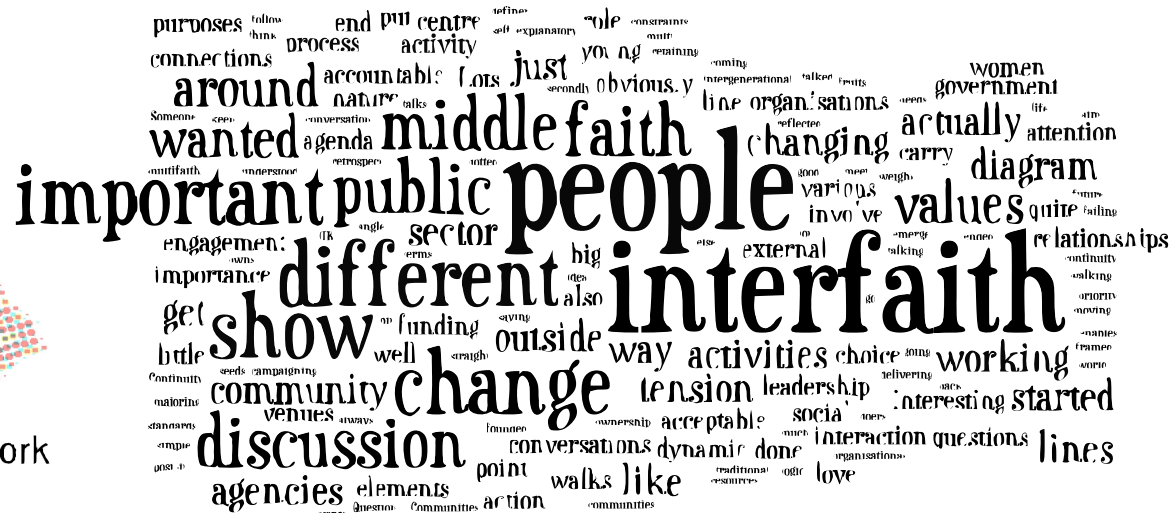


# Collaborating over challenges

Outputs from the LBFN workshop held at the Open University, June 2013



The Open University

This wordle image highlights the more common words we used, in the workshop, to describe what we do.

Our work is **complex** because we make connections between diverse people, communities and organisations.

We address the **tensions** that arise, as we try and resolve differences.

Our work ranges in scope from encouraging social engagement to empowering communities towards **co-producing** various services with statutory providers.

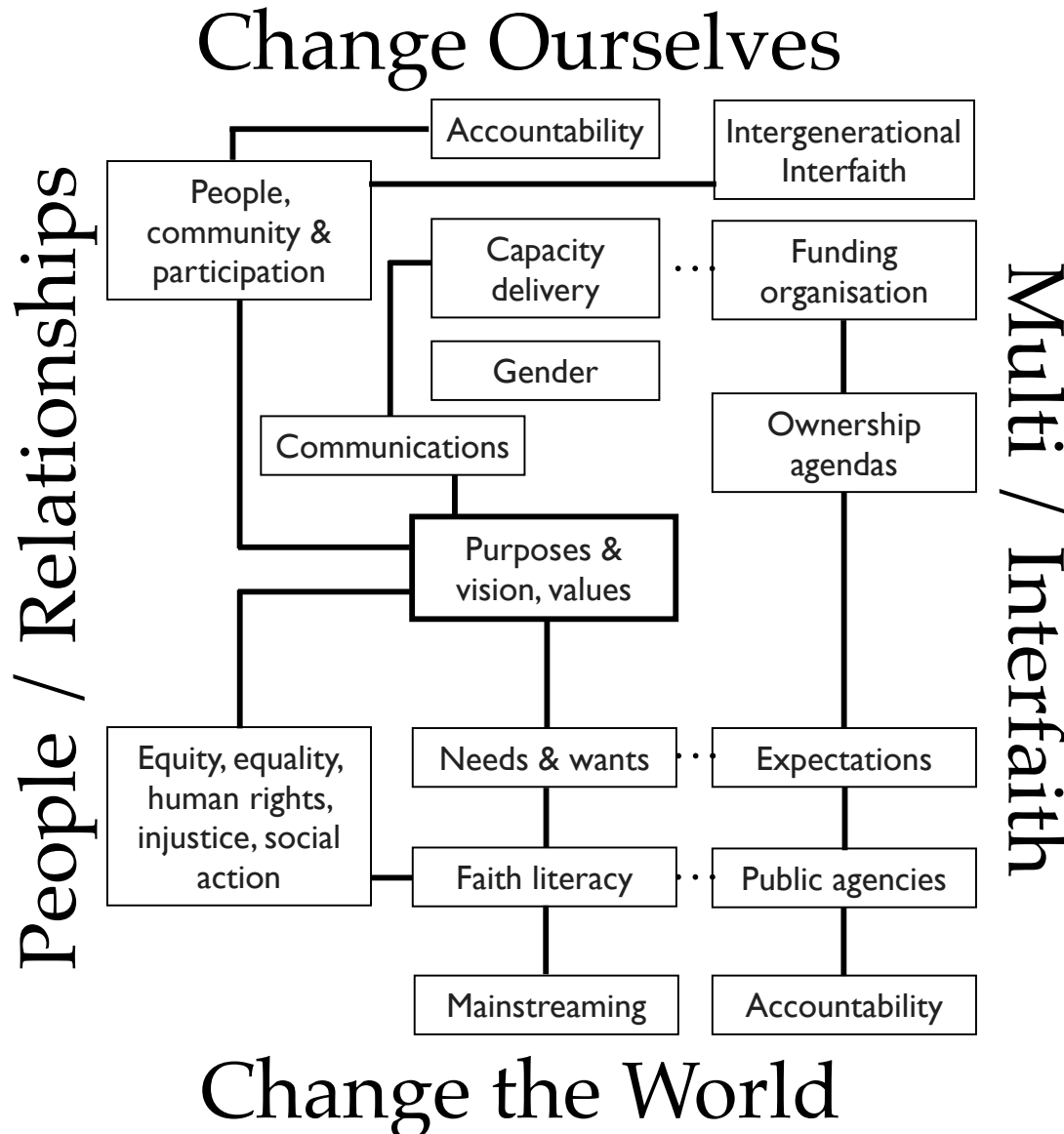


The following pages provide a snapshot of these issues and are designed to be springboard for your views.

Please send your feedback to **#lbfni0**

A more complete report will be produced in due course

These are some of the factors that make our work **complex**...  
 how does that relate to your experience?



**This diagram shows that the complexity of our work derives from change at both the personal level and in terms of changing the world.**

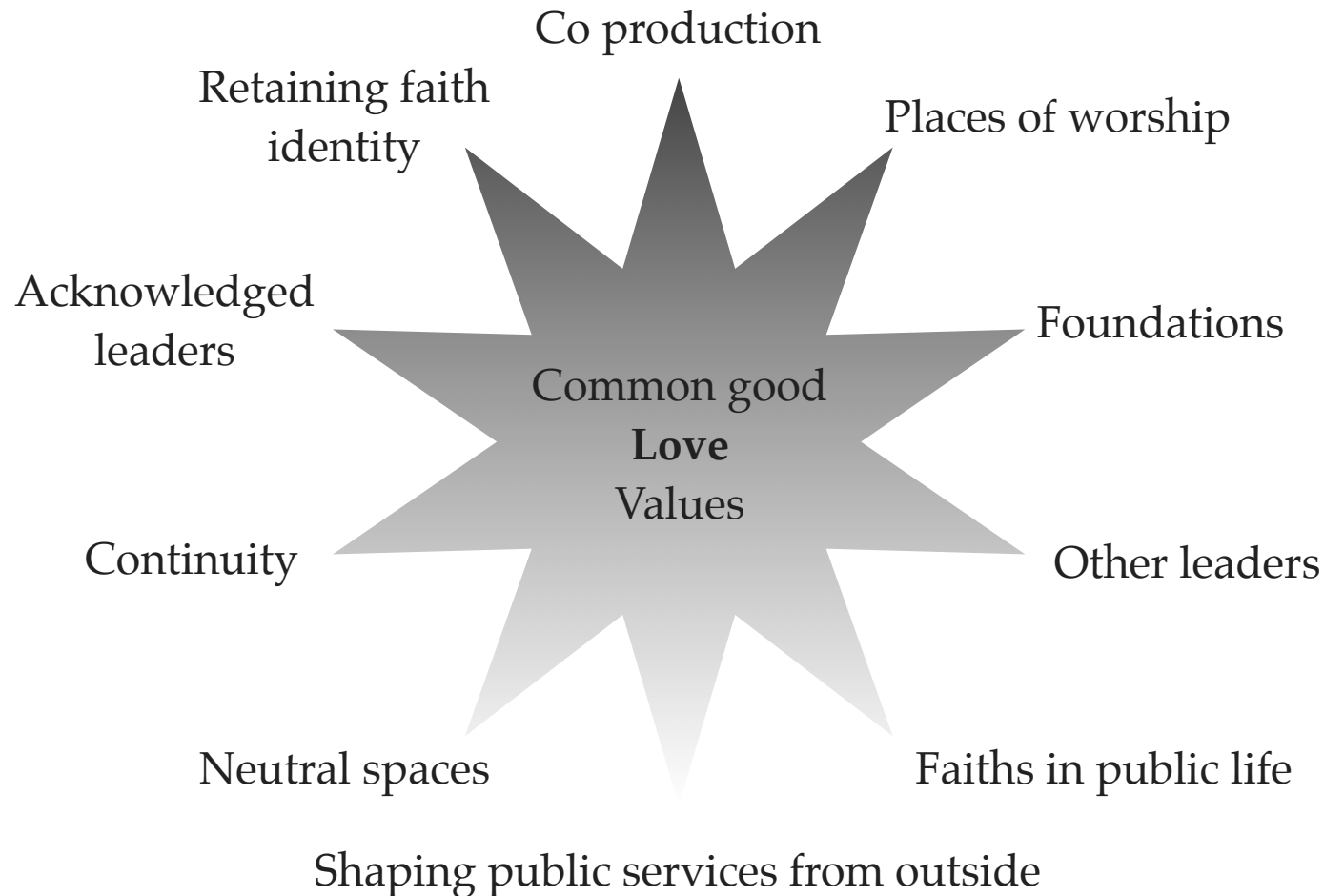
At the core of our work are the values of equality, justice and social action. These are held by the individual communities that we work with.

Given the interaction with different organisations and government bodies, there are questions about ownership and agendas and who owns the whole process; this links to the notion of 'accountability'. Those who can be held to account will also need to determine whether they have the capacity to deliver.

There are a number of other sources of complexity, not least because interfaith work needs to relate to multifait activity and also issues arising from intra-faith contact.

These are some of the **tensions** we identified...

are there others evident from your work?



**This diagram highlights how there are inevitable tensions in all that we do.**

At the very centre is the word 'love' together with 'common good' and 'values'.

The next important link is to 'Foundations'. This refers to who founded the different organisations, what their ideals were, what they actually achieved and are we carrying on what they wanted?

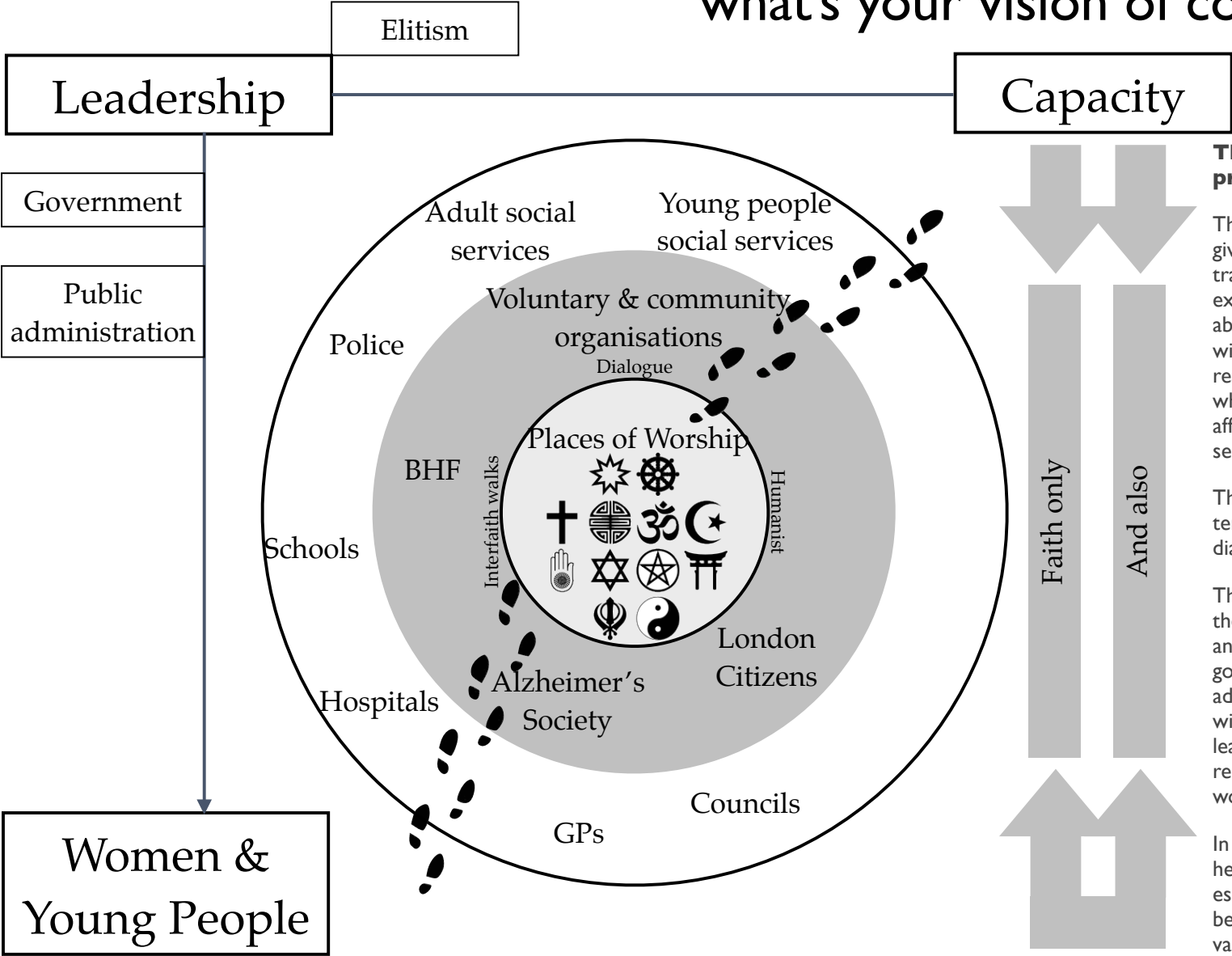
There is a tension between this aspect of what we do and 'Continuity'. The latter refers to intergenerational and organisational memory. How do we involve young people in interfaith work?

At one end of the spectrum we have Co-production and its opposite involves shaping public services from the outside. Again there are questions about the strengths and weaknesses of the two different approaches.

There is also a dichotomy between walking/talking and doers. Some people like to do things (social action) other people just like to talk.

# This is a **co-production** model from one of our groups

what's your vision of co-production?



**This diagram focuses on co-production.**

There can be a tension between giving priority and attention to traditional interfaith activities, for example building relationships, and absolutely majoring on engagement with public sector agencies, with a real desire to change the way in which things are done; which also affects the capacity to provide services.

This tension is also reflected in terms of what is at the heart of the diagram.

The diagram also draws attention to the leaderships of places of worship and their interaction with government and public administration. Possible concerns with elitism exist. In terms of leadership, there are also issues related to the involvement of women and young people.

In the practical view presented here, we have places of worship; essentially buildings. It may have been possible to have had love and values.

