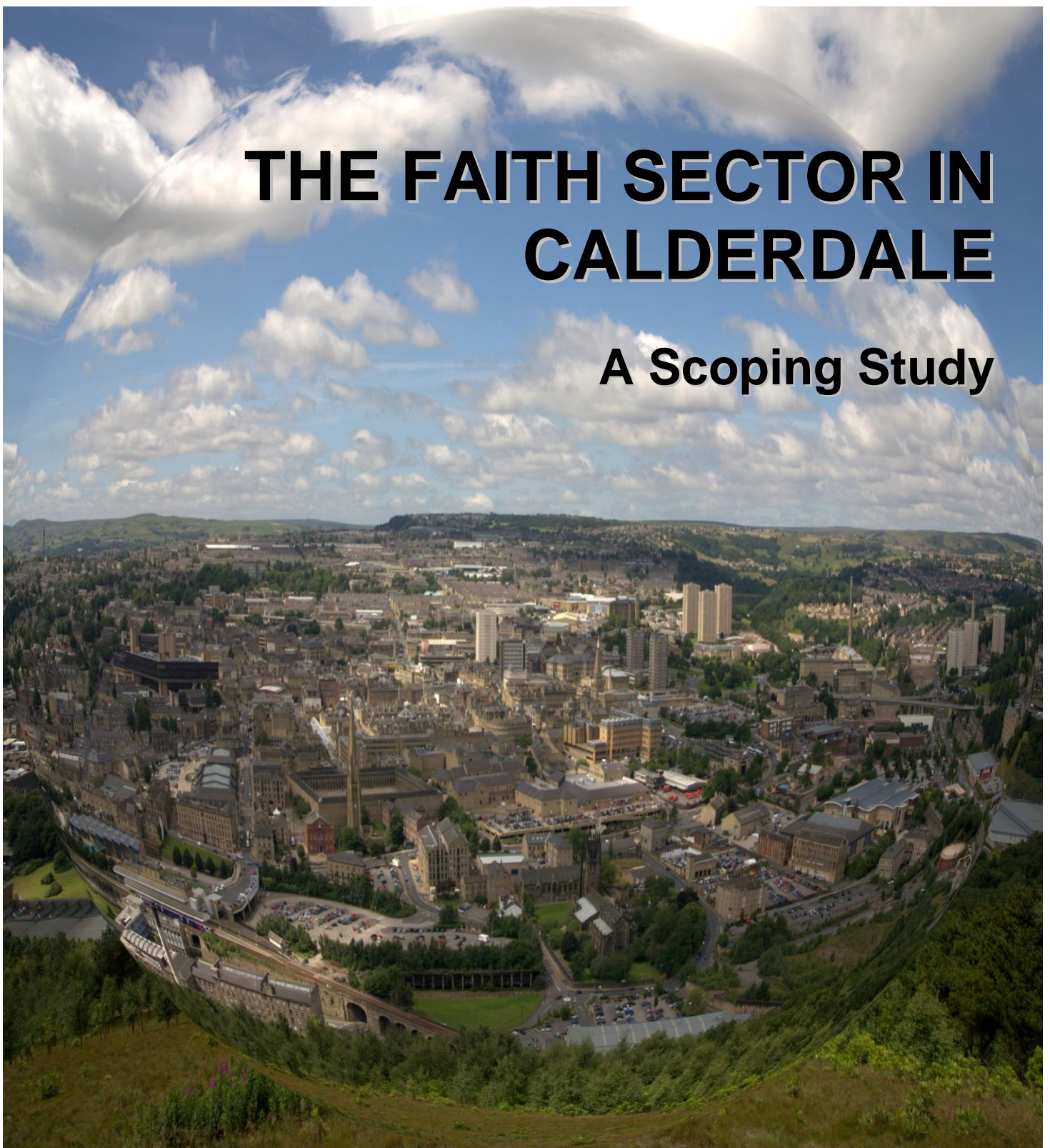


# THE FAITH SECTOR IN CALDERDALE

## A Scoping Study



***European Regional Business & Economic Development Unit (ERBEDU)***



***Leeds Business School  
Leeds Metropolitan University***





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**September 2009**

*Prepared by:*  
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## EXECUTIVE SUMMARY

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1. This scoping study of the faith sector in Calderdale was carried out on behalf of the Calderdale Interfaith Council (CIFC) and Calderdale Metropolitan Borough Council, in order to gain information about the existing capacity of faith communities and their contribution towards their local communities, particularly in the light of governmental interest in service provision by the voluntary, community and faith sectors. The stimulus for the research was the first 'Leap of Faith' conference in 2008, on urban regeneration and the role of faith communities. The study is based on a questionnaire survey and a series of face-to-face interviews.
2. Calderdale district covers 36,200 ha (140 sq miles); its geography, with large rural areas of Pennine upland, provides an attractive quality of life for residents, but also acts as a constraint on economic development and movement of people. Just under half of the District's population lives in Halifax.
3. Calderdale is less deprived than other West Yorkshire districts, although there are contrasts of affluence and poverty. In recent years prosperity has increased, but deprivation levels in poorer neighbourhoods remain virtually unchanged, meaning that inequality within the District has increased. Deprivation is concentrated in the towns, particularly west and north Halifax, and affects certain ethnic communities disproportionately; two-thirds of the Pakistani community live in deprived areas. The 2008 Place Survey suggests lower levels of social cohesion in Calderdale compared to most of West Yorkshire and the region as a whole, although residents do have a strong and positive sense of their local identity.
4. Employment has traditionally been in manufacturing, but recent decades have seen a decline in the numbers of manufacturing jobs and growth in the service sector. Banking, Finance and Insurance is now the largest employment sector, closely followed by Distribution, Hotels and Catering, and Public Administration, Education and Health. Unemployment has risen in the recession; the rate of unemployment in Calderdale is higher than the regional and UK averages. A recent study suggests that employment levels may not recover until 2016.
5. In recent years, there has been increasing concern about community cohesion. A number of the key reports, government policy documents and academic research publications relevant to debates on faith groups and community cohesion, regeneration and social action, and the regional impacts of faith-based organisations, are identified and summarised.
6. **National government:** following riots in northern towns and cities, the 2001 Cattle Report on Community Cohesion examined some of the underlying reasons, pinpointing polarisation within these towns, with communities of different ethnicity leading separate or "parallel" lives. The Denham Report proposed that community cohesion should be made an explicit aim of Government, and emphasised the need to develop understanding between different racial, cultural and religious communities. The Community Cohesion Panel's 2004 report, *The End of Parallel Lives?*, concluded that greater involvement with faith communities and increased promotion of inter-faith initiatives were needed, both to contribute to regeneration and to develop cohesive communities. It also identified the need to increase the religious literacy of governmental policy-makers and administrators. The Faith Communities Unit's guidelines for

co-operative working between Government and faith communities highlighted how both could work more effectively together in building policy.

7. The Government's 2005 strategy, *Improving Opportunity, Strengthening Society*, aimed to create cohesive communities by increasing race equality and building community cohesion. The Commission on Integration and Cohesion published its final report, *Our Shared Future*, in 2007. The Government's *Face to Face and Side by Side* responded to this, setting out how faith communities, Government and society can work together to increase social cohesion. The Government's Third Sector Review examined the role of the voluntary, community and faith sector in social and economic regeneration, to identify how to build a more cohesive society, strengthen communities, transform delivery of public services, and encourage social enterprise. Most recently, the Government has published its *Cohesion Delivery Framework*, an overview of national and local governments' commitment to build cohesion. This is supported by guidance on mainstreaming community cohesion into other public services, and *The Economic Case for Cohesion*, which concludes that improving social cohesion can produce many benefits for the whole of society.
8. **Local government:** local government has continued to engage with the emerging social cohesion agenda, with the Local Government Association (LGA) publishing guidance on cohesive communities, updated with *An Action Guide* which stressed that community cohesion principles must be embedded in mainstream services, and emphasised the significant role of faith communities, the role of inter-faith initiatives, and how local authorities should provide support for these. In 2008 the LGA published research into how local authorities in England and Wales are engaging with local inter-faith and faith organisations through funding, consulting and involvement, identifying a number of challenges and barriers such as capacity issues, lack of experience and expertise, and a need for awareness-raising.
9. **The Church of England:** the landmark report, *Faith in the City*, highlighted the increasing levels of poverty in urban areas, exacerbated by the impact of Government policies, and led to the setting up of the Church Urban Fund to aid urban regeneration. In 2006 the Commission on Urban Life and Faith published *Faithful Cities*, identifying key themes of social justice and social cohesion, calling for groups to combat racism and religious intolerance. It noted a growth in faith and inter-faith networks, and raised questions about ways to develop 'religious literacy'. In 2008 the Church published a report on the relationship between Church and Government in the field of social welfare, *Moral, But No Compass*, which highlighted the large, but often largely unacknowledged, contribution made by the Church to British civil society, and deplored the discriminatory marginalisation of the Church, despite the lip-service paid to faith communities over recent years by the plethora of Government consultations and initiatives.
10. **Academic research:** a number of recent studies on issues of community cohesion, regeneration and the faith sector include Joseph Rowntree Foundation publications on '*Faith in Urban Regeneration?*', *Faith as Social Capital*, and *Immigration, Faith and Cohesion*, as well as work by the Inter Faith Network for the UK. Other research in several northern towns has examined the role of faith in framing identity and influencing values and behaviour (*The Contribution of Faith to Integration and Cohesion and the Threat Posed by 'Enclavisation' in Some Northern Towns*); this again highlights Cantle's findings on the consequences of the spatial separation of different ethnic or religious communities.

11. **Regional impact of faith communities:** a number of studies have examined the economic and social impact of the work of faith communities at regional level. Most recently, in 2009 the Yorkshire and Humber Faiths Forum published the results of a study on the economic impact of the faith sector in Yorkshire and The Humber, which found that faith communities make a significant contribution to the economy, in terms of paid employment and through the value of the work of unpaid volunteers who provide activities and services which meet individual and social needs, and support the cohesion of more deprived communities. Many of the faith centres make an in-kind contribution to these activities through the provision of premises, the addition of their own funding, and levering in public finance, private donations, and financial support from charitable institutions; there is also economic value in making faith communities' facilities available to other community groups and organisations, and from faith-based tourism.
12. **Faith groups in Calderdale:** the population of Calderdale is predominantly Christian (70%), close to the English average, but slightly less than the average for Yorkshire and The Humber (73%). The second largest religious grouping is Muslim (5%), with far smaller numbers belonging to other religions (mainly Hinduism, Buddhism, Sikhism and Judaism). The Muslim population is not spread evenly across the district, but is concentrated in certain wards, particularly the Park and Town wards in Halifax, and Warley. Calderdale has a higher than average proportion of residents who have no religion (16%).
13. **The Calderdale survey:** the sample for the survey, all places of worship within the district, was based on the Interfaith Council's 2006 *Directory of Faiths in Calderdale*, augmented by internet searches. The contribution of smaller faith groups represented by few people who live within the district but worship outside it, and the contributions within Calderdale of faith-related organisations working at a national scale, were considered harder to capture within the limitations of the current scoping exercise.
14. **The questionnaire:** the purpose of the questionnaire was primarily to ascertain the strengths of Calderdale faith communities in terms of membership numbers, employment provided, and volunteering; and to examine the current roles of faith communities in service provision and engagement with their neighbourhoods. The questionnaire was constructed in consultation with key stakeholders, and was informed to a considerable extent by previous surveys of faith communities, to enable comparisons to be made with other areas. Faith communities were also asked about their membership of inter-faith organisations, and there were several open-ended questions for respondents to outline the points of view of their particular communities.
15. Over 140 questionnaires were sent out by post and email. A second round of mailing was carried out about three weeks later, targeting non-respondents. A few surveys were returned marked as 'recipient unknown'; in a few cases it was found that particular faith communities no longer existed or were no longer at the addresses recorded in the *Directory*. In addition, in a few cases places of worship were so closely linked administratively that the respondent returned a single questionnaire covering more than one faith community. A realistic response rate was obtained by dividing the estimated 'true' number of faith communities receiving surveys by the number responding (61), giving a response rate of around 43%. The highest response rates were from the Methodist Church and the Church of England.
16. **Employees and volunteers:** The 61 responding faith communities together employ around 38 full-time staff and 52 part-time staff; some have no paid employees at all, while some others

may have a single person in charge of a number of churches or chapels. The estimated number of active worshippers is 4,537; some communities have only a handful of members, whereas others may have several hundred. The estimated number of volunteers is 1,536, giving an average volunteering rate of about 34%. Volunteers provide around 5,296 hours of service per week for 47 of the communities; the remaining respondents were unable to supply a realistic estimate of volunteer-hours. Where the gender of volunteers is known, there are nearly twice as many women as men, providing twice as many hours of service.

17. **Value of the services provided:** the approximate number of people benefiting from the faith communities' activities and services amounted to about 3,800 weekly (although eight respondents did not, or were unable to, quantify numbers). Some 49 faith communities also offer their facilities to other community groups (six do not, and a further six do not have a building of their own). Of those who make their facilities available to other groups, only 30 faith communities felt able to quantify the numbers of people benefiting from such activities and services, showing that on average 2,950 people benefit from these other activities and services which they host. Twenty communities were able to provide details of the approximate annual income generated by hosting other community groups and organisations; together this amounts to about £116,050. Most stated that they did not charge full commercial rates for their premises.
18. **The services provided by faith groups:** the most popular activity of those provided by the faith communities is regular social events such as morning coffee/lunch clubs or evening events (offered by 72% of respondents). The second most popular is events such as carnivals, parades, melas, fairs and fetes, followed by playgroups/parent and toddler groups, and arts performances, concerts or exhibitions. Least common are activities to do with employment and training, housing support, personal finance activities such as debt counselling and credit unions, and anti-racism activities. The social groups for which most activities and services are provided by faith communities are children (51% of respondents) and elderly people (51%), followed by babies and toddlers and young people/teenagers. The groups least targeted are minority ethnic communities, unemployed people, and people with learning difficulties.
19. **What services faith groups would like to provide:** of the services and activities that faith communities would most like to provide in the future if they could, personal finance activities such as debt counselling and credit unions feature as one of the areas most frequently considered (by 20% of respondents). This may relate in part to the increasing adverse effects of the current recession. A similar number would also like to hold open days to promote inter-faith understanding. Others would particularly like to provide basic skills development, education and training, activities involving life skills, anti-racism, community safety, and other community cohesion activities. The groups for whom faith communities most aspire to provide services and activities are people with learning difficulties, refugee communities/asylum seekers, and unemployed people.
20. **Public funding for services provided by faith communities:** the majority of the services and activities received no public funding in any form. Services most likely to receive some kind of public funding include playgroups, regular social events, environmental improvement, services/counselling for drug or alcohol abuse, and health and fitness (although these were all few in number). The social groups most likely to receive services supported by public funding were elderly people, young people and children.

21. **Services provided by other organisations:** in addition to more straightforward hiring or provision of their buildings for use by public sector organisations such as the local authority, schools and the NHS, the faith communities reported an extremely wide range of community groups using their facilities. These range from uniformed youth groups such as Scouts, to parent and toddler groups, health and fitness groups, slimmers' organisations, Tai Chi classes, choirs, dance and drama groups, Alcoholics Anonymous, community forums, and various hobby clubs. The majority of the faith communities were also happy for their premises to be used by the wider community and the civil authorities in the event of civil emergencies.
22. **Inter-faith engagement:** 36% of responding faith communities belong to the Calderdale Interfaith Council, but almost two-thirds either did not respond to this question, or replied in the negative. Only one respondent had anything to do with other inter-faith organisations outside the district. This suggests that not all faith communities are engaging with the inter-faith agenda to the same extent, and that awareness of inter-faith activities still has some way to go.
23. **Discussion:** the rate of response to the questionnaire survey was considered to be good, although a number of entries in the Calderdale *Directory of Faiths* proved to have out-of-date contact information. The response rate does not compare badly with similar surveys elsewhere, given limited resources, and it was felt that the responses provided a fairly representative sample of the religious diversity across the District.
24. The figures for the economic value of volunteer-hours, the numbers of people benefiting from services, and the annual income from premises, have not been used here to extrapolate for the District as a whole, due to relatively small sample sizes, as not all of the respondents were able or willing to quantify these figures.
25. There are similarities between the results of the Calderdale survey and the recent regional *Economic Impact Assessment of Faith Communities* in the range of services provided and the social groups most commonly supported, with the emphasis being on family support services. When asked to indicate services they would like to provide in the future, the faith communities were also influenced by the current economic difficulties, as shown by the numbers aspiring to move into areas such as personal finance, or to help groups such as the unemployed.
26. Very few faith communities were found to have accessed public funding in support of the services they provide, and the interviews with faith community representatives confirmed that there are a number of barriers, such as lack of information about available funding streams, lack of capacity and knowledge for completing complex application forms, and concerns about bureaucracy and limiting conditions, which serve to limit leverage of public sector funding. This anecdotal evidence is also reflected in the literature.
27. It is notable that relatively few faith communities are members of the Interfaith Council, although a number of respondents indicated that they would like to increase their work in the area of inter-faith activities. This would suggest that the Interfaith Council should continue to increase awareness and improve its communications with the faith communities.
28. **Case studies:** there are many examples of good practice across Calderdale District in terms of the active involvement of faith communities with regeneration and community cohesion initiatives. These deserve to be more widely known across the District and the region, to inspire others to similar achievements. A few are showcased here.

29. **Conclusions:** the Calderdale survey of faith communities has indicated that their provision of services, use of their buildings to host services provided by other community groups, and their economic contribution in terms of providing paid employment and the value to the community of unpaid volunteer-hours, make them valuable contributors to the District's economy and to community cohesion, particularly in more deprived areas of the District. Their contribution to social cohesion is harder to quantify, being more intangible, but should nevertheless be highly valued. There is, however, considerable will to do more, given the right resources.
30. The current report can be seen as representing a baseline for Calderdale. It could usefully be followed up by a repeat survey in the future to measure the progress made in terms of the indicators, and in terms of collaboration between the public sector and the District's faith communities in social and physical regeneration.
31. There is an evident **need** to:
- Strengthen the role of Calderdale Interfaith Council to bring together the faith communities in partnership, and strengthen links with Calderdale Council.
  - Disseminate good practice in regeneration and service provision by faith communities, perhaps by combining more traditional newsletters with new media which may be more effective in engaging younger people, such as web pages and online communities.
  - Involve faith communities in activities and service provision to meet the needs of the rising numbers of unemployed and associated socio-economic problems.
  - Update and maintain the contact details given in the *Calderdale Directory of Faiths*.
32. There are particular **challenges** for:
- **The faith communities in Calderdale:** to further quantify their contribution to their local communities; to engage more with the inter-faith agenda; and to engage more with Calderdale Council.
  - **The local authority and other statutory agencies:** to engage with, and have more confidence in, the faith sector; to promote greater religious literacy and cultural awareness; and to support the work of the Calderdale Interfaith Council.
  - **Calderdale Interfaith Council:** to continue to raise awareness of CIFC and inter-faith issues; to widen their membership among the faith communities; and to update the *Directory of Faiths in Calderdale* on a regular basis.
33. There are also notable **threats and opportunities**:
- **Threats:** the deepening impact of the recession; inequalities and deprivation increasing; and unemployment rising, particularly among young people.
  - **Opportunities:** new duties on local authorities to promote equality and social cohesion; a new role for the Third Sector in public sector service provision; and opportunities for CIFC and the faith sector to work with Calderdale Council and other public bodies in building social cohesion and regenerating neighbourhoods, improving the quality of life for all.
34. If the opportunities are exploited wisely, through collaboration between the faith communities, the statutory public agencies and CIFC, then Calderdale will become an example to other districts within Yorkshire and beyond, to the great credit of its people of faith.

## CHAPTER 1. INTRODUCTION

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The European Regional Business and Economic Development Unit (ERBEDU), Leeds Metropolitan University, was commissioned to carry out a scoping study of the faith sector within Calderdale, on behalf of Calderdale Metropolitan Borough Council and the Calderdale Interfaith Council (CIFC). The aim of the study was to gain information about the existing capacity of the faith communities within the District, and the many ways in which they contribute towards their local communities. Faith communities already provide many services within their areas, and within their buildings may also host services provided by others. The stimulus for commissioning the research was the first 'Leap of Faith' conference, held in June 2008 in Halifax Parish Church, with the aim of debating urban regeneration and the role faith communities might play in Calderdale's future, following the publication of the Church of England report, *Faithful Cities*.

This is a timely study, as local authorities are increasingly looking to the voluntary, community and faith sectors for collaboration in, and outsourcing of, service provision. The Government too has an interest in promoting the involvement of faith communities, to increase social cohesion and strengthen communities. *"The issue of faith has come to be seen by the Government as something that should be given greater attention. This emerging new interest springs from both an increased recognition of the role faith has in shaping local communities, and the fact that global dimension of faith has also become a major factor"* (Home Office, 2004b, p. 29).

The Government is committed to:

- Developing the capacity of faith-based organisations to contribute to the wider communities agenda, and developing their role as part of the wider third sector;
- Developing the capacity of local government and its local and regional partners to recognise and support the role of faith-based organisations in supporting and developing the wellbeing of local communities.

The core methodology of this study was a questionnaire survey, designed to collect information on the services provided by or through faith communities, and a series of face-to-face interviews with key stakeholders and community representatives.

### 1.1 Structure of the report

Chapter 2 discusses the context of the research in terms of the socio-economic situation currently facing Halifax and Calderdale, and the need for regeneration. Chapter 3 outlines the policy background and other literature, highlighting some key Government publications of recent years, influential Church documents that have fed into Government policy, other academic literature, and recent UK research on the economic impact of the faith sector at regional or sub-regional levels.

Chapter 4 outlines the methodology and results of the study, and is illustrated by case studies showing examples of good practice where faith communities have been involved in aspects of regeneration. Chapter 5 discusses the results in more detail, drawing conclusions and making recommendations to facilitate the growth of the faith sector's involvement in regenerating communities and places across the district.

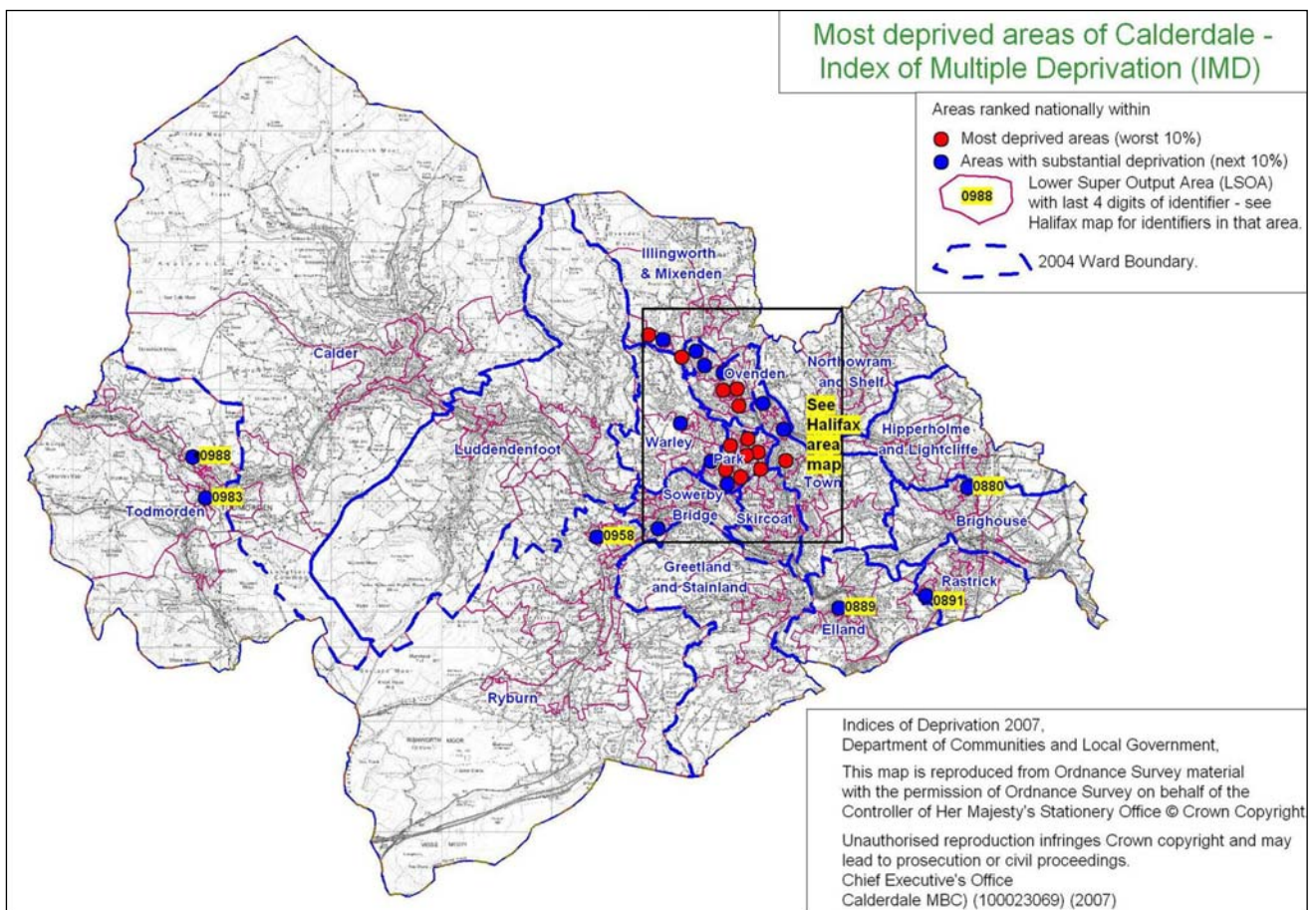
## CHAPTER 2. SOCIO-ECONOMIC CONTEXT

### 2.1 Socio-economic factors in Calderdale

This section is not intended to provide a comprehensive assessment of Calderdale's economy, but to outline some of the main socio-economic issues and challenges facing the district. Calderdale covers 36,200 ha (140 sq miles) and is one of five West Yorkshire metropolitan districts; it lies on the boundary between the Leeds and Manchester city-regions. The Calder Valley was one of the cradles of the Industrial Revolution, with its traditional economic base founded on textiles, engineering and related manufacturing industries. Although close to several major urban areas, the district also includes large sparsely populated rural areas of Pennine upland. The district's geography, which provides an attractive quality of life for residents, also acts as a constraint on economic development and movement of people across and outside the district.

The district has a population of about 200,100. Just under half of the population lives in Halifax; the other main centres along the Calder Valley are Brighouse, Elland, Sowerby Bridge, Hebden Bridge and Todmorden. Calderdale's diverse communities contain contrasts of affluence and poverty. Although the extent of deprivation is less than that found in Leeds and Bradford, nevertheless there are severe and often highly localised pockets of deprivation. Among the many issues that

**Fig. 2.1 Index of Multiple Deprivation (IMD) 2007, Calderdale**



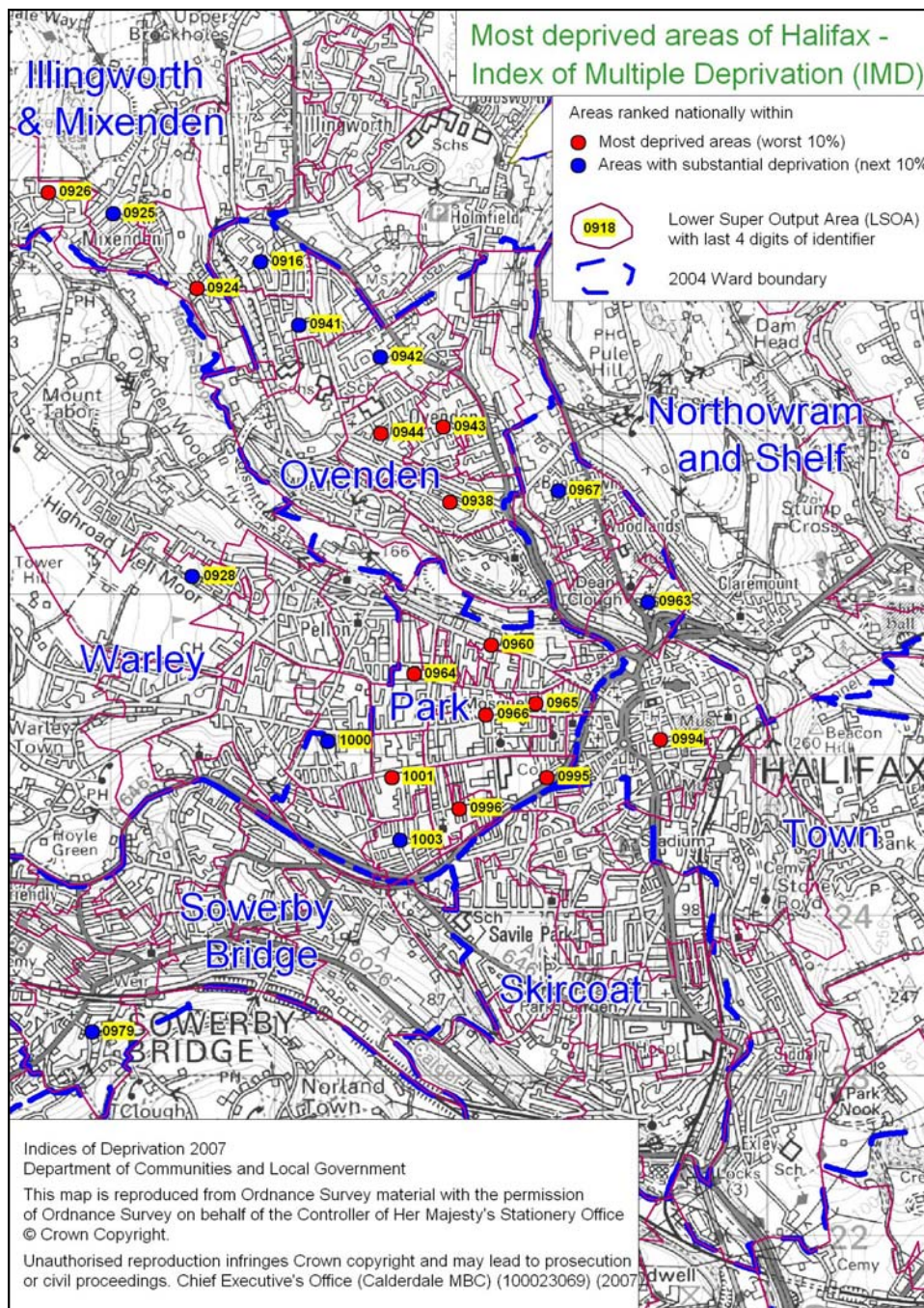
(Source: 2007 Indices of Deprivation Briefing Paper, Calderdale Council, 2008)

regeneration needs to address are low achievement, low aspirations, poverty, poor health and worklessness. In these deprived localities problems are associated with a combination of poor access, social exclusion, and a shift in the economic base.

### 2.1.1 Deprivation in the district

The Government's official measure of multiple deprivation is the Index of Multiple Deprivation (IMD). This is based on the small area geography known as Lower Super Output Areas (LSOAs). LSOAs have between 1,000 and 3,000 inhabitants, and are mostly smaller than wards, thus

**Fig. 2.2 Index of Multiple Deprivation (IMD) 2007, Halifax**



(Source: 2007 Indices of Deprivation Briefing Paper, Calderdale Council, 2008)

allowing the identification of small pockets of deprivation. There are a number of elements or 'domains', each composed of a number of indicators, which are given a score or rating for each LSOA, and these domains are combined to form the whole IMD score. The domains are: Income; Employment; Health and Disability; Education, Skills and Training; Barriers to Housing and Services; Living Environment; and Crime.

The most recent IMD produced for the Government in 2007 shows that overall, Calderdale is ranked as less deprived than the other West Yorkshire districts. Since the previous IMD in 2004, the district has improved in terms of prosperity and average deprivation has declined significantly. In the poorer neighbourhoods, however, deprivation levels remain virtually unchanged, and therefore inequality within the District has increased. The number of people living in areas ranked among the most deprived 20% in England has fallen slightly since the 2004 IMD, but still represents more than 20% of the District's population; these localities are concentrated in urban areas (Fig. 2.1; indicated by red and blue dots). The highest levels of multiple deprivation are seen in west and north Halifax (Fig. 2.2).

Just as deprivation is concentrated in particular areas, it also affects certain ethnic communities disproportionately. The most recent Census in 2001 found that 93% of Calderdale's population was White, with the largest minority ethnic group being Pakistani (nearly 5% of the population). Whilst fewer than 8% of Calderdale's White population live in LSOAs that fall within England's most deprived 10%, two-thirds (67%) of the Pakistani community live in these deprived areas (Calderdale Council, 2006). For Black and Mixed ethnic groups, the figure is around 20%.

### **2.1.2 The 2008 Place Survey and social cohesion**

The Place Survey is a new major national survey of what the public think about where they live and the services provided by their local council; it is a key way of assessing public perceptions about life in their areas. It has replaced previous surveys such as the Best Value Performance Indicator (BVPI) General Survey and the Citizenship Survey, although some of the questions are the same, making limited backward-comparisons possible. The Place Survey was developed by the Department for Communities and Local Government (CLG), in consultation with other Government departments, local agencies, the Local Government Association and the Audit Commission. It is intended to be carried out by local authorities every two years. The responses to questions on 18 National Indicators provides a measure of how well Government's priorities are being delivered by local government and their partnerships. Several of the indicators relate directly to social cohesion.

In June 2009, the Department for Communities and Local Government released the results of the 2008 Place Survey (CLG, 2009d). Amongst other things, the survey shows that Northerners are far less likely to believe that people from different backgrounds get on with each other in their area than those living in southern England. Of the 25 local authority areas with the highest proportion of residents believing that their area was a place where people from different backgrounds do get on well together, only five were in the North. In contrast, of the 25 local authority areas where residents had the *least* faith in such community cohesion, 17 were in the North.

Table 2.1 shows the results for the West Yorkshire local authority areas. Two-thirds of respondents in Calderdale (66%) felt that their area was a place where people from different backgrounds get on well together; however, this proportion is less than that found in Wakefield and Leeds, and less than the regional and English averages (72% and 76% respectively). Conversely, around one-third

**Table 2.1 Place Survey 2008: West Yorkshire local authorities**

<b>Local authority district</b>	<b>% who agree that their local area is a place where people from different backgrounds get on well together</b>	<b>% who think there is a problem with people not treating each other with respect and consideration in their local area</b>	<b>% who feel they belong to their immediate neighbourhood</b>	<b>% who are satisfied with their local area as a place to live</b>	<b>% who agree that they can influence decisions in their local area</b>
Bradford	64.6	35.8	57.8	71.2	28.2
<b>Calderdale</b>	<b>65.6</b>	<b>33.7</b>	<b>61.5</b>	<b>78.4</b>	<b>26.4</b>
Kirklees	66.0	36.7	59.7	77.4	24.6
Leeds	73.8	31.1	54.7	78.5	30.7
Wakefield	67.2	41.7	58.6	71.9	23.2
Yorkshire & the Humber	71.6	32.5	60.6	78.8	27.4
ENGLAND	76.4	31.2	58.7	79.7	28.9

(Source: Place Survey 2008, Communities and Local Government 2009d)

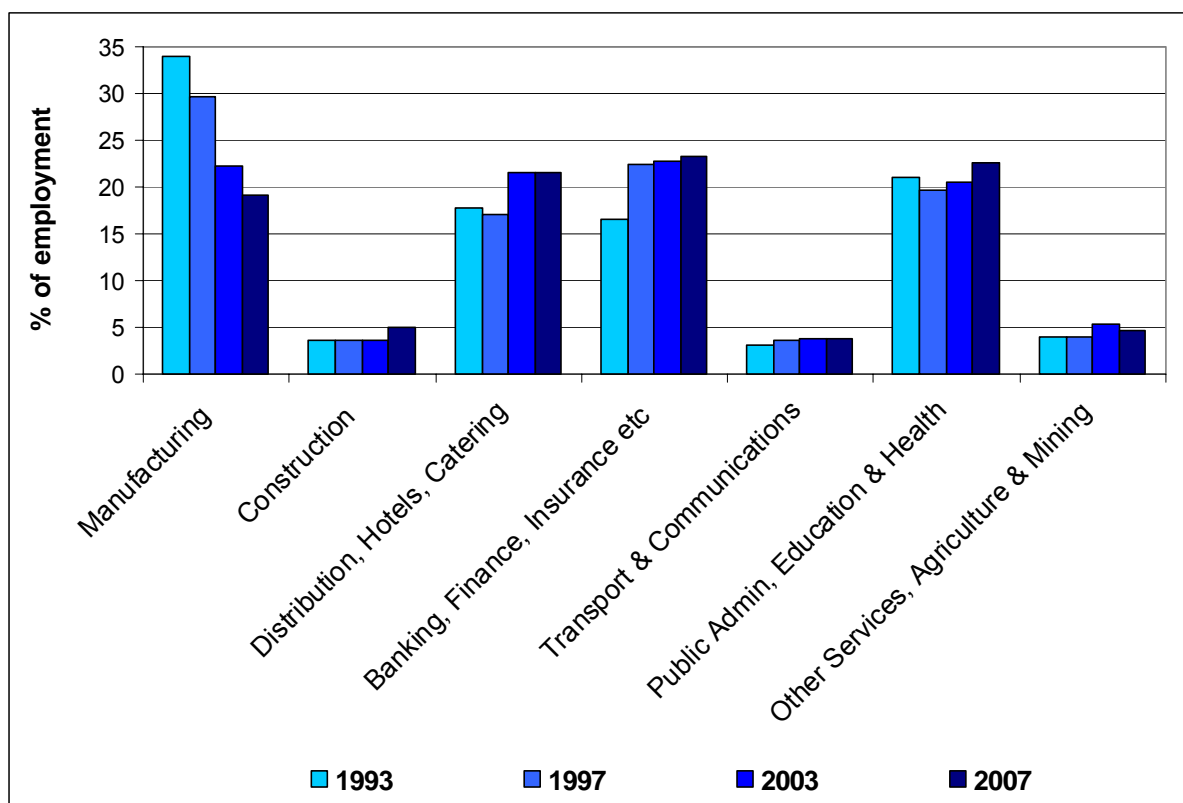
of Calderdale respondents (34%) agreed that “there is a problem with people not treating each other with respect and consideration in their local area”; this is higher than the regional and English averages, although Bradford, Kirklees and Wakefield had higher (worse) scores. However, Calderdale residents do have a strong and positive sense of their local identity. The district scored well in the proportions of people who feel that they belong to their immediate neighbourhoods (62%, higher than the regional and English averages of 61% and 59%), and the score was close to the regional average for residents who are satisfied with their local area as a place to live (78%, well above the scores for Bradford and Wakefield).

## 2.2 The labour market and the current recession

Employment in Calderdale has traditionally relied on manufacturing industries, but recent decades have seen a decline in the numbers of jobs in manufacturing, and growth in the service sector. Figure 2.3 illustrates this trend; in the early 21<sup>st</sup> century the proportion of employment in manufacturing fell below that in Banking, Finance and Insurance, now the largest sector, as well as Distribution, Hotels and Catering, and Public Administration, Education and Health.

Table 2.1 shows the major private sector and public sector employers in the district in 2008; within the private sector, most of the jobs are in financial services. HBOS is the dominant employer; this was formed by the 2001 merger of Halifax plc and Bank of Scotland. Severely affected by the financial crisis, HBOS was taken over in January 2009 and is now part of Lloyds Banking Group. The takeover led to fears of widespread redundancies in Halifax as a result of restructuring, but up to the time of writing, redundancies have been spread across the whole of the Lloyds Banking Group around the country, and Halifax has not so far borne the brunt of the redundancies. However, further job cuts are very likely for the Group, and the ultimate implications for Calderdale are not yet clear.

**Fig. 2.3 Employment in Calderdale 1993-2007**



(Source: Office for National Statistics, via Calderdale Council website, <http://www.calderdale.gov.uk/council/statistics/factsheets/employment.html>)

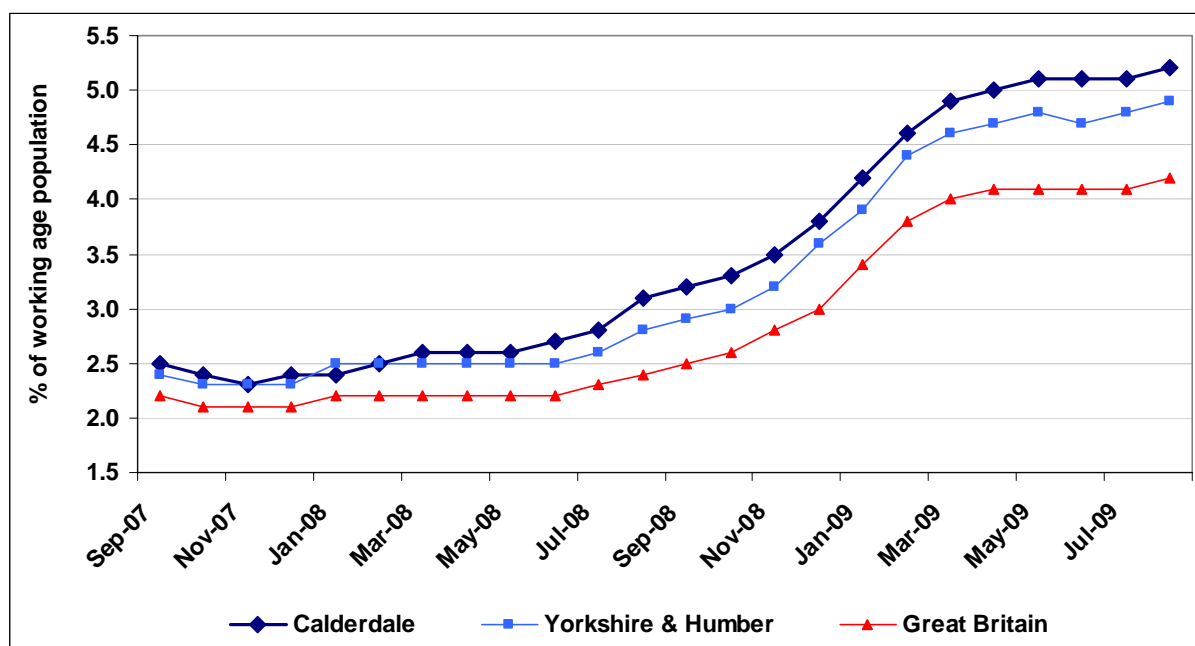
**Table 2.2 Major employers in Calderdale, 2008**

<i>Major private employers 2008</i>		<i>Public sector employers 2008</i>	
<b>Company</b>	<b>No of employees</b>	<b>Organisation</b>	<b>No of employees</b>
HBOS plc	6,300	Calderdale Council	9,991
Crosslee plc	1,100	NHS Trust	3,000
Marshalls plc	1,050	Primary Care Trust	687
Royal Sun Alliance	1,000	West Yorkshire Police	517
Nestle UK	600	Fire Service	168
First West Yorkshire	483	Dept of Work and Pensions	670
Provident Insurance plc	480	Further Education	667
Siddall and Hilton Group	417	Pennine Housing	431
Weir Minerals	370		
McVitie's Cake Co.	350		
<b>Totals</b>	<b>9,450</b>		<b>9,991</b>

(Source: information supplied by Calderdale Council)

Levels of unemployment have risen in Calderdale, as elsewhere, as a result of the recession. Figure 2.4 reveals the sharp rise in numbers of working-age people claiming Jobseeker's Allowance (JSA) since mid-2008; the rate of unemployment by this measure is higher in

Fig. 2.4 Unemployment as measured by Jobseeker's Allowance claimants, 2007-09



(Source: Nomis)

Calderdale than the regional and UK averages. The most recent figures (August 2009) show that although the rise appears to be levelling off both regionally and nationally, the unemployment rate in Calderdale remains higher than for Yorkshire and Humber as a whole, as it has been since the spring of 2008. The unemployment rate in the District is 5.2% of the working age population (7.5% of males, 2.8% of females), compared to 4.9% for the region and 4.2% for Great Britain.

It should be borne in mind that the true level of unemployment is probably considerably higher, however. The figures based on JSA claimants do not take into account the 'hidden unemployed', for example, people who have been diverted onto other benefits such as Incapacity Benefit. Furthermore, not all those who are unemployed claim JSA. A recent study suggested that the 'real' unemployment rate for Calderdale in January 2007 was 7.5%, over twice the official rate at the time, 3% (Beatty *et al.*, 2007).

Table 2.3 Potential impact of current recession, Calderdale

	Potential % change	Potential actual change	Potential year of recovery
Employment (FTE)	-6.7%	-5,700	2016
Claimant unemployment	+83.4%	+2,400	2015
VAT-registered businesses	-7.1%	-460	2019

(Source: Yorkshire Cities, *Impact of the Recession Report*, prepared by EkosGen / EDAW, 2009)

A study on the impact of the recession on the Yorkshire and Humber region, commissioned by the Yorkshire Cities group of local authorities, has studied the trajectories of the early 1990s recession, and by examining how long it took to recover from this, attempted to extrapolate possible timetables for recovery from the present recession (EkosGen/EDAW, 2009). The economy in

Calderdale was particularly badly affected by the previous recession. Employment numbers fell by over 6,500 in Calderdale between 1989 and 1993, and did not fully recover until 2007. Claimant unemployment saw an 83% increase between 1989 and 1992, and the number of claimants did not return to pre-recession levels until the end of 1997. Whilst economic prediction is by no means an exact science, this study suggests that if recovery trends are similar to those observed in the recent past, it could take until 2016 for employment levels to recover, until 2015 for claimant unemployment to fall to pre-recession levels, and until 2019 for VAT-registered businesses to equal their pre-recession numbers (Table 2.2).

## CHAPTER 3. POLICY BACKGROUND AND OTHER LITERATURE

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### 3.1 Introduction

This chapter is intended to identify some of the main reports, government policy documents and academic studies relevant to debates on faith groups and social cohesion, regeneration and social action, and the regional impacts of faith-based organisations. It is divided into four sections:

- 3.2 The policy background: national and local government
- 3.3 Church of England and Church Urban Fund documents
- 3.4 Research into faith, social cohesion and regeneration
- 3.5 The impact of the faith sector in the regions

In each section, the documents are ordered in approximate chronological sequence. The aim is to draw attention to some particularly significant publications, rather than to provide an exhaustive list.

### 3.2 The policy background: national and local government

This section identifies some of the recent reports and initiatives published by the Government concerning engagement with faith communities, social cohesion and racial equality.

#### 3.2.1 *Community Cohesion: the Cantle Report*

In 2001, following urban riots and disturbances across northern England, a Community Cohesion Review Team, led by Ted Cantle, was set up. The Cantle report made recommendations for action to improve community cohesion and help to address some of the factors underlying the disturbances (Home Office, 2001b). The team was struck by the degree of polarisation of northern English towns and cities, finding that:

*“Separate educational arrangements, community and voluntary bodies, employment, places of worship, language, social and cultural networks, means that many communities operate on the basis of a series of parallel lives. These lives often do not seem to touch at any point... There is little wonder that the ignorance about each others’ communities can easily grow into fear; especially where this is exploited by extremist groups...”* (Home Office, 2001b, p. 9)

#### 3.2.2 *Building Cohesive Communities: the Denham Report*

In 2001 the Ministerial Group on Public Order and Community Cohesion published *Building Cohesive Communities* (Home Office, 2001a). The findings of the Denham report were to a large extent based on the Cantle report, together with three other reports on the conurbations worst affected by the riots. The Denham report proposed that community cohesion should be made an explicit aim of Government, and emphasised the need to develop dialogue and understanding between members of different racial, cultural and religious communities, and to ensure an open debate about issues such as identity, shared values and citizenship.

#### 3.2.3 *The Local Government Association and Guidance on Community Cohesion*

The Government and the Local Government Association (LGA) developed guidance for local authorities and their partners on measures required to build and maintain cohesive communities (LGA, 2002). In the same year the LGA published *Faith and Community: A Good Practice Guide*

for Local Authorities (LGA *et al.*, 2002). In 2004 the LGA updated the *Guidance with Community Cohesion – An Action Guide* (LGA, 2004), which included pointers for successful implementation; it stressed that community cohesion principles must be embedded in mainstream services, not just in special projects. The *Action Guide* emphasised that faith can be a powerful factor in personal and community identities, and that the significant role of faith communities in public life, at national and local levels, has been increasingly acknowledged over recent years. It indicated the important contribution of faith communities to community cohesion, particularly in their ability to access harder-to-reach communities, and the valuable role of inter-faith initiatives.

### **3.2.4 HM Treasury and the 2002 Voluntary and Community Sector Review**

As part of the Government's 2002 Spending Review, a cross-cutting review of the role of the voluntary sector in service delivery explored how central and local Government could work more effectively with the voluntary and community sector (VCS) to deliver high quality services (HM Treasury, 2002). It highlighted five key areas for reform, all centred on building a strong and independent VCS, and made a number of recommendations, including involving the VCS in the planning as well as the delivery of services, forging long-term strategic partnerships with the sector, and building the capacity of the sector.

### **3.2.5 The Community Cohesion Panel and *The End of Parallel Lives?***

A Community Cohesion Panel was established in 2002, under the chairmanship of Ted Cante, to provide advice; it was dissolved in 2004. The most notable of the Panel's outputs was the guidance on incorporating the community cohesion agenda into Area Based Initiatives. Regeneration schemes had been identified as a major source of tension between communities. In addition the Home Office and the Community Cohesion Panel developed a performance framework for community cohesion (*Building a Picture of Community Cohesion: Home Office et al.*, 2003).

The Community Cohesion Panel's final report, *The End of Parallel Lives?*, commented on the progress made since the Cante Report (Home Office, 2004b). Amongst other topics, the report covered the deliberations of the Faith Practitioner Group which the Panel had established, stressing the need to promote inter-faith initiatives, and concluding that:

*"Faith communities need to be much more involved in all aspects of social policy and, in particular, in helping communities to understand each other and to assist the statutory agencies to work across faith boundaries. Inter-faith work should be supported by the statutory agencies, particularly local authorities... Local Authorities should support the development of local or sub-regional inter-faith organisations and all statutory and voluntary agencies should ensure that they and other local agencies regularly engage with those networks"* (*ibid.*, pp. 20-21).

The report also emphasised the importance of increasing religious literacy among governmental policy-makers and administrators.

### **3.2.6 The Faith Communities Unit (FCU) and *Working Together***

In 2003 a Unit with the specific task of improving the Government's engagement with faith communities, the Faith Communities Unit (FCU), was established in the Home Office. This was followed in 2004 by the publication of a report, *Working Together: Co-operation between Government and Faith Communities* (Home Office FCU, 2004), which set out guidelines for co-

operative working between Government and faith communities. It highlighted how Government departments can identify key policy areas which would benefit from faith communities' experience, and how both can work more effectively together when national policy is being formed. In 2004 the Faith Communities Unit was merged with the Community Cohesion Unit to form the Cohesion and Faiths Unit, now part of the Department for Communities and Local Government (CLG).

### **3.2.7 HM Treasury and *Exploring the Role of the Third Sector in Public Service Delivery***

The 2002 Voluntary and Community Sector Review (3.2.4 above) was followed by another review of the VCS as part of the 2004 Spending Review (HM Treasury, 2004b). One of the outputs of this was a discussion document, *Exploring the Role of the Third Sector in Public Service Delivery and Reform* (HM Treasury, 2004a). This outlined the progress made, but found that there were still poor levels of understanding of the scale of the Government's ambition for the sector's role in public service delivery, and that barriers continue to exist for the sector in the form of lack of capacity and ineffective and short-term funding practices that reduce stability.

### **3.2.8 *Strength in Diversity and Improving Opportunity, Strengthening Society***

In 2004, the Government published a consultation document, *Strength in Diversity: Towards a Community Cohesion and Race Equality Strategy* (Home Office, 2004a). This led to the Government's strategy, *Improving Opportunity, Strengthening Society*, setting out its commitment to create strong, cohesive communities with equal opportunities and rights (Home Office, 2005).

As part of the strategy, the Faith Communities Capacity Building Fund was established; this provided two rounds of funding between 2006 and 2008, in two categories: capacity building, and inter-faith activity. A report on this funding stream includes analysis of a number of case studies, presents lessons learnt from the projects, and provides direct messages for policy-makers from the faith-based organisations about their suggestions for the future of this work (Evison, 2008). The partnerships established between faith communities and local or regional public authorities during this time have also been studied (Fentener *et al.*, 2008). The final evaluation of the Capacity Building Fund found that it had successfully built the capacity of organisations in terms of project management skills and community engagement (Spratt and James, 2008). Inter-faith projects were overwhelmingly considered to have been successful, as were women's and young people's projects. However, relationships between the faith sector and local government varied, and there were still suspicions between them. Many organisations wished to see longer-term funding that reflected local needs, and was less bureaucratic. Lack of resources or staff were the most commonly stated reasons for organisations not continuing with projects funded under this initiative.

### **3.2.9 ODPM and *Review of the Evidence Base on Faith Communities***

In 2006 the Office of the Deputy Prime Minister (ODPM) published a *Review of the Evidence Base on Faith Communities*, examining the evidence base and literature relating to the demographic, socio-economic and cultural characteristics of 'emerging' faith communities, specifically the Hindu, Muslim and Sikh populations.

### **3.2.10 Commission on Integration and Cohesion and *Our Shared Future***

In 2006 the Commission on Integration and Cohesion was established as a fixed-term advisory body to continue some of the research that followed the 2001 riots. In 2007 the Commission concluded its work with the publication of a number of research documents. Its final report, *Our*

*Shared Future*, set out practical proposals for building integration and cohesion at a local level (Commission on Integration and Cohesion, 2007).

The report provide a new definition of an integrated and cohesive community, as one where:

- There is a clearly defined and widely shared sense of the contribution of different individuals and different communities to a future vision for a neighbourhood, city, region or country;
- There is a strong sense of an individual's rights and responsibilities;
- Those from different backgrounds have similar life opportunities and access to services;
- There is a strong sense of trust in institutions locally to act fairly in arbitrating between different interests and for their role and justifications to be subject to public scrutiny;
- There is a strong recognition of the contribution of those who have newly arrived and those who already have deep attachments to a particular place;
- There are strong and positive relationships between people from different backgrounds in the workplace, in schools and other institutions within neighbourhoods.

The report identified the need for local authorities to understand their communities better through 'mapping' the different social and religious groups, and to mainstream integration and cohesion. The report also strongly supported the involvement of third sector partners in defining the integration and cohesion elements of Sustainable Community Strategies, including faith organisations where appropriate, "*recognising that voluntary organisations can often access harder to reach communities, and are often the providers of both people and premises in neighbourhoods where there are challenges to integration and cohesion*".

The Government published its response to *Our Shared Future* in February 2008 (CLG, 2008c), recommending, amongst other things, that local authorities and Local Strategic Partnerships should conduct 'audits' of opportunities for cross-cultural and inter-faith engagement in their areas.

### **3.2.11 The Third Sector Review**

In 2006 the Government launched a review of the third sector (non-governmental organisations that are value-driven and which principally reinvest their surpluses to further social, environmental or cultural objectives, which includes voluntary and community organisations, charities, social enterprises, and cooperatives and mutuals) to examine the role of third sector organisations in social and economic regeneration. The review's final report (HM Treasury and Cabinet Office, 2007) set out plans to promote the partnership between the Government and the third sector, with most of the measures to be led by the Office of the Third Sector in the Cabinet Office.

The consultation for the third sector review highlighted that there are some groups who feel that they are disadvantaged, particularly in relation to accessing mainstream grant funding. These included many faith-based organisations, as well as groups representing marginalised communities such as black and minority ethnic groups. The Government expressed its desire to ensure continued dialogue with these groups, and to make all of the measures announced in the third sector review as accessible as possible to a wide range of organisations.

### **3.2.12 CLG and *Face-to-Face and Side-by-Side***

Following consultation, in 2008 the Government published *Face to Face and Side by Side* (CLG, 2008a) as a response to *Our Shared Future* (3.2.10 above). This document set out how faith communities, Government and wider society can work together to encourage greater local activity

bringing people with different religions and beliefs together. Proposals included a three-year programme of investment and support through a new local Faiths in Action fund and investment in Regional Faith Forums to support and build their capacity; development of regional Faith Links (regional hubs to provide Local Authority Faith Leads with guidance and support) by 2011; and updating the *Faith and Community* guidance for local authorities (3.2.3 above).

### **3.2.13 CLG and Key Communities, Key Resources**

In 2008, the Department for Communities and Local Government published a document on why and how authorities should engage with faith communities in dealing with civil emergencies and disasters, *Key Communities, Key Resources: Engaging the Capacity and Capabilities of Faith Communities in Civil Resilience* (CLG, 2008b). This stressed the importance of partnership between emergency planners and faith communities. Guidance on faith communities and dealing with pandemic flu was issued the following year (CLG, 2009b).

### **3.2.14 The LGA and Local Authority Engagement with Faith Groups: Survey 2008**

In 2008 the Local Government Association published a study, carried out in partnership with the UK Inter Faith Network (IFN) and following an earlier IFN survey in 2003, into how local authorities are engaging with inter-faith and faith organisations. *Local Authority Engagement with Faith Groups and Inter Faith Organisations* (LGA, 2008) found that there were a number of challenges and barriers facing local authorities in their engagement with faith and inter-faith groups:

- For many authorities, there was a lack of funding for resourcing inter-faith work, and also capacity issues within authorities and within the faith and inter-faith groups;
- Authorities that had tried to set up inter-faith organisations had sometimes encountered problems in engaging interest or involving particular faith groups and individuals;
- Many rural areas cited the dispersed nature of their population as a challenge; there was also difficulty in ensuring representativeness.

### **3.2.15 CLG and the Cohesion Delivery Framework**

In 2009, the Government published its *Cohesion Delivery Framework* (CLG, 2009a), an overview document about national and local governments' commitment to build cohesion. In support of the Framework a number of other documents have been published subsequently, including guidance on mainstreaming community cohesion into other public services (CLG, 2009c), and *The Economic Case for Cohesion*, a literature review which concludes that improving social cohesion can have positive impacts on a number of different areas such as health, education, crime, and employment, and thereby produce benefits for the whole of society (CLG, 2009e).

### **3.2.16 Churches and Faith Buildings: Realising the Potential**

In 2009, the Government and the Church of England published *Churches and Faith Buildings: Realising the Potential* (HM Treasury *et al.*, 2009), to help all faith groups find resources to make faith buildings more sustainable by enhancing the services they offer to local communities. The paper acknowledged the position of churches and faith groups as significant contributors to society, proposed actions to help faith groups engage effectively in local and regional agendas, outlined resources that might help to make church and faith buildings more user-friendly as part of wider community activities, and proposed ways in which funders and policy-makers might better understand the benefits of engaging with faith communities.

Barriers that may be hindering access to funding by faith communities include lack of understanding amongst funders concerning the role of faith groups in delivering public services and their eligibility for public funding, and the limited capacity of faith groups to engage at a strategic level with the local and regional structures within which funding priorities and decisions are made. To overcome these barriers a number of actions were identified, including clarifying the eligibility of faith groups for funding, and addressing any problems that funding providers may have in allocating public funds to faith and other third sector groups.

### **3.3 Church of England and Church Urban Fund documents**

#### **3.3.1 The Church of England and *Faith in the City***

The Church of England published its landmark report, *Faith in the City*, in 1985 (Archbishops' Commission on Urban Priority Areas, 1985), to demonstrate the increasing levels of poverty in urban areas, the widening gap between rich and poor, the impact of Government policies on the poorest people in society, and the need for public investment to counter urban decay and destitution. One result of its publication was the establishment in 1986 of the Church Urban Fund (CUF), a charitable grant-making trust which has been one of the most effective resources in urban regeneration; its work has often had a 'mustard seed effect', with great successes growing out of the initial CUF investments (Dinham, 2005; Barnes and Berkeley, 2007).

#### **3.3.2 Church Urban Fund and *Faiths, Hope and Participation***

A series of workshops with faith communities resulted in the publication of *Faiths, Hope and Participation: Celebrating Faith Groups' Role in Neighbourhood Renewal* (New Economics Foundation and CUF, 2002). This report explored how faith groups contribute to neighbourhood renewal, and why local authority and renewal agencies benefit from work with faith groups. It also showed how faith groups work together to be more effective, and how they can enable genuine, rather than token, participation. The main findings were that faith groups offer a holistic view of renewal, seeing through the symptoms to the root causes; they have a double motivation to make a difference in their community in that they live locally and they believe in positive change; and local authorities and renewal experts have more in common with faith groups than they imagine, despite their suspicions, and the challenge for faith and secular groups is to learn from each other.

#### **3.3.3 Churches Regional Commission for Yorkshire and the Humber and *Sowing the Seed***

In 2003, the Churches Regional Commission for Yorkshire and the Humber (CRC) published *Sowing the Seed: Church and Rural Renaissance in Yorkshire and the Humber*, a report which considers the issues of faith, cohesion and regeneration in a rural context. Such issues are far more frequently debated in terms of urban contexts (as in the CRC's previous report in 2002, *Angels and Advocates*), although there has been some interest in the rural dimension (such as *Faith in Rural Communities* – see 3.4.4 below – and NCVO's *Faith in the Community: The Contribution of Faith-based Organisations to Rural Voluntary Action*, Grieve et al., 2007).

*Sowing the Seed* looked at ways forward for rural communities, and celebrated the significance of the rural church (despite the declining congregations of some rural churches), and of faith in action, encouraging churches to engage in social action and to promote good practice, and promoting strategic developments through partnerships of churches, public agencies and voluntary organisations. The CRC advocated that churches should engage with developing policies, and

become partners in regeneration. Sharing church resources, making the buildings, spaces, land and people available to the wider community, is vitally important. Churches can also campaign, challenging inequalities, combating social exclusion and poverty, and tackling issues with a rural dimension such as affordable housing and access to basic services.

### **3.3.4 Commission on Urban Life and Faith and *Faithful Cities***

In 2006 the Commission on Urban Life and Faith published *Faithful Cities: A Call for Celebration, Vision and Justice*, two decades after *Faith in the City* (3.3.1 above). *Faithful Cities* identified key themes of social justice and social cohesion, and also the requirements of network development and partnership working. In particular, it noted a growth in faith and inter-faith networks, raised questions about ways to develop 'religious literacy', and went on to consider the levels of faith-based social action at local level as 'faithful capital'. Among the report's recommendations are for the Church of England with its partners to maintain a substantial presence in urban areas; the gap between the poorest and the wealthiest to be reduced; faith groups to combat racism and religious intolerance at all levels of society; and greater clarity over expectations in partnership relationships between faith communities and public authorities.

### **3.3.5 Church of England and *Moral, But No Compass***

A controversial report commissioned by the Church of England on the relationship between Church and Government in the field of social welfare was published in 2008: *Moral, But No Compass: Government, Church and the Future of Welfare* (Davis *et al.*, 2008). This report highlighted the large, but often largely unacknowledged, contribution made by the Church to British civil society, including the "myriad" examples of social-action initiatives set up by church volunteers such as post offices, asylum-rights centres and youth clubs. It found "*profound mismatches and misperceptions between how the Church understood its current significance, role and potential and the extent to which this was recognised in the policy community... We encountered on the part of Government a significant lack of understanding of, or interest in, the Church of England's current or potential contribution in the public sphere. Indeed we were told that Government had consciously decided to focus its evidence gathering almost exclusively on minority religions... these omissions are now beginning to contribute to weaknesses in public policy design and coordination.*"

The report also noted that "*All of our faith-based respondents reported 'immense religious illiteracy' on the part of local government officials, politicians and throughout the policy-making community as a whole*", and deplored this discriminatory marginalisation of the Church, in spite of the lip-service paid to faith communities over recent years by the 'plethora' of Government consultations, strategies and initiatives. The authors called for a fresh dialogue, with a complete reappraisal of the work of the established Church, to enable the Government to recover its moral direction.

### **3.3.6 Church Urban Fund and *Believing in Local Action***

In 2008 CUF, in association with CLG and the National Association for Voluntary and Community Action (NAVCA), published *Believing in Local Action: Successful Partnership Working Between the Faith Sector and Local Infrastructure Organisations* (Edwards, 2008). This report aimed to identify the benefits of successful partnership working between third sector local infrastructure organisations and local faith communities. It analysed good practice examples from locations across England, recommending actions for faith organisations and local infrastructure organisations which include the use of mapping and faith audits, development of partnerships

based on common objectives and activities, reciprocal sharing of resources, training and learning events, including “faith awareness”, and development of networks and infrastructure organisations.

### **3.4 Research into faith, social cohesion and regeneration**

#### **3.4.1 Inter Faith Network for the UK and *Local Inter Faith Activity in the UK: A Survey***

In 2003, the Inter Faith Network for the UK (IFN) published a study of local inter-faith activity (IFN, 2003a), examining how local government and bodies such as Local Strategic Partnerships are working with inter-faith structures. The report pointed out that inter-faith bodies play a key role in bringing together people of different faiths, helping to defuse inter-community tensions and build community cohesion. Only a minority publicise their work through newsletters or websites. Local authorities were found to be aware of inter-faith initiatives in their areas, although only a minority provided regular funding for these. The survey found that both local and regional inter-faith bodies had capacity issues, with many having difficulties in responding to consultation opportunities due to lack of staff and inadequate funding. The survey also resulted in the publication of a good practice booklet on *Inter Faith Structures and Local Government* (IFN, 2003b).

#### **3.4.2 ‘Faith’ in Urban Regeneration?**

In 2003, the Joseph Rowntree Foundation published *‘Faith’ in Urban Regeneration?* (Farnell *et al.*, 2003), an exploration of the present and potential contribution of faith communities and their members to regeneration, and their relationship to official neighbourhood renewal programmes. Despite government directives to involve faith communities in regeneration and renewal, official agencies lack understanding about faith communities and their diversity, and conflicts arise between secular liberal views and those of religious groups. The report examined practice in the participation of faith communities in urban regeneration, and their experiences of involvement.

Among the problems is a lack of ‘religious literacy’ on the part of regeneration professionals, and a perception on the part of most of the religious groups interviewed that they are discriminated against in the allocation of funding. There are also difficulties in engaging women and young people in regeneration processes, and the incompatibility between secular and some faiths’ definitions of appropriate gender roles and equal opportunities. Collaboration in urban regeneration can carry a risk of conflict and competition within and among faith groups, although it may also constitute a context in which understanding and trust can be built through practical activity; to encourage the latter, both inter-faith and single-faith initiatives need recognition and support.

#### **3.4.3 *Faith, Hope and Clarity: Faith Group Involvement in Civil Renewal***

In 2005, De Montfort University published *Faith, Hope and Clarity: Developing a Model of Faith Group Involvement in Civil Renewal* (Lowndes and Chapman, 2005). This report mapped faith involvement in civil renewal, identifying the key players and their roles, and examined the often implicit, and sometimes competing, rationales within policy statements for faith group involvement in civil renewal. The authors identified three main rationales, normative, resources and governance. The research confirmed the importance of faith groups in relation to community values and identities, being able to offer a long-term local commitment and perspective. Tensions arise, however, in relation to the potential for religious views to be exclusionary or divisive across communities. The research also highlighted the need for capacity building within the faith sector to develop representative structures and governance skills, including leadership.

#### **3.4.4 Faith in Rural Communities: Contributions of Social Capital to Community Vibrancy**

The central aim of this research, undertaken by Coventry University, was to identify the contribution of rural faith communities to community vibrancy, and set out practical implications for policy (Farnell *et al.* 2006). The study suggested implications for policy-makers, amongst which are that there needs to be a wider recognition of faith communities' contribution, and that religious literacy has to be extended amongst professionals at all levels. There is scope for a greater degree of partnership and co-operation with faith communities than has been seen in the recent past.

#### **3.4.5 ESRC and Faith-based Voluntary Action**

In 2006 the Economic and Social Research Council (ESRC) published *Faith-based Voluntary Action* (Lowndes and Smith, 2006). This study pointed out many positive elements in the desire of government agencies, nationally and locally, to engage in partnership with faith-based organisations, and work for social cohesion across these communities. However, sometimes tensions and communication problems can arise between faith groups and secular policy-makers. Some faith communities did not give community involvement or social care a high priority in their mission. Many faith groups naturally want to promote their beliefs to outsiders, while statutory funders demand that religion is kept strictly separate from social and community work.

Despite the problems, practitioners perceived plenty of opportunities for partnerships to progress. One bridging point is that faith-based organisations have common issues with the rest of the voluntary and community sector, and could learn from each other. However, currently it appears unusual for faith groups to be engaged with structures such as local councils for voluntary service. The role of people of faith working within the public sector is also important; research suggests a lack of understanding and low level of religious literacy among many statutory agency staff, in some cases amounting to prejudice against faith groups. Setting up relevant guidelines, religious literacy training, and possibly accreditation of competences for staff, were suggested.

#### **3.4.6 Faith as Social Capital**

In 2006 the Joseph Rowntree Foundation published *Faith as Social Capital: Connecting or Dividing?* (Furbey *et al.*, 2006), which assessed the debate on the contribution of faith communities to social capital. The Government has identified faith communities as important sources of social capital, but religion is also associated with conflict and division. The researchers found that faith communities contribute substantial social capital, but also face obstacles. Faith communities can facilitate building bridges and making links with others, but power inequalities can also inhibit the development of social capital, particularly through the subordination of women and young people. Faith buildings can be significant for developing social capital as places where people can meet others, share activities and build trust, although their use can be a source of conflict, and their wider communal use may be constrained by their sacred status or poor amenities.

#### **3.4.7 The Contribution of Faith to Integration and Cohesion, and 'Enclavisation'**

Research published at the same time as *Our Shared Future* (3.2.10 above) included *The Contribution of Faith to Integration and Cohesion and the Threat Posed by 'Enclavisation' in Some Northern Towns* (Billings and Holden, 2007), which was based on research by Lancaster University in several northern towns. The importance of faith groups in community cohesion was noted: "It is clearly in the interests of government to encourage faith groups (though not their proselytising activities)" (*ibid.*, p. 10). Inter-faith dialogue and activities can make important contributions towards

social and community cohesion, bringing together leaders of faith communities and enabling more recent and less established communities to feel affirmed and valued, although faith groups touch only a small percentage of the community, with the white working and non-working class being largely under-represented for example. Inter-faith groups also need time to be able to develop the degree of trust necessary to broach divisive and contentious issues; and not all members of faith groups are willing to be involved in inter-faith activities or dialogue.

Drawing on the work of Cantle (3.2.1, 3.2.5 above), Billings and Holden discussed the spatial separation or 'enclavisation' that characterises communities in some northern towns. For many Asian communities enclavisation is principally a function of personal preference, with people choosing to live near to relatives, people of the same ethnic group, places of worship and cultural centres, although there may also be factors of relative poverty and a consequent inability to move to other more prosperous areas of town, and of 'white flight'. In the case of white enclaves, the process results from different factors, principally a lack of choice since many white working class or non-working people have no option other than to live in areas where there is social or council housing. Enclavisation has significant consequences for education, employment and integration, however, leading to 'parallel lives', and sometimes white racism and Muslim extremism.

#### **3.4.8 Faith and Voluntary Action**

In 2007 the National Council for Voluntary Organisations (NCVO) published *Faith and Voluntary Action: An Overview of Current Evidence and Debates* (Jochum *et al.*, 2007). This report aimed to increase understanding of the faith sector as one of the components of the wider Third Sector, and to clarify the debate around faith and faith-based organisations in the context of current policy agendas. It reviewed existing evidence on faith-based voluntary action, and considered the place of faith-based organisations in civil society, faith as a motivation of voluntary action, the relationship between faith and social capital, and the role of faith-based organisations in governance and service delivery. It was published together with *Faith in the Community: The Contribution of Faith-based Organisations to Rural Voluntary Action*, which considered the challenges and opportunities for faith-based organisations in rural areas (Grieve *et al.*, 2007).

#### **3.4.9 Faith Based Social Action and the Inter Faith Framework**

As part of the research that informed the development of *Face to Face and Side by Side* (3.2.12 above), the Faith Based Regeneration Network produced a paper on *Faith Based Social Action and the Inter Faith Framework*. Faith-based social action is defined as "projects, programmes or aspects of work undertaken by organisations or groups with a direct relationship with faith communities that intend to achieve positive benefits for the welfare of faith communities and/or wider social groupings" (Dinham *et al.*, 2008, p. 31). The work of the faith-based groups was compared across the regions, using research studies as outlined below (section 3.5), showing that faith-based social action can make an important contribution to many aspects of community cohesion. The authors found that a significant amount of work carried out by faith-based organisations focuses upon children and young people, and the elderly.

The paper highlighted problems with accessing public funding, such as the confusing proliferation and complexity of funding sources, and the lack of knowledge, capacity and experience necessary to access these funds within many faith-based organisations. Faith-based organisations can use secular VCS support organisations at national, regional and local levels, although some are

“ignorant or suspicious of the support they provide and do not access them... there is still a mismatch with the perceptions of some faith groups who feel their faith-specific contexts are not adequately understood” (*ibid.*, p. 60). The authors concluded that there should be more understanding and openness between faith and non-faith partners at national and local government level; and that there is a need for better evidence for the added value of faiths, and capacity building within faith-based organisations.

#### **3.4.10 Immigration, Faith and Cohesion**

In 2008 the Joseph Rowntree Foundation published *Immigration, Faith and Cohesion: Evidence from Local Areas with Significant Muslim Populations* (Jayaweera and Choudhury, 2008). This research examined the factors contributing to, or undermining, social cohesion in urban areas with relatively large Muslim populations, where they are disproportionately represented in the most deprived communities, and the role of faith communities in the cohesion process. The study indicated that addressing poverty and inequality is one of the most important ways in which to ensure greater cohesion, although the link between poverty and cohesion is complex. Schools and colleges in particular are identified as important public spaces that provide opportunities for meaningful interaction between people of different ethnic backgrounds.

### **3.5 The impact of the faith sector in the regions**

A number of studies have in recent years examined the economic and social impact of the work of faith communities across the UK (Yorkshire and Humber Faiths Forum and the Churches Regional Commission for Yorkshire and the Humber, 2007), and some details of these are given below.

#### **3.5.1 Regenerating London: Faith Communities and Social Action**

In 2002 the London Churches Group for Social Action and Greater London Enterprise published *Regenerating London: Faith Communities and Social Action*, a study which set out to identify every worshipping community in London, and to gather information about their social action and regeneration activities, demonstrating their role in supporting their communities. The results showed that a very large number of projects were being funded and run by faith communities; these were often aimed at the most vulnerable members of society, particularly those who were not receiving support from other sources. The activities of faith-based groups were found to benefit very large numbers of people. These projects offered paid employment to some 3,000 people, and benefited from the support of 13,500 volunteers.

#### **3.5.2 Faith in England's Northwest: Economic Impact Assessment**

In 2003 the Northwest Development Agency (NWDA) published *Faith in England's North West: The Contribution Made by Faith Communities to Civil Society in the Region*. The primary data from this report were analysed, and led to an economic impact assessment of the North West's faith sector (DTZ Pieda Consulting, 2005). The key indicators chosen to quantify the economic value of faith communities in the North West were the economic value generated by volunteer time; the economic value generated by service to the community, by social concerns targeted and by social groups engaged; the economic value generated from premises; the economic value generated by faith tourism and heritage status; the number of jobs equivalent to the 8,088,379 volunteer hours employed by faith communities in the North West; and the number of jobs supported by day-visitor faith tourism expenditure.

The economic impact assessment estimated that faith communities in the North West generate between £69.6 million and £94.9 million. This includes the valuation of time contributed by volunteers providing social and health care, working in regeneration initiatives etc, the value of buildings made available by faith communities, and day visitor expenditure generated by faith tourism. Virtually all activity undertaken by faith communities was found to be dependent upon volunteers. In addition, significant value is added by faith communities to the North West in the delivery of community projects unrelated to worship or religious activity.

### **3.5.3 *Beyond Belief? Faith at Work in the Community, South East England***

In 2004 the South East England Faith Forum published *Beyond Belief? Faith at Work in the Community*, a report detailing research into faith-based social action, and other work intended to tackle social exclusion and encourage regeneration, across six of the most deprived areas of the region, illustrating how faith groups are working within their communities to tackle social need. The report concluded that if faith-based social action is to develop, there are three requirements:

- Provision of more support for faith groups to provide information on funding, partnership working, project management and other skills important to effective social action;
- Provision of an infrastructure networking organisation able to put faith groups in touch with others carrying out similar work;
- Engagement of faith groups with secular groups to break down barriers and build positive relationships of trust; secular organisations also need to improve their religious literacy.

### **3.5.4 *Faith in the North East: Social Action by Faith Communities in the Region***

In 2004 the North East Churches' Regional Commission published the findings of a study on social action by faith communities in the region (Smith, 2004). Faith communities were found to be making a significant contribution, particularly in the most deprived rural, urban and coalfield communities. The majority of activity undertaken by faith communities is dependent on volunteers. Buildings belonging to faith groups were an important resource for local urban and rural communities, and a majority were accessible to the wider community. Faith communities consistently engaged individuals and those who are not part of the worshipping community and the most vulnerable social groups, identified as 'hard to reach'.

The report made a number of recommendations, including the need for new partnerships and ways of working between and across faith groups to maximise their potential for community involvement, with more opportunities for networking and sharing information. Faith groups need more information about accessing funding and resources, and there is a need to support those involved in volunteering, in particular through the provision of a coherent strategy for training and learning. Faith groups need to have a fuller understanding about 'community leadership', and to be informed about different models for developing social action; and those involved in governance and policy-making need more understanding of the distinctive contribution of faith communities, particularly in relation to Local Strategic Partnerships.

### **3.5.5 *Faith in the East of England***

In 2005, the East of England Faiths Council published *Faith in the East of England*, a research study on the role played by faith communities in the social, economic and spiritual life of the region (East of England Faiths Council and University of Cambridge, 2005). The study found that social involvement was widely seen as very important to people's faith, and that there was a wide range

of activities supported by worshipping communities. Reaching beyond the worshipping community was found to be important by many. There was considerable interest among faith communities in promoting both formal and informal learning, exemplified by projects for unemployed adults, and for people seeking to improve their skills.

Almost every section of society was found to benefit from the presence and work of faith groups, with major beneficiary groups being children and the elderly. Families under stress, one-parent families, single people and others who may be disadvantaged or vulnerable were also well represented among beneficiaries. The report suggested that nearly 180,000 people in the region are actively benefiting from the presence of faith groups every week. Volunteering was shown to be key to the success of projects. Faith groups see things from a different perspective; they can often spot and respond to areas of need before these become obvious to public bodies, and provide a good way to reach ethnic minorities and hard-to-reach groups. Only a quarter of responding faith communities had received any public sector funding for their social and community projects. Most respondents stated that they would like to work with the public sector on social and community projects.

The report's recommendations included mapping all the worshipping communities in the region, and facilitating local and regional government in accessing the knowledge of local social needs residing with faith communities. There is also a need to improve secular bodies' understanding of the strengths of faith groups, and to improve faith groups' understanding of the constraints guiding the work of public bodies. Guidance for faith groups on making applications for public funding was also recommended.

### **3.5.6 Daily Service and Faith in Action in the South West**

In 2006, Faithnetsouthwest published a report on a survey of faith groups, *Faith in Action in the South West* (Beattie *et al.*, 2006). This research followed an earlier report on faith communities and regeneration in areas of multiple deprivation in the region; *Daily Service: How Faith Communities Contribute to Neighbourhood Regeneration* (Jackson and Kimberlee, 2004). Around half of the faith groups were involved with community social welfare activities for social groups in need, including people who the official agencies often fail to reach. In addition these faith groups brought significant resources to their local community, especially buildings for community use, the services of many volunteers, and the provision of some funded community workers. Relatively few had any experience of involvement with regeneration initiatives; nor had they sought any public sector funding, often because of a lack of capacity to undertake application processes or to manage the resulting project if they were successful. Other reasons included a lack of knowledge of the opportunities available, fear of bureaucracy, unwillingness to work in partnership or to submit to evaluation, and a perception that faith groups were excluded from such projects and would find their values scorned or threatened.

*Daily Service* concluded that faith group engagement in project development and service delivery should be encouraged, with the proviso that proselytising is unacceptable; there are many ways in which the processes for engaging faith groups could be improved, including ensuring that all involved understand faith groups' eligibility for funding; better communication and dissemination of information to faith groups; measures to address faith groups' lack of capacity; simplification of application processes and assistance with applications; and the need for statutory agencies to have better information on, and understanding of, the faith communities in their areas.

The subsequent study, *Faith in Action in the South West*, found that faith groups provide wide-ranging social and welfare support to the most vulnerable in the community. The faith groups addressed issues of social exclusion and community cohesion, and used their buildings to provide venues for social, cultural and community activities for the wider needs of community and society; “*their contribution far exceeds their material resources*” (*ibid.*, p. 4).

The report recommended that faith groups should consider developing their buildings as community resources; and that public and funding bodies should recognise the vital importance of such buildings to local communities, and offer support for them. Faith groups should be more proactive in seeking partnerships with other community and statutory organisations; and local authorities should encourage the participation of faith groups in Local Strategic Partnerships. Faith groups should be more proactive in seeking funding for their community work; and funders should be more flexible and consider the support that faith groups can provide for the whole community.

### **3.5.7 Faith in Derbyshire: Working Towards a Better Derbyshire**

The Derby Diocesan Council for Social Responsibility published *Faith in Derbyshire: Working towards a Better Derbyshire. Faith-based Contribution* (2006). This research found that faith groups were making a significant collective contribution to local communities in Derbyshire, through church- or faith group-run activities, individual voluntary contributions of time or skills, use of church-owned premises for other community groups, and formalised projects. Faith groups were motivated to be involved in their communities in these ways as an outward expression of their beliefs and values. Beneficiaries of these activities were sometimes, but by no means always, members of the faith group delivering the activity.

The report recommended that accountability structures appropriate to faith communities should be developed. The skills base within faith communities for engaging in community regeneration should be enhanced. Faith communities should be supported to make their buildings available for community use, and encouraged to engage further in local governance. Understanding of the nature and diversity of faith communities, and their needs and potential, should be improved within an agenda for continuing research, and inter-faith structures should continue to be developed.

### **3.5.8 Believing in the Region: West Midlands**

In 2007, Regional Action West Midlands published *Believing in the Region. Effective Partnership Working with Faith Communities: Learning the Lessons*. This study focuses in particular on partnerships and the practical experience of faith communities within Further Education.

### **3.5.9 Faith in Wales: Counting for Communities**

Gweini, the Council of the Christian Voluntary Sector in Wales, published a study on *Faith in Wales* in 2008; this demonstrated that faith communities provide a wide range of services to their local communities, including many that governments are not well equipped to deliver. The five most common areas of service were hospital visiting, work with children under 14, social activities including lunch clubs, marriage preparation, and support for the bereaved. Faith communities were also strongly involved in local cultural and sporting activities, including music, football, and exercise and fitness classes. Many faith communities were also working in, or aspired to work in, other areas of emerging need and opportunity, including employment training, alcohol and drug awareness, and personal finance issues. Only 27% had received any funding from public sources for services. The activities organised by faith communities were delivered by over 42,000

volunteers, providing nearly 80,000 hours of service a week. In addition, faith communities were estimated to employ just under 1,400 paid staff to organise these activities.

Over 600 faith communities were estimated to operate purpose-built community centres, with a further 1,800 renting rooms to outside groups, often at a nominal charge or with no charge. Faith communities in Wales were estimated to maintain over 1,600 listed buildings, and to welcome at least 2.5 million tourists every year, bringing considerable economic benefits to their localities.

### **3.5.10 Economic Impact Assessment of Faith Communities in Yorkshire and The Humber**

In June 2009, the Yorkshire and Humber Faiths Forum published an economic impact study of the faith sector in the region (HE Research 2009). The aim was to assess the economic value generated by faith centres in terms of the value of volunteer-time, the use of faith buildings for non-worshipping purposes, faith groups' projects for particular disadvantaged social groups, and faith-based tourism. The report showed that the Yorkshire and Humber's faith communities provide a significant contribution to the regional economy.

Employment totalling around 540 full time equivalent (FTE) employees was reported by respondents. Extrapolating from this, the study assumed the regional employment of over 4,800 employees in the delivery of activities run by faith communities, providing £111 million in wages and salaries. Including responses from faith-related organisations, reported employment would be over 700 employees, with gross earnings of around £16.4 million. Projection from this at regional level suggested around 6,400 paid employees and £147 million in paid employment in around 3,400 regional faith-related community centres and organisations.

The value of volunteer time was more difficult to establish; it was often not recorded. Responses suggested over one million hours of voluntary activity per year in faith centres, and about 1.3 million hours in total, including faith-related organisations. Based upon the national minimum wage, a replacement (economic) value of between £6-7.5 million per year was suggested for the sample, and a projected regional value of £55 million for all the faith centres, and £68 million including all faith-related organisations. The total economic impact in the region of employment and volunteering combined, including both faith centres and faith-related organisations, was estimated at between £218 million and £282 million, i.e. around 0.3% of regional Gross Value Added (GVA).

In looking at engagement with social groups, the study found a wide range of activities undertaken by faith communities, the most widespread being drop-in centre/social club activities, advice and support for the homeless, youth work, parent and toddler support, lunch clubs, education, inter-faith activity, community cohesion projects, and support for the elderly.

There is also economic value from faith communities making their facilities available to other community groups and organisations; the income derived from this is around £1 million. However, they are often offered for a minimal rent or free of charge. Faith buildings also contribute to the regional economy as part of faith-based tourism, with an estimated annual income of around £4 million from visits to faith heritage sites, although for some tourism 'honeypots' such as York Minster the contribution is considerably higher than average. Using multipliers to account for other spending by day and staying visitors, the total economic impact would be much greater.

## CHAPTER 4. THE SURVEY

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### 4.1 Methodology

#### 4.1.1 Religion in Calderdale

At the time of the last Census in 2001, the population of Calderdale was predominantly Christian (70%), close to the English average, but slightly less than the average for the Yorkshire and Humber region (73%) (Table 4.1). Calderdale has a higher than average proportion of residents who have no religion (16%). The second largest religious grouping is Muslim (5.3% of the population), with far smaller numbers belonging to other religions (mainly Hinduism, Buddhism, Sikhism and Judaism, which are each represented by less than 1% of the population). The Muslim population is not spread evenly across the district, but is rather concentrated in certain wards, particularly the Park ward (51% of the population were Muslim in 2001) and Town ward (18%) in Halifax, and Warley to the west of Halifax (19%).

**Table 4.1 Religious affiliations of Calderdale residents (2001 Census)**

	<i>Calderdale</i>	<i>Yorkshire &amp; The Humber</i>	<i>England</i>
Christian	69.63%	73.07%	71.74%
Muslim	5.30%	3.81%	3.10%
Hindu	0.20%	0.32%	1.11%
Buddhist	0.18%	0.14%	0.28%
Sikh	0.12%	0.38%	0.67%
Jewish	0.08%	0.23%	0.52%
Other religions	0.23%	0.19%	0.29%
No religion	16.40%	14.09%	14.59%
Religion not stated	7.87%	7.77%	7.69%

(Source: Office for National Statistics)

#### 4.1.2 The sample

The sample for the survey of faith communities was intended to be as close to 100% as possible, and was based on the *Directory of Faiths in Calderdale* (Calderdale Interfaith Council 2006), augmented by internet searches. Places of worship within the district were targeted for the purposes of the survey; the contribution of smaller faith groups represented by few people who live within the district but worship outside it, and the contributions within Calderdale of faith-related organisations working at a national scale, were considered harder to capture within the limitations of the current scoping exercise.

#### 4.1.3 The questionnaire

The purpose of the questionnaire was primarily to:

- Ascertain the strengths of faith communities in terms of membership numbers, employment provided, and volunteering;
- Examine the current roles of faith communities in service provision and engagement with their neighbourhoods.

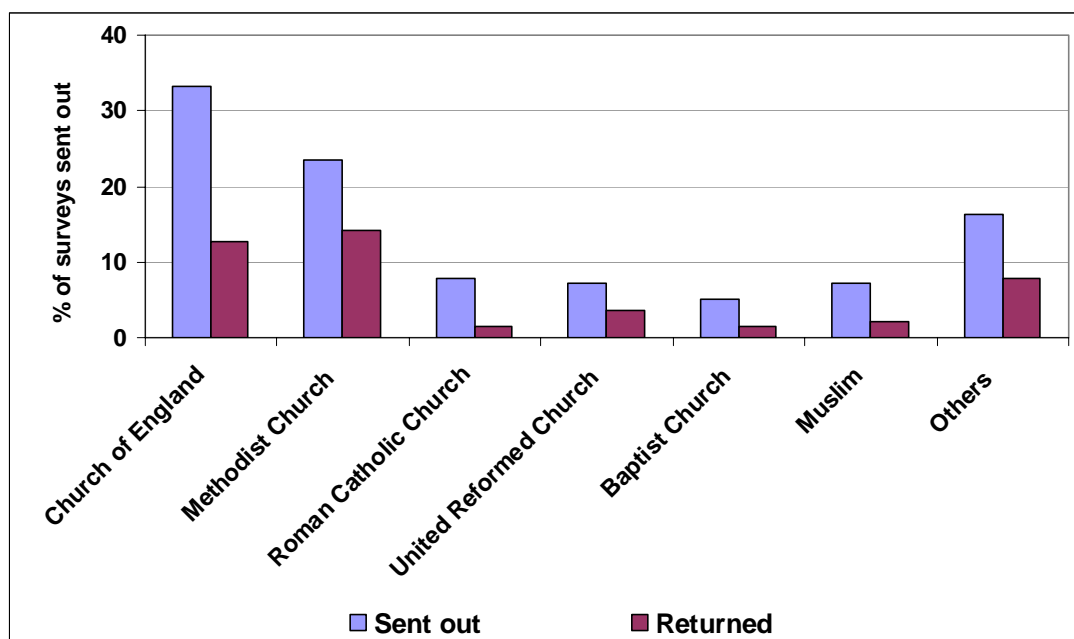
The questionnaire was constructed in consultation with key stakeholders within Calderdale, and was informed to a considerable extent by previous surveys of faith communities (see section 3.5 above), to enable comparisons to be made with other areas.

The questionnaire is included as Annex 1. Sections on the nature of the faith community and contact details, the details of paid employees and volunteers, and the nature of the community's premises and facilities, are followed by a series of standardised questions on a range of possible activities and services that the faith community might provide. Each activity has Yes, No and Don't Know tick-boxes, and a box to indicate aspirations to provide this activity, "No, but would like to in the future". Also against each activity are tick-boxes to indicate whether any public sector funding contributes to providing this activity. Following this, a similar table of questions is aimed at establishing whether the faith community targets particular groups of people in its activity provision. There then follows a section on the nature of the activities organised by other groups within the faith community's premises, whether subsidised or market-rate fees are charged, and the approximate annual income generated by letting out their facilities. Respondents are also asked for the approximate numbers of people engaging in the activities organised both by faith communities and other organisations. A final section asks about the faith community's membership of inter-faith organisations. In addition, there are several open-ended questions for respondents to outline the points of view of their particular communities.

#### 4.1.4 The response rate

About 144 questionnaires were sent out, some by post and some by email, in April 2009. A number of email addresses proved to be out of date and the emails "bounced back", however, and so for these communities surveys were also sent by post. Around three weeks later, a second round of mailing was carried out, with reminder letters/emails, targeting non-respondents.

Fig. 4.1: Survey response rate



A few postal surveys were returned marked as 'recipient unknown'; in some of these cases, it is likely that the faith community no longer exists, at least under that name or at that address. In other cases it was discovered through word of mouth or internet searches that particular communities no

longer existed or were no longer at the addresses recorded in the *Directory of Faiths* in 2006. In addition, in a few cases places of worship were so closely linked administratively that the respondent returned a single questionnaire to cover more than one faith community.

All these circumstances meant that a realistic response rate would be obtained by dividing the estimated 'true' number of faith communities receiving surveys (141) by the number of faith communities represented in the returned questionnaires, which was 61. This gives a response rate of about 43%.

The proportions of responses from the various faith communities can be seen in Figure 4.1. The group with the highest response rate is the Methodist Church, followed by the Church of England. The category 'Others' comprises faith groups with few places of worship in the District, such as the Bahá'i faith, Buddhists, Christadelphians, Christian Science Society, Church of Jesus Christ of Latter Day Saints, Eastern Orthodox Church, Jehovah's Witnesses, non-denominational churches, Pentecostal and Charismatic Churches, Quakers (Religious Society of Friends), Salvation Army, Seventh-Day Adventist Church, Sikhs, and the Unitarian Church.

## 4.2 Results

### 4.2.1 Employees and volunteers

The 61 responding faith communities employ around 38 full-time staff and 52 part-time staff (see Table 4.2); there was considerable variation here, as some communities have no paid employees at all, being effectively entirely volunteer-led, while some others may have a single minister in charge of a number of churches or chapels.

**Table 4.2: Responding faith communities: members, employees and volunteers**

No of members of the faith communities (active worshippers):	4,537
Total no of paid employees:	c. 64 FTEs
Comprising:	
Male full-time:	25
Female full-time:	13
Male part-time:	20
Female part-time:	32
Total no of volunteers:	1,536
Where identified:	
Male volunteers:	249
Female volunteers:	471
Total volunteer-hours per week (for 45 of the 61 groups):	5,296
Where identified:	
Male volunteers:	833
Female volunteers:	1,687

The estimated number of active worshippers for these faith communities is 4,537; again there is wide variation, with some communities having only a handful of members, whereas others may have congregations of several hundred. The estimated number of volunteers in the 61 responding faith communities is 1,536, giving an average volunteering rate of about 34%. Volunteers provide approximately 5,296 hours of service per week for 47 of the communities; the remaining respondents were unable to supply a realistic estimate of volunteer-hours, but the total for all

respondents would be somewhat higher. Where respondents were able to supply the gender of volunteers, it can be seen that there are nearly twice as many women as men, and the women provide twice as many hours of service (Table 4.2).

#### 4.2.2 Value of the services provided

The responding faith communities reported that the approximate number of people benefiting from their activities and services on a weekly basis amounted to about 3,800 in total, although eight did not quantify numbers (Table 4.3). Some 49 faith communities also offer their facilities to other groups (six do not, and a further six worship in rented premises or private homes and do not have a building of their own). Of those who share their facilities with other community groups, a number did not, or were unable to, quantify the numbers of people benefiting from such activities and services; 30 communities did, however, showing that on average 2,950 people benefit from these other activities and services which they host. Twenty communities were also able to provide details of the approximate annual income generated by hosting other community groups and organisations (29 did not); this amounts to a total of about £116,050. However, most of the respondents stated that they did not charge full commercial rates for their premises, so rentals were subsidised to a greater or lesser degree.

**Table 4.3: Value of services provided**

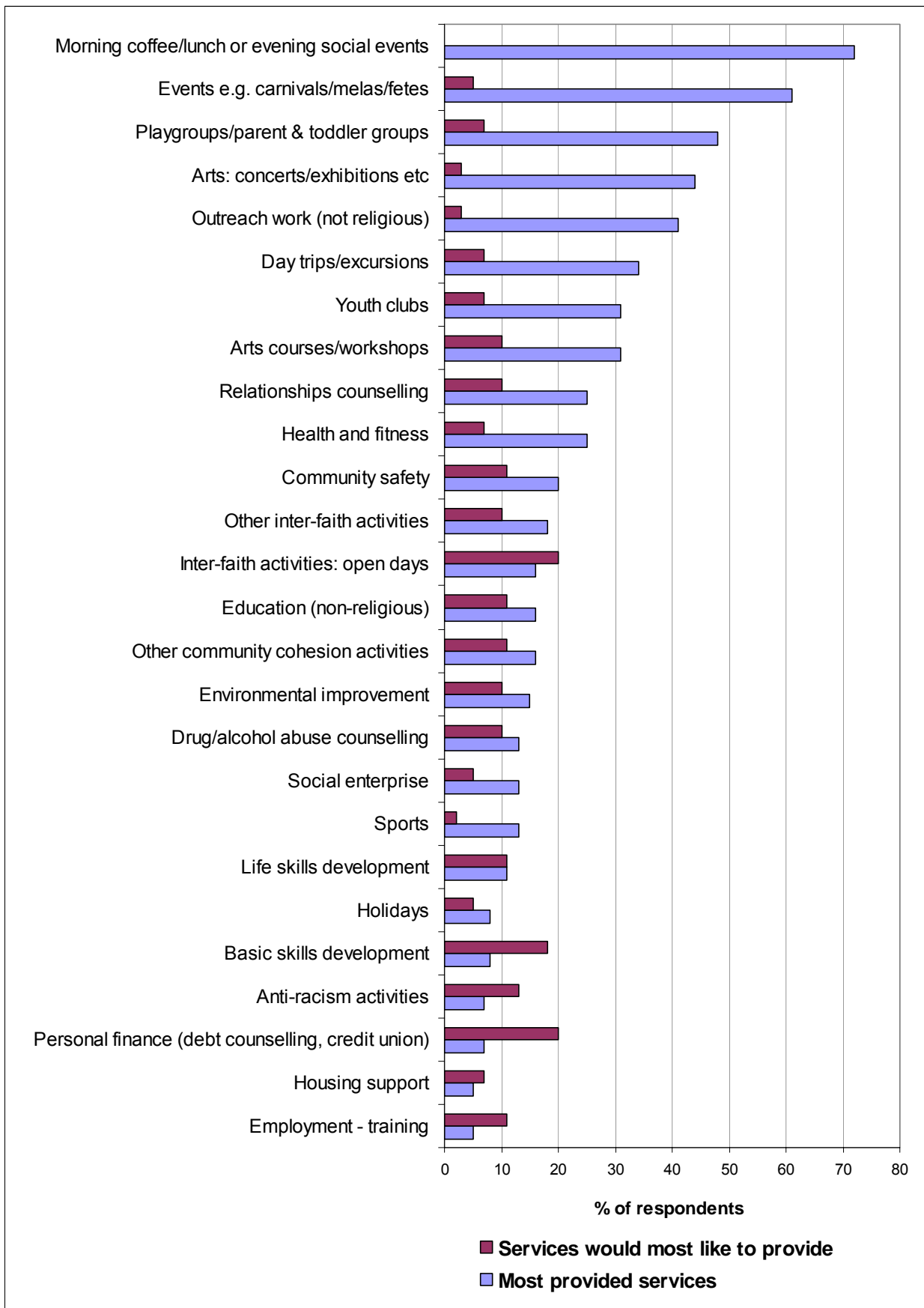
Approx. number of people using the faith groups' services weekly: – 8 communities (13%) did not quantify numbers	3,802
Number offering their facilities to other community groups: – 6 (10%) do not offer their facilities to community groups – 6 (10%) do not have premises of their own	49 (80%)
Approx. number of people using other community groups' services weekly: – 16 communities (26%) did not quantify numbers	2,950
Approx. annual income from premises generated for all the faith groups: – 29 communities (48%) did not quantify income	£116,050

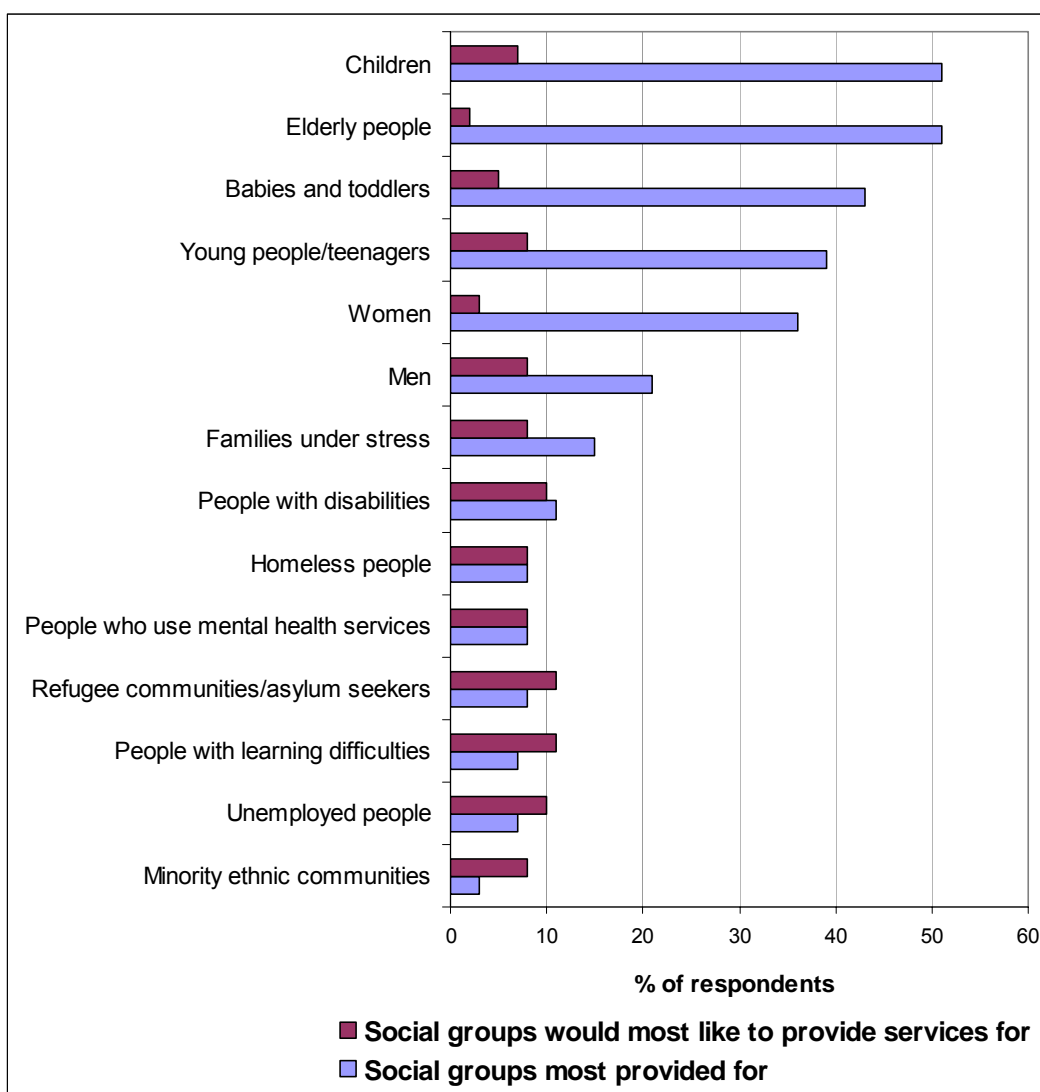
#### 4.2.3 The services provided, and what the faith groups would like to provide

Details of the activities and services provided by the faith communities themselves are given in Figure 4.2. This shows that the most popular activity is regular social events such as morning coffee/lunch clubs or evening events (72% of respondents). The second most popular is events such as carnivals, fairs and fetes (61%), followed by playgroups/parent and toddler groups (48%) and arts performances, concerts or exhibitions (44%). Least commonly provided are activities to do with employment and training (5%) and housing support (5%), personal finance activities such as debt counselling and credit unions (7%), and anti-racism activities (7%).

On the other hand, of the services and activities that faith communities would most like to provide in the future if they can, personal finance activities such as debt counselling and credit unions features as one of the areas most frequently considered (by 20% of responding faith communities) (Fig. 4.2). This may relate in part to the increasing adverse effects of the current recession. A similar number would also like to provide open days to promote inter-faith understanding (20%). Some 18% would like to provide basic skills development, 13% wish to engage in anti-racism

**Fig. 4.2: Services the responding faith groups provide, and aspire to provide**



**Fig. 4.3: Social groups most provided for, and which faith groups aspire to provide services for**

activities, and 11% would like to provide more in the areas of employment (training), life skills, education, community safety and crime prevention, and other community cohesion activities.

The social groups for which most services are provided by faith communities are children (51% of responding communities) and elderly people (51%), followed by babies and toddlers (43%) and young people/teenagers (39%) (Fig. 4.3). The groups least targeted are minority ethnic communities (3% of respondents), unemployed people (7%), and people with learning difficulties (7%). These least targeted groups are among those for whom faith communities most aspire to provide services and activities, however (Fig. 4.3). The most commonly cited groups are people with learning difficulties (11% of responding communities), refugee communities/asylum seekers (11%), unemployed people (10%), and those with disabilities (10%).

#### 4.2.4 Public funding for services provided by faith communities

The faith communities were also asked whether they received any public funding for the services they provide. The majority of the services and activities received no public funding in any form. Services most likely to receive some kind of public funding include playgroups/parent and toddler

groups (7 respondents), regular social events such as morning coffee/lunch clubs or evening events (4), environmental improvement (4), drug or alcohol abuse projects (3), health and fitness (3), arts courses/workshops (3), arts performances (2), community safety (2), education (2), events such as carnivals/fairs (2), and inter-faith activities (2). Some other services and activities had single instances of public funding support cited.

The social groups most likely to be receiving services supported by public funding were elderly people (6 respondents), young people (3), children (3) and babies and toddlers (2). There were single instances of public funding support for services for men, women, families under stress, people who use mental health services, people with learning difficulties, unemployed people and homeless people.

#### **4.2.5 Services provided by other organisations**

The faith communities were asked what kind of services and activities were provided by external groups within their premises. In addition to more straightforward hiring or provision of their buildings for use by public sector organisations such as the local authority, schools and the NHS, respondents reported an extremely wide range of community groups using their facilities. These range from uniformed youth groups such as Scouts, to parent and toddler groups, health and fitness groups, local history groups, slimmers' organisations, Tai Chi classes, choirs and music groups, self-defence classes, dance and drama groups, older people's social clubs, Alcoholics Anonymous, community forums, and various hobby clubs.

The faith communities were also asked whether, in the event of a civil emergency such as flooding or a disease epidemic, they would be prepared to allow their premises to be used by the wider community and the civil authorities. Of the 55 groups with their own premises (six had no building of their own), the majority, 50, were happy for them to be used for this purpose (that is, 91% of faith groups with their own premises), with five replying no or 'don't know', or giving no response.

#### **4.2.6 Inter-faith engagement**

When asked about their engagement with inter-faith organisations, just over one-third of respondents (36%) stated that they belong to the Calderdale Interfaith Council. However, almost two-thirds (64%) either did not respond to this question, or replied in the negative. Only one of those who answered yes had anything to do with other inter-faith organisations outside the district. This suggests that awareness of inter-faith activities still has some way to go in the district. The impression gained by talking to some of the respondents is that many faith communities are, or are trying to be, outward-facing in terms of engagement with other denominations and faiths. However, judging by the low positive response rate to this question, some faith communities are not engaging with the inter-faith agenda to the same extent.

### **4.3 Discussion**

The rate of response to the questionnaire survey was good, at around 43%; this was achieved through repeat mailings and in some instance through personal contacts, which was relatively straightforward given the small sample size for the District. A number of entries in the Calderdale *Directory of Faiths* (CIFC, 2006) proved to have out-of-date contact information when the survey was sent out by post and email, and correct details were not always possible to obtain. It is evident, therefore, that the *Directory* needs to be updated on a regular basis.

The response rate does not compare badly with similar surveys elsewhere, given limited resources; the survey in the North West, for example, had an overall response rate of 54% (DTZ Piedad Consulting, 2005), and similar work in Wales had a response rate of 49% (Gweini, 2008). It compares well with the recent assessment of faith communities in the Yorkshire and Humber region, which had a final response rate of 11%; this was considered reasonable given the relatively large number of faith communities across the region, and difficulties with out-of-date databases (HE Research, 2009). As with the regional survey, it was felt that the Calderdale responses provided a fairly representative sample of the religious diversity across the District.

The figures arrived at for the economic value of volunteer-hours, the numbers of people benefiting from services both offered by and hosted by the faith communities, and the annual income from rental of premises, have not been used here to extrapolate for the District as a whole. This is partly due to relatively small sample sizes, as not all of the respondents were able or willing to quantify these figures (Table 4.3). There could, therefore, be sampling error, that is, that the responding sample may not be typical of the total 'population' of faith communities in Calderdale; further work would be needed to increase the sample sizes for such projections to be considered valid.

There are a number of similarities between the results of the Calderdale survey and the regional economic impact assessment. The range of services provided by Calderdale's faith communities is similar to that found in the region as a whole; likewise, the social groups most commonly supported by these services are similar (with the elderly and children being the most commonly cited groups). The emphasis in Calderdale is on family support services; however, when asked to indicate services they would like to provide in the future, the faith communities were also influenced by the current economic difficulties, as shown by the numbers aspiring to move into areas such as personal finance, or to help groups such as the unemployed and refugee communities.

In the regional study, very few faith communities were found to have accessed public funding in support of the services they provide, and this was also the case in the Calderdale survey. Interviews with a number of faith community representatives confirmed that there are a number of barriers, such as lack of information about available funding streams, lack of capacity and knowledge for completing complex application forms, and concerns about bureaucracy and limiting conditions, which serve to limit leverage of public sector funding. This anecdotal evidence is also reflected in the literature (see Chapter 3).

A notable result of the survey is the small number of faith communities who are members of the Interfaith Council, although a number of respondents indicated that they would like to increase their work in the area of inter-faith activities. This would suggest that the Interfaith Council should continue with its work to increase awareness, and perhaps look to improve its communications with the faith communities, using newer methods for awareness raising and showcasing good practice case studies (e.g. the internet) alongside more traditional ones, such as printed newsletters.

#### **4.4 Case studies**

There are many examples of good practice across Calderdale District in terms of the active involvement of faith communities with regeneration and community cohesion initiatives. These deserve to be more widely known across the District and the region, to inspire others to similar achievements. A few are showcased below.



(photo courtesy of Halifax Street Angels)

### **Halifax Street Angels** ([www.streetangels.org.uk](http://www.streetangels.org.uk))

Halifax Street Angels patrol the streets of Halifax by night in their distinctive fluorescent jackets. This team of mainly, but not exclusively, Christian volunteers provides a safe and friendly presence in Halifax town centre between 9pm and 3am every Friday and Saturday. The team responds to the needs of vulnerable people out at night, ensuring that people young or old who might be at risk or in distress, who may have drunk too much or had their drinks spiked, get home safely. The Street Angels work closely with the Council, nightlife businesses and the police, and according to West Yorkshire Police the incidence of violent crimes in the town centre dropped by 42% in the first year of the Angels' work, and has continued to reduce since then.

The Halifax Street Angels were established in 2005 by Paul and Jean Blakey under the aegis of Halifax Churches Together, making use of the Fairtrade Café, in premises owned by the YMCA, as a base and safe haven for those waiting for transport home. The Street Angels project is currently overseen by Christians Together Halifax, a limited company and registered charity, and Paul is now employed as the project manager. The project is supported by donations and grants from numerous groups and organisations.

The Street Angels' website abounds with testimonials from people who have been helped to get home safely after a night out, adding anecdotal evidence to give life to the police statistics. They also publicise their work through new media such as Twitter, and through professionally-produced glossy newsletters.

The Street Angels now also operate elsewhere in Calderdale, in Todmorden and Hebden Bridge, and have inspired other Christian groups to set up their own Street Angels projects across the region and the UK.

Not surprisingly, the Street Angels have won awards for their community work and dedicated service to others. Halifax Street Angels were short-listed for the Community Excellence Award in 2007, and in July 2008 they were awarded a Tilley Award by Government Office for Yorkshire and the Humber.



*(photos courtesy of Louise Harrison)*

### **St Michael's Square and Enterprise Centre, Mytholmroyd**

The centre of Mytholmroyd has been transformed in 2009 with the construction of a new town square in front of St Michael's Church Hall. This is a much-needed focal point or 'heart' for the town, an attractive public space where people can meet and activities can be held. It is soon to be enhanced by a specially commissioned public artwork, a four-metre high steel spire surrounded by a circular table of polished granite.

The square replaces a previous unprepossessing car park, and is stone-paved, with trees, plants, and a number of high quality benches for seating, to encourage the community feel. The square is mixed use for cars and pedestrians ('shared space'), and has been designed so that it can also host open-air community events, festivals and markets. There is also a new riverside walkway leading from the square.

Within the recently revamped and extended St Michael's Church Hall is an Enterprise Centre, equipped with computers and office paraphernalia for the use of local small businesses, with the aim of encouraging entrepreneurship and business start-ups.

The project is part of the Upper Calder Valley Renaissance regeneration programme. It was developed and funded by a successful partnership between St Michael's Church (whose incumbent, the Revd James Allison, is also chair of Upper Calder Valley Renaissance), Yorkshire Forward and Calderdale Council, and is an excellent example of a regeneration project to improve the public realm. The partnership also highlights the important role faith groups can play, particularly Church of England communities with their often extensive land holdings, in bringing about physical regeneration that will benefit the whole community for many years to come.



(photo courtesy of St Augustine's Centre)

**St Augustine's Centre, Halifax** ([www.staugustinescentrehalifax.org.uk](http://www.staugustinescentrehalifax.org.uk))

The St Augustine's Centre is a church-based voluntary organisation, reliant upon grants and donations from a number of organisations and charities; however, the problem of short-term funding streams means that continuity for specific projects can be difficult to maintain. The Centre provides a range of activities and resources in a caring environment, including childcare, adult education classes, community support, advice and guidance; in recent years there has been a focus on refugees living in the area.

The St Augustine's Centre was opened in 1989 in a building owned by the Church of England, and is managed by Denise Keenan and Kate Fawcett, assisted by over 50 volunteers of all ages. The Centre is situated in an area of religious and ethnic diversity, and an area where there is a high degree of deprivation. Its aim is to encourage integration between the various groups.

The wide range of activities offered includes gardening, sewing, cooking, English conversation classes, careers and education advice, and immigration service and Citizens Advice Bureau drop-in sessions. The building also houses a well-staffed pre-school and nursery unit with space for 50 children, and there is an IT suite for teaching adults IT skills.

The Centre provides help for asylum seekers, refugees, EU migrants and others resident in the local community who are in need of assistance. People can access support from friendly workers and volunteers who are able to give help with basic needs, advice on issues to do with immigration and adapting to circumstances in the UK, and confidence building. The Centre is also currently setting up a Refugee Forum for Calderdale, to address the issues of refugees and asylum-seekers in the District.

St Augustine's Centre is also involved in external projects with other faith communities, such as the recently-established weekly Food and Support Drop-in Centre at the Ebenezer Methodist Church, Halifax, and in outreach work such as talks in schools. In 2007 the Centre was awarded the Queen's Award for Voluntary Service.



### **Central Jamia Mosque Madni & Education Centres**

The Central Jamia Mosque (Masjid) Madni and education centre was the first purpose built Masjid in Calderdale and is registered as a charity. Up to 2000 worshippers can attend prayers at the establishment at any one time. It provides many activities including prayers which are held 5 times per day, after school activities include teaching the Quran (Holy Book) to both young students and adult classes, classes for the memorisation of the Quran are established. The institution offers Arabic and General Islamic classes. The age range for the classes is from 5 years and up to 16 years. The classes are for all abilities and are held Monday to Friday after school and in the morning during school holidays.

The Masjid regularly provides tours of the place of worship upon the request of organisations, schools and voluntary groups. The guided tour allows individuals to learn about basic Islam and its teachings and what purposes the premises are used for by the community. Free literature is also available upon request.

The place of worship regularly raises money for charities. The mosque organises various collections e.g. following a natural disaster and the funds are distributed as appropriate for emergency and long term projects. The Masjid provides members of the Muslim community an opportunity to undertake their religious marriage ceremonies at the establishment. It also operates a complete funeral service for the Muslim community. It arranges sermons that are hosted at the establishment at short notice as per the instructions of the deceased's family.

Madni Masjid currently has 4 Education Centres with approximately 700 children on the teaching register. The centres have been established to meet the needs of the local community it serves and operate from Gibbet Street, Hopwood Lane, Pellon Lane and King Cross. The Masjid has a library with over 2000+ books, DVDs and CDs as well as a large selection of reference only literature. The library is open to all and the resources are loaned for up to three weeks. It is managed by volunteer.

Religious and welfare advice service is available to the community and worshippers both supported by the members of the committee and the Imams who advise on Islamic jurisprudence matters. The advice is provided throughout the day and an appointment is not always necessary as the Imams are available after the five daily prayers. If they are unable to help then they will refer to other sources of assistance.

## CHAPTER 5. CONCLUSIONS AND RECOMMENDATIONS

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### 5.1 The Calderdale survey

The survey of Calderdale faith communities has indicated that their provision of services, use of their buildings to host services provided by other community groups, and their economic contribution in terms of providing paid employment and the value to the community of unpaid volunteer-hours, make them valuable contributors to the District's economy and to community cohesion, particularly in more deprived areas of the District. Their contribution to social cohesion is harder to quantify, being more intangible, but should nevertheless be highly valued.

Although it is apparent that the faith communities across the district are contributing in many different ways to social cohesion and regeneration in its widest sense, it is clear from the survey responses that there is considerable will to do more, and a number of respondents have told us that with the right resources, much more could be achieved.

### 5.2 The way ahead: recommendations

In conclusion, the current report can be seen as representing a baseline for Calderdale in terms of services provided and hosted, employment and volunteer-hours provided, engagement with the inter-faith agenda, and aspirations in terms of desiring to provide particular services or target particular social groups. It could usefully be followed up by a repeat survey in one or two years' time to measure the progress made in terms of these indicators, and in terms of collaboration between Calderdale Council and the District's faith communities in social and physical regeneration.

There is an evident need to:

- Strengthen the role of Calderdale Interfaith Council to bring together the faith communities in partnership, and strengthen links with Calderdale Council.
- Disseminate good practice in regeneration and service provision by faith communities, perhaps by combining older media (hard-copy newsletters, flyers etc), which can be expensive, with new media, which may be more effective in engaging younger people, for example:
  - A website, or hosted web pages, to showcase examples as case studies;
  - Perhaps a webcam at a selected development, if sponsorship can be found?
  - Use of online communities such as Facebook.
- Involve faith communities in activities and service provision to meet the needs of the rising numbers of unemployed and associated socio-economic problems; our survey highlights services that faith communities would like to provide, given the resources.
- In addition, ongoing work to update and maintain the contact details given in the *Directory of Faiths* is recommended as a matter of priority.

### 5.3 Challenges

There are particular challenges for:

- **The faith communities in Calderdale:**
  - ♦ To further quantify their contribution to their local communities
  - ♦ To engage more with the inter-faith agenda
  - ♦ To engage more with Calderdale Council
- **The local authority and other statutory agencies**
  - ♦ To engage with, and have more confidence in, the faith sector
  - ♦ To promote greater religious literacy and cultural awareness
  - ♦ To support the work of the Calderdale Interfaith Council
- **Calderdale Interfaith Council**
  - ♦ To continue to raise awareness of the IFC and inter-faith issues
  - ♦ To widen their membership among the faith communities
  - ♦ To update the *Directory of Faiths in Calderdale* on a regular basis.

#### 5.4 Threats and opportunities

The following are particularly notable threats and opportunities:

- **Threats:**
  - **The deepening impact of the recession**
  - **Inequalities and deprivation** increasing
  - **Unemployment** rising, particularly among young people.
- **Opportunities:**
  - **New duties on local authorities** to promote equality and social cohesion
  - **New role for the Third Sector** in public sector service provision
  - **Opportunities for Calderdale Interfaith Council and the faith sector** in Calderdale, to work with Calderdale Council and other public bodies in building social cohesion and regenerating neighbourhoods, improving the quality of life for all.

If the opportunities are exploited wisely, through developing collaboration between the faith communities, the statutory public agencies and the Interfaith Council, then Calderdale will become an example to other districts within the Yorkshire and Humber region and beyond, to the great credit of its people of faith.

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## LIST OF ABBREVIATIONS

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BME	Black and Minority Ethnic
CIFC	Calderdale Interfaith Council
CLG	Department for Communities and Local Government
CRC	Churches Regional Commission (for Yorkshire and The Humber)
CUF	Church Urban Fund
DCMS	Department for Culture, Media and Sport
Defra	Department for Environment, Food and Rural Affairs
ESRC	Economic and Social Research Council
FCU	Faith Communities Unit
FTE	Full Time Equivalent
IMD	Index of Multiple Deprivation
IFN	Inter Faith Network for the UK
JSA	Jobseeker's Allowance
LAA	Local Area Agreement
LDF	Local Development Framework
LGA	Local Government Association
LSOA	Lower Super Output Area
LSP	Local Strategic Partnership
NAVCA	National Association for Voluntary and Community Action
NCVO	National Council for Voluntary Organisations
ODPM	Office of the Deputy Prime Minister
RC	Roman Catholic
VCS	Voluntary and Community Sector

## ANNEX. THE QUESTIONNAIRE

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### THE FAITH SECTOR IN CALDERDALE

Leeds Metropolitan University has been commissioned to carry out a study of the faith communities in Calderdale, on behalf of Calderdale Metropolitan Borough Council and the Calderdale Interfaith Council. We would be grateful if you could fill in this questionnaire on the services your faith community provides, to help us with this research. The aim is to understand the existing capacity of the faith communities within the District, and the many ways in which they contribute towards their local communities in providing services. Your responses will be treated in confidence.

If you have questions about any aspect of this survey or need any clarification, please contact Catherine Brooks on (0113) 8121973 or 8123223, or by email, [C.M.Brooks@leedsmet.ac.uk](mailto:C.M.Brooks@leedsmet.ac.uk).

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**Please fill in (using block capitals), using ticks where appropriate.** *(If you require more space for any of the questions, please attach a separate sheet of paper with the question numbers marked.)*

1. Name of your faith community, and religious affiliation (denomination or tradition):

.....  
.....

2. Contact details: your name, position/job within the faith community, address, and email address (if applicable):

.....  
.....

3. Nature of place of worship (e.g. church, mosque, gurdwara, temple, etc) and address:

.....  
.....

4. Geographical coverage of your faith community (e.g. parish, neighbourhood, ward):

.....

5. Approximately how many members does your faith community have (active worshippers)?

.....

6. How many paid employees does your faith community have?

	<i>Male</i>	<i>Female</i>
Full-time		
Part-time		

7. Approximately how many volunteers work within your organisation?

	<i>Male</i>	<i>Female</i>	<i>Total (if breakdown by gender is not available)</i>
No of volunteers			
About how many hours per week does a volunteer contribute, on average?			

8. Does your faith community have a building/buildings that can be used by the local community? (please tick **one box only**, the most appropriate for your case)

- (1) We have a building or buildings **only used by our own worshipping congregation**.....
- (2) We have a building that is a **purpose-built centre for the community** (e.g. parish hall), which may be used/rented by community groups.....
- (3) We have **rooms that can be used by others**, i.e. they may be used/rented by community groups.....
- (4) We **do not have a building** of our own in Calderdale district.....
- (5) **Other** (please explain).....

9. Is the building that is your place of worship ever used for **non-religious purposes** by the local community? (e.g. a church used for occasional concerts, or to house a local Post Office facility; please specify)

10. Would your faith community's building(s) be made available for use by the authorities in the case of a **civil emergency**? (e.g. for emergency planners to be able to use in the case of, for example, flooding or a serious disease epidemic)

- Yes.....                      No.....                      Don't know.....

(If you wish to add anything else, please do so here).....

11. If you have more than one building, **how many sites / locations** do you operate from in Calderdale district?

## ACTIVITIES ORGANISED BY YOUR FAITH COMMUNITY

12. What services do you deliver (excluding religious activities such as prayer groups or religious education, or activities run by independent organisations)? Please indicate if your faith community organises, runs or manages any activities or projects in these areas:

	Yes	No	No, but would like to in the future	Don't know	For existing projects/ services, do you receive any <b>public funding</b> from outside your community, i.e. Council grants, Lottery funds, towards these?		
					Yes	No	Don't know
Anti-racism activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arts, drama, music: courses/workshops	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arts, drama, music: concerts/exhibitions/ performances	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Yes	No	No, but would like to in the future	Don't know	For existing projects/ services, do you receive any <b>public funding</b> from outside your community, i.e. Council grants, Lottery funds, towards these?		
					Yes	No	Don't know
<b>Basic skills</b> development: adult reading, writing and numbers skills	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Community safety</b> and crime prevention	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Day trips</b> / excursions, e.g. for children, elderly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Drug or alcohol abuse</b> projects / counselling	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Education</b> (non-religious classes and study groups, but <u>not including</u> faith-led schools; e.g. help with schoolwork/extra tuition, language classes)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Employment</b> and training	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Environmental</b> improvement	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Events</b> such as carnivals/melas/parades/fetes/fairs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Health</b> and fitness	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Holidays</b> , e.g. for deprived children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Housing support</b> / homelessness	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Inter-faith activities: open days</b> to explain your faith to those of other faiths	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Inter-faith activities: other</b> activities, building bridges between faiths	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Life skills</b> development (skills needed to live independently, e.g. personal hygiene, shopping for food, cleaning the home, handling money, social and relationship skills, coping with emotions/stress)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Morning coffee/lunch or evening <b>social events/clubs</b> , adults	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Outreach work</b> (e.g. hospital/home visits, work in schools that is not purely religious in nature)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Personal finance</b> (e.g. debt counselling, credit unions)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Playgroups</b> / parent and toddler groups	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Relationship advice</b> / counselling	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Social enterprise</b> / community business	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Sports</b> activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Youth clubs</b>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Any other <b>activities to promote “community cohesion”</b> , i.e. learning to live together with other communities, understanding differences and similarities, providing opportunities for all groups that do not traditionally come together to get to know one another better, work together and discover shared experiences ( <i>please specify overleaf</i> ):	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Yes	No	No, but would like to in the future	Don't know	For existing projects/ services, do you receive any <b>public funding</b> from outside your community, i.e. Council grants, Lottery funds, towards these?		
					Yes	No	Don't know
(Any other activities to promote "community cohesion" cont.)							
Other (please specify):	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

13. If you want to tell us more about any of your activities as shown above, please do so here:

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14. Are the services you deliver (excluding religious activities such as prayer groups or religious education, or activities run by independent organisations) designed specifically for any of the following groups of people:

	Yes	No	No, but would like to in the future	Don't know	For existing projects/ services, do you receive any <b>public funding</b> from outside your community, i.e. Council grants, Lottery funds, towards these?		
					Yes	No	Don't know
Elderly people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Young people / teenagers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Babies and toddlers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Women	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Men	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Yes	No	No, but would like to in the future	Don't know	For existing projects/ services, do you receive any <b>public funding</b> from outside your community, i.e. Council grants, Lottery funds, towards these?		
					Yes	No	Don't know
People from a particular <b>Minority Ethnic Community</b> ( <i>please specify</i> ):	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
People from <b>refugee communities</b> / asylum seekers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Families under stress</b>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>People with disabilities</b>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
People who <b>use mental health services</b>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
People <b>with learning difficulties</b>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Unemployed</b> people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Homeless</b> people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Other</b> ( <i>please specify</i> ):	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15. About **how many people** in total use your facilities each week in the activities that **you** organise?

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**ACTIVITIES ORGANISED BY OTHERS IN YOUR PREMISES**

16. How many **community groups** make use of your premises regularly, and what activities are they engaged in? (*please specify*)

.....

.....

17. About **how many people** in total use your facilities each week in these activities **organised by others**?

.....

18. Do you **charge a fee** when your facilities are used by other organisations, and if so, is this subsidised or charged at the commercial, open-market rate?

.....

19. Approximately **how much income** does hire of rooms and facilities generate in a year?

.....

20. Does your faith community belong to any **Inter-Faith organisations**? If so, which?  
(please note that this term is not intended to cover bodies which link **different denominations within one particular community**, e.g. Churches Together bodies, or councils of mosques or of gurdwaras)

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21. Is there **anything else** you would like to tell us about your faith community?  
(e.g. its experience of working in partnership with other organisations, how it hopes to engage with its neighbourhood in the future, and its hopes and aspirations)

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## THANK YOU

We would like to thank you for taking the time and trouble to complete this questionnaire. The results of this survey will be most useful for providing evidence of the ways in which the faith communities in Calderdale serve their communities, and indicating future possibilities for service provision.

Please return this form as soon as possible to Catherine Brooks, Research Assistant:

By email to: [C.M.Brooks@leedsmet.ac.uk](mailto:C.M.Brooks@leedsmet.ac.uk) Fax to: (0113) 8123224

Or by post to:

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