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**‘BUILDING BACK BETTER’ AND THE SEARCH FOR VALUES.
CRITICALLY RECLAIMING TEMPLE’S SOCIAL THOUGHT
FOR A POST-PANDEMIC POLICY LANDSCAPE.**

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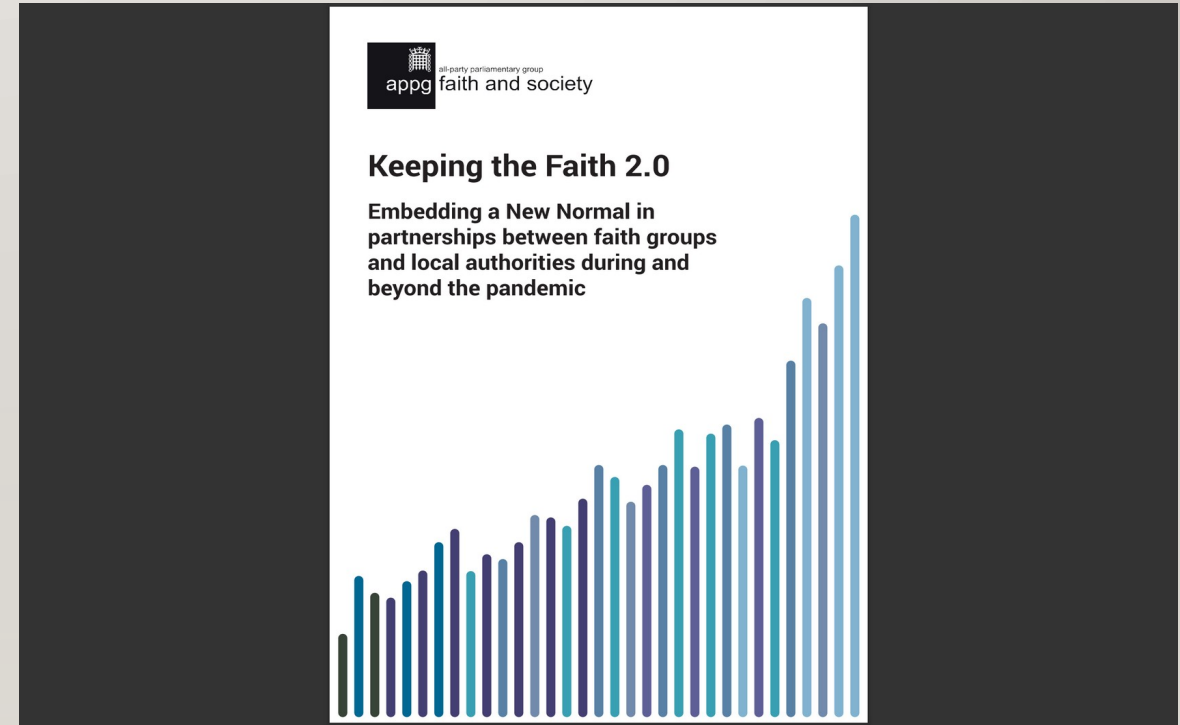
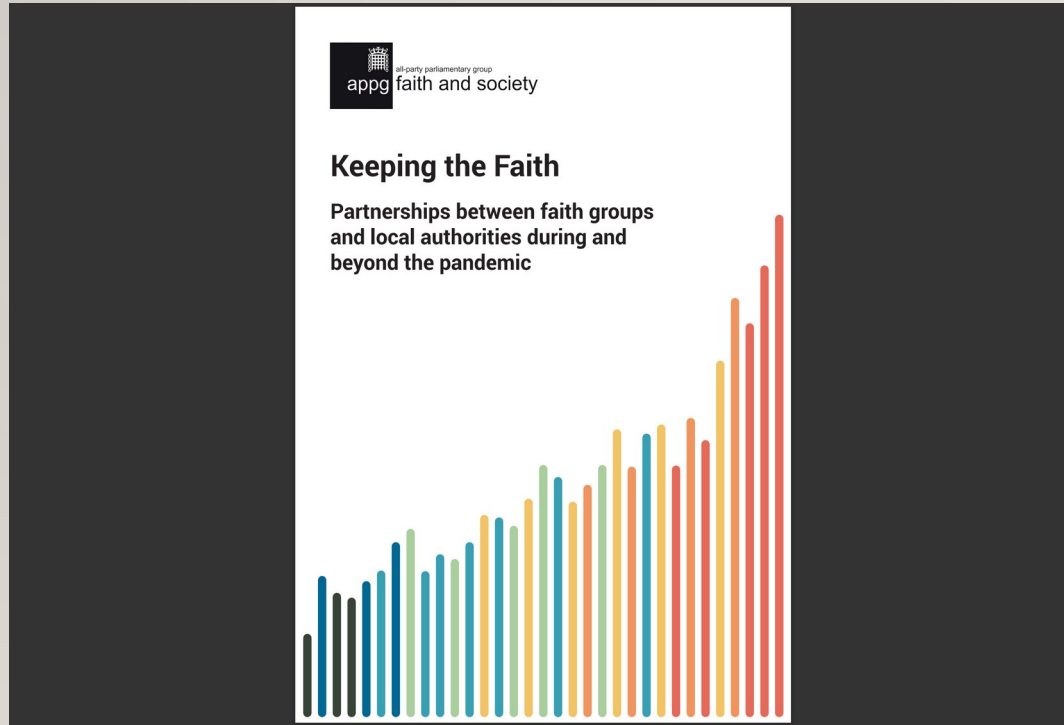


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A NEW POLICY CONVERSATION? – BROKENNESS, FAITH AND HOPE

- The Bloom Review – an invitation from Government to reimagine the role of religion in public life. But what is the vision of religion that is it promoting.
- New partnerships between faith and secular agencies post pandemic - a new normal vs. the old normal (Policy)
- A cultural shift towards values, re-enchantment and authenticity (Sociology)
- The church needs to find the moral and political courage to interfere in public life – but what is the message and who is listening (Temple Tradition)

1. THE STATE WE'RE IN: KEEPING THE FAITH REPORTS 1.0 AND 2.0



BASIC PARAMETERS

- Research conducted July/August 2020
- All 408 Local Authorities in the UK approached
- Responses from 194 different local authorities (48%)
- 55 interviews with local Authority leaders and Faith group/faith-based organisation leaders/managers in 10 LA areas.

1. POSITIVE AND EXPANDING EXPERIENCE

- 67% of Local Authorities reported an increase in partnership working since the pandemic started.
- 91% said that their experience of pandemic partnership working with faith groups/FBOs was 'Very Positive' or 'Mostly Positive'
- 76% said that they intended to continue the partnership working developed with faith groups during the pandemic into the future, including 47% who said 'Yes, but probably with

2. RELIANCE ON RESOURCES

- 66% LAs involved FBOs in sharing information with their members
- 65% ... transport and delivery of food parcels
- 64% ... collecting food and donating money
- 60% ... operating a food bank
- 59% ... pastoral support/befriending
- 57% ... cooking and delivering meals
- 53% ... providing volunteers for LA programs
- 47% ... making buildings available

3. SHIFTING PERSPECTIVES ON EXPERIENCE

(CHARACTERISES MY EXPERIENCE OF WORKING WITH FAITH GROUPS 'TO A GREAT EXTENT/SOME EXTENT')

- Adding value due to longstanding presence in local community **(88%)**
- Providing pool of volunteer resources **(79%)**
- Improving access to hard to reach groups **(79%)**
- Acting as a source of local leadership **(78%)**
- Articulating and promoting social transformation **(62%)**
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- Lack of representation by women and young people at meetings **(17%)**
- Safeguarding concerns **(9%)**
- Socially conservative **(7%)**
- Possibility of proselytization **(3%)**

KEY FINDINGS

These new forms of co-production include

- *Working together to raise awareness of issues of food justice/poverty (97%)*
- *Wider sharing of best practice in coproduction LAs/FBOs (93%)*
- *Increased resources to develop partnership working (83%)*
- *Safe spaces for honest discussion re Religion and Belief (83%)*
- *Establish and revitalise work of Local Interfaith Forum (77%)*

KEY FINDINGS

A ***new normal/policy framework*** has opened up based on increased trust, collaboration and innovation that has implications for working practices.

1. Deepening relationships
2. Willingness to share resources and innovation
3. Commitment to co-developing a more inclusive framework for partnership working that moves from delivery and dissemination to more strategic forms based on intentional co-production.

A GEN ZED ZEITGEIST? (KATZ ET AL. 2021)

- Post 1996 – a digital and not an analogue world
- Online and Offline worlds interchangeable
- Digital provides endless opportunities for self-expression (telling the story of ‘me’) and belonging (fam)
- Huge granularity and fluidity in how identities are constructed and updated
- Key value is AUTHENTICITY – being authentic and allowing others that same right
- Values that support this: respect, tolerance, transparency, honesty.
- Personal beliefs and values provide a sense of stability and reassurance that we used to find in institutions

VALUES AS THE NEW RELIGION

- Values are the new religion?
- They are therefore the new sources of motivation and identity
- Values are everywhere: Rainbow flag; Schools; Corporations; British values; Save the NHS
- The rise in Culture Wars (really Values Wars)
- 'The younger you are, the more likely you are able to articulate what your personal values are'

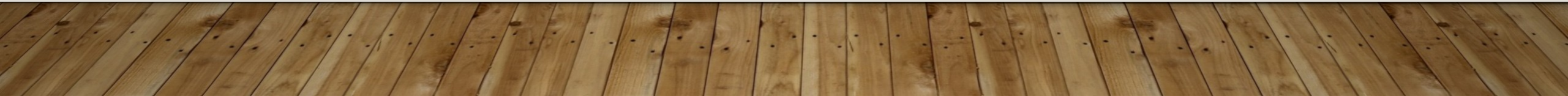
WHY THE SHIFT FROM RELIGION TO VALUES

- Seismic shift from 'Give your life' (Christian ethic) to 'Live your life'. Being who you are meant to be and doing what (only) you can do in this life (Life itself has become a value)
- The moral fall of religion – sexual abuse, preachy and out of touch
- Key insight – You can be good without being religious
- Shift of moral responsibility to each individual
- The values of church are no longer credible – but equally our faith in science and rationalism has been deeply shaken – 'a moral rather than scientific disaffection'.

POST-MILLENNIALS AND THE RENEWED SEARCH FOR VALUES

‘Gen Zers feel the need to be honest not hypocritical – especially in relation to the ethnic and gendered communities with which they identify and therefore claim belonging.’ (Katz et al., 2021, 41)

‘...postmillennials ... tend to be skeptical about institutions, [and] are largely disillusioned with what they have inherited from their elders and feel the burden to sort out the messed-up world they have inherited.’ (Katz et al., 124)



1. SHARED VALUES LEAD TO SHARED OUTCOMES

‘Coming together on the basis of shared values across difference will be a major policy tool as we seek to rebuild a shattered politics & restore faith in our public life.’ Shared values increase the likelihood of achieving shared outcomes.

kindness, empathy, compassion, motivation, hope and friendship and social justice.

2. FROM CO-PRODUCTION TO CO-CREATION

- Co-production is traditionally a bureaucratic and technical process whereby stakeholders and/or consumers are involved in the delivery of a service.....
- Co-creation denotes a more radically open space, whereby citizens are not merely co-implementers of a service. They are also co-initiators (i.e., identifying the problems that need to be addressed and getting processes underway) as well as co-designers (of the goods or services proposed to meet the challenges created by the problems).

3. A 'KENOTIC' TYPE OF LEADERSHIP

- Kenotic (*Kenosis*) – emptying/stepping aside from an institutional perspective to let new perspectives emerge – involves an element of risk-taking and openness to experimentation (and failure)
- To model relationality, authenticity and partnership
- To create hospitable and safe spaces for the practical sharing and application of beliefs, values and worldviews

DARING TO INTERFERE AND SHAPING THE PUBLIC SPHERE (S) (POST BLOOM)

Exploring the Temple Tradition (4 elements) – Christianity and Social Order (1942)

1. Daring to interfere (on what basis?)
2. Articulating a just social order
3. Curating conversations and shifting opinions
4. Implementing real change

1. DARING TO INTERFERE

- The major 'wants' of his age:
 - Poverty
 - Lack of education
 - Social elitism
 - All of which hamper human potential and flourishing which is God's will for his creation.

THE SCOURGE OF UNEMPLOYMENT

- The charge against our system is one of injustice. The worst evil of long-term unemployment ... is its creating to the unemployed a sense that they have fallen out of the common life (p.36).
- If all are children of one Father ... Then in the deepest and most important sense all are equal. Why should some of God's children have full opportunity to develop their capacities in freely-chosen occupations, while others are confined to a stunted form of existence, enslaved to types of labour which represent no personal choice but the sole opportunity offered (p. 37).
- The Christian cannot ignore a challenge in the name of justice. They must either refuse it, or accepting it, devote themselves to the removal of the stigma. The moral quality of the accusation brought against the economic and social order involves the Church in 'interference' on pain of betraying the trust committed to it' (p.37).
- If we belong to the Church with such a purpose and a hope as this, we are obliged to ask concerning every field of human activity what is the purpose of God for it (p.38).

2. ARTICULATING A JUST SOCIAL ORDER

- Primary divine principle for human society
– the free and overflowing gift of God's love expressed in the doctrines of creation (Imago Dei) and the Incarnation – we are all children of God (belong to God's family)

DERIVATIVE PRINCIPLES (1) - FREEDOM

Basis of Christian ethics and politics must be '**respect for every person simply as a person**' and so 'to give the fullest possible scope to the exercise of powers and qualities that are distinctly personal ..and the widest extension of personal responsibility' (67)

DERIVATIVE PRINCIPLES (2) FELLOWSHIP

- **The right to social relationships** – it is in dialogue and relationship with others that we find our sense of completeness.
- Hence the (political) importance of *intermediate groupings* (cultural, commercial, religious as well as family) – develops the sense of moral reciprocity that a good social order relies on.
- ‘We feel as though we count for something and that others depend on us’ and thus the State should safeguard ‘the liberty that fosters such groupings’ (69-71).

DERIVATIVE PRINCIPLES (3) SERVICE

- **Idea of service** – the exercise of responsible citizenship – service to neighbour, community, nation and God. Members of the church (as the fleshly body of Christ) belong in order to ‘take our share of the great work’ that is the fulfilment of God’s purpose in the world. This work is carried out ‘in purpose and hope’ in order to guide and encourage the wider social order to function in accordance with the Natural Order. (73-74)

ROLE OF THE STATE

- In the spirit of relational reciprocity, 'the State exists for the citizens, not the citizens for the State' and is a 'community made up of communities' (71) in which both have a moral obligation to fulfill the conditions of common human flourishing (i.e. the conditions in which intermediate groupings can flourish).

3. CURATING CONVERSATIONS AND SHIFTING OPINIONS

- Temple convened deliberative spaces across faith/secular perspectives for strategic reflection on the challenges facing society: new thinking & therefore new practice
- The Malvern Conference (1941) – Not about solutions and technical fixes but asking the strategic questions about the sort of society Britain should be and the role [Christian] faith in shaping society to those desired outcomes: “The Life of the Church and the Order of Society” Keynote speakers included the essayist John Middleton Murry, T. S. Eliot, Dorothy Sayers, Sir Richard Acland MP, the philosopher Donald MacKinnon and social theologian V. A. Demant
- To “act as a spur to thought to everyone who attended”. Consciousness raising at a grass roots and public level exercises soft power on the influence of public opinion in a way which “gives direction to public action.”
- ‘The Church Looks Forward’ – national rallies – 1942 Albert Hall ‘There are four requisites for life which are given by the bounty of God – air, light, land and water. These exist before man’s labour is expended on them, and upon air and light man can do nothing except spoil them.’ (Pathe News Reel)

4. IMPLEMENTING CHANGE TEMPLE'S SIX MIDDLE AXIOMS

- Lifelong education
- Decent housing, (irrespective of income or status),
- The right to free speech,
- The right to proper representation at work
- Time to pursue individual and family pursuits within employment (the two days rest out of seven principle).
- Freedom of worship, assembly and association

BEVERIDGE'S 5 GIANTS TO BE COUNTERACTED BY A PROGRESSIVE SOCIAL SECURITY SYSTEM (BEVERIDGE REPORT 1942)

- Squalor
- Ignorance
- Want
- Idleness
- Disease

QUESTIONS FOR DISCUSSION

- How comparable is Temple's context of the 30s and 40s and post-war reconstruction to our own?
- What might be our current version of Beveridge's Five Giants.
- How can the church contribute to the debate about what the reconstruction of Britain looks like.