman (1997); Alastair Redfern (2009)). In general terms, these thinkers see the small local group, or association, as leading one towards Godly sovereignty.

J. Neville Figgis, an Anglican priest and historian, writing before and during the first world war, believed that freedom enables people to develop their personalities to the fullest extent. Critically for his relevance to my explorations, he believed that liberty was to be positively acquired through smallscale human associations.

Figgis saw people finding greater fulfilment in these associations than in the state; this notion was echoed almost a hundred years later by Alistair Redfern, writing from his different perspective as a Church of England diocesan bishop. Figgis believed that personality develops only in society and in groups sufficiently small for individuals to get to know each other and develop trust. He therefore rejected the state as moral sovereign. He believed that the state is too large in scale to readily facilitate interpersonal relationships, except between representatives of dominant majorities.

Figgis was suspicious of the exercise of power of those dominant majorities. Aspects of Figgis' thought are compatible with common good thinking, such as his stand against the centralising tendencies of the state. Indeed, for Figgis, a core understanding of the nature of freedom was that it was found through human associations at intermediate levels of society. He wrote: 'Individuals, bound together in community for permanent ends, are changed by their union (1914, 188). For Figgis that change was potentially spiritual as well as social, and he believed in a causal link between the two. He pointed towards what he saw as essential components of any relationship, best achieved in a small or medium sized group: 'that the life of the community and its members is spiritual and interpenetrating' (1914, 188).

This 'interpenetration' is not only between the spiritual and the social life, it is also between the group and each member. Consent is an important facet of such shared identity. Mark Chapman comments that Figgis' understanding of associations 'is based upon the interpenetration of the group and the individual, and the need for the individual continually to consent to the group' (1997, 29). He quotes Figgis, reinforcing his point that 'personality' can never reside solely in the individual (1997, 30):

> The individual cannot come to himself except in a society. That is the ever-repeated lesson of the family, the school, the college, and of all the thousand and one developments of the associative principle in life (1914, 50).

Figgis emphasises this point, which speaks to my thesis about the significance for partnerships for the common good of associational social sub-groups, also in his book, *Churches in the Modern State*:

> For in truth the notion of isolated individuality is the shadow of a dream, and would never have come into being but for the vast social structure which allows a few individuals to make play, as though they were independent, when their position of freedom is symbolic of a long history and complex social organisation. The isolated individual does not exist; he begins always as a member of something, and … his personality can develop only in society … Membership in a social union means a direction of personality, which interpenetrates it
>
> (1913, 88).

Towards the end of the same century, when it had become clear that British society was irreversibly pluralistic, David Nicholls argued, similarly, that vesting great significance, approaching sovereignty, in interactions within small local groups, or associations, was best serving the pluralisms of society. Thus, Nicholls (1974, 8), in a very different historical and social context, built on Figgis' associational sovereignty. Contemporary Anglican theologians, Milbank and Pabst similarly support the notion of group personality, writing:

> That means the paradoxical blending of personhood and association. A notion of group personality requires a teleological ethics: one has to be able to say that a group is aiming for a goal, that its collective character fosters desired social ends (2016, 82).

Common good thinking recognises that there is likely to be disagreement over desired social ends, but there need not be disagreement over a determination to collaborate in building common good together, so long as no-one sees their insight and desired end as uniquely compelling and absolute. From the perspective of this research, I affirm that insight. This research has made it abundantly clear that groups, including churches and synagogues, can work together in partnerships locally - but not easily if any one group has strongly held absolutist understandings.

Absolutist understandings make common good working very demanding. Eric Mount sums up, from his perspective as a Professor of Religion in the USA (at Kentucky,) his aspiration to respect diverse individuality:

> Pluralism need not be the ruination of national or global community efforts. Difference need not be submerged if there is healthy dialogue about the common good (2005, 184).

Those words were written as part of a paper, entitled, 'It takes a community – as at least an Association' (2005, 170-189), in a collection, *In Search of the Common Good* (2005). Although Mount engages particularly with North American notions of the nation state, he identifies what I see as a critical question for churches looking to partner with others for the common good in the UK. He refers to T.S. Eliot's poem, 'Choruses from the Rock' (1954), and sets the scene for his writing about associations within community by asking about the 'meaning' of a city. He questions whether it is making money from each other that ultimately matters most, or is it, simply, 'being a community'? (Eliot, 1954, 117). His question applies to human community the world over, which will always contain a plurality of motivations, beliefs, visions, hopes and fears. Plurality, *per se*, is ripe for common good building.

Indeed, pluralism, without absolutism, can serve to establish lateral subsidiarity. Rowan Williams defines religious pluralism in a way consistent with lateral subsidiarity within common good building: 'The conviction that no particular religious tradition has the full or final truth: each perceives a valid but incomplete part of it' (2012, 126). I have realised from reflecting on my own practice that it is central to building common good for one to accept that one does not have full or final truth but that there can be a genuine plurality of human goods, not all compatible in any given situation, so that doing the right thing probably involves the sacrifice of one desired good for the sake of another.

Equally, I have seen the importance for common good building of differentiating between hierarchical responsibility and functional capacity. By contrast, Catholic Social Teaching was inclined, as it developed after the second World War, to assume that subsidiarity assumed decisions would be delegated downwards within a hierarchy of responsibility. That has since been questioned, as indicated above, and lateral subsidiarity assumes much more genuine sharing of responsibility, with distinctive skills, insights, lived experience and proximity respected in a process whereby relationships that are 'alongside' and 'lateral' are known to be about growing diverse individuality.

It is quite a recent innovation for churches to promote relationships that are 'alongside' and 'lateral'. In 1961, Pope John XXIII said that subsidiarity grows out of state power; but this assumed a shared conception of the common good. The experience of my research suggests that the common good can be built, in fragile ways, if one resists the hierarchical push of coercion towards such shared conceptions. There are questions about power lurking within the desire for shared conceptions. "Who decides?" is the key question; but also, 'Who decides who decides?', that is, 'Who is the higher

authority?'. These are questions that should not be avoided. Common good building creates space in which they can safely be addressed.

Notwithstanding those questions, this research has explored ways of working with lateral subsidiarity, in which common good building respects diverse individuality through returning persistently to relationality as the key to the elusive sovereignty of God's love. Godly sovereignty is found when local groups are structured to listen to each other and to tune their collaborative workings to what emerges, in provisional and dynamic ways, from the interface between such associations. This is what I am exploring in this research as a wide variety of groups of people, all wanting the common good in relation to homelessness in our town, have begun to listen to each other much more carefully than before.

4.5 Ecclesiology in the light of common good building partnerships.

As a practical theologian, I want to see what a common good shaped church looks like. I consider some statistics, selected to illustrate the Church of England pre-lockdown. What will emerge, and how much of it will be lasting, is still to be seen. This picture shows major challenges sitting alongside exciting opportunities for sharing in common good building. Then I reflect with others in the academy on what it might look like to be a common good shaped church partnering with others for the common good of the town.

4.5.1 Challenges and opportunities.

UK churches have declining membership, inadequate financial resources and historic buildings to maintain. How do they stay mission focused? Is common good building compatible with those challenges? Statistics of average church attendance (Church of England, 2018) show diminishing Sunday congregations, which is the main source of all church income. Lack of practical resources leads to a focus on church maintenance. Nonetheless, these buildings are maintained as safe spaces to serve the common good of each community. The hard reality is that these buildings are substantial resources, not to be lightly 'written-off' as a drain on funds, nor yet allowed to deteriorate.

However, whilst acknowledging those hard realities, statistics show an encouraging picture for common good shaped partnerships. My research demonstrates ways the church can work with partners. I experienced enthusiasm to work with the church for the common good. Further, the general picture of church activity given by those statistics is that it is focused on care for the needy. Despite numerical decline, and the demands of buildings maintenance, these statistics do not suggest an inward-looking church.

These statistics on the Church of England website, from a survey published on 5th November 2018, show that 'more than 33,000 social action projects – from food banks to debt counselling – are run or supported by churches' (2018). This survey has gathered data relating to the calendar year 2017 from 13,000 of the 16,000 Church of England churches to demonstrate the scale of the Church of England's service to communities and it reveals that 80% of congregations are involved in one or more forms of social action. 32% of Church of England churches run or support parent and toddler groups; 22% run community cafes; holiday clubs and breakfast clubs, often providing meals to children from low-income families, are supported by nearly 17% of churches. It is clear from these statistics that, *de facto*, there is a considerable contribution already being made throughout the country by church members to support local communities. Much of this is likely to be in informal partnerships.

These informal partnerships are open to various interpretations. For example, Goodhew, writing in 2017 about growth and decline in the Anglican communion, suggests that, although these statistics seem quite encouraging, they should be taken within the context of the severe decline generally of western Anglicanism.

He suggests that 'congregational decline in western Anglicanism is part of a much wider decline in communal activity in the west' (2017, 294). However, Goodhew continues: 'Compared, for example, to the membership of British political parties, membership of the Church of England has held up rather well' (2017, 294). Based on this analysis, it seems that the Church of England remains a significant social factor in local communities.

Churches are also involved in local communities in the USA. Recognising differences from the UK, the activity of church members involved in local communities is reflected in Robert Putnam's *Bowling Alone*, which surveys the collapse and revival of American community. He writes:

> Churches provide an important incubator for civic skills, civic norms, community interests and civic recruitment. Religiously active men and women learn to give speeches, run meetings, manage disagreements, and bear administrative responsibility. They also befriend others who are in turn likely to recruit them into other forms of community activity. In part for these reasons, churchgoers are substantially more likely to be involved in secular organisations (2000, 66).

Although Putnam's study of church involvement in secular organisations is USA focused, some of the factors he lists above have transferability to the UK context.

It is clear from this brief look at sociological research that there are in the Church of England quite high levels of involvement in service to local communities. Is this involvement simply *ad hoc?* Is it likely to

assist common good building in a sustainable way? Does this involvement suggest partnership guidelines for common good shaped churches?

It is the last question upon which I shall focus in reflecting, with a range of theologians, on the themes that have emerged from my empirical research and exploring what the ecclesiology of such common good focussed partnerships might look like in practice.

4.5.2 Looking to the future: What does a common good shaped parish church look like?

The character of a church is shaped by its practice. People enact values by their use of resources of time and money. Christians perform their practical belief in God with each other, with others in their local area, and with their use of resources. That performing of belief in practice enacts the sovereignty that the believer accords to God. This is a practical theologian's starting point. Ecclesiology is formed in practice by how the sovereignty of God is enacted. Theologians are well familiar with speaking about the divine economy as both trinity and unity. The theologian, Paul Fiddes, has an understanding of divine economy which includes the response and cooperation of human creatures in 'participating in God' (2000, title). To what extent is divine sovereignty shared amongst those who participate in the divine? Paul Collins, an Anglican theologian, sees human creatures potentially 'partaking in divine nature' (2010, particularly 177-181). How is participation, or partaking, in God enacted?

This research asks how divine sovereignty is enacted in partnerships for the common good of Bournemouth. I have focused on how this relates to homelessness, with a desire to eradicate it.

Chapter Three shared the discussions in focus groups and at the conference about these matters. The research data indicates nine distinct, and related, areas of discussion. Each of them gives a performative characteristic of a church focussed on homelessness and working for the common good of the town. These nine characteristics show what a common good shaped church looks like:

1. It affirms human dignity.
2. It is an empowering church which gives voices to those who are vulnerable.
3. It ensures integration of all, through relationships of mutual participation and solidarity, into the wider society.
4. It is collaborative, emphasising that everyone is included, and no one is left behind.
5. It faces into negativity and injustice, seeking reconciliation and change.
6. It cherishes relationship with God as a powerful incentive to change.
7. It affirms the dignity of work.
8. It respects all life on earth, promoting wholistic health care and responsible stewardship.

9. It operates with lateral subsidiarity, working 'alongside' in practical partnerships.

I reflect on those characteristics of a common good shaped church alongside a tool for reflection contributed by one of our local partners. After the conference, a Bournemouth YMCA member produced a reflection on the Beatitudes to help YMCA serve Bournemouth's young people in the Spirit of Jesus (Sherwood, 2019). This text has contextual authenticity, acknowledging its interpretive distance from the direct Biblical text. It arises directly out of partnership working in my context and it explores a way of being church that is grounded in lateral subsidiarity, the Gospel and the needs of our area.

This combined focus, of approaching the needs of young people in our area through a Gospel motivated partnership of lateral subsidiarity, enacts key areas of this research. The wounds of childhood and youth combine with other interactive causal factors resulting in young people becoming homeless. Young homeless people talk about how they left home (or, were 'thrown out') and became without a home. If children and adolescents are helped to find sustainable meaning and hope for their lives, then there will be fewer homeless people 'further down the line'.

Churches that focus, with partners, on resourcing and supporting parents can achieve a positive impact. Rough sleeping young people speak of single parents, coping with life in less resilient ways than their children. I recognise that people are unlikely to speak to their own disadvantage; nonetheless, the needs of both parents and children are manifest. That is the context out of which this reflective text is formed.

This reflective text sits alongside the themes that have emerged from the coding of the transcripts of the research group discussions. I recognise that it is a different genre of text. That acknowledged, it is fertile to situate different kinds of text alongside each other to stimulate Godly wisdom. These reflections on the Beatitudes, pointing for some Christians to the heart of the Kingdom of God, are relevant to this research in that they have emerged directly from a partnership for the common good in my parish. They are common good focused because they are too demanding for any one person, by themselves, to form their life around. However, the common good is built by bringing together a wide range of different contributions, and so it becomes attainable as a social aspiration which points towards God's ultimate End for the cosmos.

By bringing together for creative reflection texts from my faith community context and social science-based empirical research, I am reflecting the 'critical faithfulness' (Swinton & Mowat, 2006, 93-96), which is a form of 'critical correlation', to which I referred in Chapter Two. In using

in this way these different texts, I am agreeing with Swinton and Mowat that 'theology does not relate only to the rational dimensions of human experience' and it is 'always orientated towards the worship and praise of God' so that 'we are drawn into new understandings of and fresh perspectives on the divine drama' (2006, 259). This prioritises the given-ness of God within a mutually respectful conversation between theology and qualitative research. I am enabling this practical spirituality to 'talk' to the themes which have emerged from this research, which are socially constructed and relative. The YMCA text is:

A society transformed by the Beatitudes looks like this:

This is where those who are broken and alone discover healing and belonging.

This is where those who have lost so much receive comfort and hope.

This is where those who know emptiness discover fullness of joy.

This is where those who are ashamed of their mistakes receive mercy and forgiveness.

This is where those who don't know their value find dignity and purpose.

This is where those who carry the pain of troubles discover freedom and peace.

(Sherwood, 2019).

And the challenge is how to get to there from here.

The answer implicit in the Beatitudes is through a 'community of hope'. Each person cannot do all that is commended by the Beatitudes by themselves. Each person needs others who are also committed to living with these hopes and beliefs, not as doable for each one, individually, but doable by the community. In this way, some will keep the hope alive for the rest.

The process I have used for this reflection is what Esther Reed refers to as abductive reasoning (2010, 41). I have referred to this previously in Chapter Two, in explaining my methodology. Abductive reasoning offers intuitive and creative connections (2010, 41) which speak to the search for human purpose and meaning in cross-disciplinary ways, that are not limited by either deductive or inductive reasoning. This moves beyond logic, either deductive or inductive, to the wisdom of the heart. It is the wisdom most sought and shared in worship, within my experience. Wisdom of the heart, encountered particularly in worship, is characteristic of an Anglican approach perhaps epitomised by George Herbert, some of whose devotional poems are now sung as hymns. John Henry Newman carried that approach with him to Rome, in his motto, 'Cor ad cor loquitur' (Heart speaks to heart) and in his *Grammar of Assent* (1903, 294). It is this abductive

reasoning, predicated in this case upon an epistemology of love (see N.T. Wright, 2019, 190), that characterises the heart of the originality of this research methodology tool, holding in critical faithfulness insights of constructivist research and the Christian faith.

I only touch here upon a few, subjectively selective, instances of this abductive approach. There is not the space here to explore it in depth, other than to share my conviction that this is an approach that some potential partners, and some homeless people, will warm to, as 'cutting to the chase' of practical spirituality

I mix with these reflections of practical spirituality another tool for reflection for those engaged, like this study, in practical theology as it relates to homeless people. Jon Kuhrt, a keynote external speaker at the common good building conference, has suggested some tensions. These mutually contradictory approaches towards supporting homeless people represent, for Kuhrt, a dialectical tension which needs continually grappling with:

Emphasis on Grace	**Emphasis on Truth**
Unconditional acceptance	Enforcement of rules
Giving another chance	Maintenance of boundaries
Showing compassion	Administering justice
Providing support and care	Challenging and empowering
Upholding legal rights	Encouraging personal responsibility
Voluntary and charitable care	Professional and statutory services

(Kuhrt & Ward, 2013, 20).

I reflect, with others from the academy, on each of these characteristics of the common good shaped church.

4.5.2.1 It affirms human dignity.

Q What does a church that affirms human dignity look like?

"This is where those who are broken and alone discover healing and belonging."

Unconditional acceptance   Enforcement of rules

A church that affirms human dignity will attract those who are broken, in need of healing, and who have never really felt that they belonged anywhere.

It will combine affirmation of each person's intrinsic worth with an awareness that we all exist within society and rules are for the common good.

The practice of this research: An analysis of the focus group and conference data shows that a major emerging theme is focussed on listening to the voices of rough sleepers. Focus group data linked the affirming of each person's human dignity – a fundamental common good building principle – to enhancing their sense of 'belonging' and their awareness that their lives have purpose and meaning. In Chapter Three, this insight is made clear in part of the recorded conversation:

> C: I used to be a sociable person. Now I can't be round too many people. I feel like I can't talk sometimes. I can't socialise very good anymore. That's' why I'd always keep myself to myself. But being in here, talking like this, is helping me much more. Because I don't talk about my problems to no-one. I normally keep it in. And then I'll go in the corner and cry.

> A: Yeah.

> C: Yeah. You've got to accept the help and talk about your problems.

> A: It's been good talking with you this morning. Thank you

> C: Yeah. It has been good, yeah (Focus Group, December 2018).

As I commented earlier, in the initial analysis of the research results, 'the momentary positive impact of being listened to in a safe and caring context indicates how easy it is to empower someone else for good.' Perhaps this should not be surprising, because it is common knowledge that when anyone is listened-to it affirms their human dignity. In the case of rough sleepers, a compensatory bias is needed, because their basic human dignity has been disaffirmed through a succession of overlapping and overwhelming losses; commonly, loss of health, loss of job, loss of house, loss of marriage and family, in a downward spiral. The multiple losses have left them with a 'subjugated knowing' of themselves seen through the lens of these 'failures'.

Loss of a 'voice that anyone will listen to' is central to the disintegration of personal self-respect. If human dignity is to be reaffirmed, each person's unique voice must be given respectful attention. In Chapter Three, research data quotes from a homelessness worker who makes the point, respectfully but clearly, that you do not know what it is like living on the streets until you have done it:

> F: I don't know how many of us in that room have ever been in the situation that E has. Probably none of us.

> D: No-one.

I: And so, if we're going to collaborate, we need their voice, we need to hear them, we need to include them, because it's their voice we're representing" (Group 2, Conference).

The point was well made. So integral is attentive listening to healing that the healing process is compromised by lack of respectful listening.

Reflection:

Eric Stoddart's reflections on listening (2014) show that there is no substitute for being genuinely attentive if you really want to help. Therefore, these insights, that emerged from analysing the research data, sit alongside that discovered by Stoddart (2014, 5). He had the embarrassing experience as a trainee counsellor of unthinkingly changing someone's words and substituting his own whilst praying for them. The tutor supervising him pointed out how unwittingly disaffirming he had been. He then realised that 'the process of being listened to could become spiritually transformative' (2014, 5). This resonates with my experience with rough sleepers that spiritual transformation can be initiated by attentive listening.

Attentive listening gives powerful affirmation in many different contexts. Stoddart also tells how he respected the voice of politically powerless black people when he was visiting South Africa. This led him to use 'an eschatological language by which we could talk about and judge our personal future' (2014, 27). In other words, Stoddart recognised that a directional change of perspective was needed. Instead of looking backwards to try to understand the present, Stoddart pointed towards looking forwards so that the present could be understood through what is believed about the future. This is an important insight for those who have lost their human dignity, for whom looking back is depressing and further compounds their loss. It has been shown in this research that rough sleepers have often experienced trauma in the past and can be locked, psychologically and emotionally, into looking backwards. Looking back at past trauma does not bring hope. 'Hopelessness' was said by one rough sleeper, at the end of the common good building conference, to be the main problem at the heart of homelessness.

Hopelessness can be deconstructed by unlocking the toxic habit of looking back at trauma in the past. Instead, one can look forward with hope for the future. This opens up the human reflex to regenerate hope. To look forwards at human differences as presenting a richly diverse range of possibilities is a regenerative habit. It is similar to taking control of your life by deciding that some rules are for the good of everyone. Such decisions give parameters within which to live and enable people to relax and look forwards; thus, rule-keeping can liberate energy for a forward-looking focus. This defies and challenges hopelessness. This can also be a self-defining habit for the common good shaped church.

This regenerative habit upbuilds belief in each person's significance to God. It opens the eyes of faith to see the eternal significance, worth and destiny of each person. That is, rough sleepers can be helped to see themselves through God's 'eyes', and to place their faith in a God to whom all, with no exceptions, are of significance. The common good shaped church will facilitate and celebrate faith in the God who always accepts us as we are.

From the perspective of God's acceptance, no one need be defined by defeats and traumas of the past. All can look forward 'through God's eyes' with hope. Understood from a theological perspective, this is eschatological hope, which impacts positively how we see ourselves in the present. We see ourselves with hope because we know ourselves held within God's epistemology of love (N.T. Wright, 2019, 190). Churches that partner with others for the common good do so most effectively, this research suggests, by offering their distinctive faith perspective as part of their solidarity in promoting basic human worth.

A strong sense of the dignity and intrinsic worth of all human beings, made lively and embodied through explicit eschatological hope, is what the church brings to partnerships for the common good. The church must be clear with its partners, because all people everywhere are of intrinsic human worth, that there is no excuse, personally or politically, for ignoring demeaning and diminishing living or working conditions. In eschatological terms, the church is part of God's inaugurated eschatology, which seeks to make his kingdom present in the 'here and now' as well as looking towards its final completion. However, it is in the 'here and now' that very many rough sleepers are in extreme circumstances.

Given their extreme circumstances, it is not surprising that rough sleepers are very often locked-into a negative, cyclical focus on the specific pains and traumas of their past. Nor is it surprising that what rough sleepers often lack is what Stoddart calls 'an eschatological language' (2014, 27) with which to name, understand and develop their fragmentary experiences of regenerative hope. This is the language of Christian spirituality.

Without this language of Christian spirituality finding its embodiment in small, mundane performances of encouragement, and of challenging all that dehumanises in the *status quo*, human flourishing is compromised. By contrast, when people discover that they matter to God, every mundane aspect of their daily lives can be seen afresh, challenged and transformed. This is possible because they have discovered that they matter. In my research data, rough sleepers spoke about how their faith gave them hope. For example, one (previously quoted in Chapter Three), said:

And now I've got the opportunity, even though I'm fifty-six, I'm still alive. And I'm grateful to the Lord Jesus for being there. Without him, there's no way I'd be alive today. So, it's church as soon as this finishs. I'll go up to church and pay my respects there. That's how it's become (Focus Group, December 2018).

Some rough sleepers wanted both their voice and their hope 'on record' and, with that aim, were glad to be part of the recorded discussions. This was their way of asserting their worth and significance.

That worth and eternal significance are questioned by the hopelessness of rough sleeping. The impact goes deeper than the immediate hunger and fears about day-to-day survival. There is widespread hopelessness in British society. Numbers of homeless people, nationally, have doubled in the past five years and doubled again in Bournemouth in 2019. It is also accepted that, because some homeless people resist being seen and categorised as such, the true numbers are larger.

Diminished personal worth is inevitable for the large numbers of people in this position. Their identity is so fragmented and alienated from society that they feel tangibly temporary and insignificant within any eternal 'big picture'. Extreme vulnerability leaves little energy for positive appreciation of how others are different from oneself. Yet, imaginative appreciation of difference is what develops all relationships positively. Dependable relationships are what is lacking from the lives of many homeless people; and positive appreciation of both personal and societal identity is compromised. Sam Wells, the Vicar of St Martin-in-the-Fields, focuses, in his *Inclusive Church* lecture 2019, on the difficulty of balancing a sense of self with a positive sense of others:

> The great debates of our day aren't fundamentally about human rights or economic benefits, or legitimate migration, or coarsening public discourse: they're about profound identity, deep belonging, and about how we each can find a balance between securing our own sense of who we are, and encouraging and appreciating the flourishing of those whose identity and belonging is different from our own (Wells, 9.8.19, Church Times, 16).

The analysis of my research data affirms Wells' perception that individual flourishing is societal and contingent upon the flourishing of relationships in which difference is respected. In this way, to share faith with rough sleepers, and to live by that faith ourselves, is about recognising that:

> God chooses never to be except to be with us in Christ, and that being-with is not a for-some-people thing but a for-everyone thing (Wells, 9.8.19, CT, 17).

Seeing ourselves through God's eyes, as inextricably linked with others in a 'for-everyone thing' is a higher priority than rule-keeping; it is about healing and empowering. However, Kuhrt's dialectic

between grace and truth is an important insight if care and rehabilitation are to be holistic and sustainable. It coheres with the research evidence that people need *both* unconditional acceptance *and* clear boundaries in order to flourish. Churches that work in partnerships for the common good will do so, my research suggests, most effectively to the extent to which they maintain that demanding balance. Thus, they will combine grace and truth, with the liberation of willing acceptance of limits and rules, for the good of all. In this way, they can develop strategic practices of empowerment for minority groups as well as for vulnerable individuals.

4.5.2.2 It is an empowering church which gives voices to those who are vulnerable.

Q What does an empowering church look like?

"This is where those who have lost so much receive comfort and hope."

Giving another chance   *Maintenance of boundaries*

A church that is empowering will always give another chance to those who have failed in any way, but it will do so whilst insisting that boundaries are there to be respected.

The practice of this research:

A theme of the empirical research is for churches and their partners to enable people to be less isolated and more integrated into the mutually supportive structures of society. This coheres with the practice of empowerment which affords people their true human dignity. This practice is central to common good building. It also resonated with participants in the research who connected being treated with dignity with being made aware that one was needed:

> Because if they need you, they're giving you dignity. But if you need them, you're giving them it. And the second you need somebody, it's impossible to treat them badly. And suddenly you're dreaming of purpose, and options, and creating and strengthening an empowering environment because you need them (Group 3, Conference).

To strengthen an empowering environment is also, as has been seen above, about rebuilding self-esteem for homeless people:

> Their self-respect is diminished. And so, my personal feeling is that in addition to providing, you know, a bed and a meal, they also need to provide some opportunities for people to regain their self-esteem, their self-worth (Group 3, Conference).

In my reflection on what partners said at the research conference I see an empowering and inclusive church as best able to partner with a wide range of others in the town to help homeless people be empowered, from alongside, and regain self-esteem.

Reflection:

However, being 'alongside' is easier said than done. For many years I have been troubled by the increasing presence on the streets of rough-sleepers and I have wondered what the right response is from a faith perspective and if collaborative partnerships for the common good could help this social crisis. I asked myself: What could these partnerships look like?

One contemporary example of such empowering partnerships which positively impact homelessness is offered by Chris Beales, an Anglican priest who has focussed for some years on the social and spiritual impact of housing in the north east of England. Beales has unselfconsciously modelled the shape of the common good shaped church for many years. Focusing on the corporate and political implications of Christian activism, Beales, in *Humanising Work*, (2014), gives examples of his getting 'alongside' working with co-operatives, credit unions and the challenge of mass unemployment. Christian activism is an unavoidable outcome for the church of common good building in solidarity with those who are powerless.

The common good principle of solidarity requires action as well as words that challenge manifest inequalities. There is a need for further research here about how Anglican churches working in partnerships with others can so align themselves with common good principles that these are translated into practical partnerships which lead naturally into effective social action.

In relation to social action, Beales quotes David Ford, for whom, faced with multiple overwhelmings, 'Churches in our neighbourhoods are consciously opposing pessimism, hopelessness, powerlessness and exclusion, weaving celebration and gratitude into the life of their community. They are helping people hope,' (2012). Beales continues, quoting Timothy Gorringe, an Anglican theologian, with resonances of common good building,

> But the Christian imperative goes further. Justice is essential to community and demands the pursuit of equality for all. Moreover, people 'ensoul not only their houses but the settlements in which they dwell. At the same time, their settlements shape their souls' (2019, 11).

People who are homeless can be 'hopeless', and so, for some communities, particularly where there are areas of new housing, 'the place feels a bit "soulless"' (Beales, 2019, 11). This resonates with conversations about building the community ethos with members of the Bournemouth Chamber of

Trade and Commerce who had seen cost-effectiveness as the gauge of a viable community. They knew that judging employees primarily by financial profit and loss was harsh and unsustainable in human terms. Rather, people need trust in each other so that they can negotiate boundaries and form relationships of mutual respect.

Leaders of local businesses aspired to contribute to a town ethos of mutual respect leading to mutual thriving. The soul in community needs nurturing no less than in each person. It is a distinctively empowering function of the church that it nurtures soul, personally and socially, in participation in the love of God.

Such participation empowers vulnerable people to gain self-respect, personally and socially. It empowers them by helping them choose to move, accompanied by those who care for them, from their subjugated knowing of themselves as always 'second best', inferior and prone to failure to situating themselves, feelingly, within God's epistemology of love. Such love is fundamental to flourishing, individual and societal. It empowers the voice of hopeless individuals and minority groups. This is a common good building approach.

Within common good understandings, each voice, individual and social, is distinctive and boundaries, such as those of a musical score, sit each voice respectfully alongside many others. Data from focus groups and the conference gives a voice in the choir to those who admitted to multitudinous attempts to escape from society because they felt alienated from it. These attempts often involved resort to alcohol and other substances, with the homeless person feeling trapped within a cyclical pattern of unsatisfying behaviour and predictable consequences of disaffirmation from those around them and society at large. The data makes clear that this self-defeating spiral of cyclical self-abuse can be broken by the dawning awareness that one is loved and cherished by a personal God. This intrinsic hope gives the motivation for vulnerable people to choose boundaries for themselves. This deconstructs dependency and assists transformation through empowerment.

What has emerged strongly from my empirical data is the transformative potential of affirming that all are children of God, with no distinction, and of attentive listening which takes seriously this uniqueness. It is about, as Wells says,

> Slowly, patiently, building sufficient trust with a person who is socially excluded, not assuming that one has to speak on their behalf (Wells, 9.8.19, CT, 17).

Indeed, Eric Stoddart's mortifying experience, spoken of above (see 4.5.2.1), of having unwittingly substituted, whilst praying aloud, his words for those of the person in need (2014, 5) emphasises how disempowering it can be to 'speak on their behalf' rather than empowering their own voices.

This approach of empowering 'voice' through building trust denies that distinctions between the normal and the divergent should control how we define ourselves and others. For the common good shaped church, inclusion is not achieved as a form of patronisation, which retains a sense of superiority and inferiority. An empowering and inclusive church builds the genuine integration of all, including the churches, within their wider local society.

4.5.2.3 The church finds ways of integration of the homeless and needy, through relationships of mutual participation and solidarity, into the wider society. Question: What does it look like for a church to be both distinctive and integrated, through mutual participation and solidarity, into the wider society?

"This is where those who know emptiness discover fullness of joy."

Showing compassion   Administering justice

A church that finds ways of integrating people, through relationships of mutual participation and solidarity, into the wider society will tackle the emptiness of loneliness and isolation and enable people to find joy in showing compassion and self-respect in the careful administration of justice.

The practice of the research:

Integration into the wider society was a major area of discussion in focus groups and the conference. At the conference, mentors and buddies were mentioned as those who could provide consistent and trustworthy support relationships to see rough sleepers, who are attempting to turn around their lives, through the difficult transition years. It was emphasised that the person exists within society, and that sustainable self-worth needs to be evident socially as well as personally, to bring social reintegration.

Reflection:

Churches that consciously work to re-integrate homeless people into the wider community are enacting the common good building principles of association, participation and solidarity in relationships. These principles do not translate into practice easily because many needy people live with what Foucault called a 'subjugated knowledge' (Anderson, 2009; Foucault, 1980, 71) of themselves and how they relate to the wider community. That is, the kinds of knowledge that are excluded from dominant discourse when our way of thinking and knowing becomes "subject" to a dominant culture. Within this kind of knowledge, vulnerable and needy people see themselves as being unworthy of help. In this way, they effectively exclude themselves from the dominant discourse about how resource might be allocated. Homeless people are typical of this epistemology of subjugated knowledge. This is connected to the colonisation of the mind, and akin to the practice of diminishing people by 'gaslighting'. In this way, thought and self-perception become colonised and so

altered to only see itself in a negative light – indeed, as achieved by turning down the gaslighting, and consistently presenting the one who is being dominated in semi-darkness. Epistemologically there is a lot that must change before people who have been side-lined and diminished in self-esteem can be reintegrated into society.

What does such reintegration look like in practice? One aspect of reintegration has the allocation of funding and the administration of justice more locally based, so that what is 'just' can be interpreted within the judgement of active local associations. Understandings of justice need to take account of subjugated knowledge which subverts local reintegration. Rather, local people, who know each other, can assert the priority of relationship. Alastair Redfern, writing from his lived experience as a parish priest and a diocesan bishop, emphasises understandings that are germane to my context:

> For local churches this implies a challenge to move from beyond the network of groups which comprise a church (congregations, choir, toddlers, lunch club etc) to serious engagement with associations. … This middle territory of groups and associations is the place where the agenda of the heart can be encountered, illuminated, challenged and changed. …. Associations frame and interpret the encounters of the heart (2009, 16).

Redfern's emphasis upon encounters of the heart resonates with where the local sovereignty of God is focused. It also resonates with what many rough-sleepers have said to me, namely, that it is supportive human relationships which respect human dignity and empower those who have lost all self-respect, that make any partnership worth entering into. These are safe spaces for encountering the sovereignty of love in down-to-earth ways. They offer an epistemology of love that asserts that each person is known and cherished by God, and, within that healing 'knowing', they are eternally seen through God's eyes of love.

An epistemology of love offers safe spaces which are nurtured by the cherishing of local identity. Churches are well placed to offer such spaces and doing so is an enduring characteristic of Anglicanism. This space reveals the specificity of what God is about in each place. They are places potent for explorations of integration. Ultimately, such spaces offer creative integration within the love of God, so they affirm and enrich vulnerable people.

Redfern's summary gives helpful guidelines for creative integration as a common good shaped church:

> The Gospel invites participation of all people, on their own terms, and on the specific terms provided in Jesus Christ' (2009, 27). It is both. He affirms the importance of making 'creative connections (2009, 27).

Creative connections are of the essence of the common good shaped church engaging with a range of small groups as partners. Creative connections can enable mutual learning. Common good shaped churches can be safe space of creative integration in which showing compassion is balanced with administering justice, and the practice of love and truth together balance each other. Re-integration of homeless people into the wider society requires churches with affirming pastoral sensitivity that is not afraid to face truth and share, in association with others, in administering justice. Such mutual learning creates an ethos friendly to the social re-integration of vulnerable people. All involved are on an equal footing as life-long learners. Such a church sees no contradiction in operating both personally and professionally, valuing both love and truth, balancing the needs of the individual with those of the wider society.

4.5.2.4 It is collaborative, emphasising that everyone is included, and no one is left behind.

Question: What does it look like in practice for the church to be fully inclusive?

"This is where those who are ashamed of their mistakes receive mercy and forgiveness."
Providing support and care   Challenging and empowering

A church that collaboratively includes everyone and leaves no one behind will be known as a place of mercy and forgiveness, where support and care are provided, whilst people are challenged and empowered to be more collaborative for the common good.

The practice of the research:

As Jon Kuhrt said, at the research conference, churches can be tribal, and currently some are being possessive and competitive about their care for homeless people. As churches look for opportunities for collaboration, the critical question is 'Can local partners offer a less possessive, competitive, hierarchical and dominance-driven model for lateral ecclesial sovereignty?' Research data revealed a need amongst the homeless people involved in this project for churches to be safe spaces 'where those who are ashamed of their mistakes receive mercy and forgiveness'.

Reflection:

A collaborative model of church is needed for common good building. Such a church needs to be fleet of foot, agile and adaptable to life's many changing circumstances, and so I am attracted to Pete Ward's model of '*Liquid Ecclesiology*' (2017). He describes that model as expressing, 'the dynamic and fluid understanding of the church that comes from the complexity, ambiguity, and nuance that

characterises the lived expression of the Church' (2017, 5). This 'liquid' model facilitates holding alongside each other, in lively lateral subsidiarity, the distinctive and developing contributions that each local partner brings to common good building.

Further, this 'liquid' model sees God at the heart of each local context. Liquidity, in institutions and local associations, will involve what Swinton and Mowat call 'complexifying' (2006, 13), in that it 'takes account of the multi-layered and often contradictory data that qualitative research generates' (Ward, 2017, 56) and the church operates as a safe space in which these paradoxical embodiments of the common good can collaborate with mutual respect. Ward finds paradox as suggestive of 'the being of God in the world' (2017, 56), and he is clear that, 'Paradox is not an incidental or an unfortunate byproduct in ecclesial existence' (2017, 56). For Ward, this essential paradox requires fluidity in both ecclesial vision and operation. Fluidity in lateral collaboration with others in local associations is best served by recognising that people learn by doing, and they build the common good through sharing participatory forms of knowledge (2017, 69). This form of epistemology necessitates, from my experience, a church predicated on lay leadership, with vocation seen as given by God, in creation, to all human beings. This links my emerging model of ecclesiology for partnerships for the common good with Terry Biddington's outward-focussed model of *Risk-Shaped Ministry'* (2014). Biddington argues for a 'collaborative sense of the vocation of all people – believers and non-believers alike' (2014, 42), bemoaning that such a vision has effectively been lost from the church:

> It is as though, at our creation, God speaks to us and calls us into particular forms of potential and promise that are unique both to our species and to each of us in our own individual humanity and personhood. Everyone, quite literally, has a calling and a vocation (2014, 41).

Understandings of calling and vocation have been turned inward-looking by the church. An epistemology of the love of God focuses on God's love for all humankind. The common good shaped church will be collaborative and will assert the common good principle that all are equal under God. In doing so, it renounces any Christian monopoly over understandings of God-given vocation. For God, everyone is included, without exception. Vocation needs empowerment, so, all human beings need the care, support and challenge of God's church; all, without exception, need help with forgiveness. Brian Castle, writing in *Unofficial God* (2004) from his perspective as a Bishop, is keen that 'God's created people' be recovered (2004, 135) by a church that has often been too ready to exclude. The World Council of Churches, considering ecclesiology that is ecumenically sustainable in the long term, wrote in 2013:

The final destiny of the Church is to be caught up in the koinonia/communion of the Father, the Son and the Holy Spirit, to be *part of* the new creation, praising and rejoicing in God forever (cf Rev. 21: 1-4; 22: 1-5) (WCC, 2013, 40; my italics).

In the context of recognition that the Church has no monopoly over understandings of God, I note the WCC's emphasis that the Church will be 'part of', not 'the whole of', the new creation. This means that inclusion within the Church and its mission is necessarily insufficient for God's wider mission. The church must make manifest a God whom it cannot contain or control.

In exploring what ecclesiology works in practice with common good building, I suggest that the church actively grounds its mission in inclusion of the needy of the local community. I argue from the perspective of practical theology, that inclusion is about relationships and how power is shared. Further, inclusion and participation express relationally the identity of all life on earth with its creator. Therefore, my argument is for a church which sees itself and potentially all life on earth as inclusive, relational and participating in God. The practicalities of mission, understood in this way, are helpfully drawn out by Helen Cameron in *Just Mission* (2015). Cameron lists some practicalities for the common good shaped church. It will 'inform, support, advise, advocate, lobby and campaign' (2015, 13). It will focus energy on 'agreeing ways of working together' (2015, 46), and on meetings which facilitate respectful listening, (2015, 85). These practicalities have corporate and political implications, as well as practical personal ones.

In exploring these practical questions of corporate and political strategies for Christian activism, the common good shaped church is enacting the sovereignty of God. Such a church, that wants to be collaborative, should acknowledge past complicity in some 'establishment' triumphalism. The challenge for a collaborative local Anglican church is to steadfastly defend the common good building principle of complete human equality under God.

A collaborative and common good shaped church uses self-evaluative tools, such as those recommended by Sam Wells (2019, 159-181), for assessing whether trustees are giving value for money in the qualitative measuring of outcomes against objectives integral to the church's vision. In each case, this is about the quality of the relationships that churches have with their neighbours. Such relationships are both personal and transformative, so that 'those who know emptiness discover fullness of joy'.

Wells gives an example, particularly apposite to this study, of an aim focused on how the church relates to near neighbours:

Aim: That all should experience the presence and witness of the church as a blessing and through it glimpse the grace of God (2019, 174).

One proximate goal:

Known, respected and cherished by the whole neighbourhood and seen as a sign of God's presence (2019, 174).

Another such goal resonates strongly with what has emerged from this research:

In constructive partnership with ecumenical, interfaith and secular neighbours to deepen relationships across divides and advance local projects (2019, 175).

Wells' 'learnings' focus on the importance of measuring concern for the kingdom beyond the church. He suggests that the key is 'for the church to be experienced as a blessing and not as self-absorbed, narrow-minded, arrogant or irrelevant' (2019, 175), and, directly affirming the focus of this study, 'One way to show that is to partner with other agencies on projects rather than always to insist on facing every problem alone' (2019, 175). It helps for partners to share evaluative tools with each other.

Wells lists in his appendix ten evaluative tools for measuring church life against kingdom values and he offers worked detail on his own proposal, quoted in part above. There is no shortage of templates that common good shaped churches and their partners could use for the benefit of the common good of their area. Using such tools will assist common good shaped churches in providing support and care that are collaborative, challenging, and empowering.

4.5.2.5 It faces into negativity and injustice, seeking reconciliation and change.
Question: What does this church, which wants justice, reconciliation and change, look like in practice?

"This is where those who don't know their value find dignity and purpose."

Upholding legal rights   *Encouraging personal responsibility*

A church that faces into negativity and injustice, seeking reconciliation and change, will face the widespread sense of worthlessness and hopelessness with the dignity and purpose accorded to all children of God. Because everyone matters to God, each person is challenged to uphold the rights of others and to take self-responsibility

The practice of this research:

As I read through the transcriptions of my research discussions with homeless people, I pause in horrified awe at the multiple bereavements and seemingly endless complexities with which a staggeringly large number of people live. Because of this, a common good shaped church will need to

try to cope with what Terry Biddington refers to as the 'untamedness' of God (2014, 151). Churches that are unafraid of experiencing the wildness and 'otherness' of God might begin to understand what it is to be homeless. They might begin to appreciate feelingly the disincentives to change experienced daily by homeless people, and cherish the hope given by God.

Reflection:

Because everyone is included in God's love and unconditional regard, when vulnerable minorities are excluded, it damages and hurts the church, and the whole family of humanity. These hard truths must be faced if the church is to move forward.

Moving forward needs positive strategies. In exploring an ecclesiology that gives hope to the homeless, I am attracted to Biddington's thought entitled, 'catching a different vision' (2014, 142). In which he wonders if the church might help to create what he calls 'virtuous circles' (as opposed to the vicious circles which Girard refers to as characteristic of mimetic violence and circles of retaliation). Biddington suggests that the way forward can be found, 'by finding the resolution of anger and pain, not in aggression, violence, material things, or frustrated status, but rather in experiencing blessedness' – which he defines using the Beatitudes (Matthew 5: 3-11) (2014, 143).

Partnerships grounded in experiencing blessedness have the courage and honesty to encourage personal responsibility. They can move us beyond what we had thought to be the boundaries. In that context, legal rights are balanced by responsibilities for mutual care. Thus, we discover the support and energy to go further. Relationships of love also have that power. We imagined that we had it all sewn-up, or pinned down (either way, tamed), but love causes us to blink with delight as we realise that God's graciousness defies the limits of our imagination. We are led towards a model of a dynamic church.

In exploring this emerging model of a dynamic church with much plasticity, constantly risking partnerships for the common good, I am going further than Pete Ward, who, in *Liquid Ecclesiology*, (2017), wants a church that is flexible (indeed, liquid) and open, but ultimately characterised by faith more than it is characterised by serving the common good (2017, 208). Although the whole creation, within the open and cosmic understanding of God's mission, is 'indwelt by the presence of Christ', I see Ward as focussed on a more explicitly confessional indwelling, albeit one that is flexible and 'liquid'.

Certainly, Ward wants 'liquid church' to be open and flexible, writing that theological education should have, 'a deep regard for the church as a living, moving, cultural form' (2017, 208). Equally, recognising that Ward was writing primarily focused on theological education in the church, I agree that 'learning

takes people from what they know and from that which helps them expand, into new areas and ways of seeing' (2017, 209). This has inclusive implications for an ecclesiology of partnerships where the learning is understood as only ever two-way and mutual. The church is certainly not the only social group that mirrors divine love-in-action. The common good shaped church is delighted (not threatened) to see that the 'untamedness' of God is such that those outside the church often have a Godly capacity to surprise 'insiders' with goodness, loving-kindness and joy.

4.5.2.6 It cherishes relationship with God as a powerful incentive to change.

Question: What does a church look like that cherishes relationship with God as transformative? *"This is where those who carry the pain of troubles discover freedom and peace."*

Voluntary and charitable care　　　　　*Professional and statutory services*

A church that cherishes relationship with God as transformative will want to commend to others beginning a relationship with God. It will do this by the incorporation of explicit Christian spirituality into the care it offers to everyone. This spirituality will be affirming of the love of God for each person. It will be invitational and open to everyone. Partnerships with those who work in commerce and the statutory services will include spirituality in what is 'brought to the table' for the common good of the town.

The practice of this research:

Rough sleepers need their basic human needs for food, shelter and healthcare, and their mental health and societal needs, met. These needs can be best met by collaboration between volunteers, charitable care workers and representatives of the various professional and statutory services. Further, some homeless people told me it had helped when they were prayed for and given explicit spiritual hope. Chapter Three results data shows one ex-rough sleeper referring to, 'People that brought me to faith in Brighton' (Group 2, Conference). Another person spoke about the local church's kindness. He was particularly helped by Christians who attempted to 'reach inside' him to give him, 'hope that there's something after that . . .' (Group 3, Conference).

Following such comments made by rough sleepers, I see that it does not communicate ultimate hope if Christians avoid talking explicitly about God. It resonates with my experience of rough sleepers that knowing they matter to God gives them motivation for changing their lives.

Reflection:

Why should people matter to God? To me, it is simple. I understand the whole mission of God as God loving the cosmos into fullness of life. Therefore, the church must partner with others in this universal mission of God for loving all the cosmos.

This understanding of God's mission coheres with the primarily relational understanding of the church and its mission which has emerged from this research. Seen this way, as a manifestation of the divine koinonia, the church is built-up by interpersonal relationships, collaboration, fellowship and doing things together with a common aim focused for everyday purposes in the immediate locality.

Stephen Pickard, an Anglican ecclesiologist (2012), sees interpersonal relationships in the immediate locality as the dynamic focus of the church, as a mystery that is never self-contained. He argues that the church can help society to be more fully itself, as God intends it to be. His suggestion is that redeemed, or reconciled, sociality should be richer because of its interaction with the church. However, such interaction, for Pickard, does not need to involve the church setting itself completely apart, as wholly counter-cultural; nor taking the rest of society into itself, or being absorbed and swamped by society. He refers (2012, 92) to 'the twin dangers of dualism and assimilation' and sees both as 'natural heresies' to be identified and avoided. That is, the church should neither be 'set against' the rest of society, as wholly separate, nor yet should lose its distinctive beliefs and values by becoming assimilated unrecognisably into society. Rather, the essence of Pickard's vision is of a relational church grounded in mutual respect and participation as a 'generous, open and engaged participant *with the world*' (Pickard's italics), (2012, 93). I resonate, from my lived experience of the church, with Pickard's suggestion that 'the mark of catholicity is somewhat plastic, essentially contested, often confusing and unresolved' (2012, 141). This plasticity is what my research shows to be accommodating and welcoming partnerships with other social groups of all faiths and of none.

Pickard affirms accommodating and welcoming partnerships. He knows that the church will see 'many seekers of God in our contemporary world' (2012, 234). He hopes that those seekers will be welcomed. My research and parochial experience draw me to his thought that Christians can learn from such seekers as well as welcome them in. That is, the institutional Church of England will only be common good shaped when it adapts to 'travel lightly' and to settle down less readily. It needs the provisionality of the people of Israel re-pitching their tents each day in their wilderness travels. Where the tent is pitched changes each day. In this situation 'on the move' it matters more that travellers are on the journey together and less whether they are inside or outside the tent on a particular day. Nomadic people cope better with liminality than those who have settled down.

This openness to liminality coheres with Martyn Percy, another Anglican ecclesiologist, who suggests that it is hard to say where the church begins and ends. Is it the tent door? Or is membership about being part of the travelling community? Percy builds on Ward's metaphor of ecclesial liquidity in writing about 'the miscible nature of the church' (2010, 159). This suggests liquids forming a homogeneous mixture when added together. Church and partners, together, can build the common good with God. Percy suggests that 'its hope rests in its hybridity rather than its assumed purity' (2010, 159). In this way, he argues for a church predicated on a 'shared commitment to patience, listening and learning together' (2010, 169). Such commitments can be most appropriately embodied in how homeless people, themselves, are treated, and in common good building partnerships with them, and with professional and statutory services. Some would argue that Percy's 'shared commitment to learning together' has assimilated what society is about into his view of the church rather than challenging it with the Gospel. Within a society that comprises both religious and political pluralism, these questions of dualism or assimilation are ripe for deeper exploration. Meanwhile, this research models an attempt to take seriously both Christian faith and a constructivist viewpoint, holding the insights that emerge in critical faithfulness.

Critical faithfulness characterises common good shaped churches which cherish relationship with God as transformative. They will want to commend to others such a relationship with God. They will incorporate explicit Christian spirituality into the care they offer to everyone. This spirituality will be affirming of the love of God for each person. It will be invitational and open to everyone. It will be predicated on participating in God's epistemology of profligate relational love.

This epistemology of love can gradually take the place, for rough sleepers, of their deeply debilitating subjugated ways of knowing themselves. Jürgen Moltmann's view (1981, 117) embeds relationality at the heart of God and, therefore, at the heart of the outworking of the church's mission. For Moltmann, relational love grounds and propels the incarnation.

The incarnation is central to God's loving self-communication. In this way, the incarnation is both a revelation of God's love, and an invitation to participate in the relationality of that same love. Moltmann elaborates:

> Self-communicating love … only becomes fulfilled, blissful love, when its love is returned. That is why the Father finds bliss in the eternal response to his love through the Son. If he communicates his love for the Son creatively through him to the one who is other than himself (humanity), then he also desires to find bliss through this other's responsive love (1981, 117).

The incarnation, as an act of love, only finds its true fulfilment in humanity's responsive love. God is inviting humanity, through the Incarnation, to participate in his relational and dynamic love. This links with N.T. Wright's epistemology of love (2019, 190), referred to in Chapter Two (2.2, p.39), whereby love is the ultimate reference point, under God, for all knowledge. I find Moltmann's understanding of the relational God as both crucified and yet full of hope, self-giving for those in his world (1981, 118/119), resonates with my reflections on the sort of church that can share hope with homeless people. It is a church that knows the experience of crucifixion. It is a relational church that shares tears and joys and finds unexpected hope in the synergy and dynamism of partnerships. This is what a common good shaped church looks like. A.M. Allchin shows how such synergy and dynamism are a lively participation in the love of God, where those who carry the pain of troubles discover freedom and peace:

> In the descent of God's joy into the centre of our world, man's spirit leaps up into union with God's Spirit, the world's own power of life is released, its responsive and creative power rises up and participates in the eternal movement of love which is at the very heart of God himself (1988, 77).

4.5.2.7 A common good shaped church affirms the dignity of work.

Question: What does a church look like that affirms the dignity of work?

"This is where those who are broken and alone discover healing and belonging."

Unconditional acceptance   Enforcement of rules

A church that affirms the dignity of work will bring healing and belonging to those who benefit from 'back to work' rehabilitation skills. Its members will affirm each other's worth, and their need to contribute through work.

The practice of this research:

Whilst it is well-known that many are homeless because they have lost their jobs for a variety of reasons, there are also some who get work, and struggle to keep it, before they get accommodation. This is instanced from the research data in Chapter Three, when a member of a rough-sleeper team explained:

> You've got one gentleman here now who's a hoist operator on this building here. He still got up at five – I had to wake him up at five o'clock every morning, so he can go to work and get on that. But he still gets grief as a rough sleeper. And this guy's working seven, eight, ninehour shifts as a hoist operator. We couldn't get him housed right until the last minute. It was only

because of the wages he earned in the last three months … that he manged to get his own

property (Group 2, Conference).

You cannot rent your own property unless you can prove that you are in work and, therefore, that you are can pay rent consistently. The vicious circle is that it is difficult to get work if you admit that you are of 'no fixed abode'. Negotiating this vicious circle can be exhausting and dispiriting. Churches can assert that it is for the common good that some rules are enforced, whilst others need tempering with pragmatic unconditional care, which restores lost dignity and heals wounded self-esteem.

Churches can promote the dignity of work within common good understandings. The common good principle about the dignity of work, respects that 'work is more than a way to make a living – it is good for our humanity, because through work we participate in God's creative plan' (T4CG, Calling People of Goodwill, 23). This principle is recognised in workshops to empower rough-sleepers with workplace skills in Bournemouth town centre. An ex-rough sleeper emphasised the significance of work:

> You get to a certain point the help sort of drops off the edge – actually most of the people out there are just hanging on to their dignity and are fighting to keep a job, and a home, and whatever else, but they're sitting in agony at home, because they've got, you know. . . . it's very easy to focus on the people that desperately show that they need help. But there's more than that out there, isn't there? (Group 3, Conference).

Lack of work compromises mental health.

Reflection: Churches can broker discussions about how work adds value to society in participative ways. The recent work of Mary Tanner (2005, 2019), John Hughes (2006), Peter Selby (1997, 2014), Esther Reed (2010) and Justin Welby (2016, 2018) provides rich resources for study with partners about how one finds individual worth in adding value to society. This reflects a fundamental Common Good principle (see Jeremiah 29:7). Different economic and theological models could be fruitfully explored as resources for empowering people to exercise agency for their own lives and for the common good.

An underused resource is Pope John Paul ll's encyclical, *Laborem Exercens*. He summarises the issue:

> Through work man must earn his daily bread and contribute to the continual advance of science and technology … in community with those who belong to the same family (1981, 1).

> Work is one of the characteristics that distinguish man from the rest of creatures … Only man is capable of work, and only man works, at the same time by work occupying his existence on

earth. Thus work bears a particular mark of man and of humanity, the mark of a person operating within a community of persons (1981, 1).

Laborem Exercens explains four major issues: What work does *for* people; what work does *to* people; how workers take part in forming the work experience; and the impact upon the poor and vulnerable (Reed, 2010, 32). John Paul ll consistently affirmed throughout the encyclical the primacy and sanctity of human beings, who, therefore, should not be instrumentalised.

Common good shaped churches will object where human beings are diminished and instrumentalised. Another issue is the prospect of automation taking over work previously done by people. Robert Peston writes that the Bank of England was predicting, in 2017, a 'staggering 15 million British jobs at risk of automation' (2017, 222). How will people be helped to see this as creative for them? Further, are there risks not only of redundancy but also of loss of human control? Frances Ward suggests that:

> The most dangerous scenario for humanity is if AI acquires human-level Artificial General Intelligence, and then upgrades itself to Superintelligence, and its goals are not aligned with human ones (2019, 142).

With AI there is a high level of narrow intelligence but not the broad wisdom that humans can acquire (2019, 151). My research with homeless people suggests to me that there is no substitute for embodied wisdom, by which we think not only with our brains but with our bodies (2019, 156).

Ward suggests that there be Universal Basic Income of a sufficiently high level to provide basic needs for everybody. She refers approvingly to Peston's view:

> We want jobs, he says, because they can provide us with income and purpose, but given the opulence of resources produced by machines, it should be possible to find alternate ways of providing both the income and the purpose *without* jobs. He advocates redistributing a small share of the growing economic pie to enable everyone to become better off (2019, 181).

Churches are well placed to help people understand that work belongs to the rhythm of a fully human life. Charles Cummings OCSO, a Trappist monk, writes about work within the Benedictine tradition. There is transferability of this vision, which sees work as part of life under God: 'By our work we intend to accomplish something good for ourselves or others. … Without the sense of personal creative involvement, work becomes sheer drudgery' (2015, 44). Frances Ward comments that, 'Much monastic work is hidden. It's not done to attract attention, but it is done because it needs to be done, quietly and simply, without fuss. It is a form of active contemplation' (2019, 192).

This understanding of work as active contemplation coheres with Esther Reed's assertion that God himself works, and that, at the heart of the Godhead, 'Both God the Father and the Son are said to be working as they bring salvation and blessing to humankind' (2010, 13). Therefore, Reed, continues, 'work, like love, is a way of saying 'yes' to life' (2010, 14).

Cummings continues: 'Self-forgetful service of the community is, like prayer, a movement out of myself toward the other, a movement of giving, of love' (2015, 57-58).

And Ward comments:

> It makes life worth living – when the person slows down and works in a leisurely, balanced and humane way, with proper rest and a sense of purpose – which for the religious is given as seeking God. The idea of God that lies behind this approach is a God who delights in being creative (2019, 193).

To delight in being creative is not the daily prospect for homeless people. However, if reintegration into society is to be lasting it must attempt to transform attitudes to work. The need for transformation of attitudes applies, often, to local employers as well as to potential employees. Dorothy L. Sayers addressed such questions about the nature of work. She wrote:

> Work is not, primarily, a thing one does to live, but the thing one lives to do. It is, or it should be, the full expression of the worker's faculties, the thing in which he (sic) finds spiritual, mental and bodily satisfaction, and the medium in which he offers himself to God (1942, 12).

Grounded in what can be unpromising daily realities, this is another instance where 'looking forward in hope', as a Christian, only transcends naïve optimism if it looks to the resurrection of Jesus. Esther Reed makes a strong case for Christians to avoid naïve optimism. Rather, she says,

> Christian realists derive truth not only from the observation of the things around us but from the event of the resurrection (2 Corinthians 5:1-8) and hope of God's kingdom to come (2010, 24).

John Hughes, an Anglican theologian, who died tragically in 2014, distinguishes between participation in the divine work of creation and drudgery, which is the 'necessary toil of subsistence' (2016, 60). He notes that the Sabbath is a model for the former and that 'good works' for God endure into the new creation (2016, 55). Similarly, Nicola Slee, training women and men for ministry in Birmingham, writes about the Sabbath as 'a conversational space, which includes conversation with ourselves … but also conversation with the other' (2019, 113). Seen this way, the conversational metaphor for the divine work of creation is about creating space for a mutual exploration, a 'knowing' that sits within the love

of God; indeed, an epistemology of love, as N.T. Wright posits (2019, 190). And Esther Reed takes the understanding further, emphasising that it is the love of the Risen Jesus into which we are called to participate. We gain ultimate hope from that participation and also 'the strength to struggle for decent, humane work' (2010, 111). This research shows that William Cavanaugh has analysed the human condition correctly in saying that 'humans need a community of virtue in which to learn to desire rightly' (2008, 9). Common good shaped churches, which are just such communities of virtue, will share in both the hope and the struggle, and they will be partners in discussing how the country's social and economic future embraces the challenges and opportunities of AI.

4.5.2.8 It respects all life on earth, promoting wholistic health care and responsible stewardship.

Question: What does a church look like that respects all life on earth, promotes wholistic health care and responsible stewardship?
"This is where those who have lost so much receive comfort and hope."

Giving another chance   Maintenance of boundaries

A church that respects all life on earth, promoting wholistic health care and responsible stewardship will bring comfort and hope through its thoroughgoing interconnectedness. It will be a place nurturing new beginnings within a framework of robust partnerships.

The practice of this research:

I saw at the conference that group members were relaxed. It was a safe place in which to politely disagree with each other. Boundaries of politeness and mutual respect were agreed and enacted.

The enacting made the place safe from ridicule, and safe for trust. Common good building values difference. The creation and maintenance of safe space is a role for churches in partnership with others for the common good. Care for the environment is one area in which agreement and remedial action are urgent.

Reflection:

The common good building principles of respect for all life on earth and the exercise of responsible ecological stewardship are compatible with the practices of a church that wants to work in genuine partnerships for wholistic health care for the whole population.

To be a common good shaped church is about celebrating distinctive local identity that is outward looking, inclusive and 'down to earth'. Critical for developing an ecclesiology of partnerships, which

respects all life on the soil, are openness to those of differing Christian understandings, different faiths and of no faith at all.

Such partnerships can have the synergy that motivates and sustains ecological change.

My sense, from my empirical research focus in Bournemouth, is that the practice of partnerships is leading to a change in the thinking about them. There are two recently published examples of such reactions. Martin Robinson has reflected this in his recent research-based study, *The Place of the Parish: Imagining Mission in our Neighbourhood*, (2020), in which he argues persuasively for four themes which, far from limiting Christian ministry, bring focus to its content and practice. He writes, particularly in the wake of Brexit, of the Parish 'bringing identity to the sense of being a nation', 'anchoring and shaping relationships with civic life', 'helping to create local identity', and giving 'a particular focus and shape to ministry' (2020, 23). He believes that churches at parish level have 'the capacity to actually create health' (2020, 32); which capacity I equate with the capacity and inclination to work with partners to build the common good.

Jonathan Sacks (2020) has written in a similar vein, seeing common good building as facilitating both personal and societal wholistic health. From his distinctive perspective as a Jewish practical theologian, Sacks reflects on the practice of outward-looking orthodox Judaism. His concern is to see Britain focused on *Morality: restoring the common good in divided times* (2020). Judaism and Christianity share Abrahamic belief in the sacredness of all humankind. This makes those Jews who are outward-looking and focused on seeking the well-being of the city (Jeremiah 29:7) potential partners with outward-looking churches for building the common good of the town. Such a partnership is part of our practice of common good building in Bournemouth. Christians and Jews both believe that the morality of society matters.

Sacks (2020) affirms both that society matters and so does morality, seen as intelligent ethical decision making, from a variety of distinctive spiritual perspectives. These pragmatic developments are of the essence of my understanding of practical theology, which posits theology as praxis, that is, faith worked out in those practices (in the case of this research, the evolving practice of being church) out of which understandings emerge from reflection on practices.

Sometimes, as one reflects on practice, the church looks as though it sees itself as an end in its own right – one might say that it appears self-contained and self-authenticating with an exclusive understanding of the Kingdom of God. By contrast with that appearance, I see the church as a means, not a self-sufficient end (Robinson, 2020, 23). The end it serves is simply God's end for all life on earth, namely, that all are incorporated into the Divine love. The challenge is for the church to find ways,

with partners, to offer appropriate ecological stewardship of the earth and to offer human health care, that respects each local context and ensures the thriving of the common good.

4.5.2.9 It operates with lateral subsidiarity, working in practical partnerships, and deconstructing with reconciliation competition between partners.

Q What does a church look like that operates in practice with lateral subsidiarity?

"This is where those who know emptiness discover fullness of joy."

Showing compassion   Administering justice

A church that operates with lateral subsidiarity will deconstruct hierarchies and show compassion to those who have lost the joy of their intrinsic worth. It will be known as a place in which justice is respected and worked for together for the common good.

The practice of this research:

My research suggests that trust has grown in Bournemouth over the last ten years between voluntary agencies, working with churches, and statutory services and suspicion has diminished. The educational sector offers collaboration to those who partner with it, and sometimes, as with Bournemouth University, resources in kind, such as conference rooms and refreshments, can be offered. Resources can similarly be offered by the commercial sector, which can offer economies of scale which are beyond the financial scope of the churches. Businesses are also encouraging their employees to volunteer within salaried time. This encourages a culture of voluntarism, and it can also direct it towards specific projects. Projects that offer care to homeless people need volunteers at times that local authority employees are off duty. Thus, those who offer statutory provision, for example, for housing or finance needs, cannot always lead because they are not available when they are most needed. For example, statutory agencies usually work 9 am to 5pm, Monday to Friday, whilst faith community members can be more available during the evening and, to an extent at weekends, when homeless people are under-resourced by local authority officers, NHS employees and the police service.

Reflection:

Compassion is undermined in practice by control. Control can be bound-up with funding. Because of the need to justify uses of public funding, statutory bodies, such as local authorities, the police and the NHS, can feel a need to be seen to be leading. Are statutory bodies the inevitable leaders of such common good building? And what style of leadership works best in such partnerships?

For a common good shaped church, lateral subsidiarity means that one can broker partnerships so long as one does not attempt to control them. Sometimes one steps away from leading, in order that others can take the functional lead. An example from this research of that 'stepping away' from control is the development of the digital passport for rough sleepers, which was first mentioned at the conference and has since been taken further with the police in the lead. The police were not seen as hierarchically responsible for leading, rather, it happened that they had both the enthusiasm and the functional capacity to move that project forward.

The mutually respectful co-existence of communities of religious conviction, and their capacity to partner with other local associations is dependent upon the acceptance of the principle of lateral subsidiarity within common good building. This applies to all partners, including other churches. Competitive aspects of inter church relationships must also be faced or the common good cannot be built between churches that are at odds with each other, albeit with passive aggression.

Competition and passive aggression between churches makes potential partners suspicious of their underlying motives. It also erodes the pastoral practice of the church. It lacks conviction for church members to profess care for individuals when they clearly view other churches with a degree of disdain. Pastoral care is also undermined when those vulnerable people to whom care has been offered discover a hierarchical church, which may say that it stands 'alongside you' but can be seen exercising power 'from above'.

By contrast, this research has shown that sharing power 'alongside you' is what empowers homeless people. Lateral subsidiarity will greatly benefit the pastoral practice of the church and its profile in the public square.

In the public square, both Anglicanism and Roman Catholicism are at their most attractive when they are seen to be compassionate and pastorally orientated. Simon Cuff in his work, referred to above, *Love in Action* (2019), points to the pastoral orientation of Catholic Social Teaching. Cuff's suggestion, that CST has a fundamentally pastoral outlook, is timely for a reassessment of the importance of common good thinking for the Church of England and this research raises more of the practical questions, about pastoral care and effective local collaboration to eradicate homelessness, which form part of that reassessment. As Malcolm Brown says,

> The optimistic outcome would be the emergence of a public politics and a new economics in which the common good featured strongly as a governing theme congruent with Christian social theology and which maintained a place for the churches, and religion more generally, within the conception of what a good society might look like (2015, 136).

Five years on from Brown writing that, it remains a good summary of my aim. I have become clear during the course of this research that building the common good in any Church of England parish requires working in partnerships of lateral subsidiarity.

Conclusion

There are original and distinctive contributions made by this research to knowledge and practice:

1. This study has brought together constructivist and faith-based approaches, holding those approaches together in critical correlation. It has incorporated in an original way common good building into grounded theory methodology, exploring partnerships, which include homeless people, by means of focus groups and a facilitated conference. In this way, an innovative approach to research methodology has been trialled and found to be effective.

2. The research analyses transcriptions of semi-structured conversations in these gatherings. It suggests that subsidiarity and solidarity, relationships and participation are best rooted within local associations and informal partnerships for building common good. It makes the case that such partnerships are made sustainable through lateral subsidiarity, building on a notion developed from a sociological perspective, by Donati. The application of this notion to Anglican common good building and to practical theology is an original contribution to the academy.

3. The research data shows the importance of listening to the voices of rough sleepers and seeking their collaborative participation in common good building.

4. The research concludes that parish churches can be agents for the transformation of society, working for the common good, when they look with partners towards long-term causes of homelessness and find solutions grounded in empowerment, lateral subsidiarity and the up building of human dignity.

5. This exploration of how partners sit respectfully alongside each other, with an interdependence that respects individuality within society, has added to the work in the academy concerning the strategic place of local 'associations' and contextualised those understandings for common good building.

6. I have reflected on what a common good shaped church looks like and offered abductive models of inclusive churches that habitually reflect on what God is already doing for the thriving of creation and seek practical opportunities for partnerships in pursuing that locally.

Possible directions for future research using this methodology:

Three areas have emerged for further development of this methodology.

First, that ways be found of fully including more vulnerable people without compromising the safety or well-being of anyone involved.

Secondly, when used in other contexts, the focus groups should aim to prepare vulnerable people to participate for a whole day.

Third, that the risk of avoidance of engaging with complexity where there are sharp edges between different paradigms be further explored.

There are also four areas that are ripe for future research.

First, to further explore the relationship within Christian ethics of the rights of individual homeless people and the responsibilities of society.

Secondly, to analyse the distribution and abuse of power within twenty-first century understandings of ecclesiology.

Thirdly, to further develop understandings of the subjugated knowing of homeless people.

Fourthly, to explore more deeply questions for the common good shaped church of dualism or assimilation with wider society.

Summary of practical outcomes:

These practical outcomes emerged from the empirical research. They are 'work in progress' in collaboration with local partners. In each case, they demonstrate how value has been added, in practice, to my work context, by this research.

1.   Community ethics forums in partnership with other agencies. These forums use the networks of partnerships that the church has developed to open the discussions to everyone who wants to come. This is a model of practical empowerment.

2.   Developing a digital passport to give rough sleepers control over how much of their past medical, mental health, addiction and offending history they share with others who are offering help.

3.   Creating a 'one-stop-shop' for health care (based in a church hall with partnerships between the NHS, local authority, a local business and the church).

4.   Building into churches, and their networks of partnerships, structures for offering long-term mentoring.

5.   Active support for the police in their determination towards support and integration of homeless people into the community.

6.   As sustainable empowerment, a suitably confident and articulate homeless, or ex-homeless, person will be a spokesperson for others. The church will also designate, train and resource one of its

members to mentor such a spokesperson. This will further enable the voices of rough sleepers to be heard and taken seriously.

7.   Churches offering courses in Christian Listening which will teach patience, respect, empowerment and openness to faith and hope.

8.   Hosting Addiction Recovery courses by churches.

9.   Churches promoting the dignity of work within common good understandings.

10.   The domestic economy is dependent upon basic skills in finance-management that many people have never been taught. Churches taking initiatives to assist with debt-management.

Afterword:

The partnerships and greater commitment to common good building that have resulted from this project are impossible to quantify because they are the practical outworking of increased trust and more focussed relationships. These ten practical outcomes will by no means be the end of it. The conference has been spoken of locally as a 'tipping-point' when partnerships 'took off' and people from different agencies began working together more.

Covid-19 Lockdown impact: Local partnership collaboration has been excellent during the initial stages of the lockdown when the focus was to get as many homeless people as possible off the streets as quickly as possible. There was then a period when homeless people had short-term accommodation but not always food - and the food banks were largely closed.

Now the question is what will happen to all these people long-term when the government finally withdraws its funding for these hotels and B&Bs. 300 people will be impacted in Bournemouth.

Currently, as I write in December 2020, our local authority, BCP, is now seeing families fall into crisis, even in affluent areas, the schools are contacting the councils as families who carry large mortgages and have no financial reserves are needing free school meals and forms of support. The number of people in temporary accommodation from rough sleeping is 190 down from 300 at the peak of the pandemic during the first lockdown and the rough sleeper count is 25 down from 80 last year. However, we are seeing increasing numbers in need of accommodation and BCP is now housing 290 in temporary accommodation in addition to the 190 who have come through the rough sleeping pathway.

The partnerships that have been formed will be critical in collaboration towards a new future.

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Appendix 1: Glossary of Terms

Action Research is that research that is focused on researching one's own area of work. There are many methods for conducting action research. Some of the methods include: Observing individuals or groups. Using audio and video tape recording. Using structured or semi-structured interviews. Taking field notes. Using analytic memo'ing. Using or taking photography.

Common Good Building: T4CG common good building methodology. (See Appendices 9,10 and 11, for basic structure of Common Good Building, its Principles and the focusing Questions put to the conference breakout group). T4CG definition: "The Common Good is the shared life of a society in which everyone can flourish - as we act together in different ways that all contribute towards that goal, enabled by social conditions that mean every single person can participate. We create these conditions and pursue that goal by working together across our differences, each of us taking responsibility, according to our calling and ability."

T4CG. Together for the Common Good. https://togetherforthecommongood.co.uk/

The Common Good is something we build together - it fosters community spirit and strengthens the bonds of social trust. It transcends party political positions. Our understanding is rooted in the Judeo Christian tradition, and reflected in Scripture, for example, Jeremiah 29.7: Seek the welfare of the city.

The Common Good Builder process is designed by T4CG to kick start community connections and to foster relationships between different groups who may not know what each other are doing. It aims to generate a different kind of conversation that not only leads to action and collaboration, but which is infused with the values of human dignity and the Common Good.

The Common Good Builder provides a framework for the Church to bring together different civic players involved with the good of the town/area and generate collaboration. The process uses T4CG's principles of Common Good Thinking (Appendix 10), which are rooted in the gospel, and are communicated in nonreligious language.

Constructivism is the philosophical paradigm within qualitative research in social sciences which aims to study and interpret the realities that people construct. It does this by studying specific human behaviour and exploring how the data that emerges from those studies can be interpreted as socially constructed realities.

Critical Correlation (Swinton and Mowat, 2006, 83, 95) prioritises the given-ness of God within a mutually respectful conversation between theology (continually asking how things relate to God, who is relational and given) and qualitative research (looking to see what is socially constructed and relative) using empirical data. The analysis of this conversation deliberately includes both theology and social sciences. From a constructivist perspective this approach is interpretive and dialogical. From a positivist perspective this approach informs explorations of ecclesiology and of the situatedness within the Anglican tradition of the Christian faith.

Critical faithfulness is a paradoxical research paradigm named by Swinton & Mowat, (2006, 95). It is a form of 'critical correlation' and which acknowledges the motivation of the personal faith of the researcher.

Critical Realism is a philosophical paradigm which incorporates within a dynamic and organic understanding of what is ontologically 'real' an openness to mutual criticism and dialectic development

Epistemology explores the nature of knowledge. The term is derived from the Ancient Greek words 'episteme' meaning 'knowledge' and 'logos' meaning 'account' or 'rationale'.

Epistemological reflexivity questions categories of knowledge about individuals and social cohesion. It is a self-reflexive discipline focused on asking, 'How does one know?' and subjecting the responses to robust scrutiny.

Faith-based approaches bring to the research study a fundamental presupposition about the nature of ultimate reality or 'being' as grounded in faith in God.

Grounded Theory Methodology is focused on the interplay between researcher and data. The classic description of the processes of this qualitative methodology was set out by Strauss and Corbin in the first edition in 1990 of, Basics of Qualitative Research. I have referred in this thesis to the second edition, published in 1998.

In forming a grounded theory, one moves between theory and practice, with each informed by the other, to build a research picture that can then be analysed and interpreted for wider benefit.

This particular approach of building grounded theory balances gathering data about homelessness with viewing interpretations of that data through the lens of relevant literature in the field. It begins with an initial hypothesis.

I set out a fuller explanation of these methodological steps, with their cross-fertilising moves between theoretical sensitising and practice, as evidenced by empirical research data, in pp.48-50; I detail how these steps are exemplified in this study in pp.50-52.

Methodological reflexivity characterises the innovative methodology of this study, using focus groups and facilitated conversation for empowering the participation of marginalised people. This reflexivity questions uses of power inherent in the conversational epistemology at the heart of this new research model.

Ontology: The study of ultimate reality or 'being' is sometimes referred to philosophically as ontology.

Participative Knowledge both leads to practice and is formed by it. Research that is seen as 'action research' would usually generate participative knowledge. Such knowledge generation inevitably involves the researcher in recognising, and making allowance for, her/his impact upon the research outcomes and the knowledge that is generated by them.

Positivism: It is philosophically positivist to accept that, prior to any rational or empirical assessment of evidence and/or argument, there are assertions about the nature of reality (ontological assertions) that

one wants to posit as 'given', positively, from either a personal or collective perspective. Religious faith might be one such positivist 'given'.

Qualitative research is a research methodology that is rich in qualitative meaning, not just the content of what is discussed. The ways in which the research has been facilitated, and in which human interactions have formed outcomes, are of the essence of qualitative research. Social encounters are observed, analysed and interpreted in all qualitative research.

Reflexivity is a social sciences research tool. As such, it is evidenced in the disciplined focus of the researcher on analysing personal, interpersonal and social processes which shape research projects. It enables researchers, particularly within the qualitative tradition, to acknowledge their role and the situated nature of their research. It facilitates greater transparency in research processes.

Semi-structured conversations: Within research interviews, if the researcher forms a structure for all research interviews that will be conducted within a specific study by agreeing in advance of the interview with all interviewees a succession of questions that will be asked, that produces a structured conversation. It becomes semi-structured if the agreed questions are, in each case, a starting point from which other areas of spontaneous but related conversation might emerge. Semi-structured conversations are common in qualitative research interviews because the desire to access nuance of meaning, beliefs and values inclines the interviewer towards the generation of 'thick description' (Geertz, 1973,3) that is specific to the subjective input of each person being interviewed.

Subjugated knowing is about a habitual self-perception of inferiority. Epistemologically, homeless people suffer from subjugated knowledge of themselves (see above 4.5.2.2). This can be referred to as an epistemology of subjugation. It is particularly relevant to habitual diminishment, to the extent of dehumanisation, of homeless people by those whose lives appear more secure.

Appendix 2: Literature Review

This work has already been submitted and examined as a previous DTh module. It is included here purely to show the Literature Review which helped to form the initial working hypothesis of this research.

Programme of Study: D Th LITERATURE REVIEW TL8003 Research Proposal

HOW CAN A PARISH CHURCH WORK WITH LOCAL PARTNERS FOR THE COMMON GOOD?

An exploration with reference to the issue of homeless people and rough-sleepers in Bournemouth.

Introduction

My research context:

This is action research, interpreted as practical theology, which studies my work context as Team Rector of Bournemouth's town centre civic church. My research question asks how this church can bring together community representatives who will advance the common good by participating in a facilitated day-long conversation about homelessness/rough-sleeping in the town. This extended conversation will use a process developed by the trust *Together for the Common Good* (T4CG). My research will use grounded theory methodology to analyse and interpret recorded and transcribed conversation data. The conversation will include representatives of: local authority (housing officers, rough sleeper team, chief executive), rough sleepers, police, Salvation Army, voluntary organisations, politicians. The aim is that this conversation will facilitate honest constructive mutual criticism which will make fresh outcomes possible. The data and outcomes will be interpreted in the light of literature in this field to generate a model which will be written up and tested against the insights of other practitioners in journals and seminars. A theory will emerge which will be grounded in both my work context and the relevant literary context.

Literary Context:

The main literary contexts relevant to this study are those of Catholic Social Teaching and Anglican Social Theology. Both streams of literature stimulate reflection and action for those working with partners for the common good, as does, for this research, literature about homelessness.

 First, I shall look to Catholic Social Teaching for insights on the common good.

1. Catholic Social Teaching about the common good is found primarily in Papal encyclicals, going back to Leo XIII's *Rerum Novarum* (1891). This reflected social divisions of the time and was predicated on church leaders speaking as central figures in the ruling social elite. As such, the Pope instructed the

state to recognise differences in power distribution between social groups, writing: 'The richer class have many ways of shielding themselves, and stand less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back upon' (1891, 37). These are unwitting patrician attitudes, from the perspective of benevolent despotism. It was to be some years before attitudes to the poor began to change from caricaturing them as passive recipients of the resources of those in power to seeing them as needy equals deserving respect and self-determination, and even now that change in attitude is not universal. However, in those nineteenth century beginnings, Catholic Social Teaching affirmed what came to be seen as a preferential option for the poor and in undertaking this research into rough-sleeping I acknowledge my identification with that option. Catholic Social Teaching looks to Pope John XXIII's letter, *Mater et Magistra* (1961), as establishing the Principles of the Church's Social Doctrine as 'the very heart of Catholic social teaching' (1961, 453); these being: 'The dignity of the human person, … the common good; subsidiarity; and solidarity' (1961, 453). By 1961 colonialist attitudes were generally becoming recognised as ripe for change, with colonies and protectorates around the world looking towards achieving independence.

In his leadership of the Second Vatican Council, Pope John XXIII brought the Roman Catholic Church into greater sympathy with moves for universal self-determination. This formed the foundations upon which the Second Vatican Council's *Pastoral Constitution on the Church in the world of today*, *Gaudium et Spes* (1965), defined the common good: 'The sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily' (GS 1965, 23). Moreover, it emphasises, in relation to the state's responsibility for those social conditions: 'Where citizens are oppressed by a public authority overstepping its competence, they should not protest against those things which are objectively required for the common good' (*GS* 1965, 68). Thus, there is recognition that an unjust state should be subject to protest, so long as the common good is not compromised. But what if the unjust state does not accept Christian principles? Further, although understandings of the common good can be traced back to Aristotle, Hollenbach (2002, 147) does not accept this as the necessary basis for common discourse. He points to the difficulty quite a wide range of Christian theologians (e.g. Baxter, 1995, a Roman Catholic; Hauerwas, 1981, a Methodist; Lindbeck, 1984, a Lutheran; and Yoder, 1997, a Mennonite) find with Aristotle's pre-Christian understanding of the state, in that, if used now, it risks subordinating Christian ethics to the ethos of democracy as understood by Aristotle. Their general point is that, in principle, for Christians to allow their public discourse to be defined by non-Christians puts Christian distinctiveness in question. However, Aquinas built upon Aristotelian understandings because he saw them as illuminated distinctively by the light of Christ.

This light of Christ is experienced, according to culture and context, in a diversity of ways. I sympathise with Hollenbach's disinclination to reduce differences. First, differences between Christian and preChristian philosophy, and secondly differences between different Christian viewpoints. He comments that where one attempts to portray a particular Christian viewpoint as universally persuasive: 'Anything containing hints of universality must be rejected as an Enlightenment illusion at best or as an ideological screen for imperial aspiration at worst' (2002, 148). It is also true that some approaches to the common good can attempt to smooth-over real differences, and they can do so from a vested power interest. Riordan (2015, 37) looks towards genuine dialogue as an empowering process, suggesting that it is Aristotle's understanding of the common good as grounded in dialogue that continues to give it traction in debate about social life today because it is the very act of sharing and maintaining a view of what is good and evil, right and wrong, just and unjust that makes both a healthy household and a robust political community (2015, 37). In this respect, Hollenbach (2002, 146) points to the virtue of civility which is cultivated in such communities, and it concurs with my experience that civility is most effective when it is characterised by reciprocity.

Reciprocity is predicated upon speaking to each other as equals, and one of the chief difficulties of the common good, reflected by Rowlands, A. (2015, 8) relates to unequal distribution of power. She brings a more suspicious attitude than did Aquinas, writing within the cultural expectations of his time, to the potential domination of others by those in authority. Nonetheless, Aquinas did point to this danger in his *Summa Theologiae*:

> Someone exercises dominion over another as a free person, when he directs him to the proper good of the one being directed, or to the common good. … But the social life of a multitude is not possible, unless someone is in charge, who aims at the common good (Aquinas 1948, 1:96, 4).

Whilst I agree with Aquinas that social life benefits pragmatically from there being 'someone in charge, who aims at the common good', such power can be abused, and therefore needs to be subject to checks on how the power of direction is being used. Aquinas wrote within a hierarchical society, such that his notion of common good does not immediately serve equality and self-determination for the good of all. Nonetheless, he recognised risks of power abuse by the majority. He followed Aristotle in asserting that the good of the whole is 'more divine' than the good of the parts but also that if power of direction is abused there is correspondingly a larger scale vulnerability exposed. Hollenbach comments on Aquinas: 'The good of each person is linked with the good shared with others in community' (2002, 4). But there could be many disagreements about the specifics of 'the good shared with others in community'. Those in political power can commodify those without such power,

treating them as no more than the means to achieve a greater end. In the face of this abuse of power, Maritain (1966) draws out from Aquinas the centrality of serving the good of the human person: "Because the common good is the human common good, it includes within its essence … the service of the human person" (1966, 29-30). I am building on Maritain's emphasis upon 'the service of the human person' in seeing this study as particularly relevant to the service of homeless people.

Homeless people lack power and can easily be dismissed, out of hand, by those holding power. To focus, as Maritain did, on 'the human common good' is necessarily qualitative and relational. As such, it implies the inappropriateness of reducing rough sleepers to troublesome statistics, or awkward commodities to be moved out of sight. It was consistent with Maritain's understanding that the *Pontifical Council for Justice and Peace* (2004) commented:

> Just as the moral actions of an individual are accomplished in doing what is good, so too the actions of a society attain their full stature when they bring about the common good. The common good, in fact, can be understood as the social and community dimension of the moral good (2004, 83).

The implications for individuals of these social and community dimensions of the moral good was reinforced by the Catholic Bishops of England and Wales, writing before the last General Election: "We insist that every person has a shared dignity that should never be denied or ignored. We are made in God's image and likeness, precious to him and each other, and this must be respected and valued." (2016, 2). However, rough-sleepers are often 'talked-at', without the opportunity for mutual criticism. To use a facilitated conversation to find ways in which a church can work with local partners to serve the common good is the aim of this research, and this research process is consistent with those aspects of Catholic Social Teaching which see such a conversational process as what is needed to unite all humanity. Pope John Paul II reinforced this in his encyclical, *Centesimus Annus* (1991):

> In order better to incarnate the one truth about man in different and constantly changing social, economic and political contexts, this teaching enters into dialogue with the various disciplines concerned with man (1991, 864).

Pope John Paul II was happy to dialogue with economic experts. However, if that dialogue did not go further to include those on the margins of society who are being talked about, it risked reinforcing inequalities of power distribution. Respect for reciprocal dialogue implies proactive inclusion as well as talking about others with less power. For me, it suggests the principle, 'Not about me without me', as a mark of active respect for those who, otherwise, are passive whilst being 'talked about'. Further, within honest dialogue it shows respect to make clear what one believes to be wrong. Confronting

and protesting can be prophetic acts to further God's kingdom. Pope Paul VI, spoke of this in *Gaudium et Spes* (1965) as: 'a duty to denounce, when sin is present: the sin of injustice and violence that in different ways moves through society' (1965, 1045-1046). It is in this spirit that Pope Francis, in *Evangelii Gaudium* (2013) writes:

> The dignity of each human person and the pursuit of the common good are concerns which ought to shape all economic policies. … It is irksome when the question of ethics is raised, when global solidarity is invoked … At other times these issues are exploited by a rhetoric which cheapens them (2013, 203).

Exploitative rhetoric deconstructs neighbourly solidarity. Longley (2015) adds to this understanding: 'The virtue of solidarity – essentially "loving your neighbour as yourself"- is closely related in Catholic Social Teaching to the common good. … Solidarity is extremely political' (2015, 195). This resonates with my sense of how the common good relates to rough-sleepers, indicating to me that there is a need for dialogue with rough sleepers themselves and also for sustained political action for the common good, at both local and national level, as well as for personal compassion and kindness.

The need to balance personal kindness with political action is shown by Anna Rowlands when she argued that CST helps to determine self-understanding and she points to a need for greater specificity in attempting to apply CST to seemingly intractable social challenges:

> For CST to act as a convincing resource for those navigating political life at the coal face, talking openly and clearly about how we handle the conflicts that talking about goods brings will be increasingly necessary (2015, 6).

Handling such conflicts can lead some to direct involvement in party political action. For others, 'talking openly and clearly' is the first step forward, and that is what I aim to do in the proposed Together for the Common Good (T4CG) conversation. This models a movement from elitism to involvement of those on the margins which is a feature of how both Anna Rowlands and Clifford Longley understand the common good.

In practice, those on the margins lack institutional power. As most homeless people do not feature on electoral registers, having no fixed abode, it is hard to see them participating in political life or interpreting the aspirations of a civil society from which they often feel excluded. In this respect, it is apposite that Rowlands questions (2015) the absence from Catholic Social Teaching of an analysis of the question of power and its distribution.

Notwithstanding the lack of that analysis of power distribution, the common good is a rich area for ecumenical collaboration in action for the benefit of society. The Catholic Bishops of England and Wales, writing in 2016, before the General Election, shared a vision of the common good in the form of a prayer which concluded their statement: 'Lord grant us wisdom to act always with integrity, seeking the protection and flourishing of all, and building a society based on justice and peace' (2016, 5). This understanding, that it is God's will for society to be built on justice and peace, is an aspiration which Catholic Social Teaching holds alongside Anglican Social Theology. Commitment to the common good can be a powerful incentive to ecumenical action for the benefit of society.

2. The Common Good in Anglican Social Theology

In this section on Anglican Social Theology I shall begin by making a connection between an Anglican theologian, Christopher Rowland (Rowland 2015) and the sharp focus of my research question about churches collaborating with others for the common good of the town in relation to rough-sleepers. Having shown a connection to my work context I shall look to the history of the common good in the sixteenth century beginnings of Anglican self-understanding in Richard Hooker ((1584) 1969, 403). A link will be suggested between the Catholic teaching of Jacques Maritain ((1946) 1966), and its development by both William Temple ((1942) 1956) and by John Hughes into an Anglican 'integral humanism' (2016, 125). The hierarchical and unwitting colonialist attitudes which pertained before the second Vatican Council were the context in which Temple led ecumenical conversations and, not surprisingly, his writings reflect his historical and social context. Though respected at the time, Temple's thoughts about 'middle axioms' ((1942) 1956, 100-101), overarching principles upon which many agree, carry the risk of covering-over real differences. The power issues which I have highlighted in my brief overview of the common good in Catholic Social Teaching were also apparent in the Church of England's more confrontational relationship with the government of the day in the 1980s, in relation to the Church's report, which was critical of the government, *Faith in the City* (1985). Finally, in this section, space permits me to do no more than mention a range of contemporary Anglican theologians and a few others engaged in their different ways with the common good. I raise the question to what extent political activity for the common good can balance militancy with dialogue, and relate this to dialogue (Brown 2010, xii) and to the Biblical tradition of hospitality (Bretherton, 2006).

That Biblical tradition is referred to by Christopher Rowland (2015), who points to the understanding within the Bible of what it is to be a migrant and far from home and how this resonates with the experience of rough-sleepers. He suggests that the scriptures challenge the church to begin to live differently, in different kinds of social arrangements, for the common good. He further emphasises

that "the message of Jesus is to be understood in the light of hopes for the future" (2015, 2) where justice and peace will be clear characteristics of "the coming common good in the Kingdom of God." (2015, 4) In this way, the words of the prophet Amos, "Seek good and not evil, that you may live; and so the Lord, the God of hosts, will be with you, just as you have said. Hate evil and love good and establish justice in the gate" (5: 14-15), stand true for all time. Rowland refers to 'the book of Revelation', and brings out that this coming common good is God's desire for the present as well as our hope for the future:

> Then I saw another angel flying in mid-heaven, with an eternal gospel to proclaim to those who live on the earth – to every nation and tribe and language and people. He said in a loud voice, 'Fear God and give him glory, for the hour of his judgement has come (Rev 14: 6-7).

Rowland sees the 'hour of his judgement' as both now and in the future. His general point about the message of Revelation is that there is historical continuity between the final city of God in chapter 21 and efforts to build the Kingdom this side of the Parousia. Thus, Rowland sees Christians as beginning to build that Kingdom within present time and structures. I see this research project as Christians assisting God, who is always the builder of his Kingdom.   Further, I see the planned T4CG conversation in Bournemouth about homelessness, and Rowland's sense of urgency to respond to the 'hour of his judgement', as a continuation of a pragmatic focus on the common good, grounded in a balance between the private good of individuals and the public good of society. Anglicanism has evidenced this since its Reformation foundations, at the time of Hooker. Hooker set out a clear understanding of the common good, in 1648, in book 8 of his *Laws of Ecclesiastical Polity*:

> The good which is proper unto each man belongeth to the common good of all, as part of the whole perfection; but these two are things different; for men by that which is proper are several, united they are by that which is common. Wherefore, besides that which moveth each man in particular to his own private good, there must be of necessity in all public Societies also a general mover directing unto common good and framing each man's particular unto it. The end whereunto all Government was instituted was *bonum publicum*, the universal or common good ((1648) 1969, 403).

Hooker takes it as given that human beings need shared common life; so that our good can never be fully realised by any one of us living alone. We are left asking: How is common life to be regulated?

There are power imbalances inherent in any society that has majority and minority groupings. Hooker is clear that from the state's perspective the liberty of all citizens to nourish material life and health

needs to be secured, violence towards others has to be restrained, and the rights of strangers and travellers should be neither abused nor neglected.

Strangers and travellers are still, in the twenty-first century, amongst the most vulnerable. In addressing this contemporary concern, which with this research resonates, the then Archbishop of Canterbury, Rowan Williams, looked for a model of society consistent with Hooker's principles, and pointed to the Body of Christ, the Church, as the determinative model:

> The model of every true and functioning society, in which we are constantly learning how to receive at each other's hands and to become ourselves in God's sight, through the crosses and resurrections of 'sociable' existence (2005, 16).

These 'crosses and resurrections' show a letting go of power for the good of the other – or, as it might be seen, the self-emptying of love – as a model which could find ecumenical agreement, given that both Catholic Social Teaching and the Anglican strain of social theology which developed from Hooker are grounded in Aquinas' understanding of the interdependency of the individual and society, with all working under God to the end of the common good. This end is about the renewal of humanity, and Hooker also lays foundations for understanding it in his teaching about the incarnation in his *Book 5* ((1597) 1907, 226 -227). In that Hooker sees Jesus' incarnation showing God renewing the whole creation, but not radically altering it, he is offering a positive account of creation. Creation, Hooker argues, is not so corrupted by sin that God must reject it. Rather, God can renew its original goodness. Hughes (2016, 132) sees Hooker's positive understanding of creation as providing foundations for developments which are distinctively Anglican, in that they are grounded in the worshipping history of the people of England.

By contrast, Catholic Social Teaching, developed through the work of Maritain ((1966), 1996), from French Catholicism, is shown by Hughes to also lead to an Anglican account of integral humanism (2016, 125). Hughes explains how Maritain proposed the renewal of Christianity 'in the light of the contemporary historical and social situation' (2016, 125), such that it 'both criticises … secular humanisms and also embraces all that is true in their positions' (2016, 125); therein, for Hughes, lies the integration of practical theology with transformative action for the common good of all humanity. This is a position consistent with churches working with others of goodwill for the well-being of their town. When Christians affirm truths which they share with secular humanisms, as in Hughes, and this dialogue leads to united action to improve things for the good of all then there is compatibility with common good understandings. There are, however, questions about the balances of power within that united action that I want to begin to explore within the limits of this paper. One difficulty is that, because Anglicanism sees its distinctive identity as integrally bound up with the history of the English

people, it can be drawn into a wide range of partnerships. Although those partnerships might reflect that shared history, they can also create conflicts of moral interests.

Such conflicts of interests might not have even occurred to Temple ((1942) 1956), whose personal history was situated deeply within the powerful elite of British society, and who wrote from an Anglican 'establishment' perspective at about the same time as Maritain, though from a quite different context of church in society. Temple's patrician upbringing and education assumed power and privilege, understood as giving responsibility for benevolent Christian leadership. Ramsey (1960) suggests that Temple saw God's truth spread laterally through the human race, and he looked to find and affirm truth wherever he could. Ramsey writes that:

> Temple was convinced that beneath every strongly held position there is some truth to be extricated and cherished …. he had a rare sympathy with every half-light, as well as what he believed to be the clear light of catholic truth (1960, 127-128).

Temple's valuing of these positive 'half-lights' made him a potential partner with whom many on the edges of the Church could work. I believe this can still be an inclusive way of approaching dialogue if its imperialistic assumptions are recognised and challenged.   Temple's valuing of the best he could find in each person gave him, in his position as Archbishop of Canterbury, the rare opportunity to forge alliances with leaders of state particularly in health care and education. His understanding of the importance of partnerships held a high view of the influence of both Church and State. Temple's doctrine of the state as ordained by God for overseeing temporal order and well-being is of his time and would gain little contemporary support. Within the contemporary perspective of this study, T4CG thinking challenges any use of power which disempowers all who are not part of the ruling elite. Temple saw the Church as a powerful institution, and he felt that it should be challenging the existing system on the grounds of injustice and inequality. He summed it up like this: 'The aim of a Christian social order is the fullest possible development of individual personality in the widest and deepest possible fellowship' ((1942) 1956, 53). This is close to the, later, *Gaudium et Spes* definition of the common good (1965, 23). It would not have occurred to Temple that this approach assisted inequality, because his approach was predicated on respect for the conventions of the British 'corridors of power' within the establishment of his day.   Fundamental to how Temple respected the establishment was his genius in finding ways of meeting 'mid-way', in a compromise position, those with whom he disagreed. He spoke of the importance of looking to the 'big picture' and identifying what he called 'middle axioms', principles which could gain general agreement, and which could lead to united action. At the end of *Christianity and Social Order,* Temple ((1942) 1956) listed six such principles: objectives relating to children's expectations of family life and educational opportunity, and to each citizen's

expectation of income, self-determination, daily leisure and freedom of worship, speech, assembly and association ((1942) 1956, 100-101) and the book's appendix drew out a suggested programme for the accomplishment of those objectives. Temple worked with Beveridge to establish the National Health Service and Social Services, and with Butler to significantly reform the maintained sector of educational provision, in a Church-State partnership. This presupposed a powerful ruling elite class with significant mutual understanding in both church and government. Since then, that partnership is no longer either possible or desirable. It is not possible because society no longer holds that understanding of the established Church. However, it is not desirable because such an attitude patronises and disempowers those whom it claims to help, and this is the opposite of how the common good is now generally understood. Some years after Temple wrote *Christianity and Social Order* (Temple (1942) 1956), Ramsey was well capable, as Leech reports him, of being as pragmatic in his social understandings as was Temple, but he would not compromise on Christian and human identity under God. Leech explains by quoting Ramsey, from a lecture he gave towards the end of his life, in 1977:

> It seems to me that the Marxists may be right, that there will inevitably be a classless society. … But what I refuse to do is to identify that with the Kingdom of God, or to agree that it will necessarily be better, unless human beings know who they are – God's children and creatures. The emerging classless society may turn out to be pretty horrible unless meanwhile people are converted to their true relationship with God. So, Marxism may be true as an economic fact, but false as an adequate statement of the human person in relation to the universe (1990, 24).

Indeed, it had become clear by the end of Ramsey's life both that faith had been eroded over time, and that the social conditions of many cities were unstable. Social and economic conditions in cities throughout Britain were frequently at variance with an understanding of the common good as encapsulating a vision of the thriving of all. The report, *Faith in the City*, (Central Board of Finance C of E 1985), was produced to address this perceived problem. The report criticised the social implications of a free-market economic policy, as further disadvantaging the poor, and creating areas of embedded poverty, low expectations, and extreme social need in many cities (1985, 193, 195-199). This was a fundamental questioning by the Church of England of the extent to which state economic policies were working for the common good. Where some saw free-market opportunity others saw misery, poverty and unrestrained market forces further disadvantaging those already suffering from few positive opportunities. It is in this vein of criticism that more recent Anglican Social Theology has built on (Brown, 2014, 6, 9-14, 75, 79, 158-160) the report, *Faith in the City* (1985). Writing quite recently,

Brown (2014) believes there is 'a distinctively Anglican tradition of social engagement' (2014, 2), and he offers a comprehensive survey of attempts to embed understandings of the common good not only within the Church of England but much more widely. He emphasises that respect for difference is necessary for the common good, writing:

> I have come to see the 'project' of Christian ethics as an ongoing conversation between incompatible, but equally authentic, lines of argument. … What it means in practice is that strongly held views about how to do Christian ethics need to be held in tension with very different approaches – all able to trace their origins in the Christian story (2010, xii).

This insight is not only about the methodology of ethics, it also has important insights for town centre churches wanting to work with others for the common good. Some organisational values and philosophies will be incompatible with Christian approaches, but there can, nonetheless, be ways of working together if they are seen as 'incompatible, but equally authentic' and part of an 'ongoing conversation' (2010, xii).

By comparison with Brown's 'ongoing conversation', Bretherton (2006) sees Christian community life as focused particularly in hospitality, and he is not comfortable with equating hospitality with the common good, because he holds that, 'An all-encompassing common good seems only an ever deferred horizon of possibility rather than a plausible political reality' (2010, 28). His focus (2010) is on political action and he prefers to talk about 'goods in common or common goods' (2010, 29), meaning 'substantive goods, for example, health or education … in which the good of each is conditional upon the good of all' (2010, 18). He argues (Bretherton 2006, 18) that a life, or society, ordered around hospitality is grounded in Christian holiness. His focus is on the interface between Christian community and secular society, and he questions whether there is sufficient common ground for moral decision-making. Hence, he questions whether working together for the common good is possible. Hughes (2016) would point to Maritain's 'integral humanism' (1996), with its positive view of creation, as proving common ground on which to collaborate for the common good, and that coheres with my experience of those partnerships. Bretherton, however, sees hospitality as a celebration of communion with potential enemies not with partners in the common good. However, a positive theology of creation, such as that propounded by Hooker, offers hope of recognition of basic human good intention and social benevolence across faith community divides, notwithstanding disagreements about spirituality. Bretherton might argue that the two cannot be divided and that spirituality forms morality. He focuses on hospitality whereas I would see dialogue, which respects differences but wants to find common objectives of benevolence, as the way forward. Thus, I believe that there can be mutual respect between people without mutual agreement on all beliefs. I agree

with Bretherton that it does not accord with the Gospel to see holiness as primarily individual and interior. He situates holiness within community; to that extent, he might be in accord with common good thinking, although he objects (2010, 29) to the lack of clarity about at what level the common good is to be pursued – local, regional, national or global. Surely, it must be pursued on all possible levels, with priority decided by an assessment of both need and likely positive impact.

Graham (2013) is another Anglican theologian who wants positive impact of Christianity on contemporary society. She promotes relationships of mutual respect between church and state in her public theology. She sees opportunities in a post-secular age (2013, 232) for the church to remain rooted in its traditions, including its relationship with the state, but without being confined by them. Graham affirms Bretherton's approach of a 'pragmatic hospitable social ethic as the basis of Christian involvement with politics' (2013, 134), and she disagrees with him that, 'religiously informed reasoning does not have to be indistinguishable from any other in order to facilitate forms of active citizenship'(2013, 134). A valuing of human wisdom, fed by reasoning, can be built on the positive view of creation which has been a recurring theme of this literature review as it offers the beginnings of an overview of the common good from the perspective of an Anglican parish church, focused particularly on the challenge of rough-sleeping.

Many rough sleepers are treated as though they were sub-human. Graham's exploration of how minority groups can be 'othered' by a society sometimes looking for others to blame for what is wrong is relevant to how rough sleepers are perceived (2002). In the light of the power imbalances suffered by those who are homeless, and the subsequent lifestyle and attitudes that flow from those imbalances, a positive view of creation may require quite a radical reassessment of what it means to be human.

This reassessment is also the aim of Pabst and Millbank (2016), who believe, in the face of a possible 'emergence of a religious and metaphysically inspired post-liberal movement' (2016, 384), as a reaction against liberalism, and the risks of proliferation of 'the primacy of the isolated individual and of 'negative liberty' (2016, 384), that what is needed is 'the primacy of positive liberty and a substantive vision of true human flourishing' (2016, 384). These writers are reassessing, as Graham is doing, what it means to be human, and this is a rich area for further exploration as this research progresses.

Other Anglican theologians, for example, Geary and Pabst (2015), and Blond (2010), also see the need for direct political involvement as an imperative. From the perspective of homelessness and rough sleeping this means robust questioning of implementation of party policies, and of the designations of national funding streams, and forming partnerships which interrogate the long-term consequences

of local authority housing decisions, as well as compassion to needy individuals and collaboration with other agencies that are trying to help.

There are more Anglican theologians of note in this respect. A brief selection of the writers whose insights I find particularly pertinent to my context is:

Wells (2004) has developed these themes of what it is to be human from an Anglican perspective, as has Quash (2012, 2013). Equally, Northcott (2010, 2014) is one of the principal Anglican theologians to have engaged with questions of climate change in relation to the common good, globalisation and international development. Williams (2000, 2005, 2012) has written widely about faith and the common good, and the current Archbishop, Justin Welby, has combined a passion for reforming systems of global finance (2016) with pragmatic suggestions (2015, 2018) about how the church should support credit unions to help rescue people from payday lenders, and recently he has underpinned those contributions with a with a wider social vision of hope. All of this is similar to Catholic Social Teaching in its orientation towards the common good. Dowler (2013), indeed, criticises Big Society thinkers, on the grounds that they 'downplay the vital role that the state must have in upholding justice and promoting the common good'. (2013, 24) Whilst Catholic Social Teaching would promote subsidiarity where appropriate, the issue of proliferating rough sleepers throughout the UK needs both a national political focus and local partnerships which offer sustainable compassion to needy individuals.

There is also a range of non-Anglican theologians who, although addressing the common good, are not writing primarily about the position of Parish Churches in the UK in relation to local partners and the common good, and their context, both ecclesial and political, is too far removed from the focus of this research to justify their inclusion in this literature review although subsequent research could benefit from analysing transferable cross-cultural insights and practices. (for example, Browning, 2016; Brueggeman, 2010, 2017; Miller and McCann, 2005; Volf, 2011) In all cases of transferability what is needed is a combination of national initiatives allied to specific local outcomes. For this research the specific outcomes relate to rough sleeping/homelessness.

3. The Common Good focussed in the challenge of rough sleeping/homelessness.

Nixon (2013) also wants national initiatives to be allied to specific, life-changing local outcomes. He tells stories of homeless people as they reflect upon their daily lives and he refers approvingly to Eiesland, (1994), because she, similarly, describes the downward spiral of those with little power; in her case, disabled people. Kuhrt and Ward (2013) also shape their account of this issue around homeless people telling their own stories. They write in their conclusions that transformative grace

for the homeless is about embracing truth, affirming good work, offering to add value and staying distinctively Christian. (2013, 26-27). This approach is about partnership and consistent with common good thinking and action. Kuhrt (2011) has written attempting an even-handed valuing of the distinctive perspectives of both local authorities and voluntary organisations. From my perspective of an Anglican parish church seeking to form local partnerships for the common good, how these attitudes are approached is crucial to developing a practical model of how the common good can be negotiated in a town centre. The minority group upon whom this research focuses is the rough sleeping community, and the combination of lack of 'fixed abode' or 'local connection', with deep seated interactive problems of mental health and addictions, makes equality between helpers and the recipients of help, hard to sustain because of the imbalance of power, which has been a recurring theme of this review. There is evidence of the highly constrained capacity of some individuals sleeping rough, especially those suffering from severe addiction and/or mental ill health, to give informed consent. This research will explore where the common good sits with unequal balances of power, and the influence of mental health issues and addictions, as it moves forward with focus groups to determine questions for the T4CG conversation.

4. **Together for the Common Good**

The ecumenical charity Together for the Common Good (T4CG) has drawn some of these strands of thought and reflection upon action into explicit focus. Together for the Common Good sets the principles under five headings: The Common Good; the Person; Relationship; Stewardship; Everyone is included, no one is left behind. T4CG defines the common good thus:

> The Common Good is the set of conditions in which every individual in the community can flourish. But the creation of those conditions is something we do, and need to do together, so it can also be seen as the practice of the Common Good. This involves everyone participating fully and taking responsibility according to their vocation and ability. The Common Good is not a utopian ideal to be imposed by one 'enlightened' group upon another: it involves building relationships between those with different views and experiences, and balancing their different interests. Simply put, it is in all our interests that all thrive. … This 'good' is 'common' because it can only be created together in relationship, it cannot be achieved by individuals isolated from each other. Because the common good is something we do, we describe it as the practice of the common good. … To build a common good requires relationship, so it starts with conversation. (Together for the Common Good. 2017.)

The 2015 publication of essays, *Together for the Common Good: Towards a National Conversation* (2015), and its study guide (Russell, 2015), explore this model, as set out in that citation. This

conversational model will form the methodology of my approach to a wide variety of people to participate in a facilitated T4CG Conversation. These conversations are rooted in action, and this one will aspire to further transformative social action to serve the common good of Bournemouth. The explicit expectation will be that the truth, as perceived by each person, will be shared. The conversation will aim to be patient, attentive, well-informed and robust. This is consistent with the approach of Pope Francis to facing conflict head on:

> When conflict arises, some people simply look at it and go their way as if nothing happened; they wash their hands of it and get on with their lives. Others embrace it in such a way that they become its prisoners; they lose their bearings, project onto institutions their own confusion and dissatisfaction and thus make unity impossible. But there is also a third way, and it is the best way to deal with conflict. It is the willingness to face conflict head on, to resolve it and to make it a link in the chain of a new process. (*Evangelii Gaudium*, 2013, 227)

That neatly encapsulates my aspiration for the process of this proposed action research. The hope is that this methodology will change how these people talk to each other about the common good for rough sleepers in Bournemouth. The conversation will be transcribed and analysed qualitatively alongside relevant literature and written-up to offer a model of transformative practice for others in the field and the academy.

Conclusion

In summary, the proposed action research studies my work context in Bournemouth's town centre church. My research question asks how this church can bring together community representatives who will advance the common good in relation to homelessness.

I have explored briefly a selection of the relevant literature, beginning with that relating to Catholic Social Teaching, centrally the definition of the common good given by *Gaudium et Spes* (1965), 'The sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily' (1965, 23). I have demonstrated how this central understanding continues through to the teachings of Pope Francis.

In looking at Anglican Social Theology I suggested a connection between an Anglican theologian (Rowland 2015) and the focus of my research question about churches collaborating with others for the common good of the town in relation to rough sleepers. I suggested a connection between the Catholic teaching of Maritain ((1946) 1966), and its development by both Temple ((1942) 1956) and by Hughes into an Anglican 'integral humanism' (2016, 125). I have touched upon a range of Anglican theologians, particularly Brown, Bretherton and Graham. Throughout this review there has been a

recurring focus on the need to analyse power relations in any attempt to work collaboratively for the common good, and particularly with rough sleepers.

I have explained that my aim is to invite participation, first, in focus groups to determine questions, and then in a facilitated day-long conversation about homelessness/rough-sleeping in the town. This extended conversation will use the *Together for the Common Good Project* (T4CG) process, facilitating honest constructive mutual criticism which will make fresh outcomes possible and a theory will emerge which will be grounded in both my work context and the literary contexts of Catholic Social Teaching, Anglican Social Theology and homelessness.

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Appendix 3: Statistics: BU Nursing Student Survey. 2020.

Humanising healthcare students attitudes towards homelessness

by Daniel Holton, Megan Partington, Katie Tweed, Sam Pizarra, Hannah Spafford and Daniel Fry.

Types of homelessness:

Rough sleepers

Hostel/supported accommodation

Squatters

Hidden homeless such as sofa surfing by those unable to gain/maintain tenancy.

You are homeless if you have no place to stay and are living on the streets, but you can also be homeless if you are staying in a hostel, night shelter, unfit housing, caravans, B&B or having to stay with friends or family (Shelter, 2020).

Non-statutory homelessness:

Individuals that do not meet the statutory criteria and do not come under a priority need.

Individuals that are intentionally homeless

Individuals that have not followed the legal application procedure for housing

Single people or couples who have no dependents and do not meet the vulnerable criteria.

Families with children of an age where they are no longer dependent.

Statutory Homeless: Local councils duty to house individuals that meet the following criteria:

Eligibility based on immigration status

Homeless or threatened with homelessness within 56 days of seeking assistance.

Priority need.

That the individual has not made themselves intentionally homeless.

Does the individual come from and/or have close connections in the area.

How many homeless people are there in Bournemouth and Poole?

St. Mungo reference

2,069 people were seen sleeping rough for the first time in London in the last **three** months alone.

(From July-Sept 2019)

What Circumstances lead to homelessness?

- Childhood trauma – Sexual or physical abuse, unstable chaotic environment, moving between foster homes.
- Illness/injury – mental and physical health
- Unemployment/poverty - recession
- Bereavement
- Leaving the armed forces
- Leaving prison after a custodial sentence
- Individual's leaving the care system
- Spousal abuse
- A lack of affordable housing
- Issues with drug or alcohol use.

- The statistical head count of these figures only count the people that were physically seen to be rough sleeping.
- Does not account for female sex workers who work at night.
- Does not account for the rough sleepers that hide at night.

	Total of homeless people	Number aged 18-25	Number aged 26>	Age Unknown	Number of women	Number of Men
2016 - Bournemouth	39	3	36	0	5	34
2016 – Poole	11	0	11	0	2	9
2017 - Bournemouth	48	5	40	3	8	40
2017 - Poole	13	0	12	1	1	12
2018 - Bournemouth	29	1	28	0	1	28
2018 - Poole	10	0	10	0	1	9

Ministry of Housing, Communities and Local Government, 2019

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What barriers to healthcare are experienced by people that are homeless?

◇ there is no standardised pathway of care for homeless people

◇ homeless patients felt they were being treated differently and the networks and understanding for care coordination are not in place (Hewett et al., 2012)

◇ 7% of participants in Homeless link study have been refused access to a GP

◇ feel alienated by health promotion materials, more than half of homeless people in 2014 had a lack of basic literacy skills

◇ basic survival needs, such as warmth, food and drink may be a greater concern to people that are homeless than illness

What happens with women that are homeless and identified as being pregnant?

◇ The Homelessness Reduction Act 2017 – gives a duty for healthcare professionals to prevent and target homelessness by offering support as early as possible, this can include the very first contact with a person. In view of this, the RCM released midwifery specific guidance.

◇ In pregnancy, if a woman is suspected to be homeless or at risk of becoming homeless, she should be asked on a minimum of 4 separate occasions about her housing situation (The booking appointment, 28-week check, 36-week check and on discharge from hospital)

◇ Women who have not previously asked for help regarding their living situation are more likely to do so when they have the wellbeing of their baby to consider.

◇ If a concern has been identified a housing referral should be made via a 'duty to refer' form. All referrals should receive a confirmation response when received by the Local Housing Authority.

◇ Whilst the government collects data on homelessness it is difficult to provide accurate statistics as there are many women who are not in contact with services. Data suggests that up to 15,700 0-2-year old are classed as statutorily homeless (DCLG, 2014)

Effects of homelessness on Mother and baby

- Homeless women are at increased risk of maternal death and perinatal mental health concerns. (Saving mothers lives 2011)
- Prematurity
- Low birth weight (Little et al 2005)
- A baby's environment in utero influences their long-term wellbeing and development, their brains continue to develop after birth forming 700 neural connections a day in the first year of life. This means that any negative early experiences can have a life-long impact (Centre on the developing child 2014).
- Evidence suggests that homeless infants experience a significant decline in developmental function from 4 months old (Sleed et al 2011)
- Increased risk of cot death due to lack of room for safe sleeping arrangements (NSPCC 2015)
- Higher incidences of malnutrition (NSPCC 2015)
- Increased risk of being in contact with child protective services for neglect or abuse and more likely to experience poor mental health in adulthood (Vostanis 2002)

How prevalent is poor mental health in people that are homeless?

- Long-term homelessness is characterised by "tri-morbidity": mental ill-health, physical ill-health, and drug and alcohol misuse (Hewett, Halligan, & Boyce, 2012, Elwell-Sutton et al. 2017).
- Rates of SMI is higher in homeless people compared to the housed population, (30% of the homeless population). There is also more personality disorder, self-harm and attempted suicide. (Perry and Craig 2015).
- The Mental health Foundation (2016) found that 80% of homeless people across England report poor mental health. 45% of these have a diagnosed mental health condition.
- Depression, post-traumatic stress disorder, paranoid psychosis, drug-induced psychosis, anxiety, schizophrenia, bipolar disorder, ADHD and personality disorders were identified in the homeless population (Limebury and Shea, 2015).
- 60% experienced childhood trauma including neglect, sexual or physical abuse. 16% were in care during childhood and 40% said their parents were heavy drinkers (Place 2015)
- Housing and good contact with specialist support agencies such as day centres, drugs and alcohol services and mental health support are key factors to resolving homelessness (Barrow and Medcalf 2019)

What barriers to treatment do homeless people with addictions experience as an inpatient and on discharge?

- Access to treatment of withdrawal symptoms when being treated for other serious conditions in acute hospitals.
- Negative attitudes towards dispensing opiates even though they may be prescribed, seen as 'opioid seekers'
- Being deemed 'medically fit' for discharge without considering after care, management and discharge destination. Can be seen as 'bed blockers' in acute hospitals.
- Lack of knowledge and promotion of community and voluntary sectors that support people that are homeless.
- Poor communication between acute trusts, local authority and community services to support positive discharges from hospital. (Pathway Organisation, St Mungo's, Routes to roots)
- Negative stereotypical attitudes towards people that are homeless that can lead to individuals self discharging before treatment is complete.
- Homeless people present to emergency departments five times more than the accommodated population. Inpatient stays are as much as 3 times longer and episodes of being an inpatient are around four times that of the housed population (Lamb and Joels 2014).
- Gaining fully informed consent

How can healthcare professionals improve experiences of inpatient stays?

- When admitted establish a rapport and respect for the individual, follow the NMC Code (2018).
- Enquire about housing status on admission and make contact with their support services or initiate contact with support services in advance.
- To know what support services are available and the process of referring, including housing support, outreach teams and addiction services.
- If someone self discharges alert local support services.
- Maintain patient safety by arranging ongoing care within local agencies like GP's for ongoing wound management. Explain the need for flexibility with follow up care within local services.
- When accommodation has been established for discharge make sure that the person is not discharged out of hours. Transport will need to be sourced to ensure that they are able to get safely to their destination.

What are the leading health needs and causes of death in people that are homeless? What palliative care is available?

- Common conditions affecting homeless people include: heart conditions, hepatitis C, respiratory disorders, liver disease, kidney failure, gastrointestinal disorders, HIV, skin infections, trauma, head injuries, stroke.

- In 2008 St. Mungos teamed up with Marie Curie to created a service for homeless people approaching the end of their life. This was put together to ensure that homeless people's needs are met during this time, including; personal care, analgesia, bereavement services and more.

- A toolkit has been made to assist frontline healthcare staff to support homeless people with complex healthcare needs – Available from http://www.homelesspalliativecare.com/

- We have to respect rough sleepers who want to stay on the streets even though they have a terminal illness.

The Homelessness Reduction Act 2017:

- The Homelessness Reduction Act 2017 will widen access to assistance from local housing authorities to all households at risk of homelessness and require earlier action to prevent homelessness. This presents a real opportunity to reduce homelessness, particularly amongst populations who have previously been unable to access services.

Street support:
Download the app
for access to local
services and to
donate.

Street Support Bournemouth, Christchurch & Poole

Connecting people and organisations locally, to tackle homelessness in Bournemouth, Christchurch & Poole.

- Supported by BU, BCP council, Dorset Police, Lottery fund, Wise, Dorset Community Foundation.
- 28 different organisations registered with Street Support with all of their local services listed and appeals to support people that are homeless.
- A contactless way of donating to homeless charities, shared between the 28 organisations.

Appendix 4: (i) ESRC Principles and Expectations for ethical research.

4 Our principles and expectations for ethical research.

There are six key principles of ethical research that we expect to be addressed:

•Research participants should take part voluntarily, free from any coercion or undue influence, and their rights, dignity and (when possible) autonomy should be respected and appropriately protected.

•Research should be worthwhile and provide value that outweighs any risk or harm. Researchers should aim to maximise the benefit of the research and minimise potential risk of harm to participants and researchers. All potential risk and harm should be mitigated by robust precautions.

•Research staff and participants should be given appropriate information about the purpose, methods and intended uses of the research, what their participation in the research entails and what risks and benefits, if any, are involved.

•Individual research participant and group preferences regarding anonymity should be respected and participant requirements concerning the confidential nature of information and personal data should be respected.

•Research should be designed, reviewed and undertaken to ensure recognised standards of integrity are met, and quality and transparency are assured.

•The independence of research should be clear, and any conflicts of interest or partiality should be explicit.

3: (ii) British Society of Criminology Statement of Ethics 2015.

31.General Responsibilities

Researchers in the field of criminology should endeavour to:

i)Advance knowledge about criminological issues; ii)Identify and seek to ameliorate factors which restrict the development of their professional competence, governance and integrity; iii) Seek appropriate experience or training to improve their professional knowledge, skills and attributes, and identify and deal with any factors which threaten to restrict their professional integrity;

iv)   Refrain from laying claim, directly or indirectly, to expertise in areas of criminology that they do not have;

v)   Take all reasonable steps to ensure their qualifications, capabilities or views are not misrepresented by others;

vi) Take all reasonable steps to correct any misrepresentations and adopt the highest standards in all their professional relationships with institutions and colleagues whatever their status; vii) Respect their various responsibilities as outlined in the remainder of this document;

viii) Keep up to date with ethical and methodological issues in the field, for example by reading reports on ethics, research monographs and by participating in training events;

ix)Check the reliability of their sources of information, in particular when using the Internet and new social media;

x) Comply where appropriate with the relevant national and international legislation (e.g. the 1998 Data Protection Act, the 1998 Human Rights Act, copyright laws and so on).

2.Responsibilities of Researchers Towards the Discipline of Criminology

Researchers have a duty to promote the advancement and dissemination of knowledge, to protect intellectual and professional freedom, and therefore to promote a working environment and professional relationships conducive to these. More specifically, researchers should promote free and independent inquiry into criminological matters and unrestricted dissemination of criminological knowledge. As part of this, researchers should endeavour to avoid contractual conditions that limit or compromise research integrity (See 4UKRIO3forfurtherinformation). Researchers should endeavour to ensure that the methodology employed and the research findings are open for discussion and peer review.

3.Researchers' Responsibilities to Colleagues

Researchers should:

i)Recognise fully the contribution to the research of early career colleagues and avoid exploitation of them. For example, reports and publications emanating from research should follow the convention of listing contributors in alphabetical order unless one has contributed more than the other(s). For further discussion of roles and expectations concerning authorship, go to the Singapore Statement

4/Vancouver Protocol5or COPE6as examples of guidelines and codes of conduct regarding research integrity (see Street et al, 2010);

ii)Actively promote and encourage the professional development of research staff by ensuring that staff receive appropriate training and support and protection in research environments which may jeopardise their physical and/or emotional well-being;

iii)Not claim the work of others as their own

iv)Ensure that the use of others' ideas and research materials should be cited at all times, whatever their status and regardless of the status of the ideas or materials (even if in draft form);3UKRIO stands for UK Research Integrity Office. For further information go to: http://www.ukrio.org.4The principles and responsibilities set out in the Singapore Statement on Research Integrity represent the first international effort to encourage the development of unified policies, guidelines and codes of conduct, with the long-range goal of fostering greater integrity in research worldwide. Go to: http://www.singaporestatement.org/statement.htmlThe Singapore Statement on Research Integrity (2010) provides a useful framework enabling researchers to think about their responsibilities. The Singapore Statement sets out four basic principles for responsible research:

Honesty: 'Researchers are truthful in all aspects of research 'Accountability: 'Researchers take responsibility for their actions as researchers'

Professional courtesy: 'Researchers treat colleagues, staff and students fairly and with respect 'Good stewardship: 'Researchers use and manage resources provided by others responsibly'5The Vancouver Protocol on authorship relates to authorship. It is important to remember that each discipline has its own customs and practices for joint or multi-authorship. According to the Vancouver Protocol, the following are minimum requirements for authorship:

• Conception and design, analysis and interpretation of data; and

• Drafting the article or revising it critically for important intellectual content; and

• Final approval of the version to be published.6COPE aims to define best practice in the ethics of scholarly publishing and to assist editors, editorial board members, owners of journals and publishers to achieve this. One of the ways in which it fulfils this mission is by the publication of its Code of Conduct and Best Practice Guidelines for Journal Editors. For further details go to :http://publicationethics.org/resources/code-conduct.

5v) Promote equal opportunity in all aspects of their professional work and actively seek to avoid discriminatory behaviour. This includes a moral obligation to challenge stereotypes and negative attitudes based on prejudice. It also includes an obligation to avoid over-generalising on

the basis of limited data, and to beware of the dangers of failing to reflect the experience of certain groups, or contributing to the over-researching of certain groups within the population.

4.Researchers' Responsibilities towards Research Participants The list below regarding responsibilities towards research participants are neither exhaustive nor in order of priority.

Researchers should:

1.Recognise that they have a responsibility to minimise personal harm to research participants by ensuring that the potential physical, psychological, discomfort or stress to individuals participating in research is minimised by participation in the research. No list of harms can be exhaustive but harms may include: physical harms: including injury, illness, pain; psychological harms: including feelings of worthlessness, distress, guilt, anger or fear-related, for example, the disclosure of sensitive or embarrassing information, or learning about a genetic possibility of developing an untreatable disease; devaluation of personal worth: including being humiliated, manipulated or in other ways treated disrespectfully or unjustly. This may not be applied to all situations, for example, where researchers are uncovering corruption, violence or pollution. Researchers need not work to minimise harm to the corporate or institutional entities responsible for the damage.

2.Design research in a way such that the dignity and autonomy of research participants is protected and respected at all times.

3.Strive to protect the rights of those they study, their interests, sensitivities and privacy. Researchers should consider carefully the possibility that the research experience may be a disturbing one, particularly for those who are vulnerable by virtue of factors such as: age, social status, or powerlessness and should seek to minimise such disturbances. Researchers should also consider whether it is appropriate to offer information about support services (e.g. leaflets or contact details of relevant self-help groups).

4.Minimise risks to researchers.

5.Be sympathetic to the constraints on organisations participating in research and not inhibit their functioning by imposing any unnecessary burdens. There may be particular difficulties where the commissioners of research require the delivery of certain information within a specified time period and so researchers sometimes have to tread a fine line between satisfying commissioners/funders of research and respecting the constraints of participating organisations. See the section on Researchers' Relationships with Sponsors and/or Funders below.

6.Take part in research voluntarily, free from any concern and be able to give freely informed consent in all but exceptional circumstances(exceptional in this context relates to exceptional importance of the topic rather than difficulty of gaining access).Covert research may be allowed where the ends might be thought to justify the means. Examples of this include research on the National Front and research that has exposed racism and other social harms. However recognition of this point should not be taken to mean that the BSC condones all covert research, it is simply to acknowledge that there are some circumstances where attempts to gain individual consent would be counterproductive. Advice must be sought from the research supervisor, local research managers, university ethics committees and/or funders. Of course, there are other circumstances where individual consent cannot be sought such as research on public behaviour, crowd behaviour, riots and other collective behaviour, and research which focuses on TV images, for example(see also, point 13 below).

7.Accept that informed consent implies a responsibility on the part of the researchers to explain as fully as possible, and in terms meaningful to participants, what the research is about, who is undertaking and financing it, why it is being undertaken, and how any research findings are to be disseminated. It is reasonable to expect that researchers should provide all participants with a full explanation of the study.

8.Ensure that participants' consent should be given on the basis of sufficient information about the research ensuring that there is no explicit or implicit coercion. Researchers need to check that each participant is making a voluntary and informed decision to participate. Research participants should be informed about the limits to confidentiality and anonymity. Participants should be able to reject the use of data-gathering devices such as digital recorders. If the researcher feels that it is necessary to break confidentiality, the participant will normally be informed of what action is being taken by the researcher unless to do so would increase the risk to those concerned.

9.Pay special attention to these matters when participation is sought from children and young people, older people, those with a learning disability or cognitive impairment, or individuals in a dependent or unequal relationship, including consideration of the need for additional consent from an adult responsible for the child at the time participation is sought. Every effort should be made to secure free and informed consent from individual participants. Passive assent, including group assent (with consent given by a gatekeeper) should be avoided wherever possible, and every effort should be made to develop methods of seeking consent that are appropriate to the groups being studied. It is not considered appropriate to assume that penal and care institutions can give informed consent to research on young people's behalf. The young

people themselves must be consulted. Furthermore, researchers should give regard to issues of child protection and make provision for the disclosure of abuse.

10. Aim to ensure that all research involving those who lack capacity, or who during the research project come to lack capacity, must be approved by an 'appropriate body' operating under the Mental Capacity Act, 20057(apart from a few exceptions). The key point is that valid consent can only be secured if the potential participant has capacity at the time consent is sought(for further information see http://www.legislation.gov.uk/ukpga/2005/9/contents). It is illegal to conduct such research without approval of the 'appropriate body'. In most cases this is through the National Health Service National Research Ethics Service (NRES). Where research participants are recruited through the NHS or 7See Chapter 11: http://www.opsi.gov.uk/acts/acts2005/related/ukpacop_20050009_en.pdf.   8 Social Care services, the proposal will be reviewed with the UK Health Departments' Research Ethics Service8.

11. Strive to ascertain that where proxy consent for research participants is necessary, the best interests of the vulnerable person must be of the highest importance.

12. Ensure that where there is a likelihood that identifiable data (including visual/vocal methods) may be shared with other researchers or third parties, the potential uses to which the data might be put should be discussed with research participants. Researchers should not breach the 'duty of confidentiality' and not pass on identifiable data to third parties without participants' consent. Research participants should be informed if data is likely to be placed in archives, including electronic repositories and how they will be encrypted. Researchers should also note that they are subject to current legislation (UK Data Protection Act 1998), over such matters as intellectual property (including copyright, trademark, patents), privacy and confidentiality and 'personal data processing'. Offers of confidentiality may sometimes be overridden by law: researchers should therefore consider the circumstances in which they might be required to divulge information to legal or other authorities, and make such circumstances clear to participants when seeking their informed consent.

13. When conducting research via the Internet or via new e-technologies, be aware of the particular ethical dilemmas that may arise when engaging in these mediums. Information provided in e social science, e-mails, web pages, social media sites, cyber-forums and various forms of 'instant messaging' that are intentionally public may be 'in the public domain', but the public nature of any communication or information on the Internet should always be critically examined and the identity of individuals protected unless it is a salient aspect of the research. Researchers should not

only be aware of the relevant areas of law in the jurisdictions that they cover but they should also be aware of the rules of conduct of their Internet Service Provider (including JANET -Joint Academic Network). When conducting Internet research, the researcher should be aware 8http://www.Dh.gov.uk/en/Publicationsandstatistics/Publications/PublicationsPolicyAndGuidance/ DH_1264749Researchers should be aware that the processing of any information relating to an identifiable living individual constitutes 'personal data processing' and is subject to the provisions of the Data Protection Act 1998 (See Section 33 of the Act relating to exemptions). Re. the boundaries between public and private domains, the legal and cultural differences across jurisdictions and data security when using cloud computing or commercial survey sites. Where research might prejudice the legitimate rights of respondents, researchers should obtain informed consent from them, honour assurances of confidentiality, and ensure the security of data transmission. They should exercise particular care and consideration when engaging with children and vulnerable people in Internet research.

14.Be cognisant of the differing legislative requirements, codes of practice and compliance with Data Protection legislation when undertaking comparative or cross-national research, involving different jurisdictions where codes of practice are likely to differ.

15. Researchers' Relationships with Sponsors and/or Funders Researchers should:

i)   Seek to clarify in advance the respective obligations of funders and researchers and their institutions and encourage written agreements wherever possible. They should recognise their obligations to funders whether contractually defined or only the subject of informal or unwritten agreements. They should attempt to complete research projects to the best of their ability within contractual or unwritten agreements. Researchers have a responsibility to notify the sponsor/funder of any proposed departure from the terms of reference.

ii)   Seek to maintain good relationships with all funding and professional agencies in order to achieve the aim of advancing knowledge about criminological issues and to avoid bringing the wider criminological community into disrepute with these agencies. In particular, researchers should seek to avoid damaging confrontations with funding agencies and the participants of research, which may reduce research possibilities for other researchers.

iii)   Seek to avoid contractual/financial arrangements which emphasise speed and economy at the expense of good quality research and they should seek to avoid restrictions on their freedom to disseminate research findings. In turn, it is hoped that funding bodies/sponsors will recognise that intellectual and professional freedom is of paramount importance and that they will seek to ensure

that the dissemination of research findings is not unnecessarily delayed or obstructed because of considerations unrelated to the quality of the research.

Professional Codes of Ethics/Statements of Principle and Guidelines.

This section details relevant Professional Association Research Ethics Guidelines or Codes.

Academy of Social Sciences website: http://www.acss.org.ukEthics policy link: http://www.respectproject.org/main/index.phpBritish Sociological Association

website: http://www.britsoc.co.ukThe Association represents UK sociology on key bodies both nationally and internationally and works closely with allied organisations to influence policies affecting sociology within the wider social sciences remit. The BSA provides a network of communication to all who are concerned with the promotion and use of sociology and sociological research: British Sociological Association (2004) Statement of Ethical Practice for the British Sociological Association, London: BSA: http://www.britsoc.co.uk/media/27107/StatementofEthicalPractice.pdfEconomic and Social Research Council website: http://www.esrc.ac.uk; Ethics policy link: http://www.esrc.ac.uk/aboutesrc/information/research-ethics.aspxThe Market Research Society: https://www.mrs.org.ukThe Society is an international society whose members produce or use research for public policy or commercial use. Their code of conduct is widely recognised and has been in place for over 50 years:

Market Research Society (2012) Code of Conduct, London: Market Research Societyhttps://www.mrs.org.uk/standards/code_of_conductThe Respect

Projecthttp://www.respectproject.org/main/aims.phpfunded by the European Commission's Information Society Technologies (IST) Programme, set up common European standards and benchmarks and provides a Code of practice for socio-economic research. They offer particularly detailed advice on the legal context for intellectual property in Europe. The Respect Project (2004) RESPECT Code of practice for socio-economic research, Brighton: Institute for Employment Studies. http://www.respectproject.org/code/respect_code.pdfThe Social Research Associationhttp://thesra.org.uk/is a professional organisation for social researchers in the UK. They have branches in Scotland, Wales and Ireland. They offer an ethics consultation to members who can email their ethical dilemmas to the committee for discussion. The Social Research Association have also developed a code of practice for the safety of social researchers: http://the-sra.org.uk/wpcontent/uploads/safety_code_of_practice.pdfSocio-Legal Studies

Associationhttp://www.slsa.ac.uk/is the professional organisation for academics in socio-legal studies in the UK. Their guidelines are a short and accessibly written guide to the main ethical issues faced by socio-legal researchers:

11Socio-Legal Studies Association (2009) Statement of Principles of Ethical Research Practice, http://www.slsa.ac.uk/index.php/ethics-statementUK Research Integrity

Office (UKRIO)website: http://www.ukrio.orgEthics policy links: http://www.ukrio.org/our-work/theconcordat-to-support-research-integrity/http://www.rcuk.ac.uk/documents/documents/AssuranceonResearchIntegrity.pdfAustralian and New Zealand Society of Criminology website: http://www.anzsoc.org; Ethics policy link: http://www.anzsoc.org/cms-the-society/code-of-ethics.phps7. Relevant Legislation in the UK The Data Protection Act(which covers all of the UK) requires organisations processing personal data to adhere to principles regarding collecting and storing data. This legislation covers researchers in public institutions and has implications for collecting and storing personal data. http://www.ethicsguidebook.ac.uk/Data-Protection-Act-

111http://www.ico.org.uk/for_organisations/data_protection/the_guideConfidentialityResearchers in the UK have no special legal protection that requires them to uphold confidentiality (as medical staff and lawyers do). Researchers and their data can be subject to subpoena where they may have evidence relating to a case. This legal situation should be taken into account by researchers when they offer confidentiality. Rather than absolute confidentiality, researchers may consider making the limits of confidentiality clear to respondents. In general in the UK people who witness crimes or hear about them before or afterwards are not legally obliged to report them to the police. Researchers are under no additional legal obligations. There exists a legal obligation to report information about three types of crime to the relevant authorities :i) Where a person has information relation to an act of terrorism, or suspected financial offences related to terrorism (Terrorism Act 2000).ii) Where a person has information about suspected instances of money laundering (Proceeds of Crime Act 2002). Although this legislation is aimed at those working in the regulatory sector, this legislation could potentially cover researchers. This is a complex area and researchers are advised to seek legal advice.

12iii)Where the researcher has information about the neglect or abuse of a child, there is a longstanding convention that researchers have responsibility to act. There is no legal obligation to do so, however Section 115 of the Crime and Disorder Act 1998 gives power for individuals to disclose information to specific relevant authorities (engaged in crime prevention) for the purposes of the Act. Researchers employed by institutions such as universities or criminal justice

agencies will be subject to institutional research ethical governance. Legal advice is often available to researchers employed in universities through research services departments. Of particular significance is the ESRC Framework for Research Ethics:http://www.esrc.ac.uk/_images/Framework-for-ResearchEthics_tcm8-4586.pdf. In brief, this framework sets out procedures for research ethics governance that are a condition of receiving ESRC funding. 8.Case Studies and Frequently Asked Questions We welcome new case studies which illustrate the ethical dilemmas of research. If you or your research team would like to share ethical issues and how you overcame them, please e-mail the Chair of the Ethics Committeeat:azrini.wahidin@ntu.ac.uk.(We would expect such case studies to be suitably anonymised).Note: these FAQs are intended to provoke thought and debate: the answers given are not to be taken as definitive.Q1:"One of my interviewees in prison has told me about getting away with various offences. He told me he is in prison for three burglaries, but there are several other offences that the police don't know about. What should I do?"A1: It should have been made clear to participants in the research at the outset the limits of confidentiality for those involved in the study. Research in sensitive settings such as prisons is particularly likely to raise issues of this kind.Q2: "I've been doing some focus group discussions with school children about their views on crime and punishment. In a small group of ten year olds one day, they started talking about a man called John who gives them sweets at the gate of the school. There was a lot of hushing and shushing and exchanged glances at this point, and it became clear that I was being told something I wasn't meant to hear because of their parents. What should I do?"A2: The welfare of vulnerable participants in research, such as children, overrides other concerns. Research with children should only be undertaken by people who have been cleared for the purpose by the Disclosure and Barring Service(previously CRB). If research uncovers suspected child abuse, this must be disclosed to the proper authorities for investigation. In this case, the suspicion is vague but valid: the researcher should inform a senior staff member at the school about what was said.

Appendix 5: Data Protection and Freedom of Information Acts.

Data protection

General Data Protection Regulation (GDPR) and data protection laws control how your personal information is used by organisations, businesses or the government.

Everyone who collects data has to follow strict rules called 'data protection principles'. They must make sure the information is:

   processed lawfully, fairly and in a transparent way   collected for written, explicit and legitimate purposes   adequate, relevant and limited to what is necessary for the purposes for which it is processed   accurate and kept up-to-date   kept for no longer than is absolutely necessary   processed in a safe and secure way

There is stronger legal protection for more sensitive information, such as:

   race   ethnic origin   political opinions   religious   or philosophical beliefs   trade union membership

   genetics   biometrics (when used for ID purposes, such as facial recognition or fingerprints) health sex life sexual orientation

Your data protection rights

You have the following rights under data protection legislation:

   the right to be informed   the right of access   the right to rectification   the right to erasure   the right to restrict processing   the right to data portability the right to object   rights about automated decision making and profiling

If you wish to use any of the rights above, you should contact the relevant organisation. Contacts for each department are:

The Executive Office - DPA@executiveoffice-ni.gov.uk

Department of Agriculture, Environment and Rural Affairs - dataprotectionofficer@daerani.gov.uk

Department of Education - dataprotectionofficer@education-ni.gov.uk

Department of Finance - DataProtectionOfficer@finance-ni.gov.uk

Department of Health - DPO@health-ni.gov.uk

Department of Justice - DataProtectionOfficer@justice-ni.x.gsi.gov.uk

Department for Communities - DPO@communities-ni.gov.uk

Department for the Economy - DPO@economy-ni.gov.uk

Department for Infrastructure - DFIGDPR@infrastructure-ni.gov.uk

Right of access

The right of access means that you have the right to get:

confirmation that your data is being processed lawfully   access to your personal data

other extra information, for example information that should be provided in a privacy notice

The organisation is legally required to give you a copy of the information they hold about you if you ask for it.

A copy of the information should be provided free of charge. However, organisations can charge a 'reasonable fee' in specific circumstances.

Withheld information

There are some situations when organisations are allowed to withhold information, for example if the information is about:

the prevention, detection or investigation of a crime

national security or the armed forces

the assessment or collection of tax judicial

or ministerial appointments statistics and

scientific or historical research

An organisation doesn't have to say why they are withholding information. Worried

about your data

If you think your data has been misused or that the organisation holding it hasn't kept it secure, you should contact them and tell them.

The Information Commissioner's Office (ICO)

The Information Commissioner's Office (ICO) can help you understand what data protection, freedom of information and related issues mean to you. It can advise you on how to protect your personal information and how to gain access to official records.

Appendix 6: Letter to focus group participants.

Letter to participants in Focus Group meetings:

Dear x   Date:

Thank you for reading this letter. I hope that you will be happy to sign and return the consent form at the end of it. This gives your agreement to take part in a meeting of a recorded Focus Discussion Group starting at 2pm, in St Peter's Church lounge, on Monday, 4th February 2019. There will be about ten people in this group. Tea and coffee will be available, and it will be a friendly and relaxed meeting. The meeting on 4th February will last about an hour and a half.

This is academic research based in Winchester University. All the University's rules about keeping people safe and respecting their choices and views will apply to this meeting. Therefore, you need to be aware that should there be, during the course of the focus groups or facilitated day conference (24th April), any disclosure of illegal activities, or information leading the researcher to have concerns over your own safety or that of others this would inevitably lead to onward reporting to Diocesan Safeguarding Officers, the Police and the appropriate authorities at Winchester University.

What is the purpose?

I am looking at how people can co-operate to help with the problems faced by rough-sleepers and homeless people. What I'd like your help with is in understanding how life could be improved for everyone involved in rough-sleeping and homelessness. I'm inviting a larger group of people, including you, if you possibly can, to listen to each other's views about this for a day, 24th April 2019, at BU's Executive Business Centre. I want to encourage all participants in these meetings to work together for the good of everyone. How group members work together is critical to finding a good solution. What you say in the focus group meetings will help everyone at the April Day Conference meeting to talk realistically about these pressing issues and attempt to find a way forward.

This is part of a Doctor of Theology in Practice course I am studying at Winchester University. I am asking: HOW CAN A PARISH CHURCH WORK WITH LOCAL PARTNERS FOR THE COMMON GOOD? An exploration about homeless people and rough sleepers in Bournemouth. This research was approved by Winchester University's Research and Knowledge Exchange Ethics Committee, subject to requirements which have been met, on 10th July 2018, Ethics Review Outcome - RKEEC18061_Terry.

What I need, please, is for you to share your views and listen to others doing so. This will enable fresh thinking to take place. If you want to withdraw at any point during the group meeting there is no problem with that. Just have a quiet word with me and no one will mind. Participants can withdraw

at any time in the process up to the analysis stage, at which point the data will have been anonymised /de-identified.

I shall be in touch with you again, a few months after the April Day Conference, to gather everyone who has helped me together for a cup of tea and some feedback on this project. Ultimately, I shall use the findings of this research in an academic thesis and for wider publication in conferences, journals and, perhaps, a book. At all stages, your anonymity will be preserved.

Confidentiality and Data Protection

The help you give me with this research is entirely voluntary. If you decide not to take part you may withdraw at any time without giving a reason. Any information (data) collected relating to you will be destroyed. All information you give will be made anonymous so that no one can identify you. All material obtained from your contribution will be held confidentially. It will be stored securely and will be destroyed when no longer needed (within 1 year of the completion of the doctorate). All data used in any report or publication will be anonymised and will not be used in any way which could identify individuals. The data collected will be treated in accordance with the Data Protection Act 1998.

The University's Freedom of Information Officer is David Farley (01962-827306), who can also be contacted at the University of Winchester, Sparkford Road, Winchester, SO22 4NR.

If you have any questions about this research process or your part in it, please, do not hesitate to contact me and I shall do all I can to answer your questions.

Should you wish to contact my research supervisors they are:

Professor Neil Messer and Professor Andrew Bradstock, both of the Department of Theology, Religion and Philosophy at Winchester University (01962-826428).

I very much hope that you will want to contribute to this project.

This research explores Common Good principles as developed by the trust Together for the Common Good. The principles are under five main headings: the Common Good, the Human Person, Social Relationships, Stewardship and Everyone is included, no one is left behind; then there are eight sub principles: Human dignity, Respect for life, Dignity of work, Human equality, Responsibility, Participation, Reconciliation and Solidarity. These principles are rooted in the gospel of Jesus Christ but resonate with universal ethics and are deliberately written in non religious language to be widely accessible. Some may recognise these principles from the framework of Catholic social teaching, but they and the focus of this research are just part of a broader theology which resonates across the Christian traditions. These principles also resonate with Biblical values and universal ethics.

For more details, please visit www.togetherforthecommongood.co.uk in the first instance.

You might like to think, in preparation for the meeting of the Focus Group, about the following common good principles:

Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred, and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty.

Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Call to Family, Community, and Participation

The person is not only sacred but also social. How we organize our society in economics and politics, in law and policy, directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined.

We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

Question: How can these Common Good principles more effectively guide our policies and actions towards homeless people and rough sleepers?

Rights and Responsibilities

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency.

Corresponding to these rights are duties and responsibilities – to one another, to our families, and to the larger society.

Option for the Poor and Vulnerable

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Matthew 25:3146) and instructs us to put the needs of the poor and vulnerable first.

I hope that there might be some of these principles upon which you would like to comment in the Focus Group. How can these principles (to the extent that you agree with them) be put into practice?

For many homeless people their life's journey has three stages at which different kinds of help could make a difference:

1. An initial deepening crisis, perhaps a spiral of losses which leads to homelessness, often associated with poor mental health and addictions.

2. Points for critical close support and gaining informed consent for intervention.

3. Rehabilitation into wider society with sustained support.

Questions: Are our principles and practices right for each stage?

What succinct guiding principles are needed?

What needs to be done differently?

Please come prepared to put your views and to listen respectfully to those of others. Thank you.

With gratitude and all good wishes,

Sincerely,

 Ian Terry

……

Consent Form:

NAME: ……..

I have read the letter from Ian Terry which explains the purpose and processes of his research and I understand my anonymity will be respected and all material obtained from my contribution will be held confidentially, and that recordings and transcripts will be stored securely and will be destroyed when no longer needed (within 1 year of the completion of the doctorate), and that all data used in

any report or publication will be anonymised and will not be used in any way which could identify individuals.

I understand that I have the right to withdraw from the study at any time, including during the focus group meeting, should I feel uncomfortable or ill at ease. I understand that all participants can withdraw at any time in the process up to the analysis stage, at which point the data will have been anonymised /de-identified.

I understand that Dr Terry will abide by Winchester University's Research and Knowledge Exchange Ethics Policy and by the University's Code of Practice for Re-search.

Given those understandings, I consent to participation in this research project and to my data being used in the way outlined above.

Signature of Participant: …………………………………..........……Date:......…………….

Appendix 7: Letter to common good building conference participants.

Letter to participants in Facilitated Day Conference (Common Good Builder) on Homelessness and Rough-Sleeping in Bournemouth: Weds 24th April 2019,

9am – 5pm BU Executive Business Centre, Holdenhurst Road, Bournemouth

Dear Participant,   Date: 23rd March, 2019.

Thank you for reading this letter. I hope that you will be happy to sign and return the consent form at the end of it. These can be scanned and returned digitally or I am happy to collect them on the day. This gives your agreement to take part in a recorded meeting of a Facilitated Day Conference (Common Good Builder) on Homelessness and Rough-Sleeping in Bournemouth: Weds 24th April 2019. There will be about thirty people in this group. Tea, coffee and a light lunch will be available and it will be a friendly and relaxed meeting. The meeting on 24th April will last from 9am to about 5pm and it will help if you can stay throughout. I am very grateful to Bournemouth University for generously allowing the use of the whole of the 2nd floor of its Executive Business Centre for the Facilitated Day Conference (Common Good Builder). I am also hugely grateful to our Facilitator for the day, Vincent Neate, and to the trust T4CG (Together for the Common Good) for its support, wisdom and guidance, particularly that of Jenny Sinclair and Alison Gelder, who will be with us throughout the day. Within the next two weeks I shall send you the detailed programme for the day and a summary of the themes that have emerged from the research focus groups in which many of you kindly took part. Your completion of an evaluation form on the day will help considerably. With this email I have included attachments showing the exact location of the Executive Business Centre and a picture of it. If, on the day, you go to reception, straight ahead through the main entrance doors, they will direct you to the lift, to the left of reception, and you want floor 2.

This is academic research based in Winchester University. All the University's rules about keeping people safe and respecting their choices and views will apply to this meeting. Therefore, you need to be aware that should there be, during the course of the facilitated day conference (24th April), any disclosure of illegal activities, or information leading the researcher to have concerns over your own safety or that of others this would inevitably lead to onward reporting to Diocesan Safeguarding Officers, the Police and the appropriate authorities at Winchester University.

What is the purpose?

I am looking at how people can co-operate to help with the problems faced by rough-sleepers and homeless people. What I'd like your help with is in understanding: (i) what causes homelessness; and (ii) how partners can work together to get all who are rough-sleeping off the streets with a sustainable long-term future in the wider community. I want to encourage all participants in these meetings to work together for the good of everyone. How you all listen respectfully to each other, deal with your differences, and commit to working together is critical to finding an enduring common good solution.

This is part of a Doctor of Theology in Practice course I am studying at Winchester University. I am asking: HOW CAN A PARISH CHURCH WORK WITH LOCAL PARTNERS FOR THE COMMON GOOD? An exploration about homeless people and rough sleepers in Bournemouth. This research was approved by Winchester University's Research and Knowledge Exchange Ethics Committee, subject to requirements which have been met, on 10th July 2018, Ethics Review Outcome - RKEEC18061_Terry.

What I need, please, is for you to share your views and listen to others doing so. This will enable fresh thinking to take place. If you want to withdraw at any point during the day there is no problem with that. Just have a quiet word with me and no one will mind. Participants can withdraw at any time in the process up to the analysis stage, at which point the data will have been anonymised /de-identified.

I shall be in touch with you again, a few months after the April Day Conference, to gather everyone who has helped me together for a cup of tea and some feedback on this project. Ultimately, I shall use the findings of this research in an academic thesis and for wider publication in conferences, journals and, perhaps, a book. At all stages your anonymity will be preserved.

Confidentiality and Data Protection

The help you give me with this research is entirely voluntary. If you decide not to take part you may withdraw at any time without giving a reason. Most parts of the Facilitated Day Conference will be recorded, transcribed, analysed and rendered anonymous. Any information (data) collected relating to you will be destroyed. That is, to be explicit: All information you give will be made anonymous so that no one can identify you. All material obtained from your contribution will be held confidentially. It will be stored securely and will be destroyed when no longer needed (within 1 year of the completion of the doctorate). All data used in any report or publication will be anonymised and will not be used in any way which could identify individuals. The data collected will be treated in accordance with the Data Protection Act 1998.

The University's Freedom of Information Officer is David Farley (01962-827306), who can also be contacted at the University of Winchester, Sparkford Road, Winchester, SO22 4NR.

If you have any questions about this research process or your part in it, please, do not hesitate to contact me and I shall do all I can to answer your questions.

Should you wish to contact my research supervisors they are:

Professor Neil Messer and Professor Andrew Bradstock, both of the Department of Theology, Religion and Philosophy at Winchester University (01962-826428).

I very much hope that you will want to contribute to this project.

This research explores Common Good principles as developed by the trust Together for the Common Good. The principles are under five main headings: the Common Good, the Human Person, Social Relationships, Stewardship and Everyone is included, no one is left behind; then there are eight sub principles: Human dignity, Respect for life, Dignity of work, Human equality, Responsibility, Participation, Reconciliation and Solidarity. These principles are rooted in the gospel of Jesus Christ but resonate with universal ethics and are deliberately written in non religious language to be widely accessible. Some may recognise these principles from the framework of Catholic social teaching but they and the focus of this research are just part of a broader theology which resonates across the Christian traditions. These principles also resonate with Biblical values and universal ethics.

For more details, please visit www.togetherforthecommongood.co.uk in the first instance.

You might like to think, in preparation for24th April, about the following common good principles:

Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred, and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty.

Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Call to Family, Community, and Participation

The person is not only sacred but also social. How we organize our society in economics and politics, in law and policy, directly affects human dignity and the capacity of individuals to grow in community.

Marriage and the family are the central social institutions that must be supported and strengthened, not undermined.

We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

Question: How can these Common Good principles more effectively guide our policies and actions towards homeless people and rough sleepers?

Rights and Responsibilities

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency.

Corresponding to these rights are duties and responsibilities – to one another, to our families, and to the larger society.

Option for the Poor and Vulnerable

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

I hope that there might be some of these principles upon which you would like to comment in our discussions on 24th April. How can these principles (to the extent that you agree with them) be put into practice?

For many homeless people their life's journey has three stages at which different kinds of help could make a difference:

1. An initial deepening crisis, perhaps a spiral of losses which leads to homelessness, often associated with poor mental health and addictions.

2. Points for critical close support and gaining informed consent for intervention.

3. Rehabilitation into wider society with sustained support.

Questions:

Are our principles and practices right for each stage?

What succinct guiding principles are needed?

What needs to be done differently?

How can we partner with each other more effectively to achieve these ends?

Please come prepared to put your views and to listen respectfully to those of others.   Thank

you. With gratitude and all good wishes,

Sincerely,

Ian Terry

………

Consent Form:

NAME: ………………………………………………………………………………………………..

I have read the letter from Ian Terry which explains the purpose and processes of his research and I understand my anonymity will be respected and all material obtained from my contribution will be held confidentially, and that recordings and transcripts will be stored securely and will be destroyed when no longer needed (within 1 year of the completion of the doctorate), and that all data used in any report or publication will be anonymised and will not be used in any way which could identify individuals.

I understand that I have the right to withdraw from the study at any time, including during the 24th April meeting, should I feel uncomfortable or ill at ease. I understand that all participants can withdraw at any time in the process up to the analysis stage, at which point the data will have been anonymised /de-identified.

I understand that Dr Terry will abide by Winchester University's Research and Knowledge Exchange Ethics Policy and by the University's Code of Practice for Research.

Given those understandings, I consent to participation in this research project and to my data being used in the way outlined above.

Signature of Participant: …………………………………….............……Date:.....……………….

Appendix 8 Information sheets

(i)   Agreeing what needs to change

AGREEING WHAT NEEDS TO CHANGE

Depressed & Suicidal Young People with traumatic family life

Family Breakdown

Reactive v Preventative individual care v social policy

Perpetuating the Problem - well intentioned, but ...

Disincentives to move-on from the streets

Traumatic backgrounds

Causes of being on the streets

Lack of affordable housing

(ii)   Agreeing the Principles

AGREEING THE PRINCIPLES : can we affirm?

Common Good: empowering the powerless. Enforcement doesn't work

Voice for Rough Sleepers

Common Good: Human Dignity

Belonging

Collaboration - Co-ordinated work voluntary & statutory sectors Jewish & Christian - *getting alongside* takes time

Common Good: Subsidiarity – authority originates at the lowest level of individual, family and community. It is devolved upwards to local associations of partners, who achieve an evolving 'group personality'. Collaborative local partnerships.

Illumination: ie seeing

Create something for people to aspire to - authentic value exchange

things differently. Revising
understanding + how we do
things. Action-orientated

Culture Change needed
- not short-term
compassion

Engaging from
alongside not from
above -assertively
respectful

Getting engagement
despite mental health
& addiction problems

Reconciliation

Participation

Solidarity

Common Good:

All have Value,

Purpose + Meaning

Work Together to find the
Right Way to Help

Everyone is included

No one is left behind

(iii)   Celebrations!

Celebrations!
GREAT WORK ON WHICH TO BUILD

There's Energy to Change Things!

Health Bus

SLEEPSAFE

DEBT ASSISTANCE

BCARS

STREET SUPPORT B & P

Preventing eviction

Bournemouth Christians Alongside Rough-Sleepers

St Mungo's Rough-Sleeper Support Team

'Half-Time',
'Second Half',
'In Touch',

SYNAGOGUES + CHURCHES WORKING

St Mungo's Rough-Sleeper Support Team

'Second Half', 'In Touch'.

+ CHURCHES WORKING TOGETHER

Educating for greater awareness

Partnerships with schools and with BU

Soup kitchens moving indoors

Wholistic care v functional feeding

WELL ESTABLISHED WORK in HOUSING & CARE: SHELTER, BCHA, YMCA, SALVATION ARMY, LOCAL AUTHORITIES, Mental Health Care ...

Specialist Training & Support

POLICE SERVICE

(iv)   How can we do partnerships for change?

HOW CAN WE DO PARTNERSHIPS FOR CHANGE?

Decriminalising Drug Use

Debt management- early intervention

Prevention: Mental Health awareness

Affordable Housing Supply

Prevention: investment in Youth Work

Credit Unions needed

Social policy Locally + Nationally

Twin-tracking Support + Enforcement

Community Hub for Homeless

Have Patience

Advocacy

Common Good

More Health Buses cf

Prevention: Mental Health awareness

Affordable Housing Supply

Prevention: investment in Youth Work

Credit Unions needed

Social policy Locally + Nationally

Twin-tracking Support + Enforcement

Community Hub for Homeless

Have Patience

Advocacy

Sleepsafe every night all year

Common Good equality of opportunity - *free bus passes* give independence

More Health Buses cf with hospitalisation - Cost of Medical Care for One Homeless Person

Appendix 9: The T4CG Common Good Builder: used with the kindness and courtesy of T4CG

Tackle problems together, build community

The Common Good Builder is a problem-solving process for communities and organisations to tackle difficult issues by applying the principles of Common Good Thinking. It brings together people whose interests may be estranged to talk through difficult problems, find solutions and identify actions leading to lasting transformations that enable all to flourish.
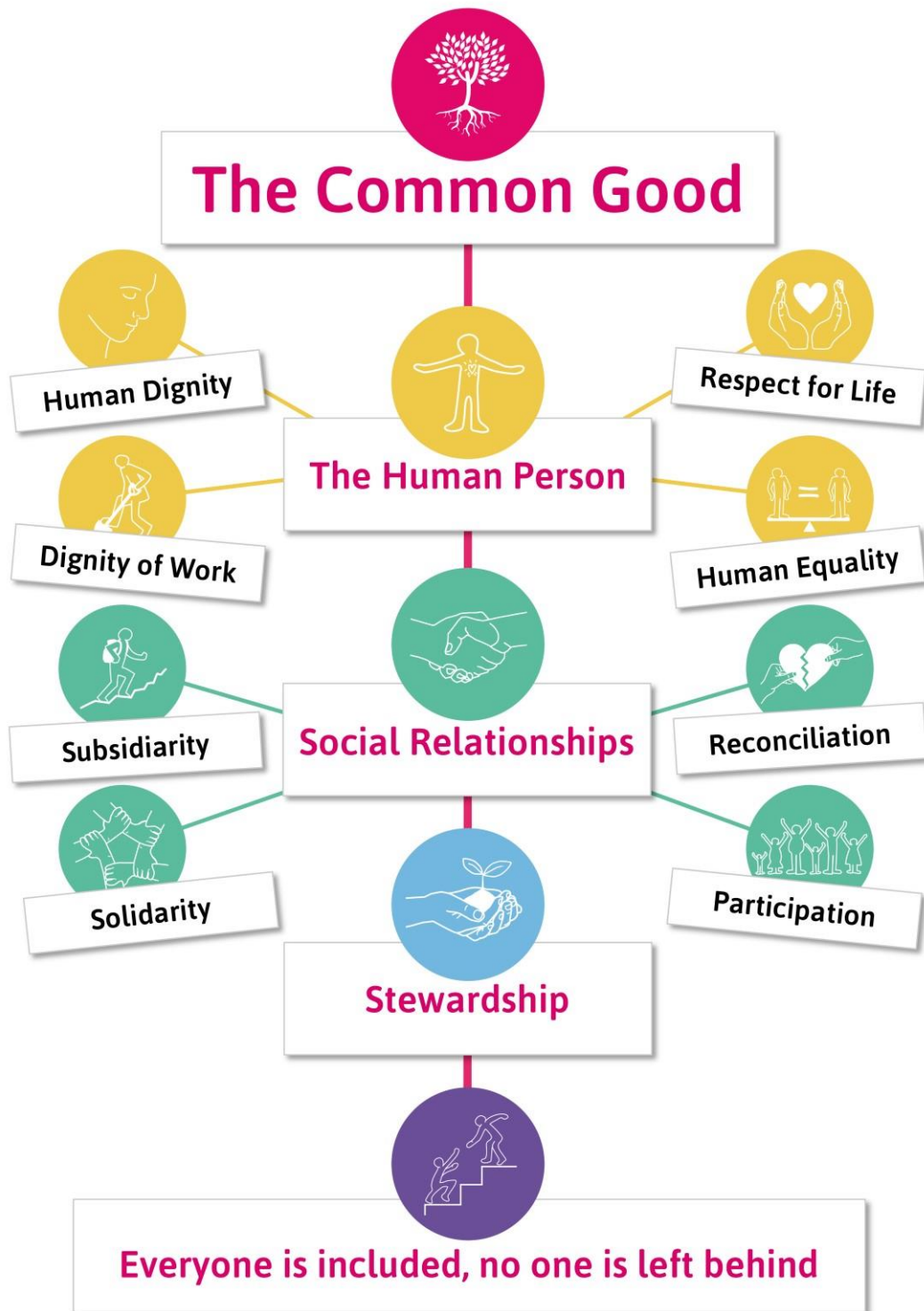

The process is built around the principles of Common Good Thinking as codified and taught by Together for the Common Good. Under these principles the process has a number of stages: Induction, Preparation, a One-day Event, and an Action Period. Churches are well-placed to host this process and bring people together to play their part in tackling some of the most difficult issues in the community.

Appendix 10: Common Good Building Principles: used by courtesy of the trust T4CG

The Common Good

The Human Person
- Human Dignity
- Respect for Life
- Dignity of Work
- Human Equality

Social Relationships
- Subsidiarity
- Reconciliation
- Solidarity
- Participation

Stewardship

Everyone is included, no one is left behind

TOGETHER FOR THE
COMMON GOOD

T4CG WHAT IS THE COMMON GOOD?

The Common Good is an ancient idea resonating across many traditions. But it's more than an idea. This is our definition:

"The Common Good is the shared life of a society in which everyone can flourish - as we act together in different ways that all contribute towards that goal, enabled by social conditions that mean every single person can participate. We create these conditions and pursue that goal by working together across our differences, each of us taking responsibility, according to our calling and ability."

The Common Good is something we build together - it fosters community spirit and strengthens the bonds of social trust. It transcends party political positions. Our understanding is rooted in the Judeo Christian tradition, and reflected in Scripture, for example, Jeremiah 29.7: Seek the welfare of the city.

Appendix 11: Questions for Breakout Groups at Common Good Building Conference

Central Question: How can we, in partnership, make a difference to homelessness in Bournemouth?

1. Positive Opening Round

Each participant offers one idea from the day so far (introductions and expert witnesses and in breakout session fishbowl) that makes them sparkle.

The facilitator thanks and asks if any of the participants would like to say anything else.

The facilitator explains that the next step will be more challenging to everyone so participants should carry that sparkle with them.

2. Facing-up to Poor Partnerships Round

Each participant is asked to acknowledge just one way in which they have not "acted in partnership" or one way they believe that another has not "acted in partnership".

One is a minimum - participants can offer more than one if they wish.

The facilitator's job is to protect the participants from each others' emotions and from themselves. The emphasis should be on "the partnership".

The facilitator observes that focusing on a determination to do partnership well may for some involve forgiveness and a sense of overcoming negative emotions but it is not about blame, justification or explanation of resentment.

Finally, in the light of our recommitment to being good partners, we now move to building the foundations of the future.

3. Affirmation of our human dignity

Each participant is asked to make the following statement:

I am a human being worthy of respect. My life matters, as do the lives of those people I connect with. By respecting my life I can respect the lives of others and build respectful relationships. I affirm that I am a human being worthy of respect.

Now the facilitator explains that it is time for us to get really practical about working in partnerships to make a difference to homelessness in Bournemouth.

We are therefore going to focus on what, for this, each of us needs as individuals to work more in partnership in the future.

4. Expression of need

Each participant is asked to consider and complete the following sentence:

For me to participate more effectively in partnership with others, to make a difference to homelessness in Bournemouth, I need………

After two or three minutes thinking time the participants share their statements.

The facilitator asks for participants to share as they are ready to (ie without trying to control the order in which it takes place.

After each participant contribution the facilitator asks the other participants if they have any questions for clarification that they would like answered.

After all participants have contributed the facilitator moves to the 5th round.

5. Suggestions Round

Now that the participants have heard and understood what each of them needs to improve partnerships, to make a difference to homelessness in Bournemouth, the aim of this round is for each participant to benefit from the ideas of others in the group.

Suggestions can be made for any other participant.

They can be suggestions about what the participants can do for themselves OR something a different participant could do for them OR something someone else, not present, could do for them.

Suggestions should be expressed positively.

The challenges for the facilitator will be to maintain positivity, focus on the issue being partnership working, to make a difference to homelessness in Bournemouth, and to ensure equality of time between the different voices.

The facilitator should explain that participants may have lots of ideas and that is great, but let's limit our sharing to the one/two that excite them most. If we do succeed in working better in partnerships there will be plenty of opportunity to share other ideas in the future.

The facilitator should also explain that those receiving suggestions can ask for clarification if they don't understand WHAT is being suggested but otherwise they should just listen and not respond.

At the end of the round the facilitator should explain that there are now only two more rounds and that the are both very positive.

6. The Agency Round

Having committed to partnerships, the participants have had the opportunity to say what they need and to hear well-intentioned suggestions from their colleagues and friends in the group.

Now is their chance to claim their right to agency. It is not for anyone to tell any of us what to do next, although we are all responsible for the consequences of what we do choose to do next for others.

Each participant is asked to say what they will do going forward that will meet their own need that is a barrier to greater partnership working.

The facilitator needs to recognise that this action could be a one off (e.g. talk to my boss) or a recurring action (e.g. meet so-and-so on a monthly basis). The important thing is that it is an action that they will take.

Once all participants have an action the facilitator can introduce the final round.

7. Affirmation of stewardship

Each participant is asked to make the following statement:

I have today been able to show I am a human being worthy of respect and I have been shown respect. I acknowledge that our plans for action are just planting seeds and I affirm that I will look after these seeds in partnership with these other people here today.

Appendix 12: Nvivo nodes   - showing major nodes in bold, followed by those which reinforced qualitative awareness.

Category:	Instances:	Sources:
Focus Groups		
Human Dignity	18	4
Belonging	3	2
Purpose and Meaning	5	3
Re-integration into society	17	4
Empowerment	14	5
A Voice for the Rough Sleeper	3	3
Patience	5	4
Peer support	7	4
Risk of reoffending	3	1
Developing positive relationships	7	4
Sharing equality with all others	3	2
Collaboration	11	2
	4	3

Early intervention with mental health and self-esteem issues

The common good   18   4 (but many instances were responses to my questions mentioning the common good. These were deliberately not entirely 'open' questions, to enable me to test the extent to which participants related to the concept).

Relationships + Trust	7	4
Mentoring, emotional and practical	5	2
Disincentives to move-on from the streets 6		3
Debt management	6	3
Culture change	4	2

Depressed and suicidal young people   3   2

Conference

Listening to their voices   12   7

Empowerment   9   10

The person exists within society   7   7

The dignity of work   5   4

Wholistic health care   5   3

Mentoring   9   7

Spiritual support of faith community 5   4

Central Hubs needed   8   7

Competition and secrecy disempower 7   5