



# Islington Faiths Forum

## Survey of Faith-Based Organisations in the London Borough of Islington

June 2004



## **Contents Page**

### **Page 5**

Introduction to the Report

### **Pages 6-9**

Bullet-Pointed Executive Summary

### **Page 10**

Introduction to the London Borough of Islington

### **Pages 11 - 18**

Islington's Faith Communities according to the 2001 census

### **Pages 19 - 55**

Main Statistical Report

<b>Page No.</b>	<b>Chart No.</b>	<b>Chart Title</b>
20	7	Comparative Faith Survey Response Rates
21	8	Congregational numbers by faith
23	9a	Regularity of Congregational Worship Provided by FBOs in Islington
24	9b	Regularity of Worship amongst Main FBOs
25	10	Attendance Levels at FBOs Compared to 12 Months Earlier
26	11a	Percentage of those Worshipping in Islington who are also Borough Residents
26	11b	Breakdown of Islington Worshippers between Residents and Non-Residents
27	12a	FBOs Encountering Difficulties in Attracting More Worshippers

<b>Page No.</b>	<b>Chart No.</b>	<b>Chart Title</b>
29	12b	Difficulties Cited by FBOs in Attracting More Worshippers
30	13a	Age Breakdown of Worshippers
30	13b	Percentage of Worshippers at Christian FBOs in Different Age Groups
31	14	Single Largest Ethnic Group Amongst FBOs' Congregations
32	15a	Ethnic Groups which are Represented in Islington Congregations, grouped by Faith
33	15b	Ethnic Groups which are Represented in Islington Congregations, grouped by Christian Denomination
34	16a	Black/Minority Ethnic-led FBOs in Islington
34	16b	Christian FBOs with a Black/Minority Ethnic-led Congregation/Management Committee
35	17a	Gender of Worshippers, grouped by Faith
36	17b	Gender of Worshippers, grouped by Christian Denomination
37	18a	Ownership of Building Where FBOs Conduct Worship, grouped by Faith
38	18b	Ownership of Building Where FBOs Conduct Worship, grouped by Christian Denomination
39	19	Rent Details of Building Where FBOs Conduct Worship, grouped by Faith
41	20	Total Number of Faith Based Projects run by FBOs in Islington
42	21	Social Groups Targeted by Islington FBOs
43	22a	FBOs who have Applied for Funding from Islington Council or other Government Agencies
44	22b	Christian FBOs who have Applied for Funding from Islington Council or other Government Agencies
45	23	Funding for FBOs' "Non-Religious" Projects
45	24	Number of Grants awarded to FBOs According to the Value of the Grants
46	25	Bodies which Granted Funding to Islington FBOs
48	26	FBOs who Sit on some form of Local Neighbourhood Panel, Advisory Body or similar structure
51	27	Most Important Things Islington Council can do to Help FBOs get More Involved in Local Initiatives

<b>Page No.</b>	<b>Chart No.</b>	<b>Chart Title</b>
52	28	Staff and Volunteers Delivering “Non-Religious” Projects
53	29	Full-Time Staff, Part-Time Staff & Volunteers Delivering “Non-Religious” Projects
53	30	Of those FBOs who have Social Projects – Structure of their Staffing

### **Pages 56 - 61**

Case studies on faith structures in 3 London Boroughs and options for Islington Faith Forum

### **Pages 62 - 89**

Annex 1 – Methodology of survey

Annex 2 – Case Studies of 3 faith based organisations providing services to the wider community in Islington

Annex 3 – Faith schools data collected as part of the survey

## **Introduction by the Chair of Islington Faiths Forum (IFF)**

This detailed analysis of faith in Islington provides us with an informative report that indicates a clear centrality of religion in people's lives. With 75% of the population in Islington defining themselves by a religious faith, it is pertinent to analyse the services provided to them by the 118 faith-based organisations in Islington who replied to the survey. The picture that emerges from this report is that of a rich diversity: of people and projects that faith communities serve. Different ethnicities, ages and gender are catered for through activities and services ranging from traditional worship provision, to educational programmes, mental health support, legal advice and health and fitness schemes.

The ability of faith-based organisations to connect to the grassroots is undoubtedly one of their strongest features. These grassroots represent in many instances what mainstream providers term "hard-to-reach" communities. In this regard there has been some positive acknowledgement of the pivotal role that faith-based can play in contributing to community cohesion. However, whilst some funding avenues have been opened up to allow faith-based organisations to more effectively deliver services to their communities, an overwhelming amount of the work being done is still self-financing. As this report demonstrates, lack of finance can be extremely disabling and there is still too much untapped potential which needs serious attention. It is critical that the mainstream come to see faith-based organisations as partners - in community cohesion and regeneration in particular, as they have an invaluable contribution to make.

Our thanks to the Regeneration Department of Islington Council for their help in supporting Islington Faith Forum, the Community Empowerment Fund, and to the different colleagues from the faith community who replied to the survey and of course, to the Communities in Action Team who produced this report.

Fadi Itani  
On behalf of Islington Faith Forum

August 2004

## **Executive Summary**

### **Islington's Faith Based Organisations**

There are 118 active Faith Based Organisations (FBOs) in the London Borough of Islington and this survey achieved a 66% response rate, which is more than double the response rate from groups in Islington to the Greater London Enterprise survey conducted in 2001.

### **Brief overview of Islington Faith Statistics**

Three quarters of the Islington populace define themselves by a religious faith, of which 61% define themselves as Christian and 9% as Muslim (almost treble the national average).

The identification with a religion in Islington is strongest amongst the Asian and Black/Black British communities amongst whom over 90% have a religious faith. Whilst 80% of Islington's Christian community identify themselves as being from a white ethnic group. There is no one majority ethnic group amongst the Muslim community.

### **Details of Worshippers Attending Islington Faith Based Organisations**

This survey has established that 33,171 people worship at FBOs in the Borough once a month, which is equivalent to 19% of the population. 23,000 of these worshippers (69%) are residents of the Borough; the remainder coming into the Borough specifically to attend the place of worship.

Impressively, 72% of FBOs have had increased numbers of worshippers over the last 12 months. Only 2% have had a decrease.

The survey has found that Pentecostal, Evangelical, Independent and Methodist Churches identified the largest number of BME worshippers amongst their congregations of the different Christian denominations.

Examining the gender breakdown of Islington's worshippers, Christian and Sikh FBO congregations are predominantly female, whilst Muslim and Buddhist congregations are predominantly male.

### **Social Projects delivered by Islington's FBOs**

289 social projects are run by the Boroughs FBOs every year. This is equivalent to an average of 2.5 projects run by each FBO. The delivery of these projects is only possible because of the commitment of 536 volunteers and a limited number of paid staff: 68 full time staff and 52 part-time staff.

The survey has established that education projects are the most common type of social project, making up 11% of all projects carried out by FBOs in the Borough. The types of project delivered are similar across all ethnic groups. Whilst the most common target groups for FBO-led social projects are young people and the elderly.

### **Funding Social Projects**

This piece of research has also revealed that one-third of Christian and Buddhist groups have applied for public sector funding for their social projects, whilst over two-thirds of Muslim groups have done so.

It is important to highlight that 80% of FBOs who have ever applied for public sector funding have had at least one of their social projects approved for funding. Interestingly,

the Church of England, Quaker, Methodist and United Reform Church denominations are those most likely to apply for funding from among the Christian community.

Expressed in monetary terms, approximately £1,650,000 has been awarded to Islington FBOs in grants for services provided (90% of which went to the handful of large organisations, 10% of which went to 17 separate projects).

### **Social Projects Islington's Faith Based Organisations Would Like to Run**

52% of FBOs stated that there were additional social projects they would like to run but that they faced barriers to set them up. Sikh, Muslim and Buddhist groups identified funding as being the key problem. Christian groups agreed but also identified lack of appropriate facilities and lack of volunteers as significant problems.

Lack of buildings to lease/purchase, inadequate existing buildings, lack of parking space and lack of funding are key issues why FBOs cannot do as much to provide opportunity for worship and to develop social projects as they would like to do.

Whilst most Christian denominations own their own premises, Evangelical, Pentecostal and Independent Churches as well as Muslim and Sikh groups generally do not own their own premises; consequently they suffer problems in developing non-religious services and religious services as a result of this.

### **Partnership Structure of FBOs in the Delivery of Social Projects**

The survey has revealed the following:

- 74% of FBOs work in partnership on projects with FBOs of the same religion.



- 27% of FBOs have been involved in discussions and/or projects with FBOs of other religions. 50% of Muslim groups have been involved in such activities.
- 65% of FBOs work in partnership with various “non-religious” organisations.

### **Support Required by Islington’s Faith Based Organisations**

FBOs responding to this survey identified that the main thing that Islington Council could do to support them was to provide further funding for their projects (38%).

28% of respondents also referred to what may be grouped as “capacity building” support as the thing they would like support with from the Council. In this context, it is notable that some respondents referred to being involved with/receiving support from Islington Training Network but that not one of the respondents referred to IVAC.

### **Faith Based Organisations’ Awareness of Initiatives in Islington**

52% of FBOs were aware of the Islington Faith Forum before the survey was carried out. When questioned about the Community Empowerment Network and Islington Strategic Partnership, only 30% and 40%, respectively, of FBOs stated that they were aware of the existence of these initiatives. These findings demonstrate the need to promote the aforementioned programmes to Islington’s FBOs to ensure that they can “tap” into the resources which they are eligible to, and also to guarantee that the voices of FBOs are clearly heard.

## **An Introduction to the London Borough of Islington**

The London Borough of Islington is an inner London Borough, to the north of the City of London, and was formed as a Borough in 1964 through the amalgamation of the Metropolitan Boroughs of Finsbury and Islington. The history of the area dates back many centuries, as does the root of its current name. It was recorded as “Gislandune” (circa 1000) and subsequently as “Iseldone” (Domesday Book, 1086) from old English “Gisla” [a man’s name] and –dun [hill] meaning “Gisla’s Hill”<sup>i</sup>.

The community feel around Islington is one of the things that makes this relatively small London borough so unique. Thousands of people work in the borough of Islington everyday. Many of those people live in the borough, but hundreds commute. The Borough is easily accessible on public transport from most parts of the capital, as well as commuter towns, such as Watford, Hertford and Stevenage.

It has a population of 175,000. 55% of the population live in Council housing with 32% being owner-occupiers. The Borough contains one of the largest intact areas of urban Georgian architecture. It also features highly on many government indices of deprivation. It is known as home to Premiership champions Arsenal Football Club, Holloway and Pentonville Prisons and for its shopping facilities and fashionable restaurants, bars and clubs. These contrasting features are indicative of a Borough with much prosperity and potential for social and economic development while still facing many challenges over how to ensure the inclusion of those most disaffected and excluded in society in this prosperity and development.

Faith based organisations and faith communities play a significant part of the Borough but generally do so quietly and without much external recognition. This document shows how faith based organisations in the Borough of Islington are contributing to its life and vitality for the good of all.

***“...the recorded history of the area dates back many centuries, as does the root of its current name. It was recorded as ... “Iseldone” (Domesday Book, 1086) from old English “Gisla” (a man’s name) and –dun (hill) i.e. “Gisla’s Hill”***

## **Islington's Faith Communities**

The 2001 census provided, for the first time, comprehensive data on faith communities across Britain. This section gives an outline of the make-up of Islington's religious communities.

The "religion" question in the census had never been asked before and was a contentious issue which was only included following strong lobbying of central government by religious communities themselves. Some opposing the inclusion of the question believed that it was irrelevant and/or people would find it an intrusion into personal beliefs and thus argued that few people would answer the question. Those in favour of the question believed it was vital in order to gain a comprehensive understanding of Britain's population and particularly in order to identify how these demographics might impact on public service provision.

In the event, the 93% of the British population responded to this optional question in the census, proving that the British people were quite happy to state their beliefs – whether that be religious belief or "no religion".

This report provides a detailed analysis of "faith based organisations" working in the London Borough of Islington. In certain places, the statistics given for Southwark are shown in comparison with results of related surveys in the London Borough of Southwark and across London as a whole<sup>1</sup>. Southwark was chosen as data was readily available and because the composition of the religious communities in Southwark is similar to that in Islington

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<sup>1</sup> The data for London Borough of Southwark was kindly provided by the Southwark Multi-Faith Forum. The data for the whole of London was taken from the London Churches Group/GLE survey published in May 2002 – see bibliography for full bibliographic details.

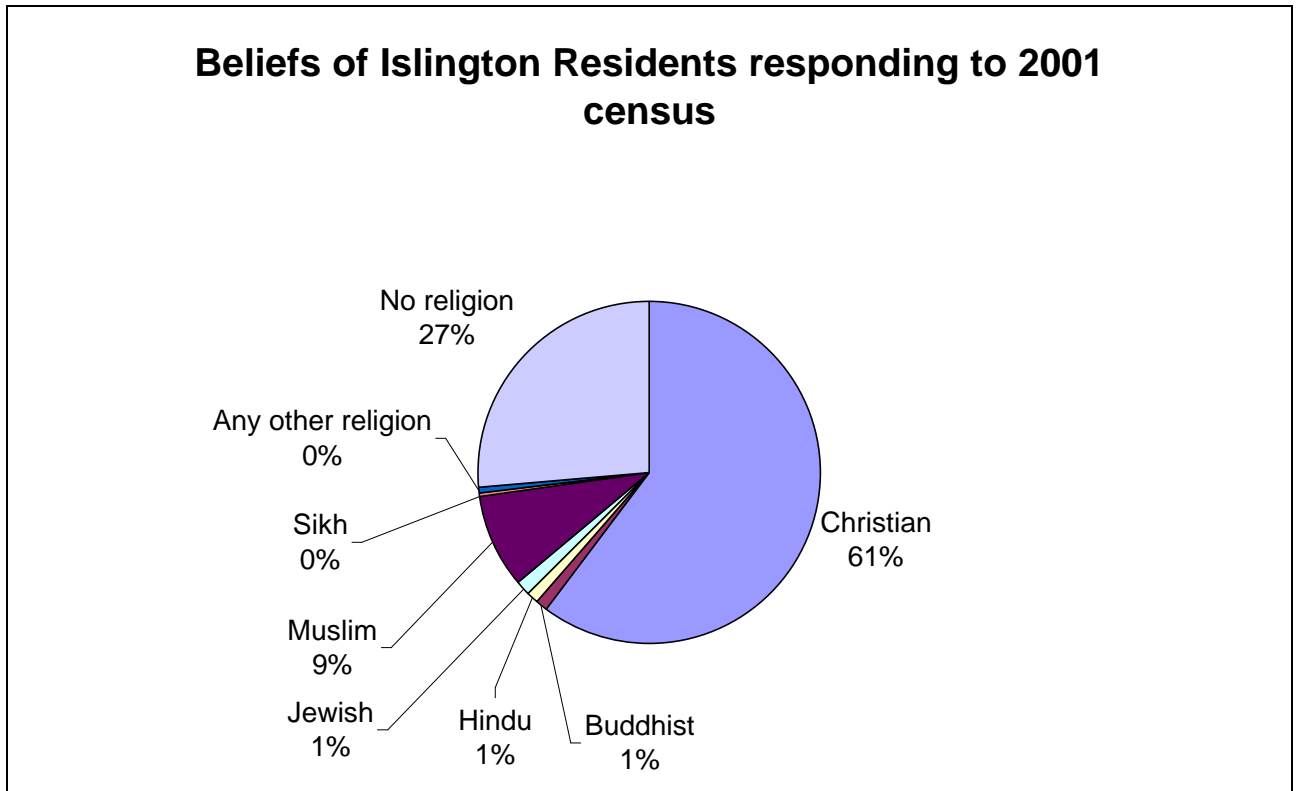
**Table 1:**

**Census data on religious affiliation for Islington, Southwark, London and England & Wales**

	Christian	Muslim	Buddhist	Hindu	Jewish	Sikh	Any other religion	No religion	Religion not stated
Islington	54.2	8.1	1.0	1.0	1.1	0.3	0.4	23.7	10.1
Southwark	61.6	6.9	1.1	1.1	0.4	0.2	0.4	18.5	9.9
London	58.2	8.5	0.8	4.1	2.1	1.5	0.5	15.8	8.7
England & Wales	71.7	3.0	0.3	1.1	0.5	0.6	0.3	14.8	7.7

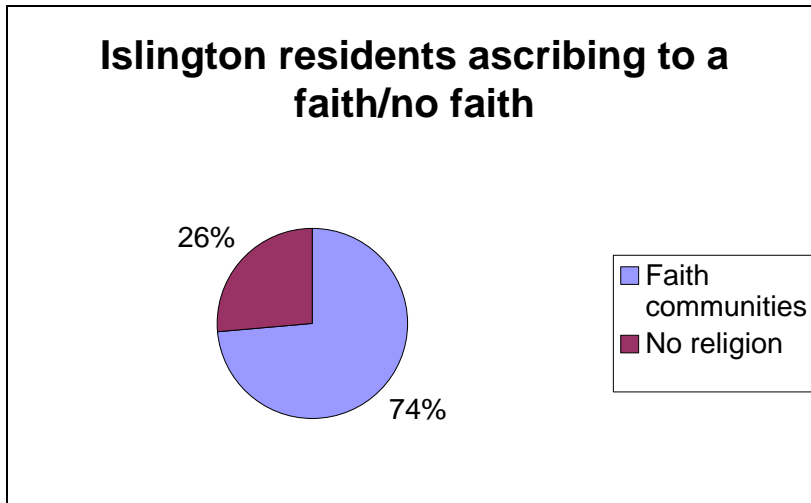
In Islington, there was a 90% response rate to the religion question in the census. Of those who responded, 26% stated they had “No religion”, while 74% stated affiliation to a religion. Thus, there is a 3 to 1 ratio of those who in some way identify as being part of a faith community against those who explicitly define themselves as having no religion. The 74% who have some affiliation includes 61% who define themselves as Christian and 9% as Muslim. The remaining 4% of those with some religious belief are made up of Buddhists, Hindus, Jews, Sikhs and those of “Any Other Religion”. With the exception of Christianity and Islam, none of the other religions are representative of more than 1%<sup>ii</sup> of the Islington population.

**Chart 1:**



*"...there is a 3 to 1 ratio of those who identify as being part of a faith community against those who explicitly define themselves as having no religion"*

**Chart 2:**



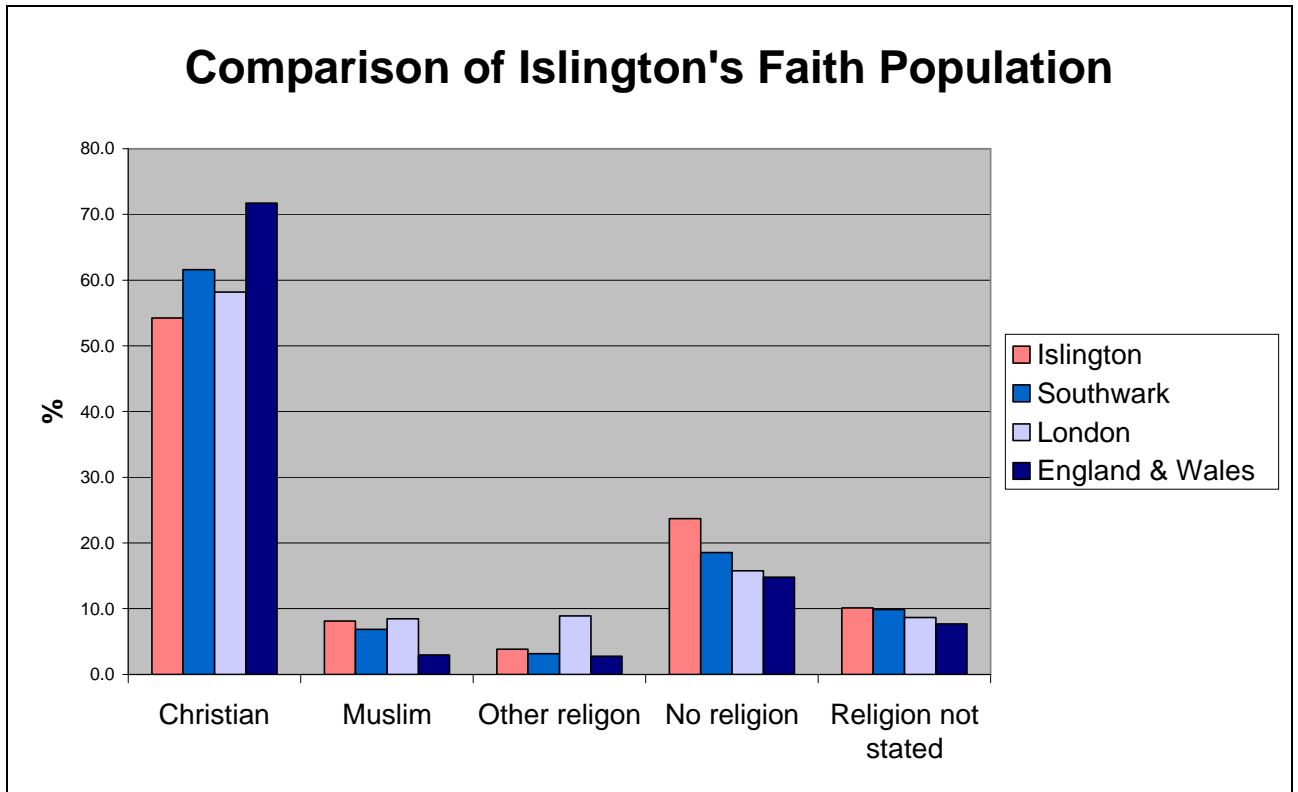
The census demonstrated that there are 95,305 Islington residents who define themselves as Christian, 14,259 as Muslim and 6,745 as another religious identity (see Table 1 for details).

When compared to census data for the London Borough of Southwark, London and England & Wales (see Chart 3) it is notable that:

- The number of residents in Islington defining themselves as Christian at 54% is 17% lower than the national average and 4% lower than the London average.
- The number of residents defining themselves as having “no religion” at 23% is 9% higher than the national average and 8% higher than the London average.
- The number of Muslims is at the London average of 8%.
- With the exception of the Buddhist community, all other faith communities have lower populations in Islington than in London as a whole.
- The Buddhist population in Islington is treble the national average while the Jewish population is double the national average.

- The Sikh population in Islington is half the national average.

**Chart 3:**



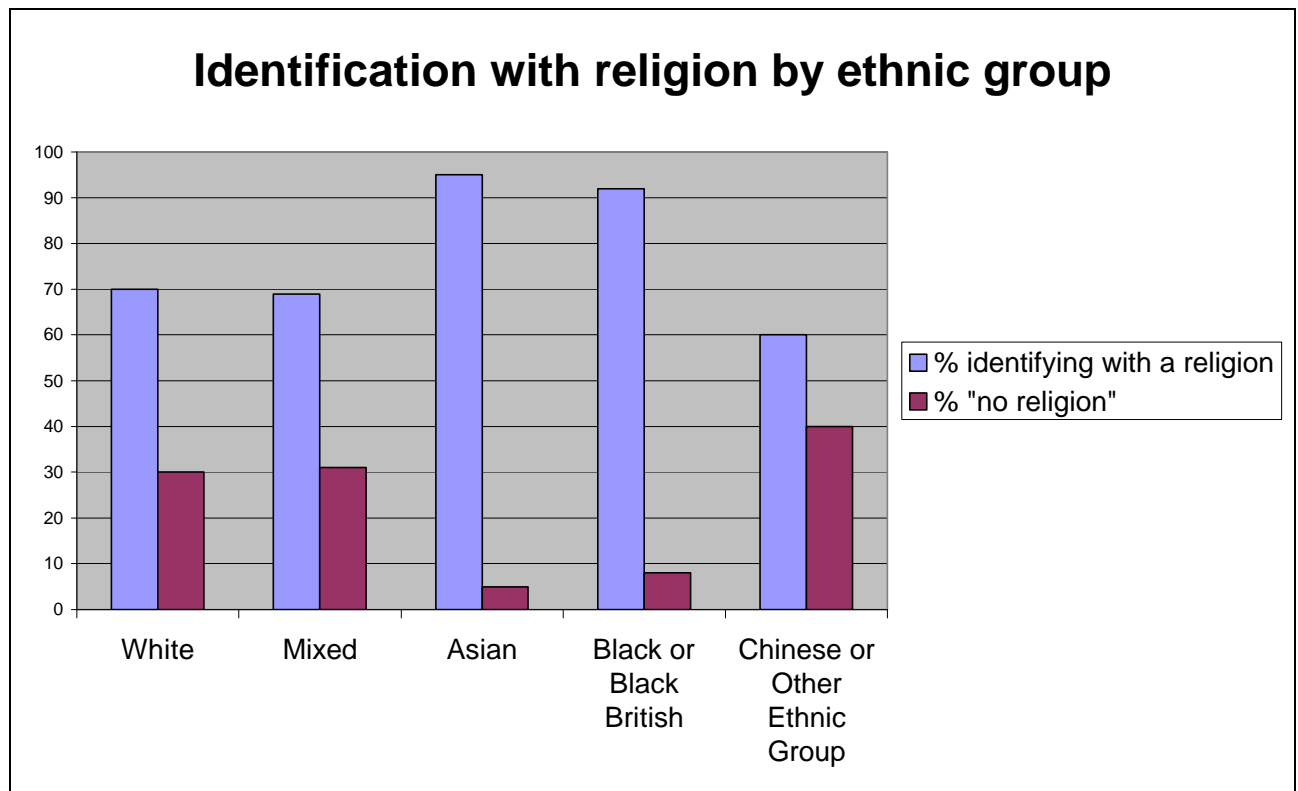
### **Ethnicity**

Census 2001 data allows us to look at the ethnicity of Islington residents as a whole and of the Islington faith communities. It is notable that a higher proportion of those defining themselves as Asian or Black are members of faith communities than the Borough average e.g. 12% of Islington residents define themselves as “Black” while 15% of Islington’s faith communities define themselves as “Black”. Conversely, those defining themselves as White are under-represented in Islington’s faith communities by 5% when compared to the overall statistics for Borough residents.

Chart 4 (below) shows the identification with religion by ethnic group. It is very notable that for White, Chinese and Mixed ethnic groups there is a 60%-70% identification with a religion while for Asian and Black groups more than 90% identify with a religion. This data demonstrates clearly that service providers including the Local Authority would find great benefit in accessing faith communities in order to promote an increase in the uptake of public services which black & minority ethnic groups generally do not access to as great an extent as they are entitled.



**Chart 4:**



### **Islington's Christian Community**

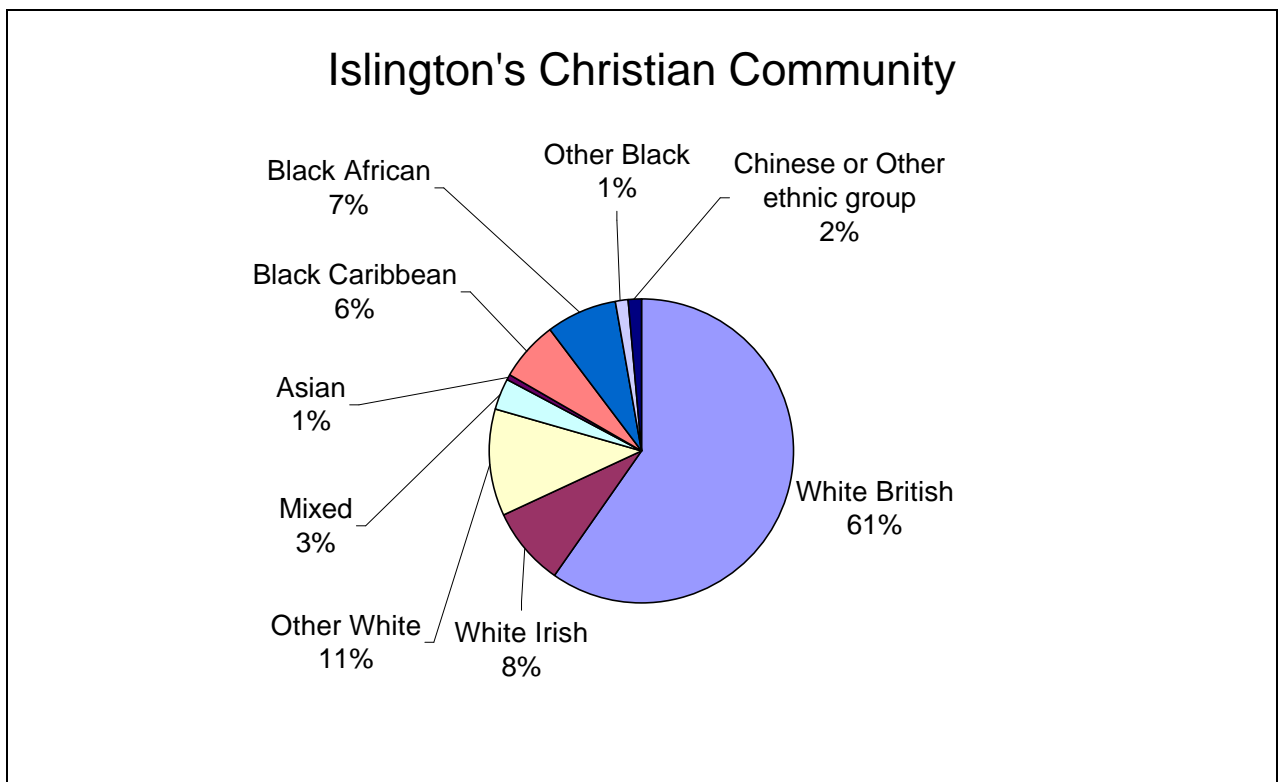
61% of the Islington population, 95,305 of census respondents, define themselves as Christian. 61% of the Christian community in Islington define themselves as “White British” with a further 8% defining themselves as “White Irish”. 11% define themselves as “White Other” with 14% defining themselves as “Black”. There are small “mixed”, “Asian” and “other” populations making up the remaining 6%. See Chart 5 for details.

### **Islington's Muslim Community**

9% of the Islington population, 14,259 of census respondents, define themselves as Muslim. This is around 3 times the national average though is in line with the demographics of the population in London. 27% define themselves as “other white” and just over 8% as White British & White Irish with a cumulative total of 35% for those who define themselves as “White” and Muslim. However, research on national census data by

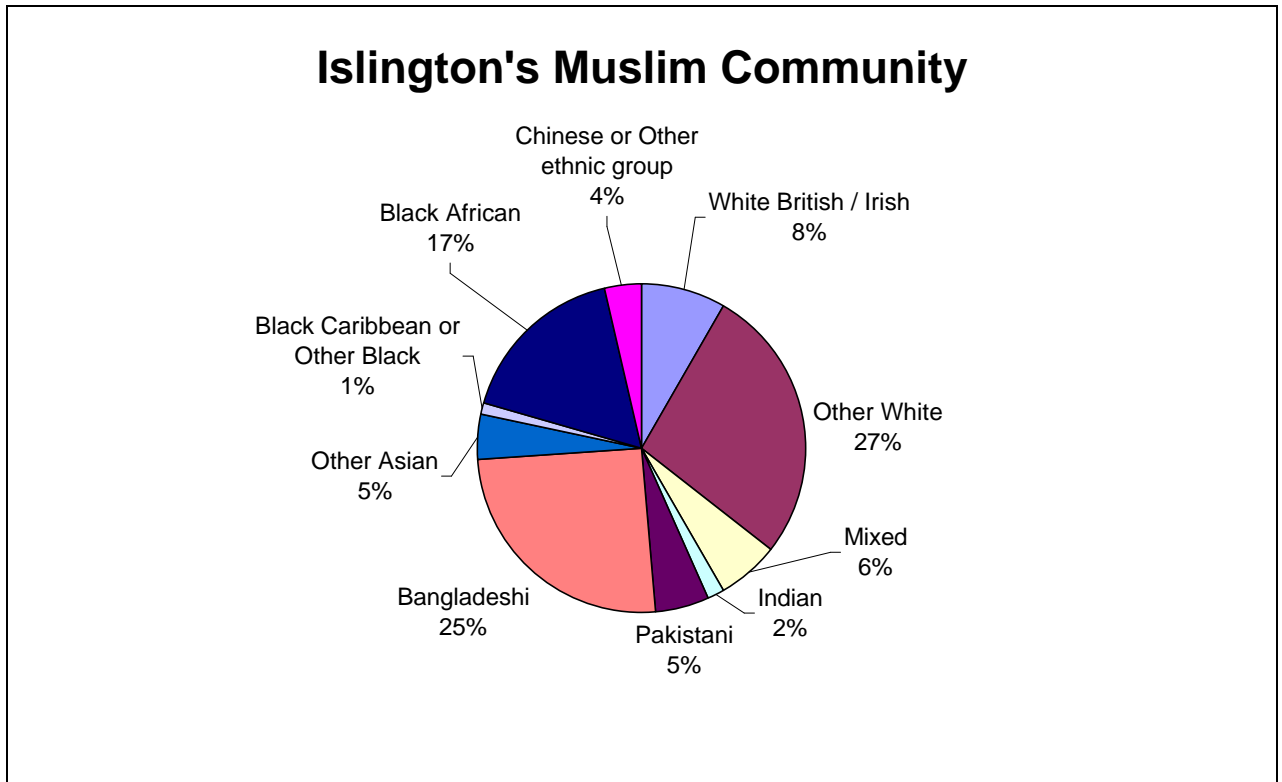
the Islamic Foundation, based in Leicester, would indicate that it is likely that of this 35% only 3% would be those who are ancestrally British i.e. who are ethnically white and whose parents and grandparents were born in Britain. Of the remaining 32%, the majority will be either those of Arab, Turkish or East European descent for whom there was not a dedicated box to “tick” on the census form. 18% of Muslims in the Borough define themselves as Black with the vast majority being Black African. 25% are Bangladeshi with a further 12% of Pakistani/Other Asian/Indian descent. 6% are of mixed ethnicity and 4% are Chinese or Other. See Chart 6 for details.

**Chart 5:**



**"...61% of the Islington population, 95,305 of census respondents, define themselves as Christian"**

**Chart 6:**



"...it is likely that of this 35% [of White Muslims] only 3% would be those who are ancestrally British i.e. who are ethnically white and whose parents and grandparents were born in Britain... the remaining 32%... will be... of Arab, Turkish or east European descent"

## Main Statistical Report

### Box I

#### What is a “faith based organisation” (FBO)?

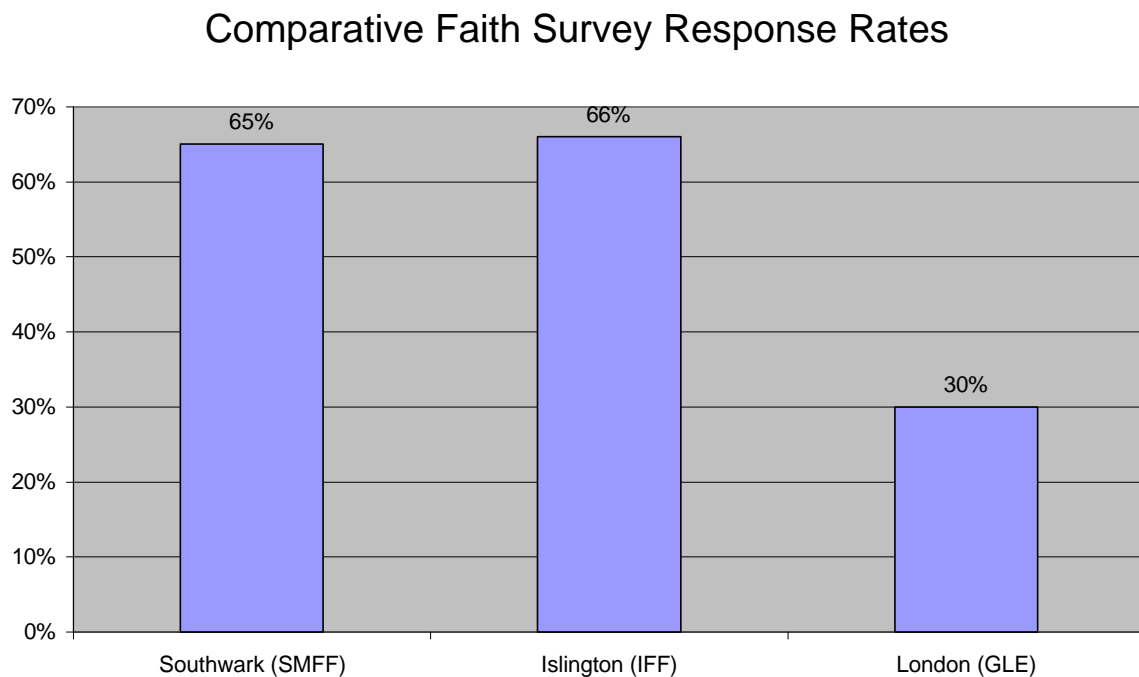
A “faith based organisation” is defined in any of the following ways:

- i. A physical place of worship**
- ii. A group of people who gather together for the purpose of worship but who do not own their own building**
- iii. A community group which defines itself by its faith or which provides its users with the opportunity to worship on a regular basis**

This list is not exhaustive. Ultimately, those groups who took part in this survey were allowed to define for themselves if and how they defined themselves as a “faith based organisation”.

The full methodology of this report is included as Annex 1 to this report. In summary, the original database for this survey was compiled through combining existing lists held by faith “umbrella” groups themselves, London Borough of Islington, London Churches Group for Social Action, the Charity Commission and through new contacts given to our researchers by those representatives of the Borough’s faith based organisations while responding to the actual survey itself. We have achieved a 66% response rate of all organisations who we have identified. This is more than twice as high as the response rate from groups in Islington to the Greater London Enterprise (GLE) survey and just over the response rate of the Southwark Multi-Faith Forum survey. (See Chart 7)

**Chart 7:**



### **How do Islington's Faith Based Organisations's (FBOs) define themselves?**

Given the different definitions of a FBO, we asked all groups surveyed how they defined their main role e.g. place of worship, community group etc. 94% of FBOs defined their main role as providing the opportunity to worship.

### **Numbers of worshippers**

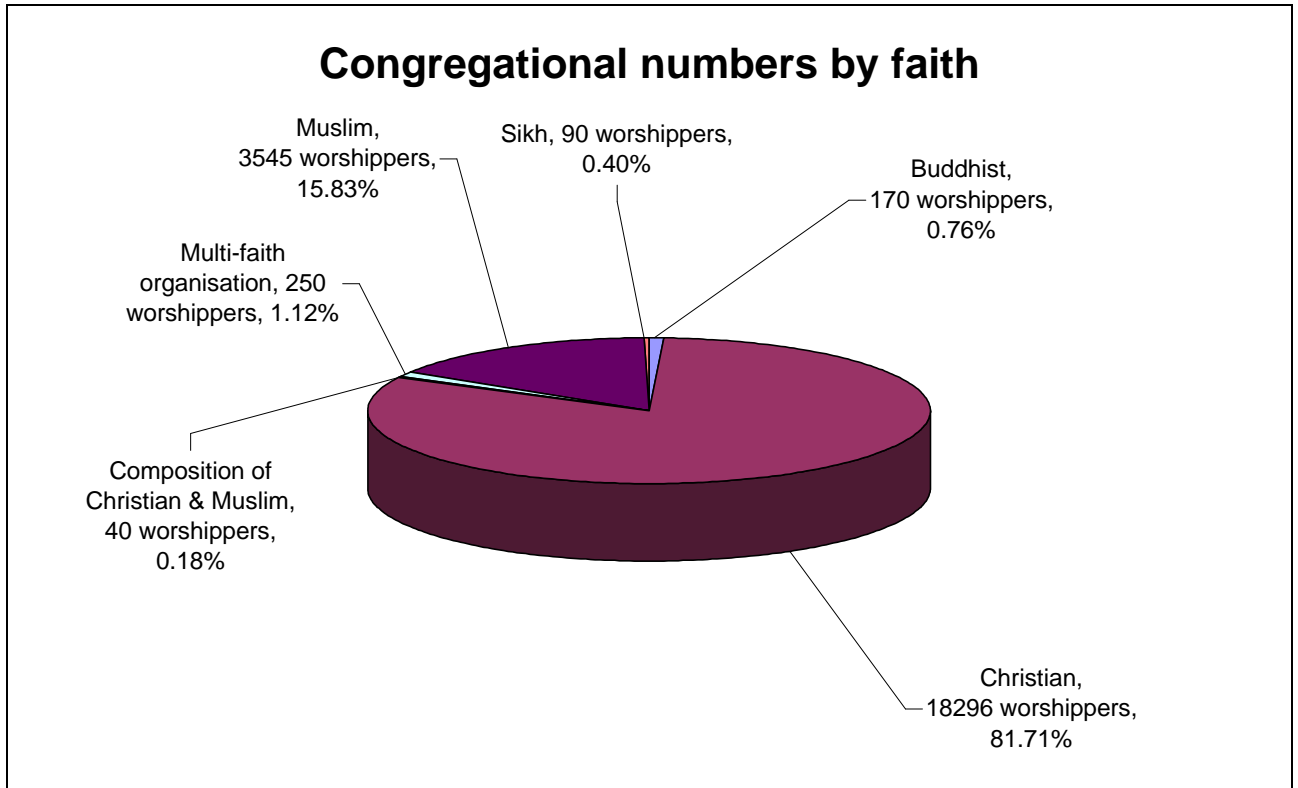
The respondents to the survey have a cumulative congregation of 22,391 worshippers who worship at these FBOs at least once a month. Extrapolated to cover the 100% of FBOs in the borough we can see that there are 33,171 people who worship at FBOs in Islington at least once a month<sup>2</sup>. This is the equivalent of 19% of the overall population of Islington and indicates the large audience which FBOs in the Borough can reach out to. There is no comparative figure for London as a whole. The figure in Southwark is very similar<sup>3</sup>. Chart 8 shows a breakdown of worshippers per faith of actual respondents totalling 22,391.

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<sup>2</sup> The extrapolation to calculate the overall number of worshippers in the Borough is based on a direct extrapolation of the figures for the 67.5% of respondents.

<sup>3</sup> The actual percentage in Southwark is higher than the figure in Islington. However, the reason for the higher percentage is principally due to the large number of people from outside that Borough who travel to

**Chart 8:**



**"[extrapolated from the 66% response rate] ...there are 33,171 people who worship... in Islington at least once a month"**

#### Percentages of active worshippers in the Borough

Faith Community	% make-up of Borough's faith communities population according to the census (2001)	% of those worshipping at least once a month in the Borough broken down by faith
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worship within the Borough. When one removes the numbers of worshippers travelling into Southwark and compares this total with that of Islington, the figures are very similar.

<b>Buddhist</b>	<b>1</b>	<b>1</b>
<b>Sikh</b>	<b>1</b>	<b>1</b>
<b>Other</b>	<b>4</b>	<b>2</b>
<b>Muslim</b>	<b>12</b>	<b>12</b>
<b>Christian Denominations</b>	<b>82</b>	<b>84</b>

It is notable that the pattern of worship amongst those practicing their religion is almost exactly the same as the overall percentages of each faith community as shown by the 2001 census. That is to say that each faith community has approximately the same percentage of their respective communities who actively practice their faith. This is contrary to trends in some other areas in the country including Southwark where there is a higher number of people defining themselves as Christian but a lower percentage actually attending any form of worship.

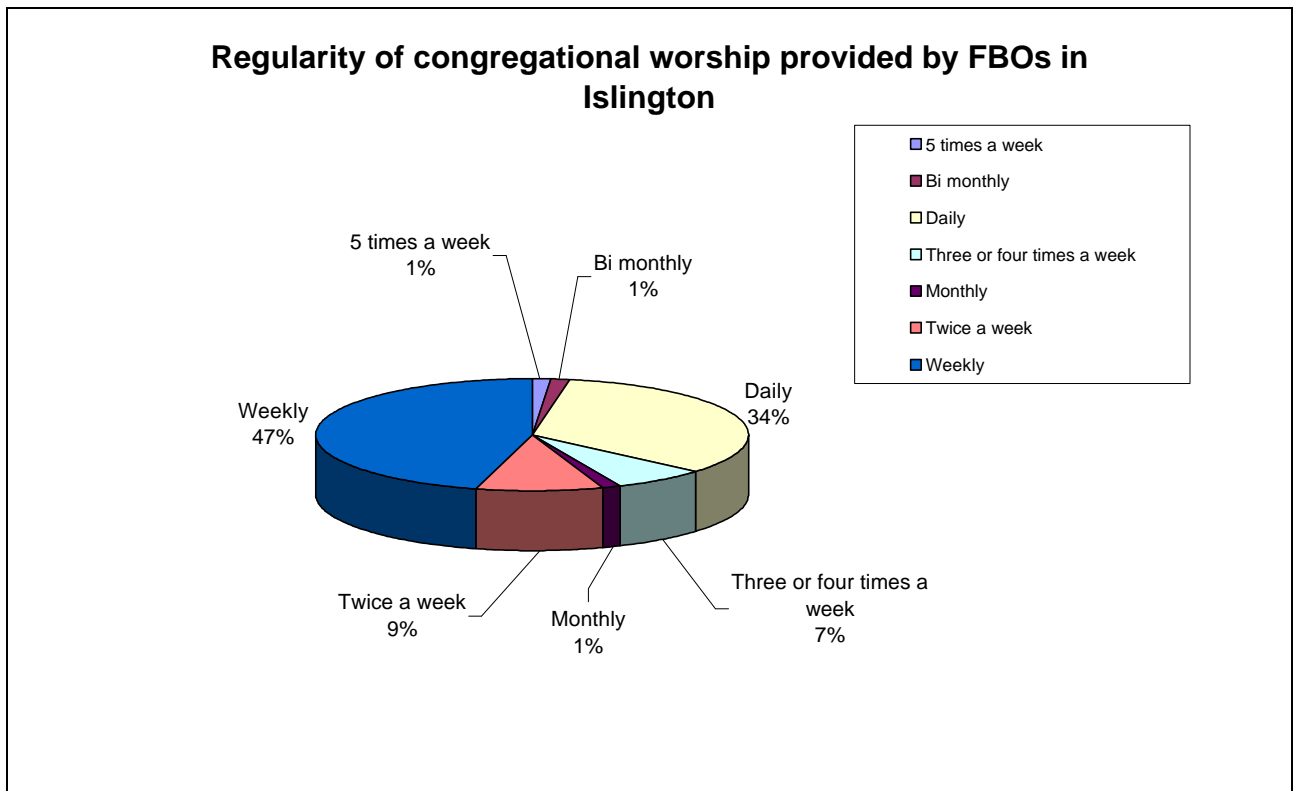
These figures do not perfectly correlate because our survey shows that 24% of worshippers (approximately 8,000 people) at FBOs in Islington are resident from outside the Borough. However, research in other areas has shown that there is generally a 0 net gain/loss of worshippers in most Boroughs as equivalent numbers of worshippers from within any given Borough will usually worship in adjacent Boroughs. In other words, it is likely that 8,000 Islington residents travel to neighbouring Boroughs to worship.

### **How regularly do FBOs worship?**

Chart 9a shows the regularity with which faith based organisations provide the opportunity for their congregations to worship. It is notable that 48% provide such opportunities once per week with 35% providing daily acts of congregational worship.

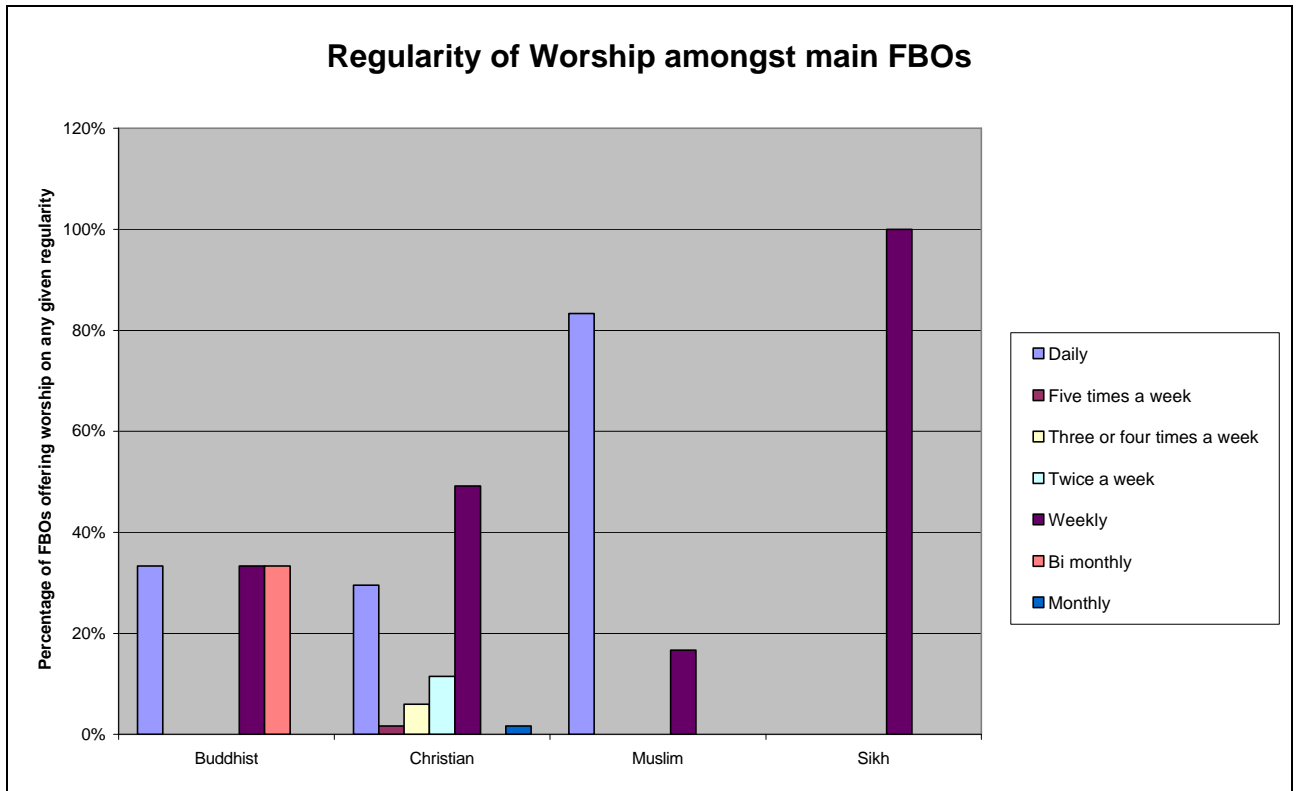
Chart 9b shows the same data though broken down into different faiths. This demonstrates that the Sikh group in the Borough meets monthly while the Muslim groups predominantly offer daily prayers. Around 50% of the different Christian FBOs offer weekly services denominations for congregational worship. Of the other 50% of Christian FBOs, regularity of worship ranges from daily to monthly worship.

**Chart 9a:**





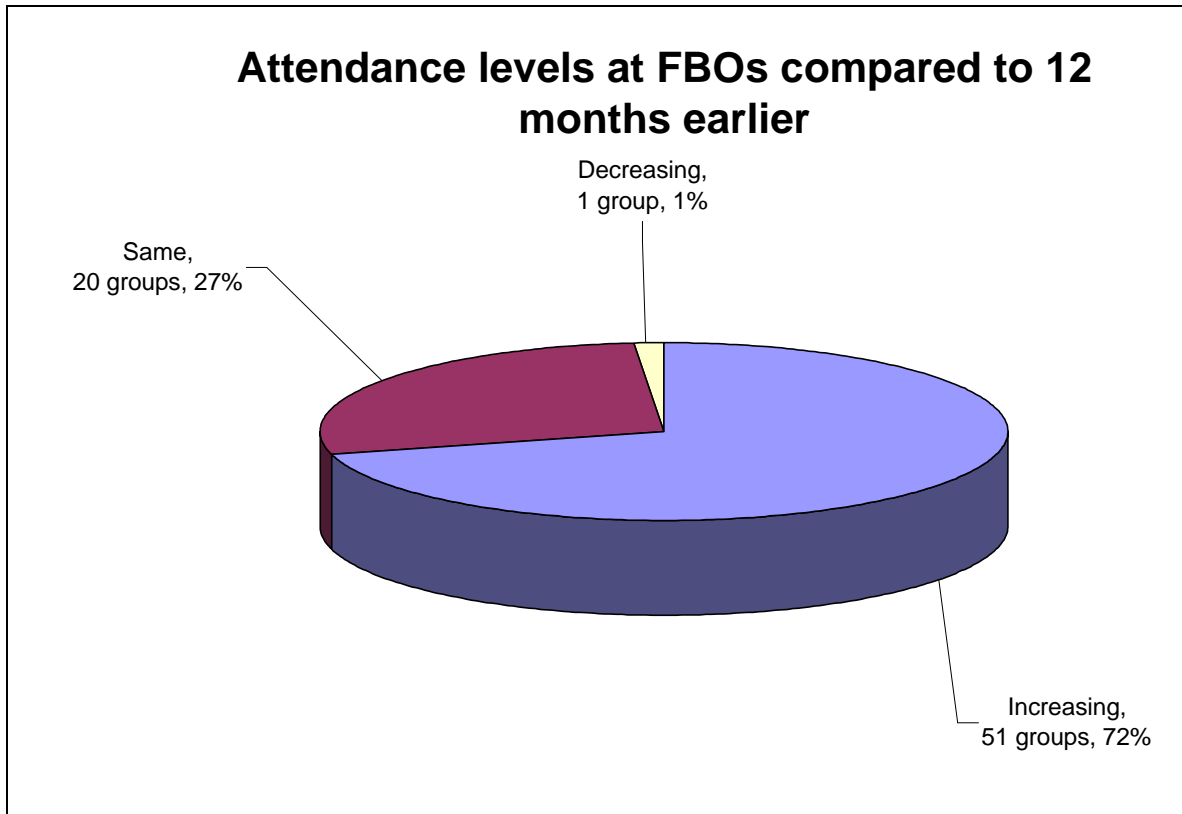
**Chart 9b:**



### **Are attendance levels at FBOs rising or falling?**

Chart 10 shows that attendance levels at 72% of FBOs have risen compared to the position one year before. The other 27% have reported no change. Only one organisation has recorded a drop in attendance which was attributed to the fact that the venue they are using for worship is not a purpose built place of worship and as such potential worshippers do not easily identify the venue as being a place they would choose to worship at.

**Chart 10:**

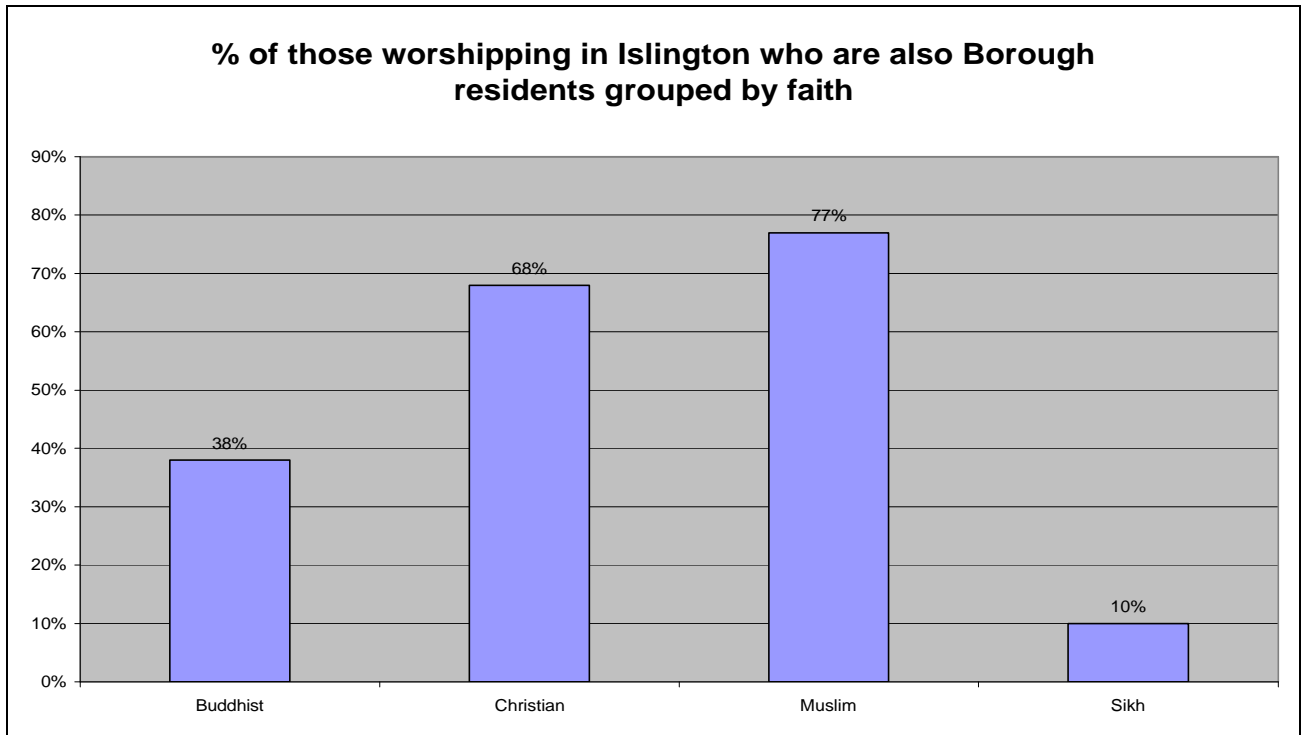


**How many of those who worship in Islington are also residents of the Borough?**

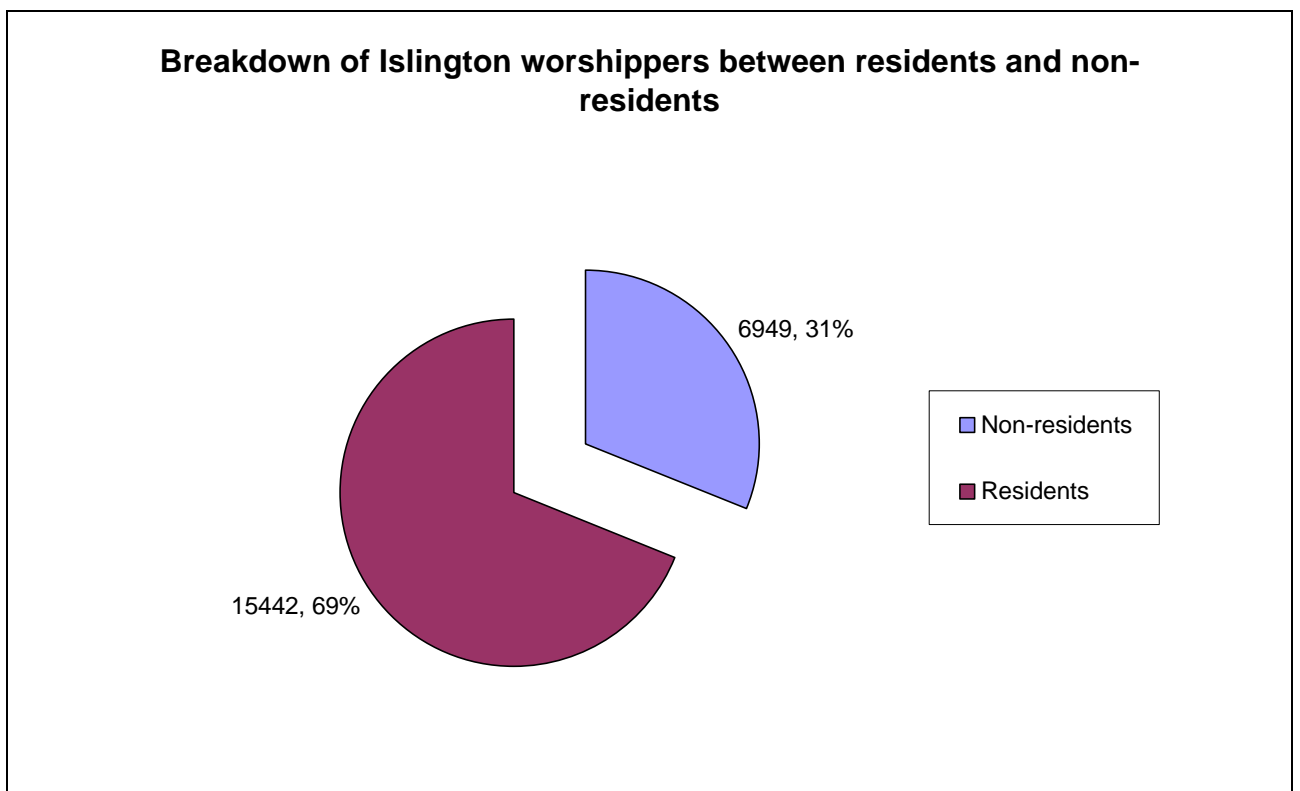
We asked FBOs to estimate the percentage of their worshippers who are residents of the Borough. Chart 11a shows the breakdown of residents and non-residents per faith community. Though it indicates that just over 68% of worshippers at Christian FBOs are from the Borough, it should be noted that certain denominations such as the Anglican churches have a far higher percentage of their congregation as residents of the Borough while other denominations such as the Pentecostal churches have a lower number of residents than the Christian average.

The highest percentage of worshippers who are resident in the Borough are the Muslims. 77% of worshippers at Islamic places of worship are also residents in the Borough.

**Chart 11a:**

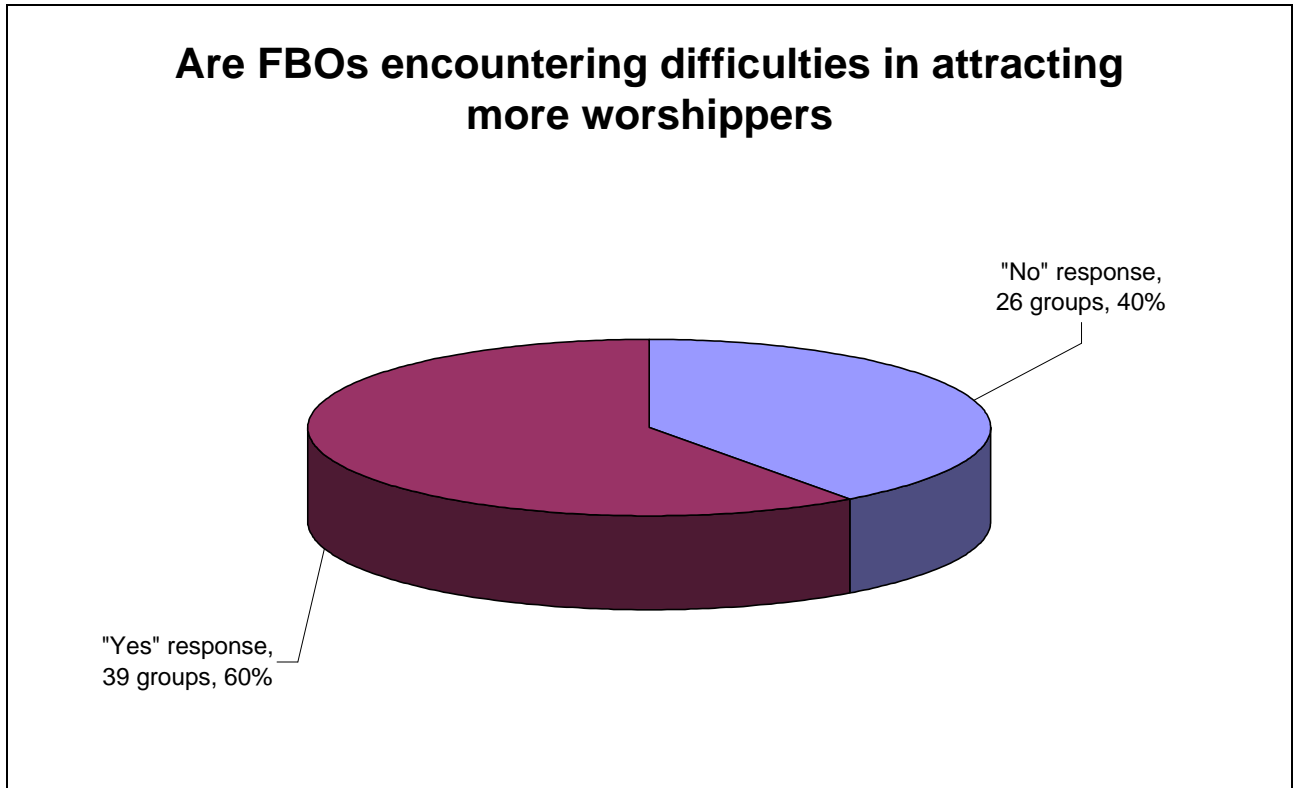


**Chart 11b:**



**Are FBOs experiencing any difficulties in attracting either new worshippers or services users?**

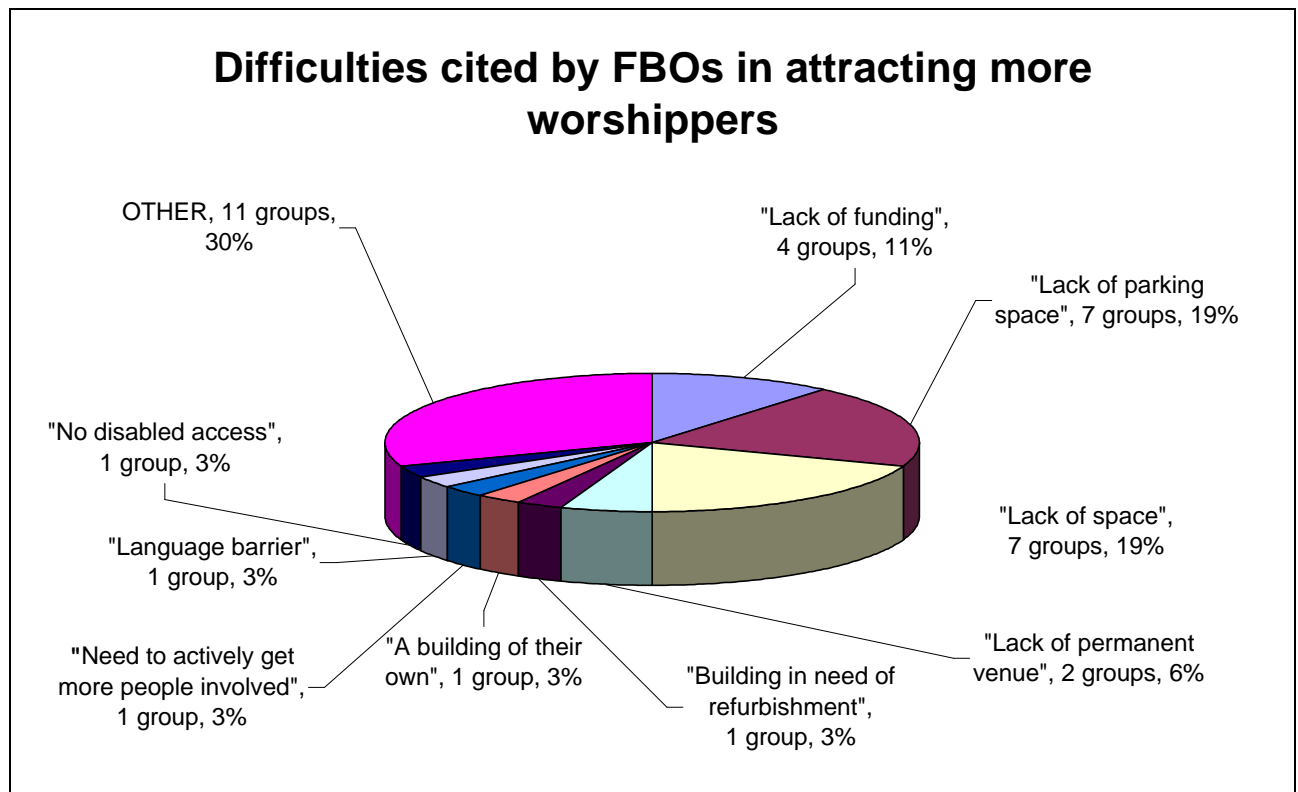
**Chart 12a:**



This question in the survey aimed to gauge whether FBOs experienced difficulties specifically in attracting people to religious worship. However, many FBOs made additional comments in relation to this question relating to the fact that the problems they faced in attracting worshippers also stopped them attracting individuals to any non-religious activities they are providing. In total, 60% of FBOs in Islington say they have difficulties in attracting worshippers and/or service users. This compares to 50% in the London Borough of Southwark. There is no comparative figure for London as a whole. Difficulties identified were as follows:

- Muslim and Sikh groups cited the size of their premises and lack of facilities to enable prayers to take place as their key difficulty.
- Of the Church of England, Baptist and Methodist Churches who identified difficulties, 45% identified lack of parking space as their primary difficulty.
- Of those Churches who owned their own premises who identified any difficulty, 37.5% identified lack of “funds”, “resources”, “space/building”, “disabled access” etc.
- One non-Christian FBO identified “lack of affordable accommodation in London” and “need more actively involved people” as issues.
- Although there is no clear pattern in terms of a large number of groups facing identical problems, Chart 12 shows a general trend towards problems relating to the physical construction of their venue and/or its environment such as either the complete lack of a building, the lack of space within existing buildings, lack of parking and lack of disabled access. In total, more than 50% stated that their problems were due to some building-related issue as listed above.
- Other miscellaneous responses included: “language barrier” as preaching was not in English; lack of opportunities mean people are moving out of the area; vandalism outside the Church; Local Authority will not let us put a sign on main road; we haven’t got a Minister.

**Chart 12b:**



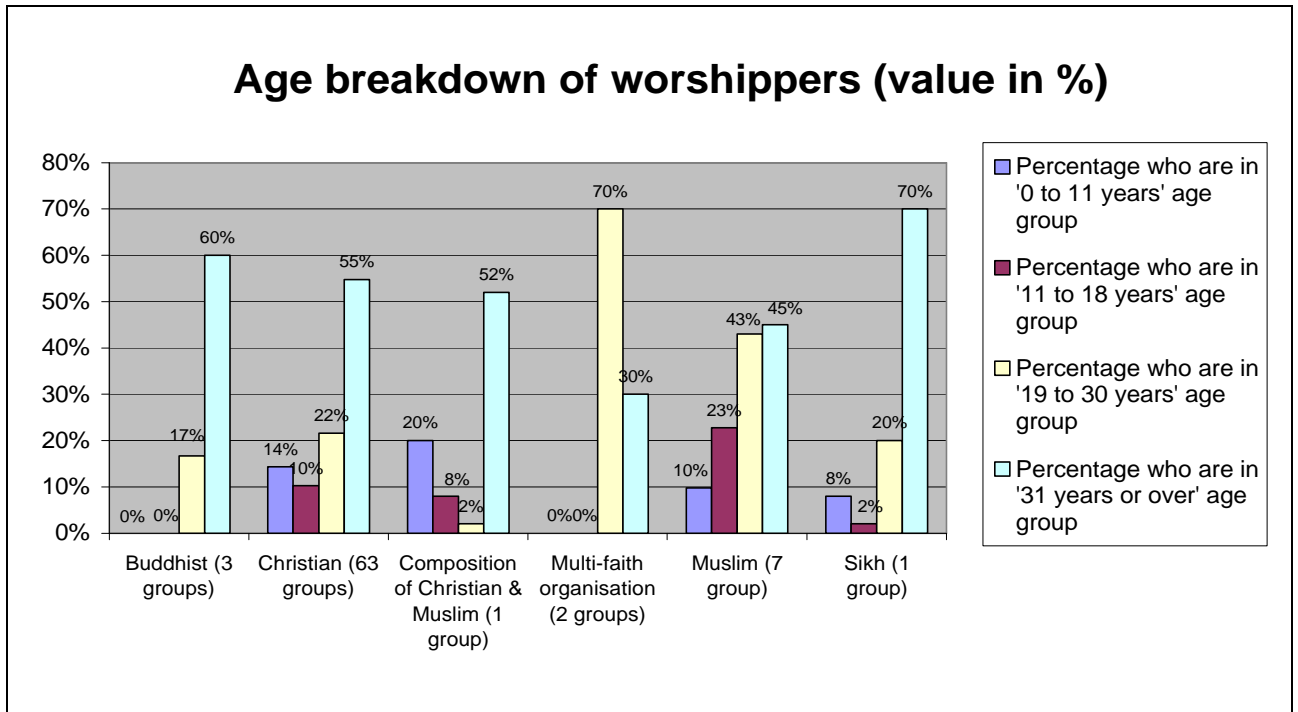
### **What is the age-breakdown of worshippers in Islington?**

It is notable that there are large differences in the age groups attending congregational worship held by different faiths and denominations. The Orthodox and Pentecostal denominations of the Christian faith had the youngest age groups with less than one third of their collective congregations being over the age of 30.

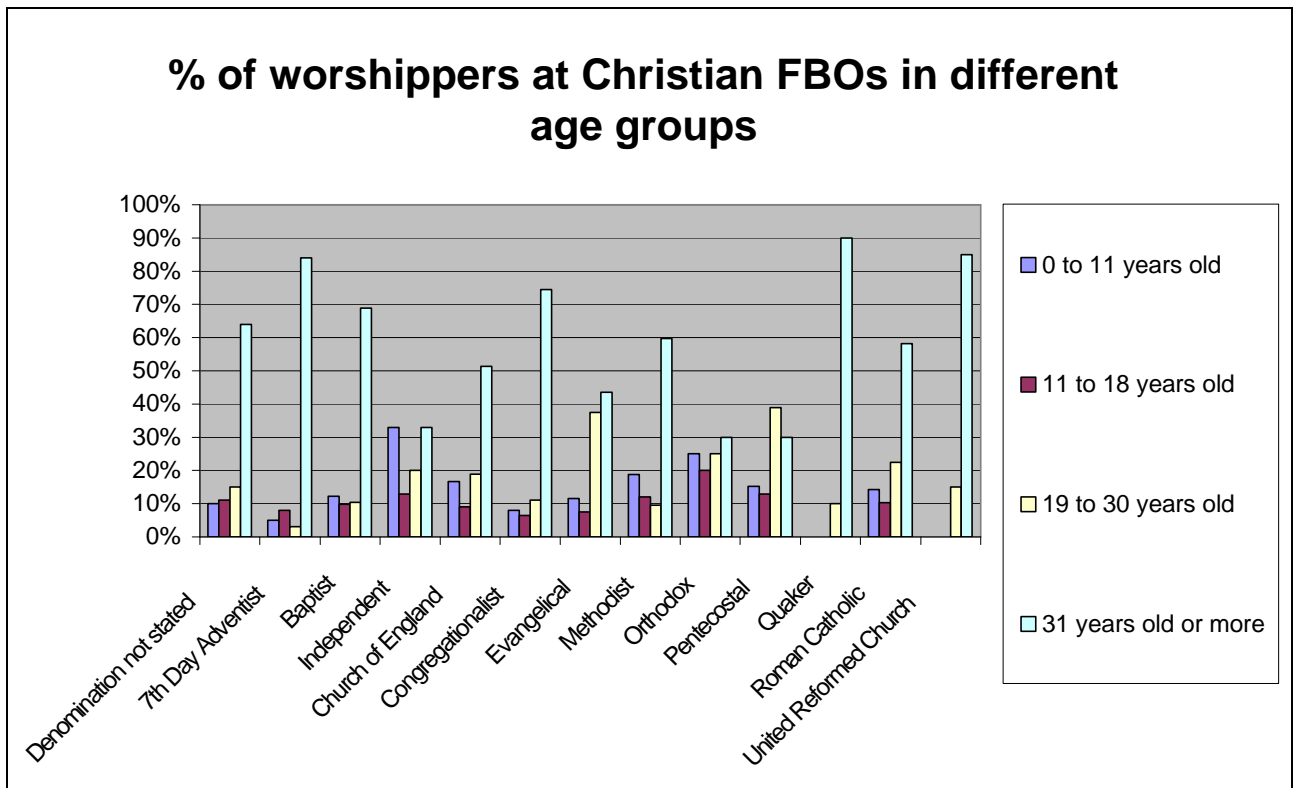
Many faiths showed a high number of under 11s and over 30s attending with lower figures for the intervening years – particularly low for young people of secondary school age.

It can be seen from Charts 13a and 13b below that there is simply not one trend amongst the faith communities in relation to age of worshippers.

**Chart 13a:**



**Chart 13b:**



## What is the ethnicity of worshippers in Islington?

We asked FBOs two questions – “what is the single largest ethnic group amongst your congregation” [see chart 14] and “please list ALL ethnic groups who regularly attend your services” [see chart 15a]

- 85% of Church of England Churches, 50% of Roman Catholic Churches and 25% of Baptist Churches identified the White ethnic group as being the largest one ethnic group.
- 15% of C of E Churches and 75% of Baptist Churches and 50% of Roman Catholic Churches identified there being a close balance between “black” and “white” and worshippers.
- 100% of Pentecostal and Methodist Churches identified the Black or Black British ethnic group as their predominant ethnic group.
- 100% of Buddhist groups identified the “White” ethnic group as their largest ethnic grouping.
- 100% of Sikh groups and 75% of Muslim groups identified Asian or Asian British as their predominant ethnic group.
- The only other ethnic group explicitly mentioned was the Greek Cypriot community.

Chart 14:

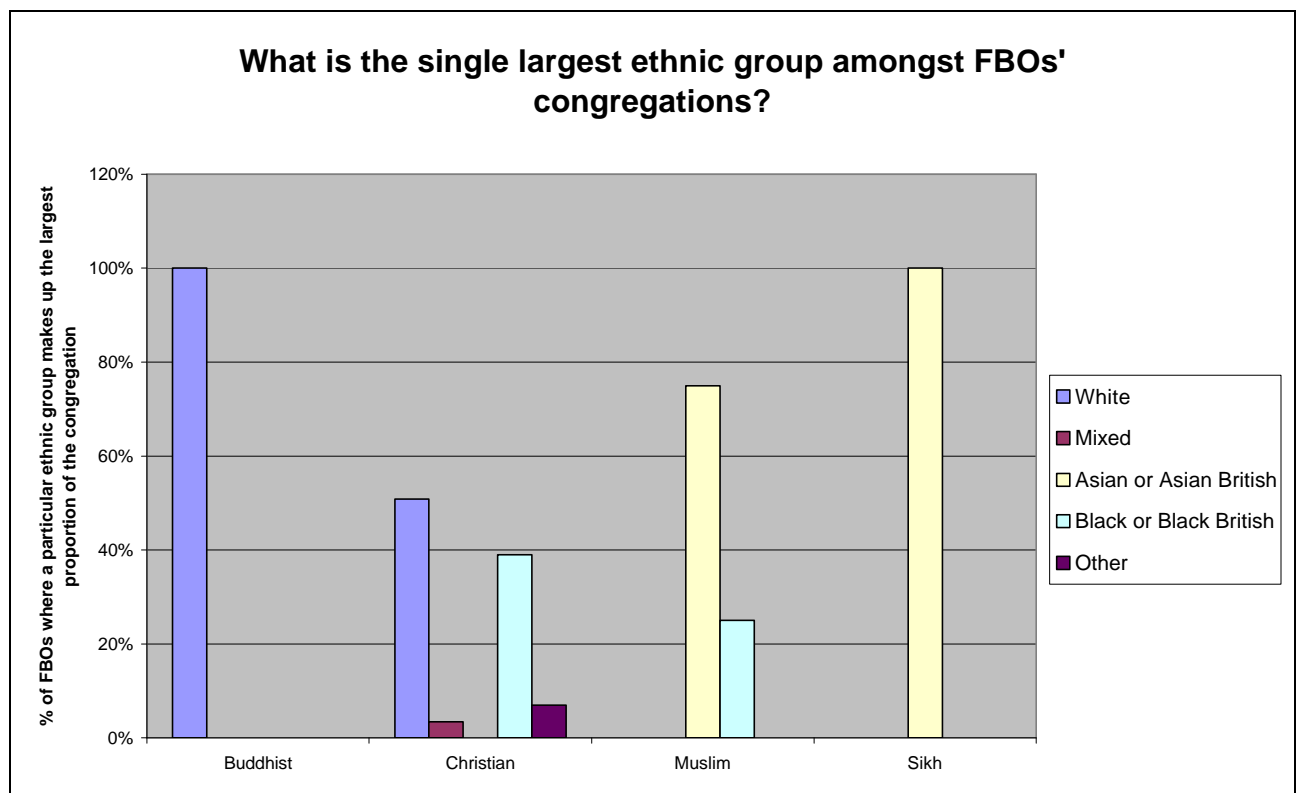
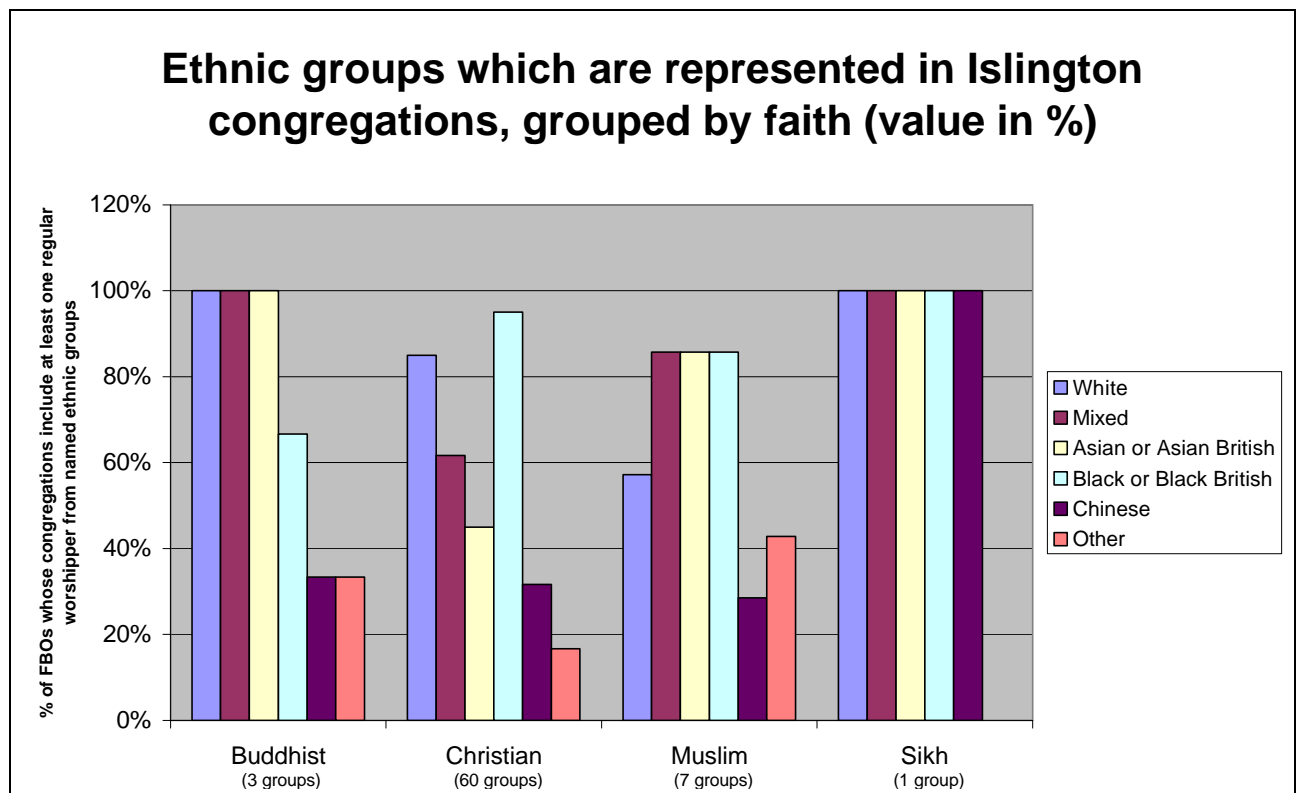


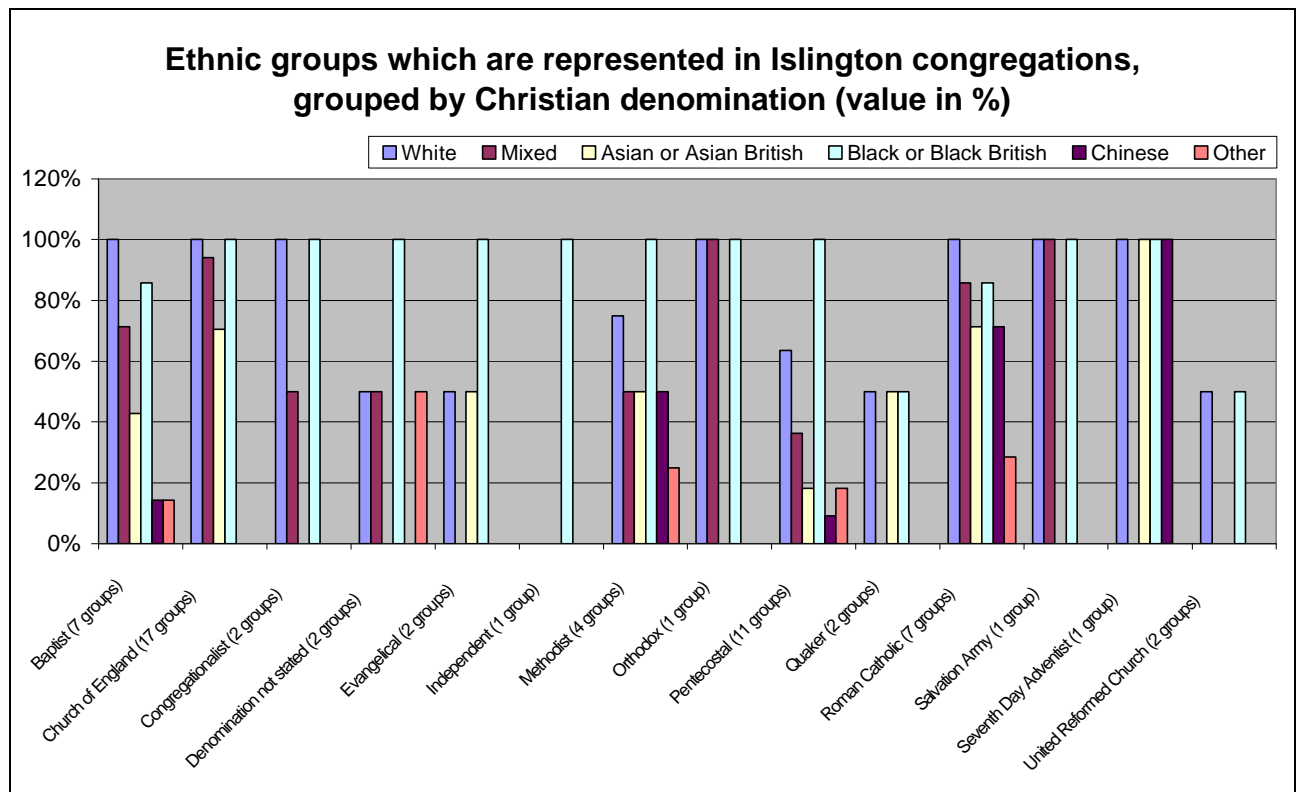


Chart 15a, below, displays the percentage of each faith/denomination's places of worship who identify individuals from any particular ethnic group making up part of its congregation. For example, it shows that 100% of Buddhist organisations have worshippers from White, Mixed and Asian ethnicities but only 66% of Buddhist organisations have worshippers from the Black ethnic group and 33% of organisations have worshippers of "Other" ethnicities. Chart 15b, below, shows the same data but broken down by Christian denomination.

**Chart 15a:**



**Chart 15b**



### How many BME-led congregations/organisations are there?

We asked those completing the survey to tell us whether either the leader of their congregations or the majority of their management committee [or equivalent body] were from BME communities. **Overall, 38% of FBOs are in some way managed or led by person/persons from BME communities.** None of the 3 Buddhist organisations defined themselves as BME led while the Sikh FBO and all the Muslim groups in the Borough defined themselves as BME-led. 32% of Christian groups define themselves as BME-led.

Of the Christian denominations, each of the Seventh Day Adventist, Salvation Army and “Independent” respondents defined themselves as BME-led. 75% of the Pentecostal Churches defined themselves as BME-led with 50% of Evangelical, Methodist and Quaker groups also defining themselves in this way. None of the Church of England FBOs defined themselves as being BME-led.

Chart 16a, below, shows these statistics across all faith groups. Chart 16b shows these statistics broken down by Christian denomination.

Chart 16a

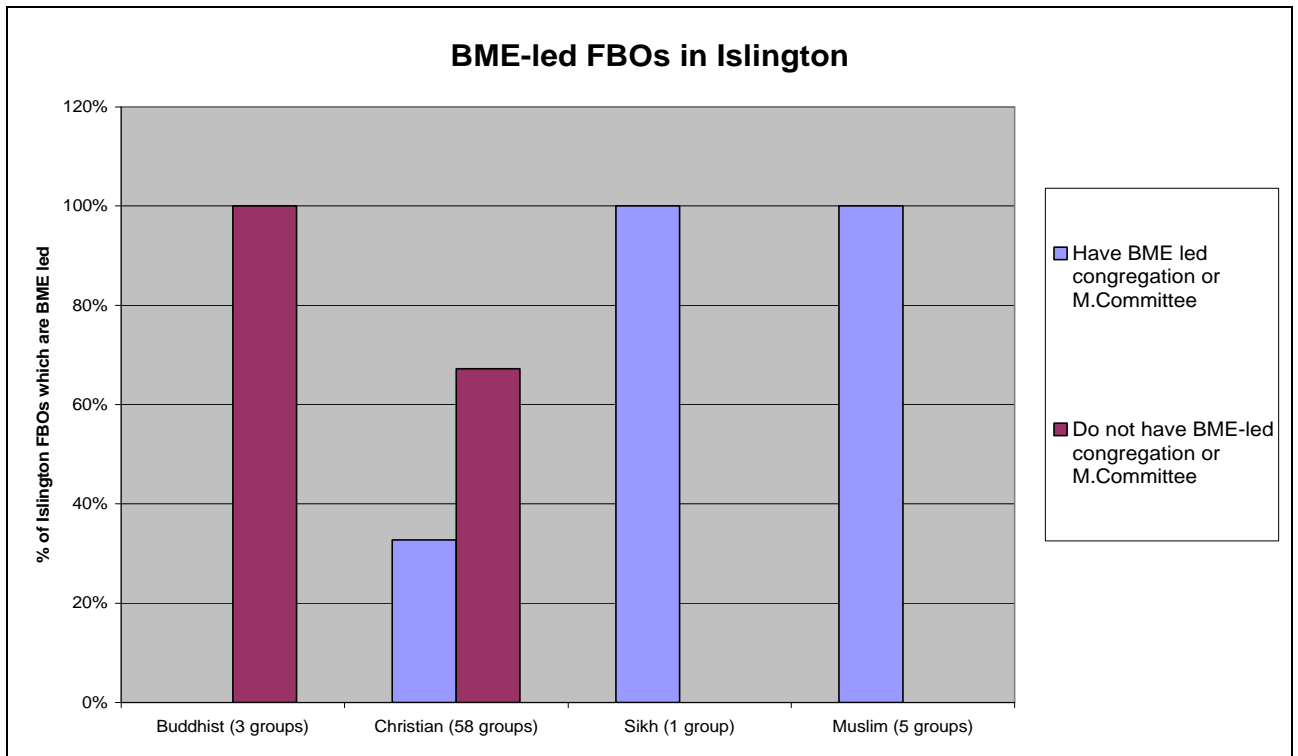
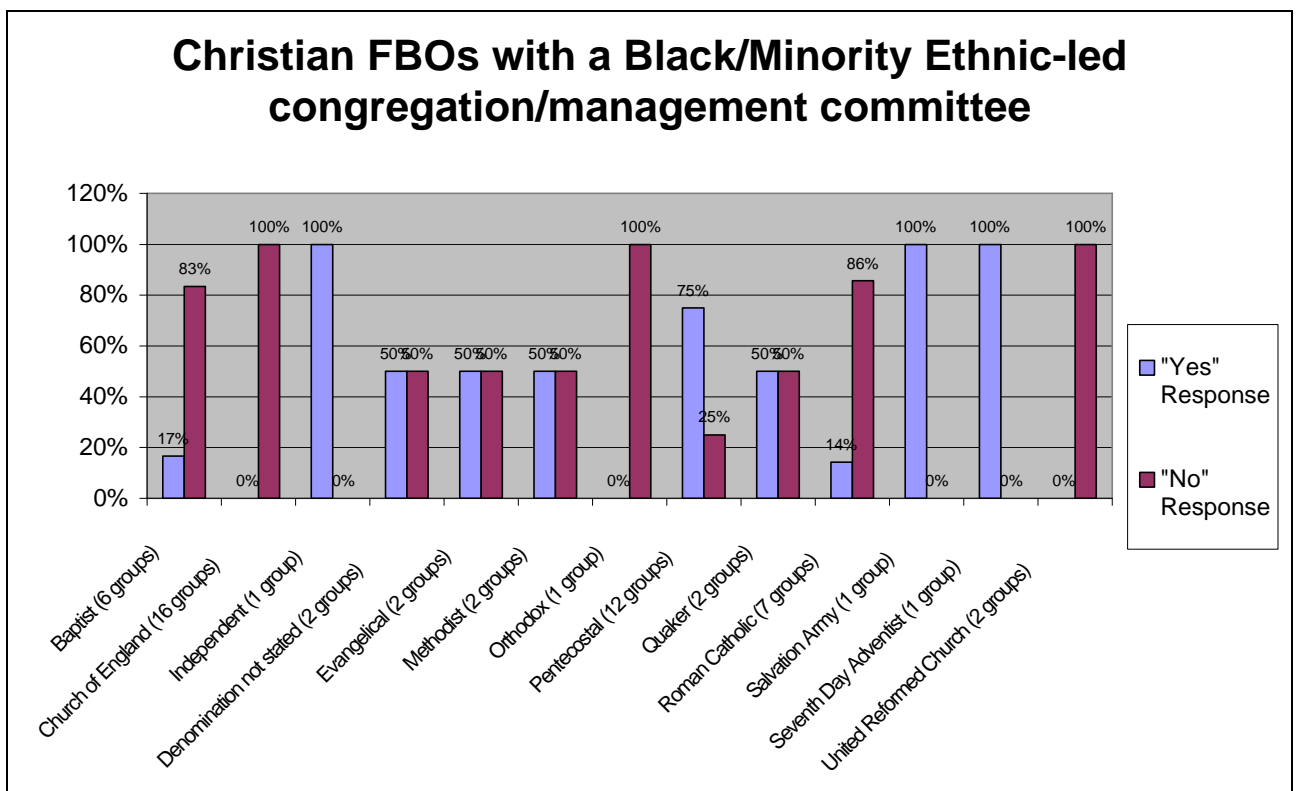


Chart 16b

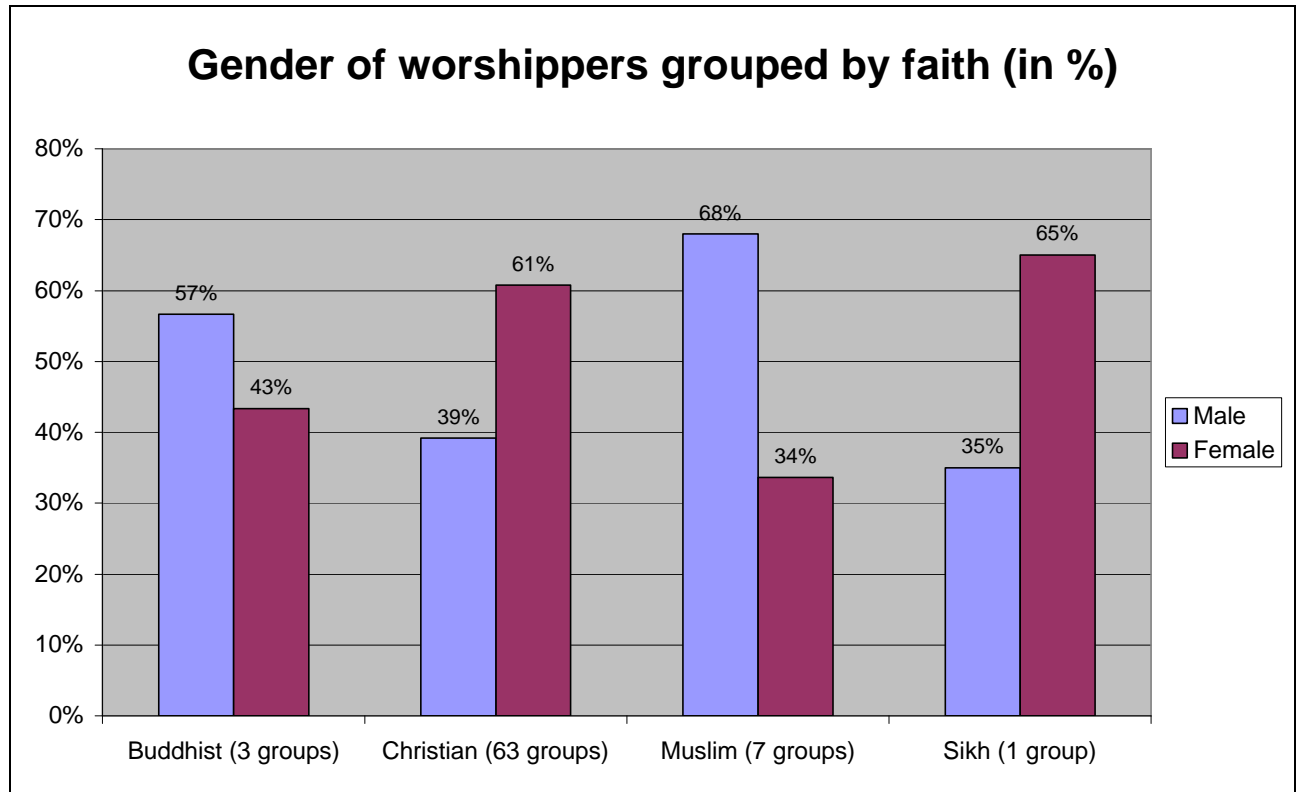


## Gender

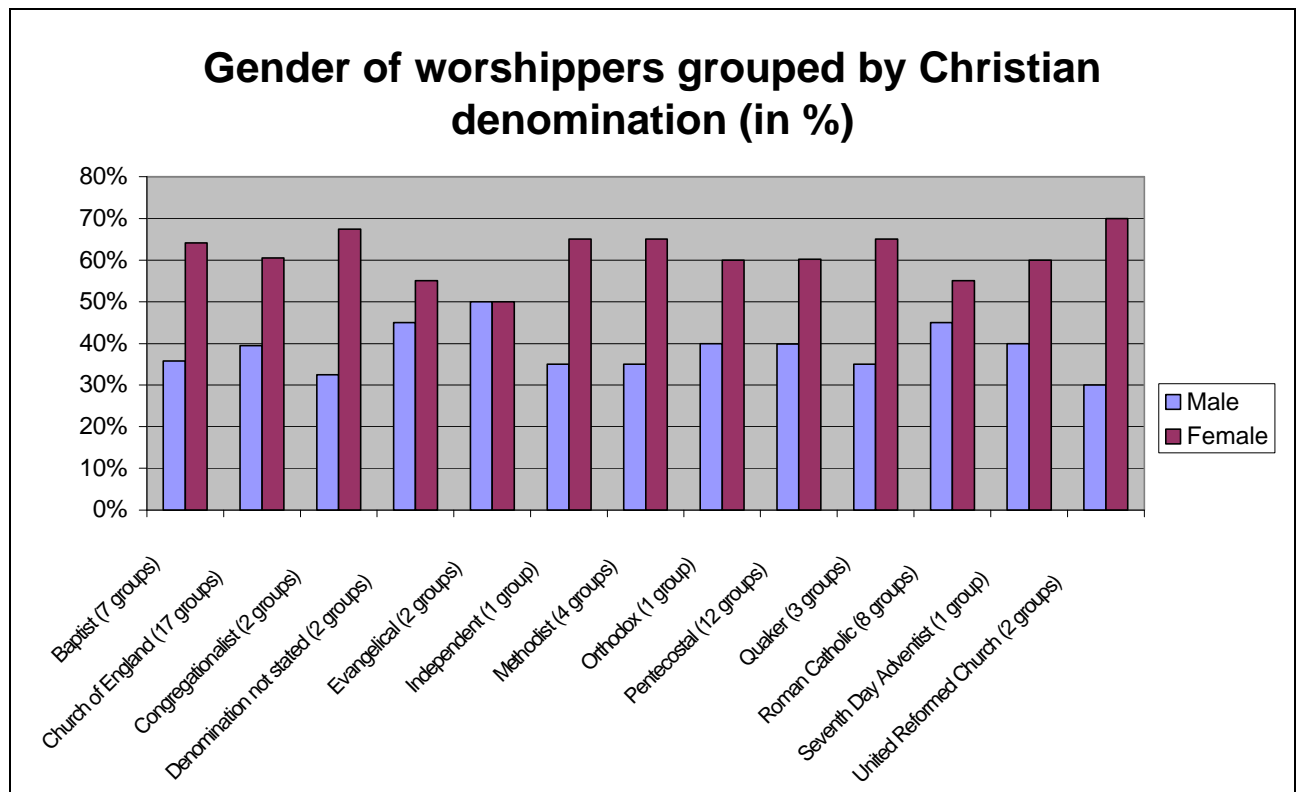
We asked organisations for a breakdown of the gender of their worshippers. Buddhist and Muslim FBOs both had higher numbers of men than women attending their places of worship. The Sikh group and Christian faith communities are both predominantly female at a ratio of approximately 6:4 female:male. Amongst the different Christian denominations, only those defining themselves as “Evangelical” recorded a 50%:50% ratio between male and female worshippers.

Chart 17a shows these statistics across all faiths while Chart 17b shows these figures broken down for the Christian denominations. It should be noted that the gender balance of “service users” in terms of those benefiting from non-religious services which are covered later in the report are significantly different from these “worship” figures.

**Chart 17a:**



**Chart 17b**



### **How many FBOs are linked to schools in some way?**

We asked FBOs whether they were linked to any form of full-time day school. 35% of FBOs said they were linked to day schools. Those who replied “yes” to this question were:

- 13 Church of England FBOs (representing 76% of the denomination’s FBOs)
- 7 Roman Catholic FBOs (100% of the denomination’s FBOs)
- 1 Orthodox Christian Church (100% of the denomination’s FBOs)

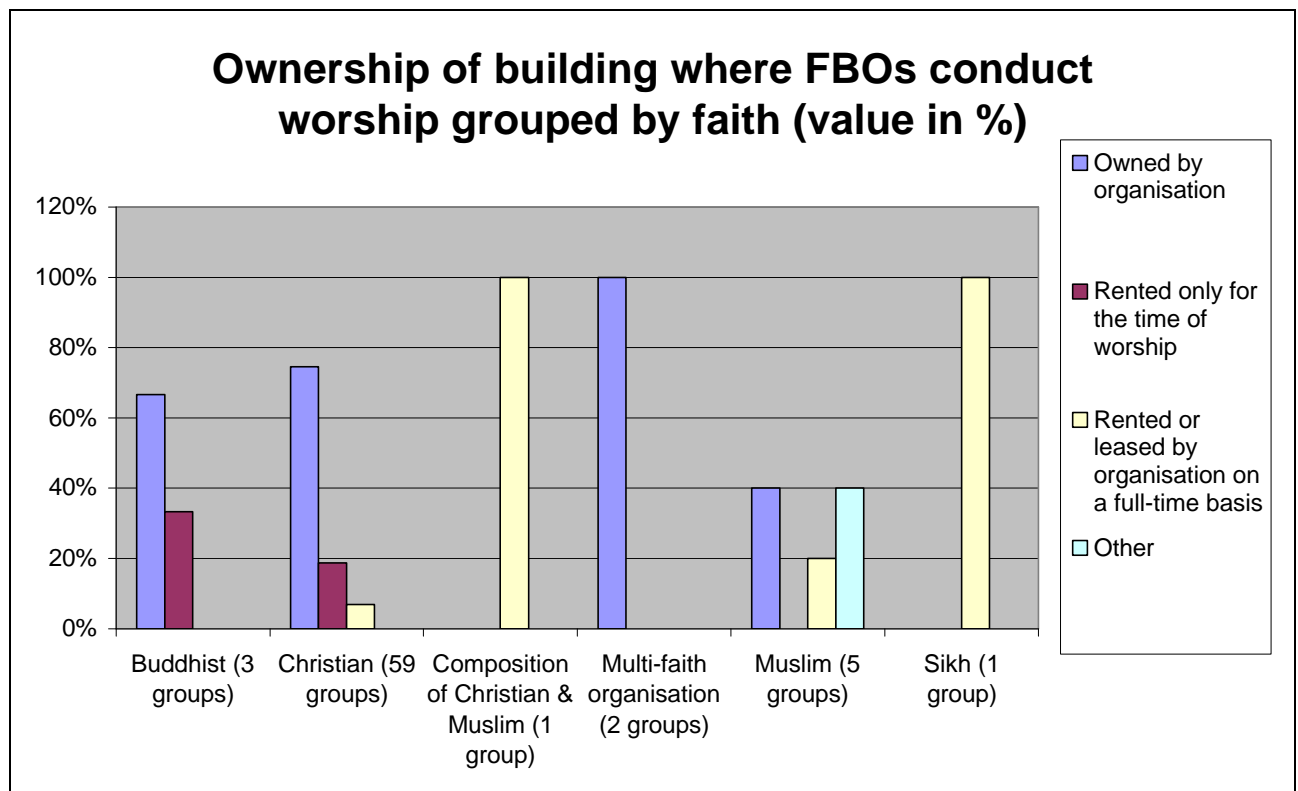
Details of follow-up surveys to schools are attached as Annex 3

## Ownership of buildings

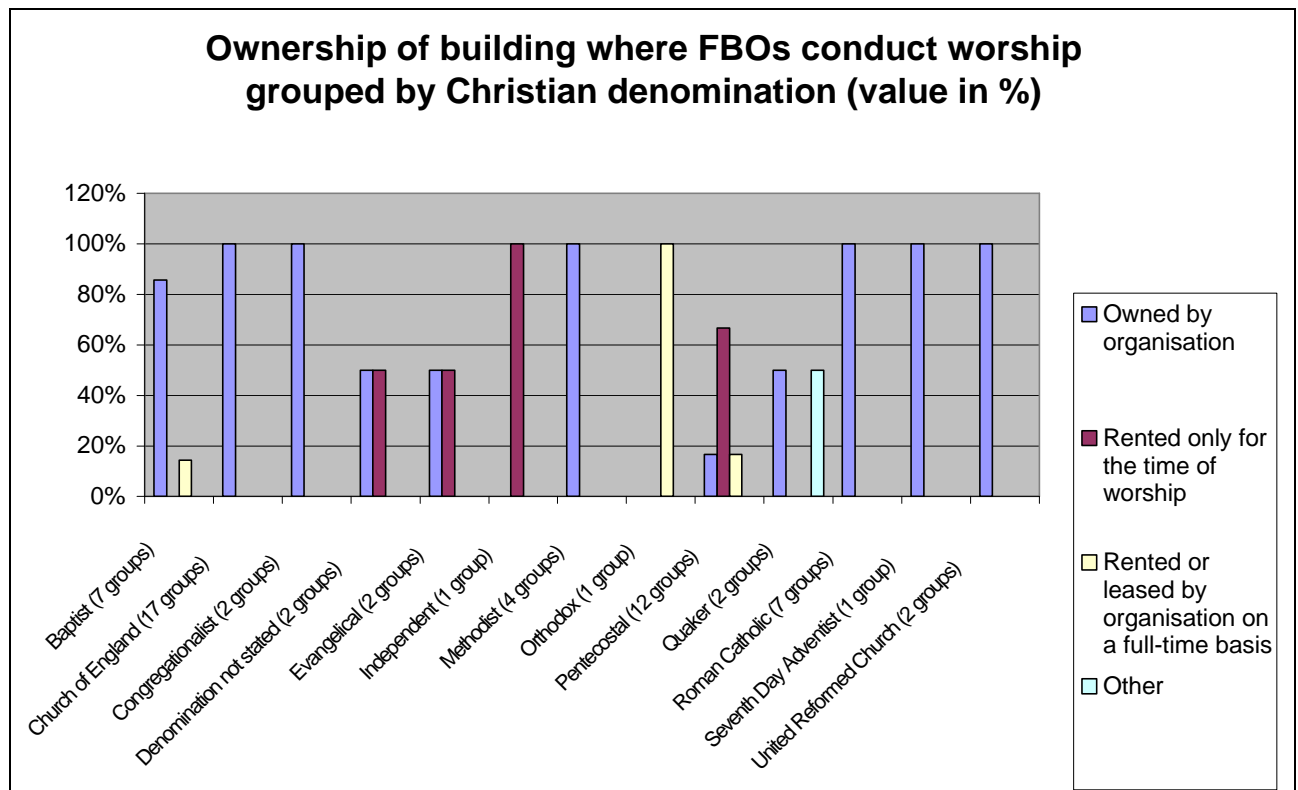
We asked FBOs about whether they owned, long-term rented (on lease or long-term rental) or sessionally rented their places of worship. Chart 18a shows the figures for each FBO broken down by faith. The Chart shows that almost 80% of Christian groups own the venue of their place of worship while only 40% of Muslim groups own their places of worship. Almost 20% of Christian groups rent their place of worship only for the time of actual worship with a smaller percentage renting on a full-time basis. 20% of Muslim groups rent their premises on a full-time basis with the remaining 40% of Muslim FBOs having a variety of “Other” arrangements to allow them to worship. This includes in one instance a Church allowing a Muslim group to use its Church hall for holding the Islamic “jummuah” congregational prayer on Friday lunchtimes.

Chart 18b shows the same data broken down into Christian denominations. This shows that it is the Independent, Evangelical and Pentecostal Churches who are renting their premises for the time of worship which no other denominations do. The vast majority of the other Churches are “bricks and mortar” places of worship.

**Chart 18a**



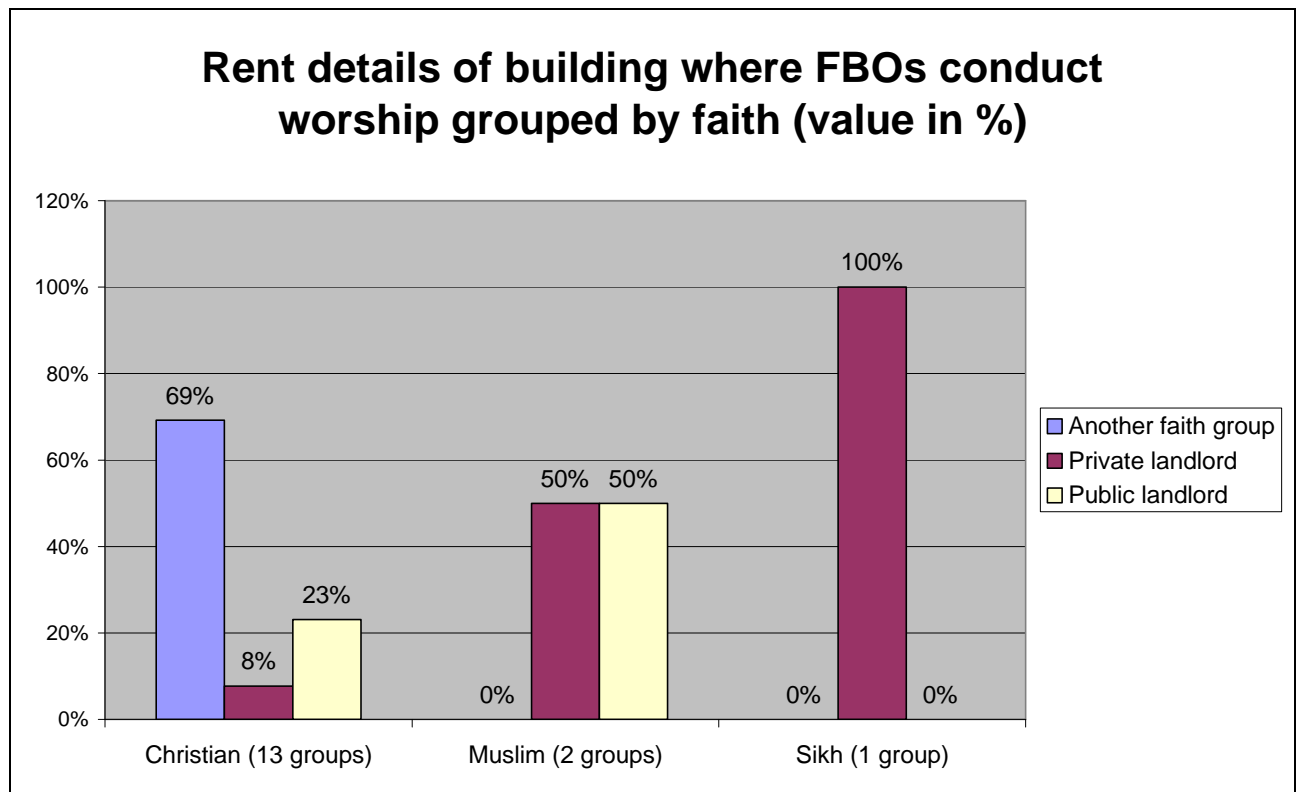
**Chart 18b**



### **Rental of venues to perform worship**

We asked those organisations who stated that they rented their premises about who they rented the premises from. It is notable that almost 70% of Christian groups that rent their premises, do so from other Churches. This indicates that the denominations who have been part of British life for centuries are happy to work with some of the Christian denominations that are newer to Britain. In contrast, none of the Muslim groups formally rents their venues for prayer from other FBOs<sup>iii</sup>. Their renting agreements are split between private and public landlords.

**Chart 19**



### Use of building by others

The Government's Neighbourhood Renewal Unit has focused on encouraging FBOs to ensure that the space in places of worship is put to practical use outside times of worship. Islington's places of worship show a keen willingness to allow others to use their facilities in this way. Only one faith based organisation in the entire Borough does not allow other organisations to use their facilities. This is a significantly higher figure than in Southwark which shows the openness of faith based organisations in Islington.

The following table shows the percentage of FBOs who own their own building who allow other organisations to use their building and for what purpose e.g. the first row shows that 14 groups allow other faith based organisations to use their building to carry out acts of worship which works out at approximately 30% of FBOs who have responded to the survey to date



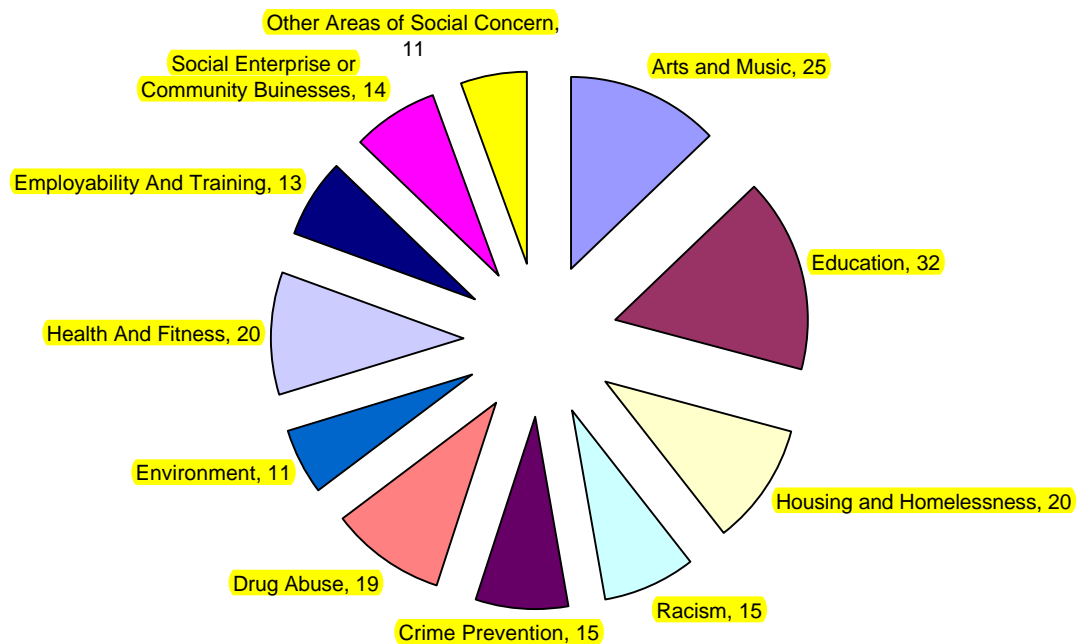
<b>Activities</b>	<b>No.of Grps</b>
Worship	14
Community Meetings	9
Educational projects - for adults & children	9
Music training/performance	10
Informal Community Centre	6
Childrens' or youth groups activities	7
Pre-school / mother and toddler activities	6
Meditation	1
Private hire (parties etc)	2
Breavement Project	1
Mental Health Trust	1
Keep Fit classes	1
Counselling	1
Legal Advice	1
AA	3
Tango classes	1
Lunch club for elderly	1
Weight watchers	1
Karate	1
Irish Dancing	1
Bodywork Practitioners e.g. massages	1

### **Activities run by FBOs themselves**

We asked FBOs what “non religious” services they run themselves. By “non religious” we refer to social projects that are not related to the propagation of religion. It should be noted, however, that many FBOs interpret such activities as “religious” in the sense that they are fulfilling their religious obligation of providing support to their local community.

**Chart 20**

**Total number of Faith Based Projects run by FBOs in Islington**



The total number of social/non-religious projects run by the respondents to this survey was 195. Extrapolating from the 67.5% response rate, this would indicate that there are 289 social projects run by Islington FBOs at present which cater to, on average, 69 people per year giving a total of 19,941 individuals accessing services run by faith based organisations – the equivalent to 12% of the Islington population.

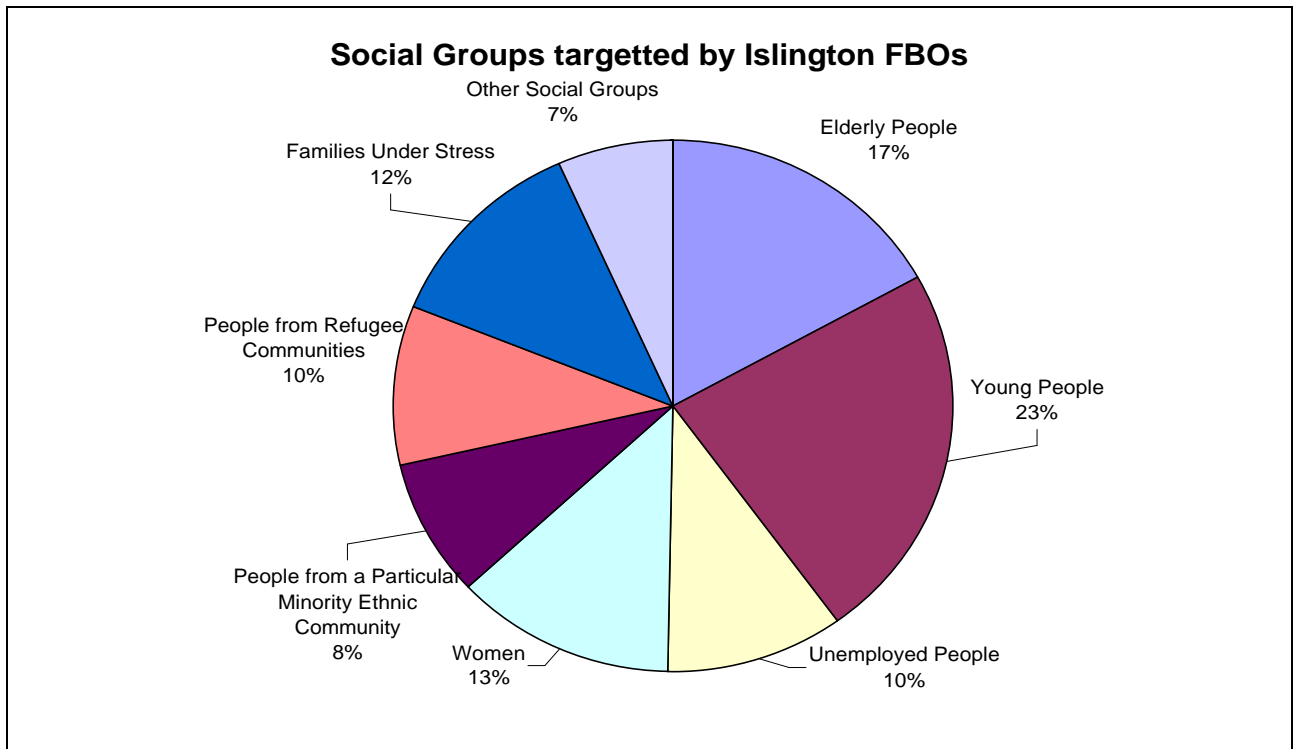
As Chart 20, above, demonstrates, there is no one overwhelming theme in terms of the type of projects delivered. Education is the most common activity to offer but there are a very wide variety of services and projects on offer from Islington FBOs. Of the two largest faith communities in the Borough, the Christians and the Muslims, the percentage breakdown of social projects offered by their respective FBOs are almost identical i.e. 10-11% of the FBOs of each faith offer housing/homelessness projects, 6-7% of the

FBOs of each faith offer Employability and Training projects etc. The only significant difference between the two are that 15% of Christian FBOs offer Arts & Music activities compared to only 3% of Muslim groups. Also, 13% of Muslim groups run some form of anti-racism/community cohesion type project against only 6% of Christian FBOs. Nonetheless, the general correlation between the activities offered through the two faith communities is remarkable in its similarities and is indicative of faith communities which are responding to the needs of the local communities and independently coming up with similar solutions.

### **Social groups of people within the Islington population served by FBOs**

We then asked FBOs which communities they targeted their social projects at. Of those groups which stated they had a specific target group, the most common group identified were “Young People” at 23%. Once again, there was not a great difference between the responses from the individual faith communities. Christian groups targeted slightly more projects on the Elderly and Young People than the Borough average while Muslim groups targeted more projects at Refugees, “Families Under Stress” and women than the Borough average. However, no faith communities were very far from the overall Borough averages in terms of groups targeted as shown in Chart 21.

**Chart  
21:**



### Funding for FBOs' non-religious projects

We asked FBOs who are currently running non-religious projects whether they had applied for funds from Islington Council or other government agencies. Only a third of Buddhist and Christian groups had applied for funding compared to 71% of Muslim groups who had applied and the one Sikh group in the Borough which had applied. This is shown as Chart 22a. Chart 22b shows the breakdown amongst the Christian groups that have applied for government funding. This chart is interesting as it demonstrates that 50% of the FBOs of four separate denominations – the Church of England, Methodist Church, Quakers and the United Reform Church – had applied for government funds. Around 20% of Baptist, Pentecostal and Roman Catholic FBOs has also applied. None of the FBOs of the other 6 Christian denominations had ever applied for any government funding.

**Chart 22a:**

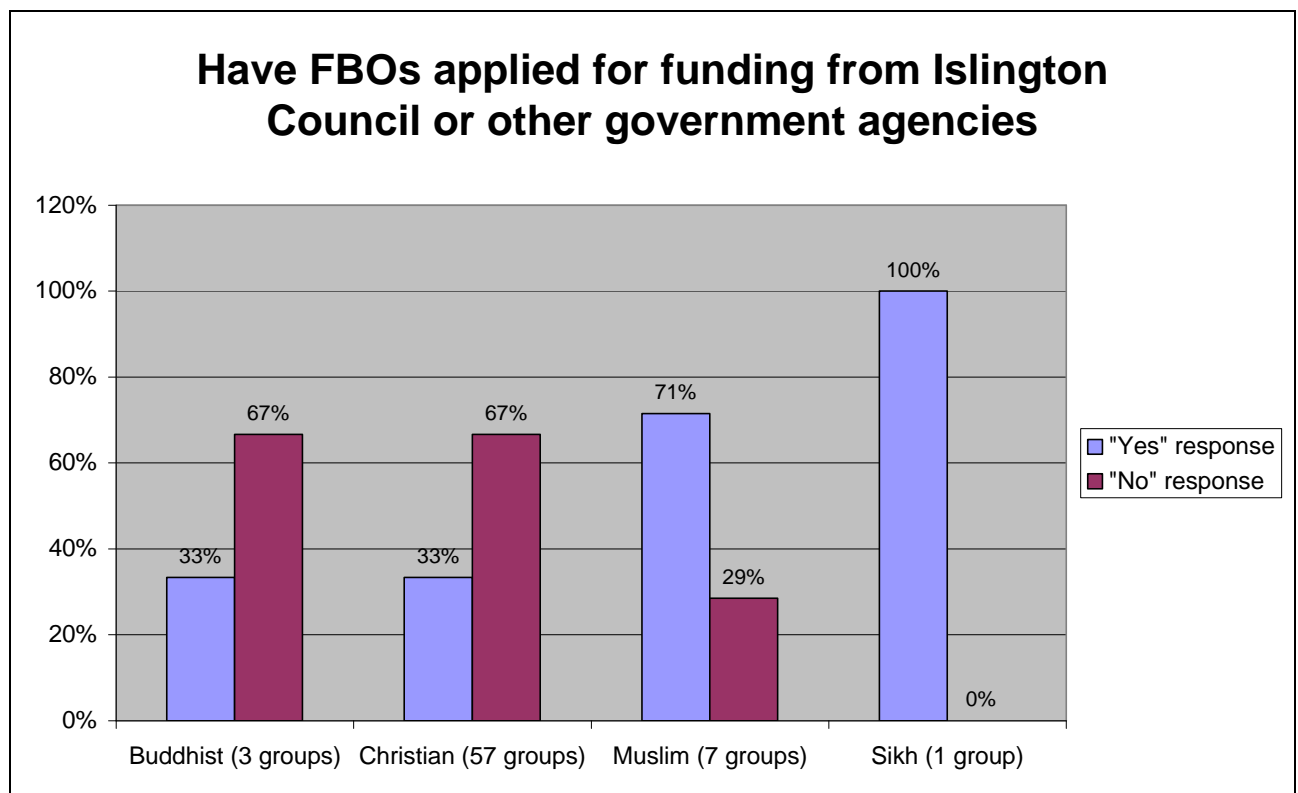
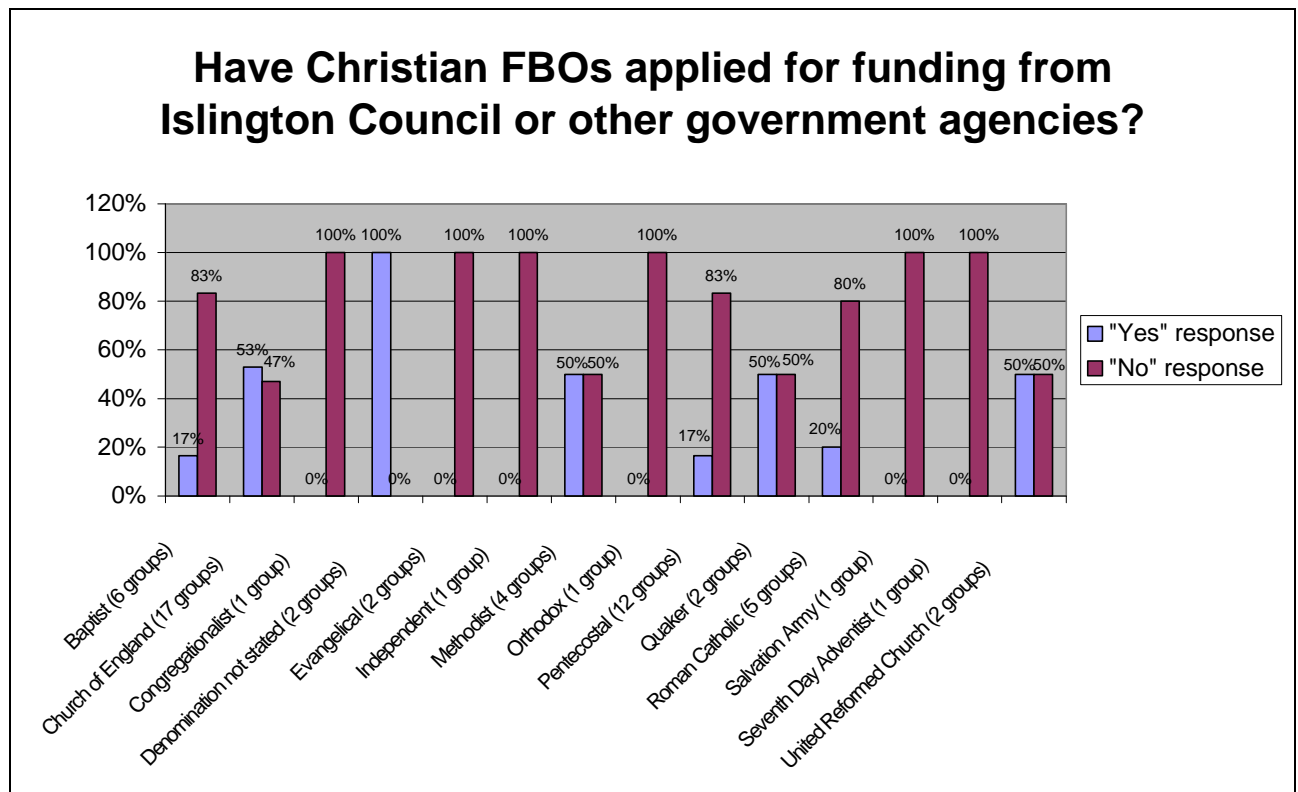
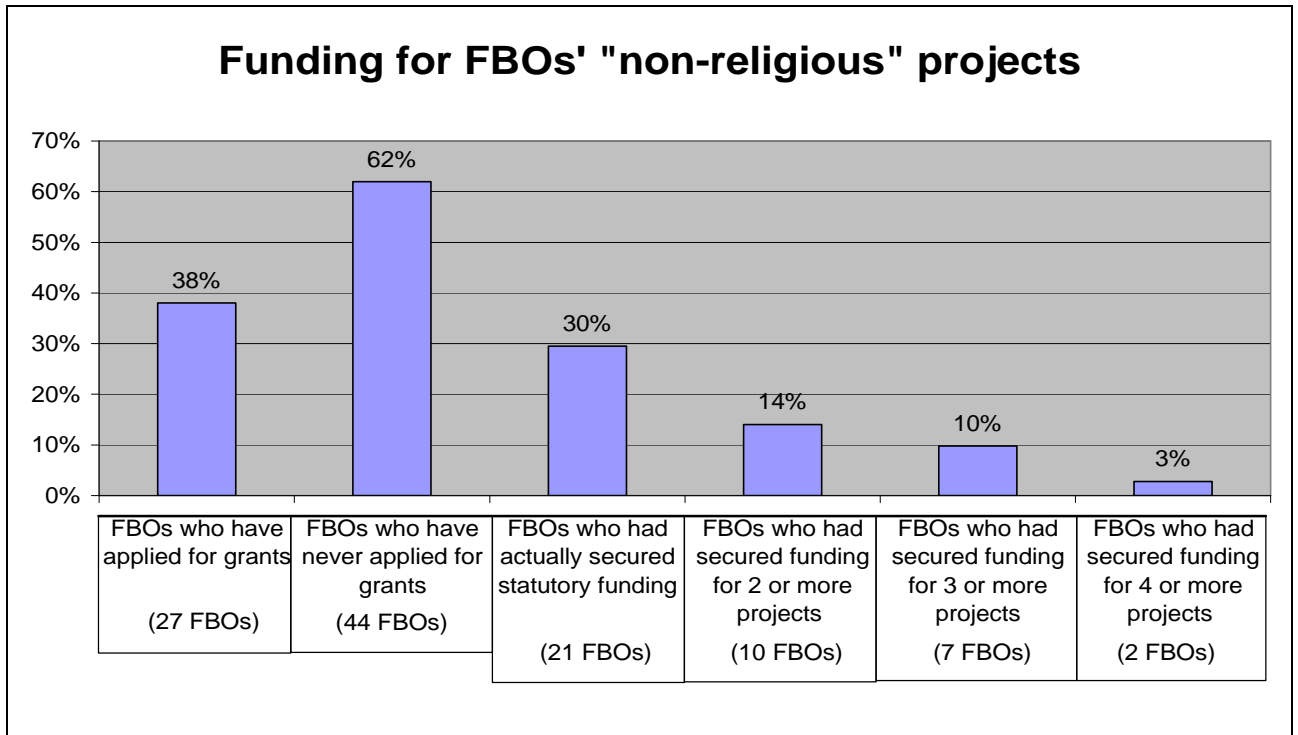


Chart 22b

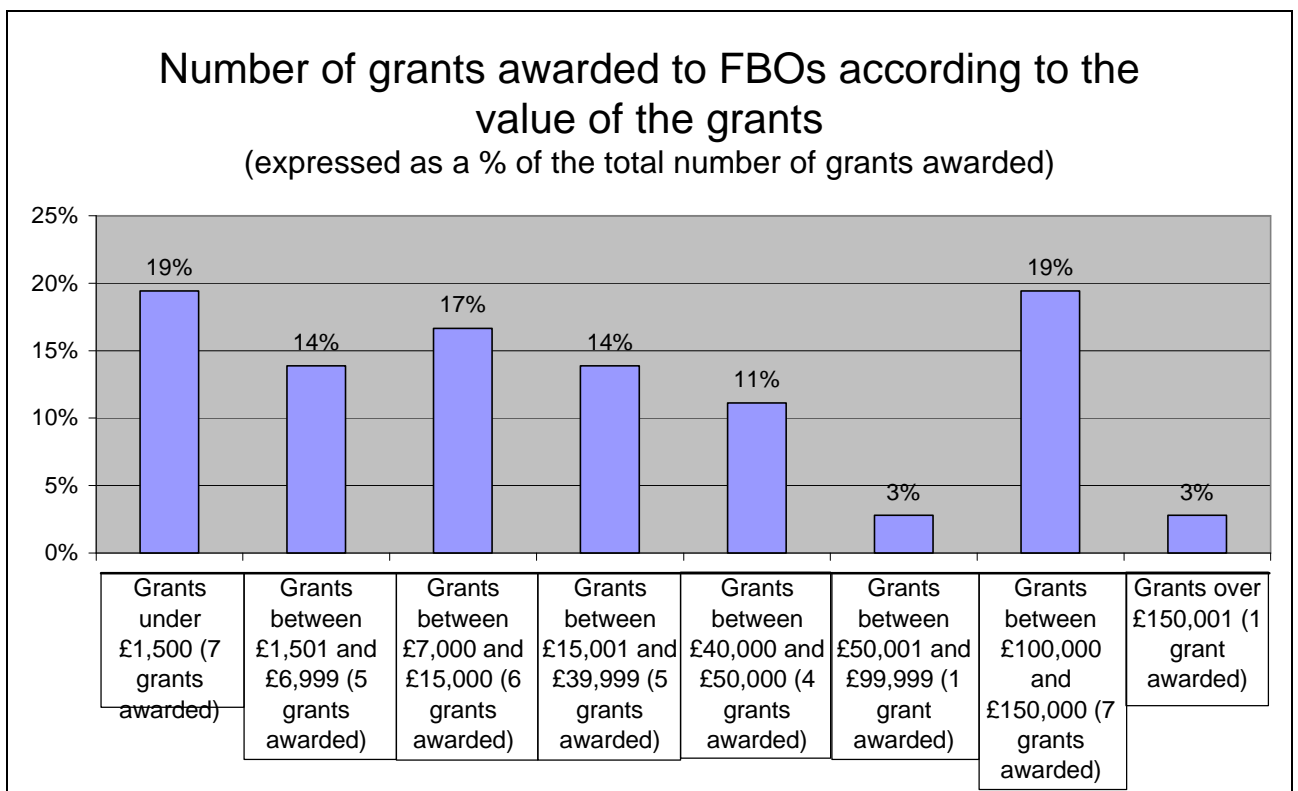


We then asked FBOs whether they had actually secured funding after applying. This showed that despite the fact that only 38% of FBOs had ever applied for funding, 80% of those applicants had been successful with at least one funding application. 36% of applicants, more than a third, had secured funding for two or more projects with 8% of applicants receiving funding for 4 or more projects. This is shown in chart 23. Chart 24 outlines the value of grants allocated to FBOs in Islington. It shows that 8 awards of more than £100,000 were made to FBOs in Islington. However, it should be stressed that these awards were made to a small number of the most established faith based service providers in the area and not to 8 separate organisations.

**Chart 23:**

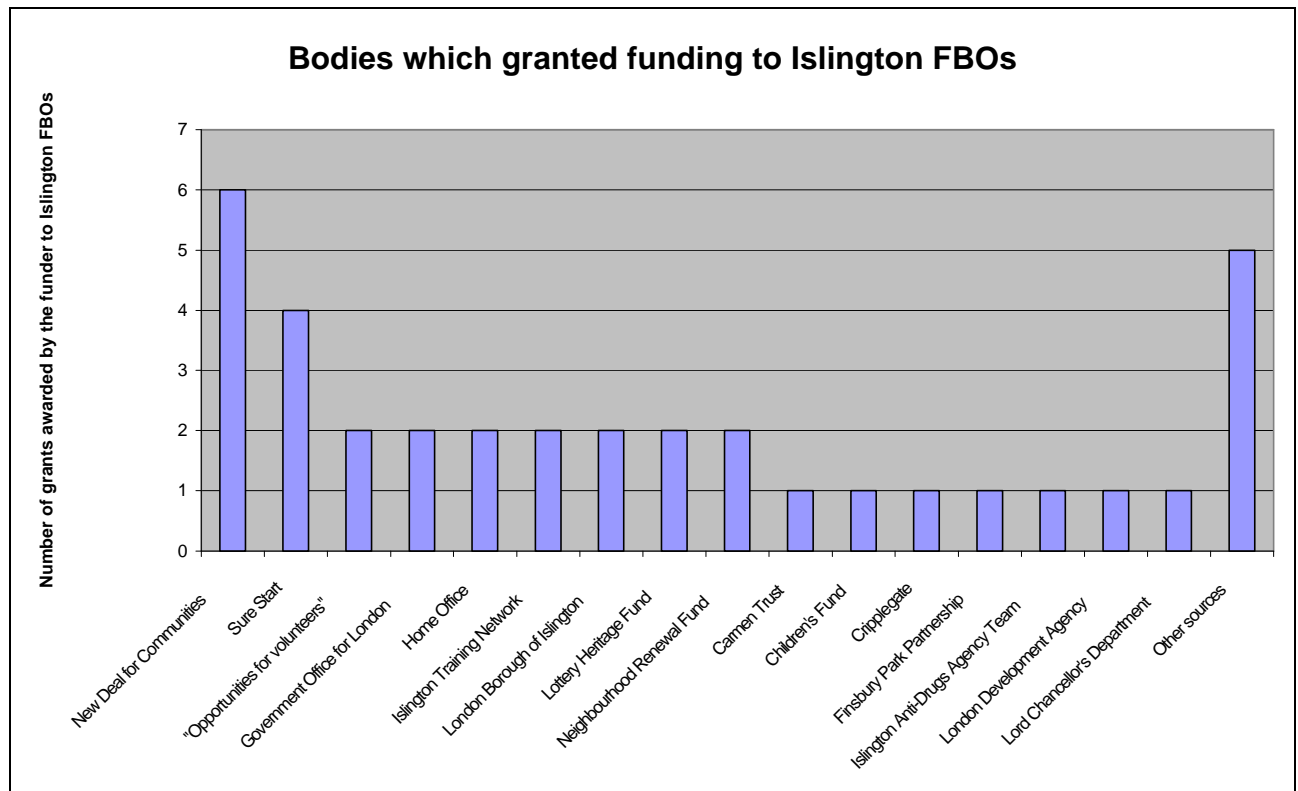


**Chart 24:**



The total amount accessed by FBOs in the Borough who responded to the survey was £1,436,600. Chart 25 (below) outlines some of the funding bodies referred to by respondents<sup>iv</sup>.

**Chart 25:**



The total value of grants awarded to FBOs in Islington of those completing the survey was £1.4 million. However, 90% of this funding was awarded to just 4 organisations. The remaining 10% of funding was awarded to the other seventeen organisations at an average of £8,447 per grant.

Extrapolating from the figures collected, we estimate that the overall total of grant funding to faith based organisations in Islington to be approximately £1,650,000 and funding approximately 39 projects. Therefore, we can see that 86.5% of non-religious projects run by FBOs in Islington are funded entirely at the expense of the FBOs themselves.

### **Are there projects FBOs would like to run but can't?**

We asked FBOs if there were projects that they would like to run but were not in a position to do so. 100% of the Muslim and Sikh groups stated that there were as did 2/3 of Christian FBOs and 1/3 of Buddhist FBOs.

The overwhelming reason given by the Sikh, Muslim and Buddhist groups for not providing these services was lack of money. Around 50% of Christian FBOs stated money was the main problem preventing them from providing projects but with an additional 25% attributing the problem to their building being unsatisfactory and 20% identifying a lack of volunteers to support the project.

We asked FBOs what the projects were that they would ideally like to run but cannot do so at present. 52% of FBOs stated there were projects they would like to run but could not do so at present. There was no pattern in the types of projects that FBOs wanted to start up. They were varied and included all of the following:

- Youth work
- Complementary Therapy
- Counselling
- Mother & Baby Group
- Crime Prevention
- Debt Management
- Elderly peoples' project
- Fitness
- Tackling Domestic Violence

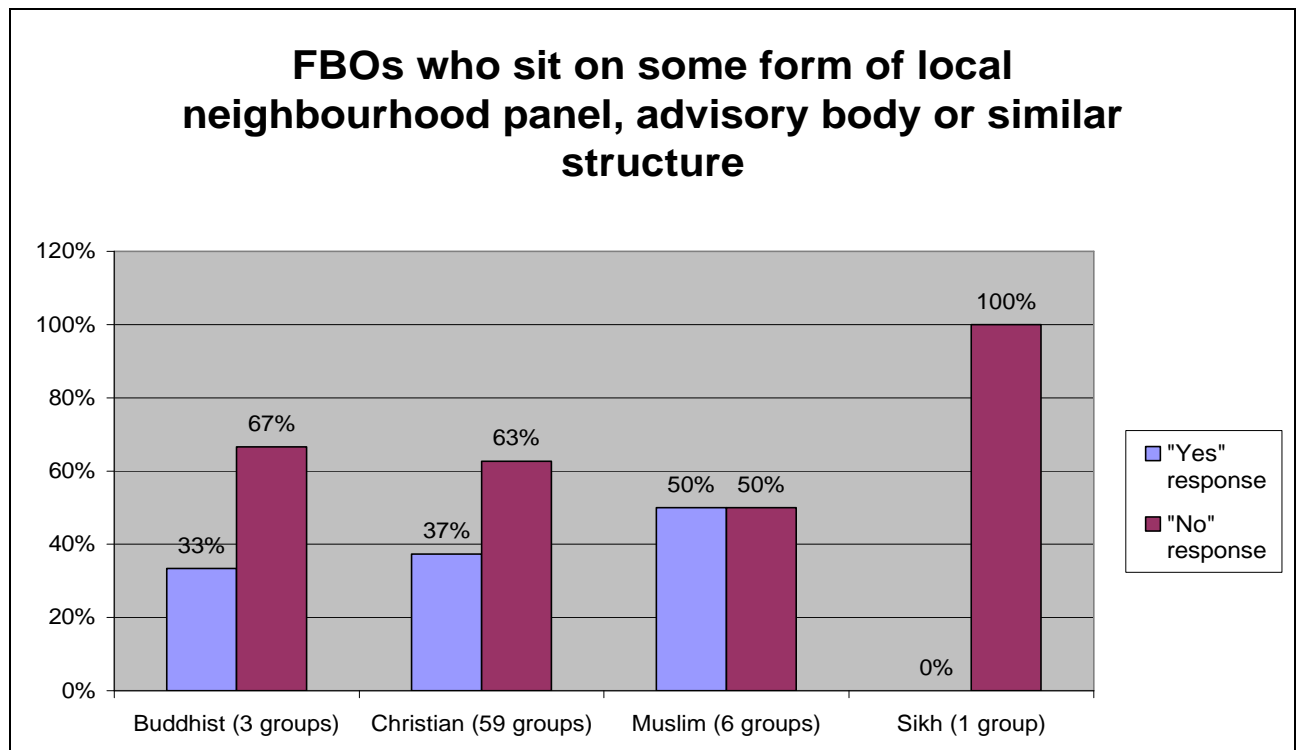


## Faith Based Organisations' interaction with local "civil society" and democratic decision making

38% of FBOs already sit on some form of local neighbourhood panel, advisory body or similar structure. Of the remaining 62% of organisations, only two organisations across the Borough stated that they would not be willing to join any such panel/structure. This clearly shows the commitment of FBOs in Islington to interact with wider structures and networks. It is notable that there are a wide variety of structures which FBOs interact with but there are no particular structures that secure involvement of FBOs across the Borough – the highest levels of involvement with any type of community structure/panel is only 10%.


Broken down into faiths (see Chart 26), one sees that around 1/3 of Buddhist and Christian groups sit on some form of neighbourhood panel while 50% of Muslim groups do. However, this may reflect the small number of Muslim respondents to this question (6) against the high number of Christian respondents. Due to the relatively small number of Muslim groups they will inevitably be invited on to more fora as a percentage of their overall numbers.

**Chart 26**



The types of structures FBOs interact with include the following:

- 8% say they sit on the Islington Faith Forum
- 8% sit on inter-denominational or inter-faith fora
- 4% sit on Islington Standing Advisory Committee on Religious Education (SACRE)
- 10% sit on local area panels/fora
- 6% sit on local panels concerned with upkeep of local green spaces
- 2% sit on panels specifically concerned with “regeneration”
- 2% sit on Sure Start panel
- 6% sit on school governors’ boards
- 4% sit on community panels/fora set up by the local Police force
- 4% are members of Islington Training Network
- 4% of organisations are involved on 4 or more local panels including Borough wide panels such as Islington Community Empowerment Network, Islington LSP, LBI voluntary advisory group.

The overall statistics for involvement from faith based organisations is similar to that in Southwark. The only notable difference is that there is no reference from any organisation to the Borough wide voluntary sector support groups e.g. IVAC. 

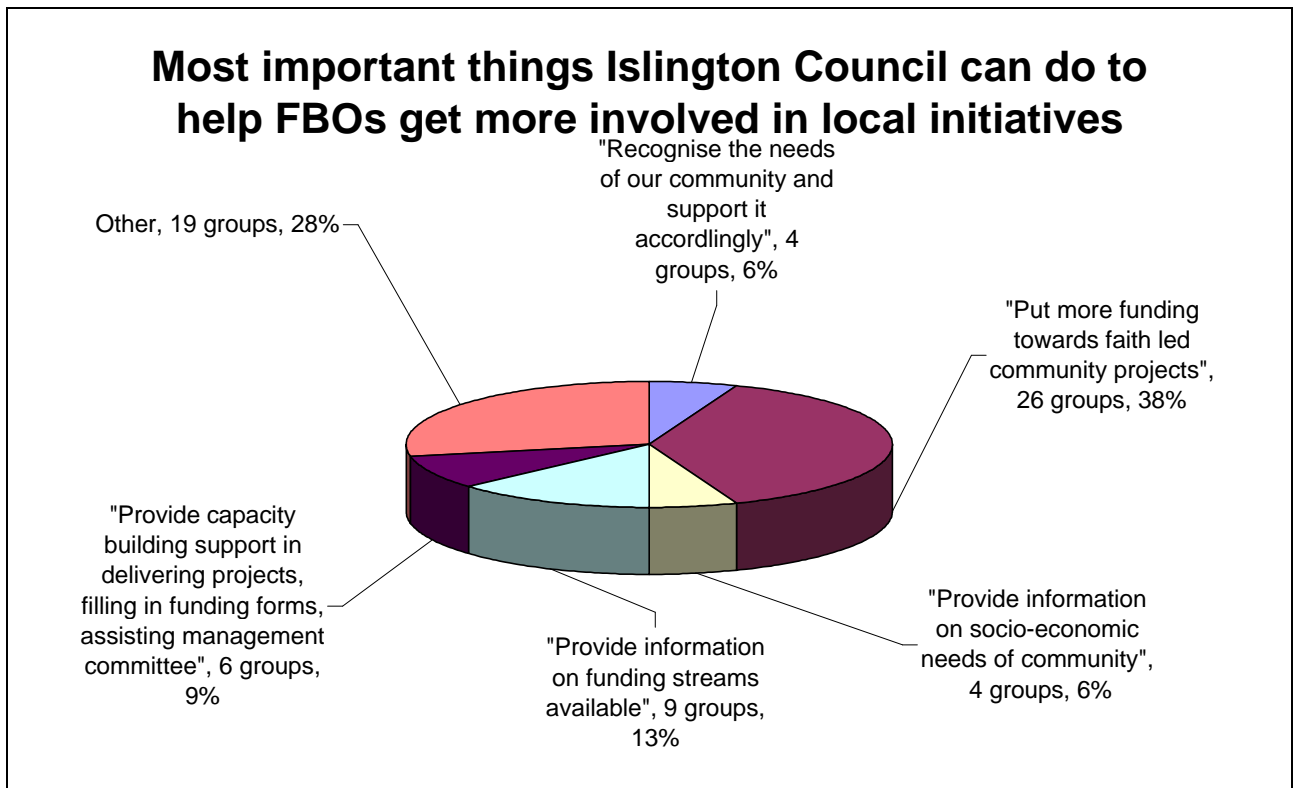
**Do FBOs in Islington take part in joint work or discussions with other FBOs and/or with secular organisations?**

- 74% of FBOs have discussions with and/or work with other FBOs from their own religion.
- 100% of Buddhist groups have had such discussions with 75% of Christian groups and 50% of Muslim groups also having had such discussions/work.
- Of the remaining 26%, all said that they would be willing to work in such a manner.
- Only 27% of FBOs have had discussions with and/or work with other FBOs from religions other than their own. 50% of Muslim groups have done so while 1/3 of Buddhist groups and ¼ of Christian groups have done so.
- 48% of FBOs said that they would be willing to meet with/work with FBOs from other religions though they do not already do so.
- Only 2% of FBOs in the Borough rejected completely the idea of working with FBOs from other religious communities which shows that, contrary to popular opinion, FBOs are prepared to work with each other when there is a practical contribution that each can make.
- 65% of FBOs already work with non-religious organisations. This average figure is accurate for both Christian and Muslim groups.
- Not a single FBO stated that they would not work with non-religious organisations.
- Only 4% of FBOs stated that they had existing links with Islington Council.

### What support would FBOs like from Islington Council?

Chart 27 shows the key responses from FBOs about what they would like Islington Council to do in order to allow them and their community projects to prosper:

**Chart 27:**



Another comment was that the Council should,

*"Keep community centres up and running - not sell off council buildings to property developers"*

**What workforce do FBOs have at their disposal in the delivery of social/non-religious projects?**

We asked whether FBOs had staff and/or volunteers working on delivery of social projects. 68% of FBOs did identify having at least one such worker. This is shown at Chart 28.

**Chart 28:**

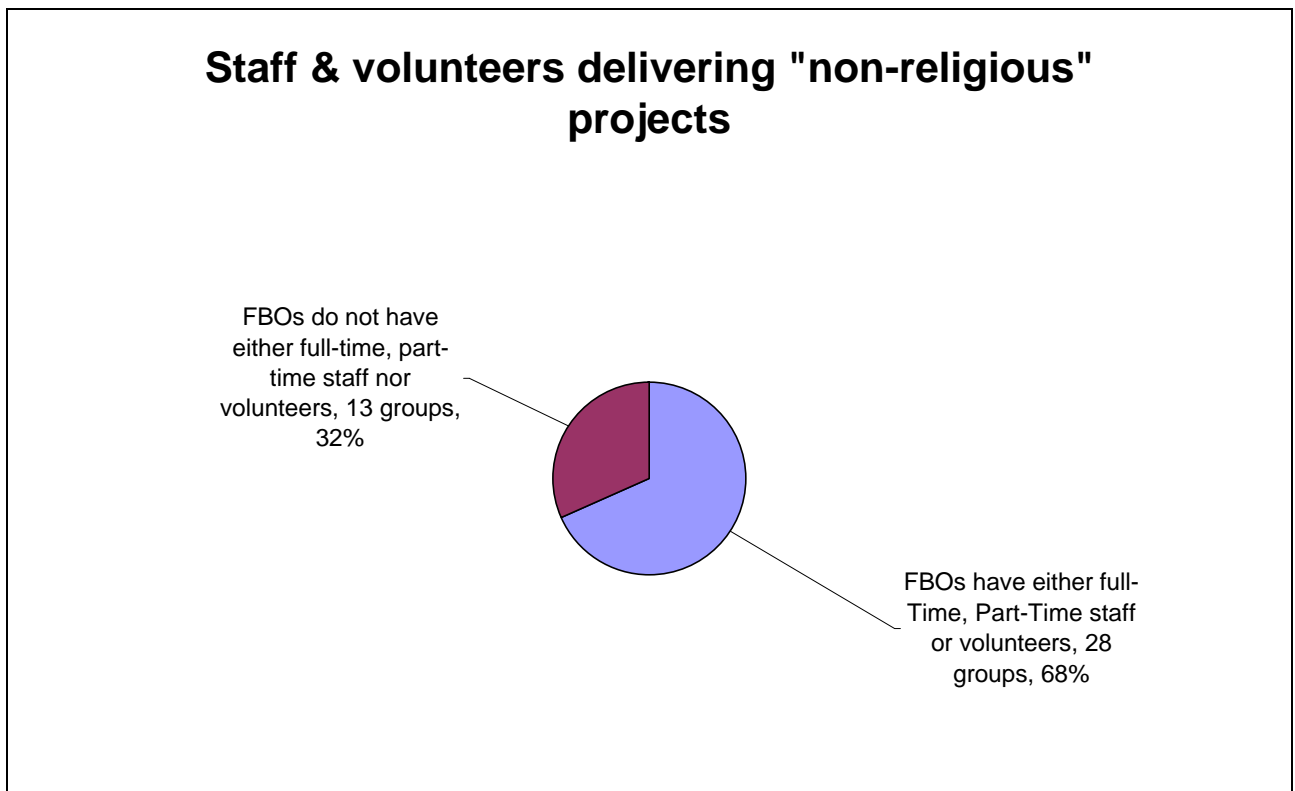
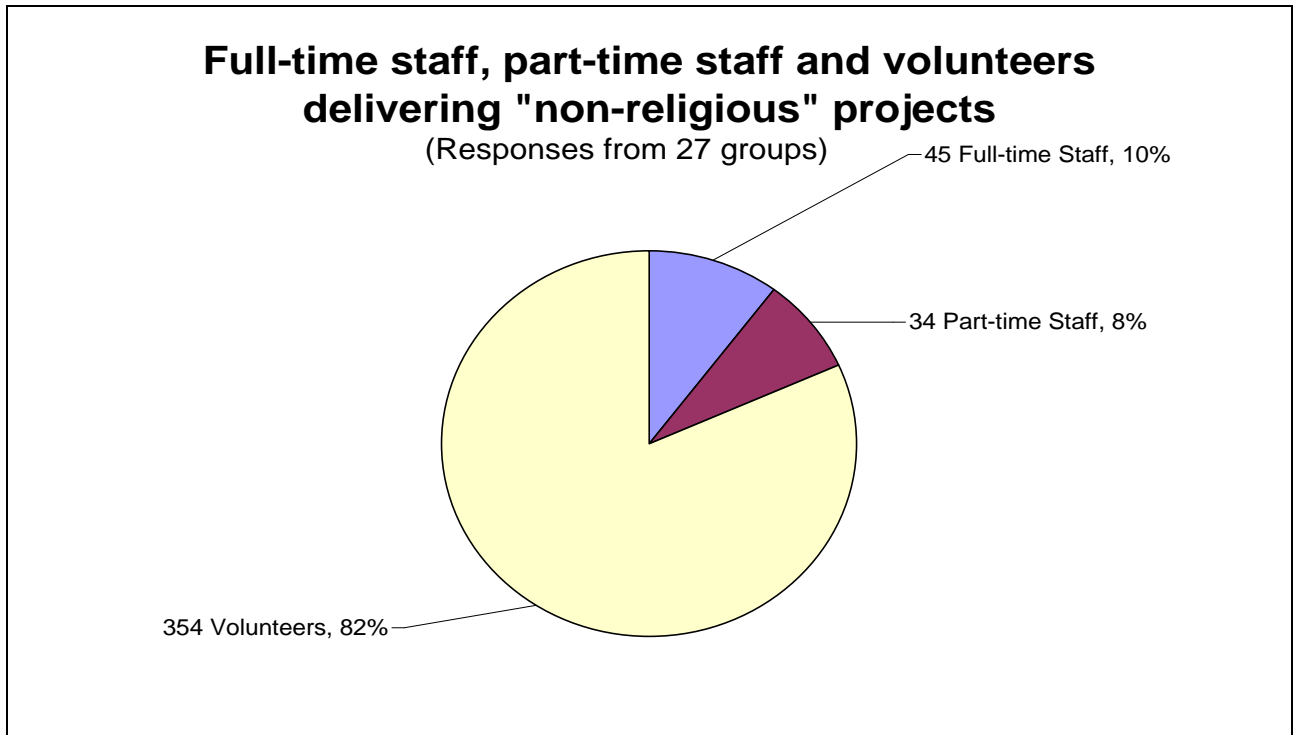
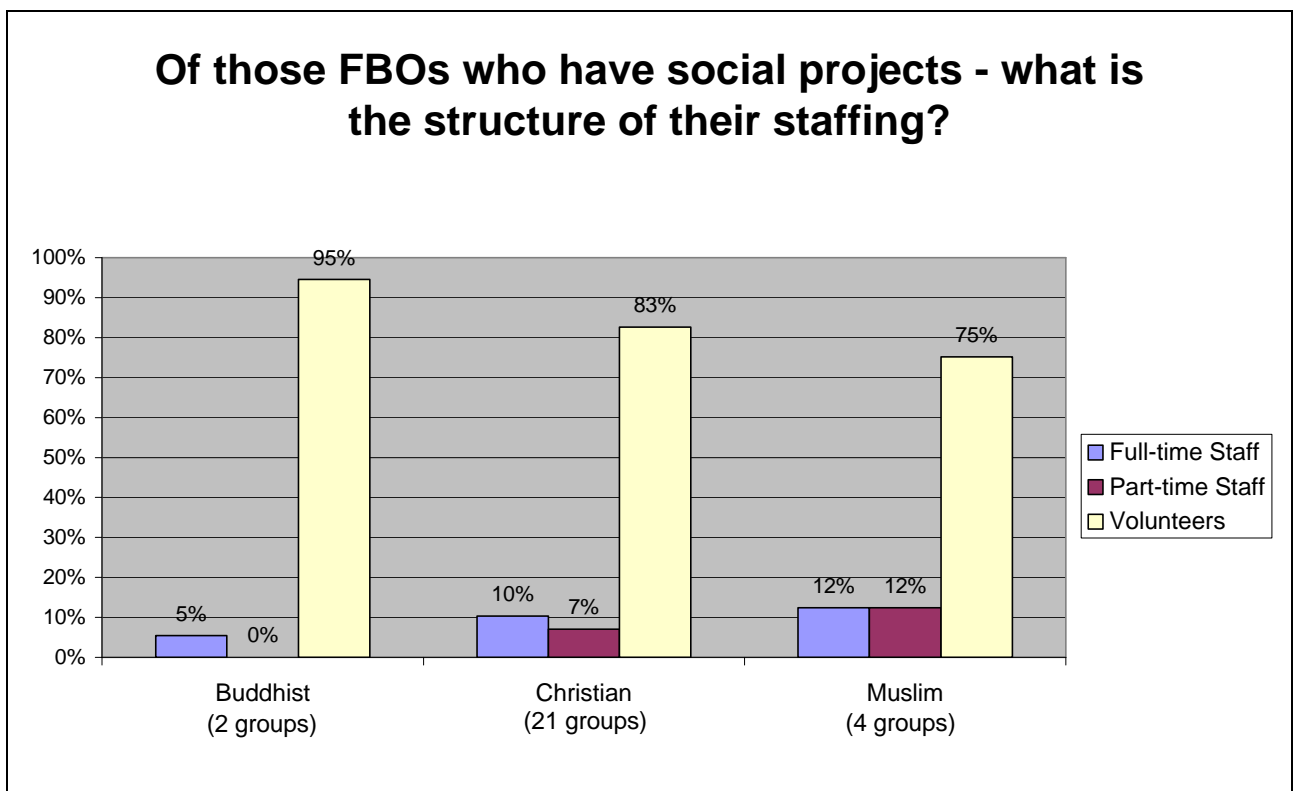


Chart 29, below, shows the staffing of the respondents to the survey. Extrapolated to cover the full number of FBOs in Islington, we can identify that across the Borough there are 536 volunteers working on social projects for FBOs. In addition, there are 68 full time staff working on such projects and 52 part-time staff. Chart 30, below, shows the ratio of *full-time paid staff:part-time paid staff:volunteers* broken down into different faiths.

**Chart 29:**



**Chart 30**



## **Awareness of other initiatives in the Borough**

We asked FBOs if they were aware of certain initiatives in the Borough. These three initiatives were:

- **The Islington Strategic Partnership (ISP)**

39% had heard of ISP with 22% “not sure” if they had heard of it or not. 39% had not heard of it at all.

- **The Islington Community Empowerment Network (CEN)**

Almost 70% of organisations had never heard of CEN with only 21% being aware of what it does.

- **The Islington Faiths Forum (IFF)**

The question related to whether the respondents were aware of the Forum before receiving the survey form/telephone survey. 52% of respondents were aware of IFF which is a higher awareness figure than for ISP or CEN. However, 44% had not heard of it which is a higher figure than for ISP as with the ISP there were a large number of “don’t know” responses with the ISP. Amongst Muslim FBOs there was a 71% recognition rate of IFF while amongst Christian groups there is only a 16% recognition rate.

It would appear that the LSP has been significantly more successful about creating a general level of awareness about its activities than has CEN. As CEN is the more appropriate organisation of the two to directly interact with for the majority of faith based organisations in the Borough it would indicate that CEN has not been effective at raising awareness amongst faith communities.

IFF is different in its levels of awareness from CEN and the LSP in that there are almost no “not sure” answers – either people are aware of it or they aren’t. In addition to this, through this survey, all respondents will now be aware of IFF though IFF will need to ensure it continues to follow-up and involve these groups. 90% of respondents wanted to be kept informed of IFF’s future activities which is a very positive message to IFF and those who wish to interact with faith communities for the common good.



## Potential ways forward for IFF - 4 models of engagement with faith communities in London

- **London Borough of Lewisham**



The London Borough of Lewisham employs a full-time worker in its Community Development team to work with faith communities.

They also operate a small grants programme specifically targeted at faith based organisations entitled the “faith in Lewisham” fund totalling around £50,000 per financial year. The appointment of this officer has demonstrated to the faith based organisations that the Borough is committed to its task. The role of the officer is to co-ordinate work between the Council and the Borough’s faith communities in addition to developing a capacity building project targeting the Borough’s faith based organisations funded by Neighbourhood Renewal Fund (NRF).

As a formal Council employee, the officer has credibility within the Council itself and can operate as an “insider” for the benefit of both parties. However, this does limit, to an extent, the independence of the officer and the ability to be critical of the Council when having such a “critical friend” can be of positive use to the Council. The role of the faith communities in managing this process has been through an advisory panel which is becoming a formally constituted faiths forum in late Spring 2004. The ongoing relationship between the Council and faiths forum and the long-term future of the faiths post and funding is not clear at this stage.

### Summary of Lewisham faiths structures

- Faiths officer appointed within Lewisham Community Development Team.
- Small grants programme of £50,000 per year specifically to support FBOs
- Faith Forum not formally launched for more than 2 years after initial appointment of faiths officer

- **Royal Borough of Kensington & Chelsea (RKBC)**

RBKC has been a leading Local Authority in the involvement of faith based organisations in its work for some years. Although it has not had a formal Multi-Faith Forum until late 2003, its Community Development team has been actively and successfully involving faith based organisations in its work for some years. As a result, it has produced various good practice documents on faith group involvement in community development and is a recognised leader in the field. In the long term, this method of involvement with Local Authorities is a good model as it ensures that faith based organisations are included as key partners with other voluntary and community sector groups. The faith forum for RBKC has only recently been set up but is already showing the potential to have influence at senior levels in the Council. The role of the forum is still being developed and so it may have additional roles in the future.

**Summary of RBKC faiths structures**

- No specific faith appointment in the Council in terms of posts.
- Faith communities are included as key target group for all community development workers and are a key part of the Community Development team's annual plan.
- Faith Forum recently set up to influence strategic decisions of the council and promote joint working between faith communities.

- **London Borough of Southwark**

Southwark helped set up an informal faiths forum in partnership with faith based organisations in the Borough in 2001. This became a constituted forum with formal

methods of representation over the following two years and then became a Company Limited by Guarantee in December 2003. It is now seeking Charitable Status. The Community Involvement Team in the Council helped to secure £70,000 of funding from Neighbourhood Renewal Fund (NRF) over two financial years (2002/03 and 2003/04) to help set up the Forum. The Forum seeks to be representative and democratic.

All faith based organisations in the Borough are eligible to join (approximately 300 groups) and there is a management committee of 13 individuals who meet monthly to oversee the work of the part-time worker contracted to help set up and develop the Forum. This management committee consists of 4 Christians, nominated by the ecumenical Borough Deans, 3 Muslims nominated by the Southwark Muslim Forum and 1 representative from each of the other faiths in the Borough who are more or less self-nominated due to the small numbers of other faiths in the Borough.

The part-time worker was contracted in January 2002 to help develop the Forum and had space given at no charge by the Community Involvement team in the Council including covering all overheads. Though technically employed by the Council, all the worker's action plan was approved and overseen by the Forum's management committee with an understanding that the worker would work in close co-operation with the Council but that the final say on all work would rest with the Forum management committee. By being based in the Council, the worker has been perceived as a Council worker by elected members and officers which has been positive in getting the trust and involvement of such individuals. The negative has been that there has been greater expectation built up of what the Forum can deliver than is practical with just one part-time worker.

The Forum is now becoming fully independent in terms of accessing new premises of its own on 1 May 2004 and has secured further NRF funding for 2004/05 and

2005/06 financial years. They hope to access further funds to employ further workers as of the Spring/Summer of 2004.

Summary of Southwark faiths structures

- No core Council funding given but Council supported bid for NRF funding for Multi-Faith Forum.
- Council hosted the development of the Forum in Community Involvement team for 18 months which built capacity of Forum and established firm relationship with the Council.
- Forum is now in a position to become independent while retaining close working relationship with Council
- Due to combined demands of Council, faith based organisations and other statutory bodies, the effectiveness of just one part-time worker has by necessity been limited.

### **Learning points for IFF and Islington Council:**

- The Islington Council Community Development team should incorporate faith communities in its core work and planning across the team and not see the sector as one person's responsibility. The experience of the case study Boroughs as well as others not covered including Camden show the ability of faith communities to enable the Council to meet many of its targets in terms of accessing "hard to reach" communities.
- IFF should ideally be as representative as possible i.e. work towards a point of having a management committee which is broadly representative of Islington's faith communities with some form of formal nomination, decision making and agreed method of dissemination of information.
- IFF should remain focused on deliverable activities in the short term so as not to raise expectations too high, too soon.
- Without some form of funding – whether core Council funding or NRF funding, it is very difficult for a faith forum to be effective and to participate in the neighbourhood renewal process.
- Islington Council should ensure that all capacity building work it funds through third parties should include an explicit stipulation that FBOs wishing to deliver social projects should be targeted for support.

**Annex 1 – Methodology of survey**

**Annex 2 – Case Studies of 3 faith based organisations providing services to the wider community in Islington**

**Annex 3 – Faith schools data collected as part of the survey**

## **Annex 1 – Methodology of survey**

### **Methodology**

The faith mapping exercise was undertaken between December 2003 and June 2004. The following is the methodology employed to conduct the mapping exercise.

The FBOs who participated in the mapping exercise were identified from the following sources:

- “Religions in the UK” directory published by University of Derby
- IVAC from Islington
- Racial Equality Unit
- Afro Caribbean Evangelical Alliance
- Charity Commission
- Faith based organisations (FBOs) who allow other FBO to use their building for worship
- National faith groups and umbrella groups
- Islington Council
- London Churches group
- Borough Deans

After initial contacts, hard copies of survey were sent out to groups identified. They were then invited to either complete the questionnaire themselves, expect to receive a phone survey request or contact Communities in Action to arrange a phone meeting to complete the survey. We felt that this arrangement gave FBOs more flexibility to respond given that some did not operate during office hours, which was exacerbated due to their limited admin resources. From this method of collecting data we hoped to obtain a higher response rate.

At the start of the survey we worked in collaboration with Health Ideas Islington (HII) to conduct the phone research. However, the response rate was not as high as initially

envisaged. Also, it was felt that the response rate of FBOs from some faiths needed to be raised to make it more representative.

Therefore, in order to raise the response rate it was agreed that the best step forward was to have as many of the surveys completed by carrying out “door-to-door knocking” with the FBO representatives. Also, this process enabled us to identify whether the groups existed, whether they were based at the addresses we had identified from our sources or whether they regarded themselves as a FBO. Accordingly, groups which did not consider themselves as a FBO or had moved out of the Borough were eliminated from our database.

Representatives of faiths were more receptive to completing the surveys when approached at their premises as they:

- Prefer face-to-face meetings as opposed to conducting the survey over the phone
- Do not have time to complete the surveys themselves
- Are occupied with carrying out their projects and by being on site with them they can continue to deliver their services.



## **Annex 2 – Case Studies of 3 faith based organisations providing services to the wider community in Islington<sup>v</sup>**

### **Case Study 1 – Our Most Holy Redeemer Clerkenwell (Anglican)**

#### **Background**

Our Most Holy Redeemer Parish opened in 1888 for the purpose of benefiting the poor. At the time the parish was built they had to pay rent to have pews in churches, and as such, Our Most Holy Redeemer did not have pews so that everybody would be regarded as equal. At the time the area contained a lot of tenements which was a reflection of how poor the area was. Accordingly, they designed a church that would uplift the soul.

Shortly after, they built an institute next door which was designed as a place for education and training to teach a range of subjects from literacy to cooking; the aim was to promote self-help.

When Fr. Baggott took over the parish, he encountered a major problem in that the building was in severe decline and in dire need of repair and renovation, whilst also recognising that its infrastructure needed to be more effective at serving the local community.

Fr. Baggott spent some time looking at the nature of the local community and had contracted somebody from what is now known as the Metropolitan University, to conduct a study on their behalf. The consultant looked at the socio-economic history of the area and it paved the way into how they would look to use the building.

Members of the congregation at Our Most Holy Redeemer reflect a wide variety of people living in the area. Traditionally the members are white working class, however they also reflect a change in the community as they contain members from the ethnic minority groups. Their members are more socially mobile, the congregation is growing

in number, and they tend to be mothers and children as the church has a strong link with Clerkenwell parochial school.

The building adjacent to the church, which was previously known as the Institute and is now renamed as the Exmouth Market Centre, is made available to as many of the community projects as possible. The church had a choice of either running the projects themselves or making it possible for other organisations to run the kind of projects that they wanted in the space that they provided. They chose the latter course of action.

Fr. Baggott and the management board consciously chose not to run the projects directly because they recognised it would be difficult and time-consuming to find people with the necessary expertise to deliver such projects to the community. In effect, they did not want to “reinvent the wheel”. It also meant that the church was not burdened with the task of constantly recruiting volunteers so that they could channel more of their resources to their congregation.

There was also another significant factor which explains why the church did not directly run community projects themselves: by setting up the Exmouth Market Centre as a separate charity with its own governance that technically rents space from the church, this made it clearly evident that the church as an organisation was a separate entity from the projects run at their centre, thereby avoiding any potential prejudice with regards to applying to funding streams. The system in place makes it clear that such projects are not a form of missionary recruiting, and not a means of evangelising, which is one of the worries that grant-making bodies have.

The Big Wheel Theatre Company rent offices and rehearsal space at the Exmouth Market Centre; the Clerkenwell Development Youth project also rent offices from there.

The rent charged at the Exmouth Market Centre is very competitive. The church is also careful to offer projects which benefit the community a cheap rate until the organisations secure more funding. However, the church has to be realistic and recognise that there is a

real cost involved in allowing groups to use their facilities as they do not want to return to the problems they had experienced in the past, whereby the building had been neglected due to not charging a proper rate.

With the appointment of a part-time community and youth worker in January 2003 - assigned by the church to liaise with the organisations delivering the community projects and manage the logistics of ensuring that the projects can be run at the allotted time and that there is sufficient space within the centre there has been a significant increase in the amount of work being carried out in the centre. The project also benefits from some involvement from the church volunteers.

## **Projects**

Lynne Galloway, the part-time community and youth worker, had successfully secured a sizeable number of grants to improve the state of the hall, tackle the damp problem afflicting the building and to fix the heating system at the Exmouth Market Centre. A brand new oven, new blinds and twelve folding tables were also purchased for the building. The money was obtained from the Church Urban Fund and the EC1 New Deal. Without these necessary repairs to the building, the church would not have been able to hire out the Centre to community organisations.



The range of projects delivered at Exmouth Market Centre is diverse. They comprise of:

- A luncheon club for senior citizens, run twice a week by Finsbury & Clerkenwell volunteers.
- “Parent & Toddler” groups, run twice a week by Lynne and funded by Sure Start.
- A 10-week drama course “Make-A-Play-Kids” run by Cripplegate. Lynne carried out the recruitment process, advertised the programme and dealt with all the necessary legal requirements in working with children aged 7-12yrs.
- “Movement & Play” sessions, run twice a week by Sure Start for children under the age of four.
- Tai Chi classes are held once a week by a professional trainer.

There used to be a long-running established youth club at the Centre but the project has moved to other premises.

All projects, except for the senior citizen club and youth club, started this year after the new heating system was installed.

As part of the future plans for the Exmouth Market Centre:

- There is a possibility of running “healthy eating” sessions being held, as well as cooking sessions to provide an avenue for young girls to socialise and enhance their culinary skills.
- The Big Wheel Theatre Company are starting a SATs group, providing an innovative way of helping children in their revision by incorporating drama into the programme.

Lynne’s post is funded mainly by the Church Urban Fund; the rest of her salary has to be accessed from other sources including Cripplegate, a local charity. The Community and Youth Worker would ideally like to designate work to a few volunteers who would be able to carry out a variety of tasks. As things stand, Lynne is already overstretched by her work responsibilities and would ideally need to be employed four days a week to perform her duties. However, funding would have to be secured for Lynne to undertake the additional day of work.

A launch was held on 29<sup>th</sup> May 2004 for the official opening of the Exmouth Market Centre. Its purpose was to ensure that the neighbourhood knew that the centre was for them, especially in the current environment where people in the area feel “squeezed out” due to the area becoming more middle-class.

Lynne has recently signed up three local people to the Exmouth Market Centre management board and she looks forward to them being able to contribute greatly to the developing life of the Centre.

## **Case Study 2 - Blessed Sacrament Parish**

### **Background**

The Blessed Sacrament Parish is a resource for the community as well as for members of the Roman Catholic faith.

From the church's perspective, it is difficult for them to host meetings within the premises as they have to be of a "holy" nature. However, from its hall the church is able to run a community centre. The activities provided at the centre are either delivered by church staff or volunteers or by external community organisations that provide services which are believed will enhance the community.

### **Projects**

Community organisations pay very reasonable rates to host their projects at the Blessed Sacrament Parish Centre. The current array of community projects delivered from the Centre is stated below:

- Youth Club – 2 sessions held, each session cater for different age groups.
- Keep Fit
- Karate
- Irish Dancing
- Parents' Coffee Morning
- Yoga
- Muslim Prayers
- Drama Group



As the parish does not have the resources to deliver these projects, by providing community groups with a venue from where to offer their services, it can ensure that they are made available to the community, whilst also enabling Fr. Kennedy to concentrate on the core services linked to the parish.

Community events are frequently arranged, at least every couple of months, by volunteers at Blessed Sacrament Parish to bring the local community closer together and to provide opportunities for residents to socialise and enjoy themselves, opportunities



which some people may not otherwise have had. The events have been running for a series of years. Below is a selection of some of the themed events hosted:

- “Fish and chip” nights with entertainment provided
- Horse racing displayed on a big screen with raffle draws
- Quiz nights hosted with a bar set up
- Multi-cultural events whereby people bring in homemade food from their country of origin. Entertainment is also provided and the bar is opened up for such occasions.

Given the limited resources available to the parish, the events are immensely successful as the Centre is consistently filled whenever they are held.

Another role of Fr. Kennedy on behalf of the Blessed Sacrament Parish. is to act as a representative of the local community which he does so by sitting on local panels or through his involvement with forums that deliver a service to the community.

For example, an initiative which the Blessed Sacrament Parish is the Copenhagen Play & Youth Partnership (CPYP). Fr.Kennedy regards it as a beacon in terms of partnerships and believes it is one of the model in which partnerships should be based.

The premise for establishing the CPYP was:

- To coordinate activities for young people in the area, thereby avoiding any unnecessary overlapping of youth services and thus saving on valuable resources.
- To develop and maintain an area strategy for young people in order to ensure that their needs are being sufficiently catered for.
- To assist Partners with funding, either by making partnerships required by funders or supporting each others’ funding applications or by sharing knowledge of applicable funding streams.
- To respond to outside bodies for information or knowledge of young people in the area.



The CPYP consists of an array of local youth service providers, ranging from faith and community groups to statutory bodies to projects specifically targeted at young people.

An area launch is also hosted three times a year. The objective is not for “work” reasons. Instead the launch is used as a platform for local people to get to know each other.

## **Case Study 3 – Muslim Welfare House**

### **Background**

Muslim Welfare House (MWH) was established in 1970 with the purpose of serving what was at the time, a small Muslim community. Upon its establishment, the organisation's services were specially focused on the Muslim community in the Islington area. However, over the years the focus, as well as the service users have changed. Although a relatively small area of the building is still being used for prayer, the bulk of MWH's resources are currently channelled into addressing the social and educational needs of the wider community. This epigrammatic document was compiled to provide outline information about MWH.

MWH has been a registered charity in the UK since 1975. An executive director, assisted by nine full-time and two part-time staff members and a fleet of volunteers, manages the organisation. The director is responsible for MWH and reports to a board of trustees, which consists of seven members.

There are 14 regional branches acting as subsidiaries to MWH throughout the UK.

The user community of MWH consists of people from 15 different nationalities with cultural and language disparity. The peculiar geographic location and the culturally sensitive services attracted users not only from Islington but also London-wide. An average of 250 people benefit from using one or more of MWH's services per day.

MWH's mission statement is:

“To provide a best practice social, educational and training centre, sensitive and complimentary to cultural diversity, geared to fulfilling the needs of marginalised and ethnic communities in line with our dedication to serving the community.”

The aims of MWH are:

- To contribute to the improvement of the social and economic conditions of the whole community in Islington with a focus on the marginalised and ethnic communities.
- To enable “socially excluded” individuals and local ethnic communities to improve their quality of life by accessing sustainable, well paid employment and self employment.
- To enable marginalised and ethnic community women to secure a better quality of life for themselves and their families.
- To combat problems of anti-social behaviour and unhealthy lifestyles with a focus on young ethnic minority people in the area.
- To work more closely with Voluntary Sector Organisations (VSOs) and governmental bodies in securing better grants and project financing for existing and future projects.
- To increase cooperation with other VSOs in the area of knowledge sharing and lessons learnt in complementary service areas.
- To complete renovation and building programme.
- To make better use of the Volunteer workforce in an innovative manner, by best using their skill set to complement those of the core team delivering additional results and spreading workload.

MWH's objectives are:

- To provide a holistic package of support measures to our user community during focussed skills training – to achieve this we will have one to one support and counselling which is of particular benefit to those most disaffected.
- To focus on the 'Business and Employment Support' program, extending it to partner with private enterprise and raise awareness of its effectiveness in the local community.
- To provide high quality training and 'upskilling' programs as part of the 'MWH Women in the Workplace' focus in line with the ongoing 'Adult Education' project. Furthermore to ensure access to alternative progression routes to those who cannot or do not have the means of entering full time education.
- To act as a base and enabler for projects/organisations, which target socially excluded young people. To provide culturally sensitive provision focussed on education, training, health and welfare.
- To further refine the comprehensive fund-raising strategy building on the action plan for approaching all appropriate funding opportunities from local, regional, national and international sources.
- To hold quarterly or bi-annual knowledge sharing workshops with local VSOs to better share information on key services.
- To refurbish and renovate the existing MWH premises for use by the user community that will be in line with the renewal and regeneration strategy of Finsbury Park. To commence the tendering process with construction firms once the architectural survey is complete.
- To develop a structured volunteers' program (in line with a volunteer recruitment campaign) that provides appropriate training and makes best use of volunteer resources using an optimised resource planning strategy.

## **Projects**

MWH delivers many services with limited resources. The services have been changed from reactive activities to projects addressing forward-looking plans aimed at implementing preventative strategies to tackle social problems. Education, Advice and Guidance were given priority in an attempt to induce further community integration, self-neighbourhood renewal and to encourage youths to acquire life skills, knowledge and qualifications that would increase their chances of entering the job market.

Some of the important services and activities are listed below:

### **Adult Education**

MWH offers a range of classes for adults, including a 'Life Skills' programme that incorporates IT and ESOL classes. These pre-vocational courses address the distinct needs of individuals who require support to enable them to access mainstream education and employment. Both men and women benefit from the courses, which are tutor-led with extensive language and one-to-one support.

Another popular course is the Dress Making class. With the large number of unemployed women in the area and in particular the MWH service users, a programme of self-help and interest was initiated several years ago. As part of this programme the Dress Making and Fashion Design classes were set up. These classes are always heavily over-subscribed (by 20 times at the last registration), which demonstrates the extent of their popularity.

### **Advice & Counselling**

This remains a core and essential activity of tMWH. Counselling is provided in five main areas: employment, training, public services and relationship counselling.

Many of the service users request the help of MWH staff and are referred to specialists based on the nature of the enquiry. The enquires are wide ranging, from questions about

state benefits, religious concerns, career and educational opportunities as well as relationship matters.

MWH has a unique position of acting as a 'springboard' between the community and mainstream society. Recognising its responsibility, MWH aims to ensure people are given the best opportunities to be aware about what services are available to them, and to encourage them to make full use of both facilities within MWH and other service providers.



MWH also has a Drop-in Careers service that is available to all service users. For service users whose first language is not English, an in-house translation service is available in several languages. The latter service has been heavily used over the last year.

This area of service provision is amongst the fastest growing services offered at MWH. Statistics show that this area has grown by 15-20% year on year over the last 4 years. It also has the most impact on human resources within the organisation and is seen as an

area urgently in need of investment to ensure this service is adequately provided to meet the demand.

MHW has different projects that provide advice and counselling services; these include:

**“Access to Jobs and Services” – funded by the Home Office**

The Race Relations Act places a duty on all public authorities to promote race equality in service provision and employment of staff. Recent statistics show that Black & Minority Ethnic communities (BMEs) are under-represented in public sector employment. They also show that BMEs’ use of public services is at a lower rate to that of the wider society.

The “Access to Jobs and Services” programme tackles this problem by aiming to:

- *Increase trust between minority ethnic communities and public authorities.*
- *Increase minority ethnic communities’ access to public services and public sector employment opportunities.*
- *Raise awareness of public authorities on the particular needs and cultural requirements of minority ethnic communities, in order to ensure appropriate service delivery and employment practice.*

The programme will achieve its aims through different activities which include:

- Seminars and surgeries with public service providers; youth forums to encourage dialogue with public authorities; publicity and guides that explain the different public services available; a “Report It” pack produced jointly with the police to provide Muslims with tips on how to prevent “Islamophobic” crime.
- Advice on employment opportunities in the public sector; ITC intensive courses, CV clinics; work placements, Careers Fairs and literature to encourage BME individuals to seek employment in the public sector.

- Religious & Cultural awareness training seminars for public sector employees; assessment of public sector agencies' 'Muslim Friendly' employment and recruitment policies (in light of the new amendments to the discrimination laws); a guide to the public sector on understanding Muslim needs.

### **“Bushra Marriage Programme”**

MWH has launched a new marriage support project last year, entitled "Bushra Marriage Programme" funded by the Lord Chancellors Department, initially for one year. A 1-year extension in funding has recently been secured.

The high level of divorce rate in the UK is problematic on many levels as it does not just affect the individuals and immediate family, including children, but places pressure on society arising from the breakdown of the family unit.

The British Muslim community is not immune to these problems and there is a real need for structured support for couples – from the early and pre-marriage stages to throughout married life. “Bushra Marriage Programme” is an attempt to provide this support and has adapted specific means to achieve this:

- **Advisers and Helpers Training Seminars**

In most cases of marriage disputes and in all Islamic centres and organisations the people that deal with those problems are Imams who are very knowledgeable in Islam, which although immensely beneficial is not sufficient to resolve the problem as an understanding of the other aspects of marriage problems such as psychological, social and legal specially family law according to UK law and regulations is crucial. Thus, the aim of these ‘Train the Trainer’ seminars is to upgrade the skills of those working in the field.

- **Marriage Preparation Workshops**

Training is provided to people/newly married couples thinking about getting married, with the clear objective of raising an awareness of the many issues that



should be considered. Our aim is to benefit from the Malaysian experience, which encourages all couples to receive this training before getting married.

- **Muslim Matrimonial Support Web-site**

The number of people that we can serve through this website will be wider and the benefit will be immense. Through this website a wide range of information related to marriage will be easy to access through a comprehensive source of structured support with the features including articles, books, audio and video tapes, as well as on-line advice from professionals and specialists. The web-site will be in different languages.

- **Radio Programme**

The radio programme was conceived as a means of reaching a wide audience, with the specific target audience being the Arabic-speaking community in London. Regular monthly sessions will be held on a local Arabic radio station.

This is a new project and may seem ambitious in some respects. However it has been MWH's experience of the failure and inability of mainstream services to provide for the specific cultural and religious needs of the Muslim community, combined with the organisation's awareness of the deep-seated nature of the problems facing the Muslim community which has resulted in the development of this multi-faceted approach.

Social changes, especially in complex issues such as marriage and family affairs, need time. Therefore, MWH hopes to be able to secure further funding in order to have a positive impact on the local Muslim community.

### **Youth & Family**

MWH has a range of dedicated services geared towards the family and young people. There are supplementary schools, an after-school homework club, crèche, nursery and

Qur'an Schools, as well as a recent activation of parenting courses and seminars on family problems.

MWH's Youth and Family unit has the following aim:

*“To instil confidence and aspiration in young people who are socially excluded and as a result marginalised in society, to engage in mainstream opportunities.”*

MWH has different projects that provide youth services; these include:

**“Education to Employment, Specialist Activities” (EESA) – funded by the Learning & Skills Council**

The EESA programme aims to deliver a package of support targeted at 13-17 year-olds at risk of exclusion from the education system. Muslim children suffer from a disproportionately high risk of social exclusion and underachievement in education.

The programme consists of two projects. The first is a project which improves the home-school relationship in order to increase the attendance of BME students. The second aims to offer basic and key skills development to young BME students through formal and informal extra-curricula support.

The activities comprise of:

- GCSE Revision Classes
- Youth Seminars (to raise youth aspirations).
- Supplementary Schools
- Peer Leadership Programme
- Work experience placements for 16 year-olds
- Educational trips
- GCSE Islamic Studies Course support
- Careers Open Days

- Establishing contact with all local schools and coordinate programmes with Local Education Authority (Ethnic Minority Achievement service)
- Programmes to develop teamwork and problem solving skills

MWH recently launched “The Bright Youth Centre” which will cater for the different needs of Muslim youths. The Youth Club aims “to promote the development of young people in achieving their full physical, intellectual, social and spiritual potentials, as individuals and as responsible citizens”

### **Educational Support for Children - funded by Children’s Fund:**

The Children’s Fund supports MWH’s three part-time schools which are run for local children. In addition, an after-school tutorial club is run three times a week, currently catering for around 80 children. With the desire of some of the service user to maintain their cultural links with their countries of origin, MWH has also instituted 2 weekend schools where children are currently taught Arabic and Eritrean

### **Community Cohesion**

In the turbulent period following the 11th September attacks, tensions between the different communities rose to dangerous and unprecedented levels. Misunderstanding between communities was used by extremists to further their agendas of promoting hatred and distrust. MWH, through its different activities, has been striving to promote understanding and build bridges between the different communities so that social harmony and tolerance prevails.

MWH has organised different community cohesion projects during the year, some of which include :

- Open Mosque Weekend:  
Held in May 2003 under the slogan “Meet Your Muslim Neighbour”. The programme included a tour of the mosque, video and multimedia presentations, Islamic art and calligraphy stalls and cultural food stalls. The event was a great

success as more than 1500 visitors from the wider community attended, amongst whom were members of parliament, councillors and church congregations.

- **Islamic Experience Exhibition and Eid Reception**

A seven days exhibition was organised to introduce Islam and its contribution to science throughout history to schools and the general public. The event launched by Home Office Minister Fiona Mactaggart was attended by over 100 guests including councillors, and leaders from BME groups. An Eid Reception was organised for the same evening. Over 500 pupils were given guided tour of the Islamic Experience Exhibition and over 200 public attended the exhibition over the weekend

- **“One Islington” Conference**

A presentation was given on MWH and its services which was attended by councillors and various key heads of government departments.

## **Business Support**

The unit has been managing and delivering several different projects.

- **Reflex Project**

Last year 85 people accessed the advice service provided under this project. The project provided a range of services including one-to-one advice, continues with reduction in recruitment of new clients. Special attention is given to providing hardly accessible information which is available to the public domain, to BMEs in easily digestible format.

- **Expansion of service**

The unit has been successful in expanding its services by attracting more funding. The London Development Agency (LDA) has agreed to invest about £50k in business support programmes delivered by MWH.

The delivery of this project is under way and if successfully implemented, there is a possibility of extending the funding until 2007.

Under this project, intensive NVQ II designed for the catering industry, advice and guidance and seminars are being delivered.

- **Islamic Micro-Credit**

The LDA project will also enable MWH to establish the first fully Islamic Financial Support (pilot micro-credit) for Muslim Community. This pilot programme is aimed at countering the cultural exclusion that deprives many Muslims from accessing financial support, for example loans available to small businesses from banks. The pilot scheme will make small amounts of interest-free loans available to small businesses that are experiencing financial difficulties, and to those with new business ideas demonstrating determination, devotion and the likelihood of being successful.

### **Prayer Facilities**

MWH offers prayer facilities, which proves to be an exceptionally useful service to the community. Apart from the spiritual importance, the service brings about otherwise unavailable social values and helps bring different parts of the service users together to share and discuss their views and problems.

The Friday prayers cater for approximately 2000 people. The two annual Muslim EID celebration festivals raise the number of users to approximately 5000 people a day. In fact, people who attend the prayers are potential users of other MWH services.

**Other Services**

MWH offers a basic library service along with community events on weekends and intermittent lectures from community and business leaders to enhance the community value proposition to the user community.

### MWH Project Details

Project	Area of social concern	Client group	No of Users	Staff	Volunteers	Funder	Funding	Project span
Access to Jobs and Services	Employment and public services	General, cross-community groups (Youth, unemployed, men, women, refugees, elderly); Public service providers	1,100	4 F/T	30	Home Office	381,567	Oct 03 -Mar 06
Education to Employment Specialist Activities	Education	Youth	120	1 F/T 5 sessional	2	Learning and Skills Council	32,050	Dec 03 –Dec 04
Reflex	Business	Small community businesses	100	1 F/T	5	EQUAL – ESF	40,000	Aug 02 – Nov 04
Bushra	Marriage and relationship Support	Couples about to get or are newly married, relationship counsellors; networking with organisations; radio programmes	200 in seminars; 20 organisations; thousands through radio programmes	1 F/T	10	Department of Constitutional Affairs	50,000	Apr 04 – Mar 05

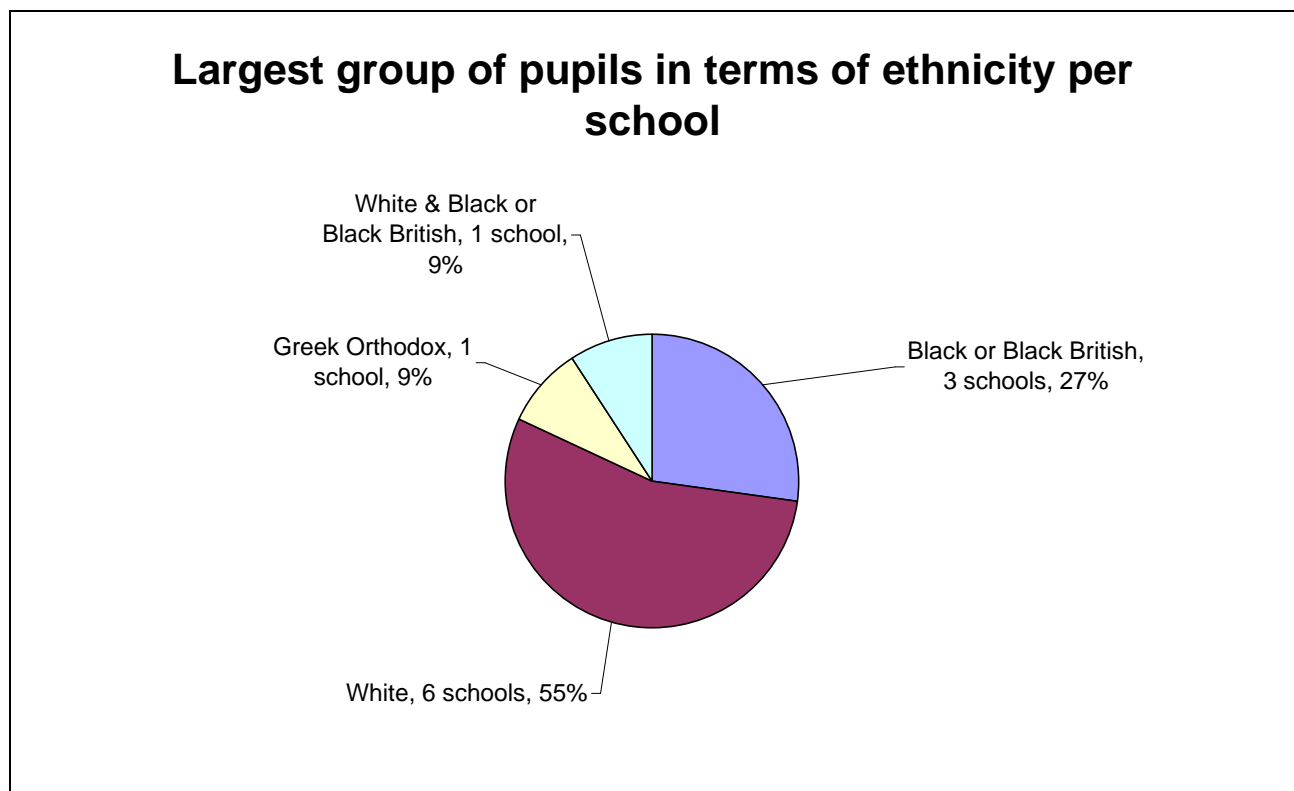
Youth and Family project	Education / supplementary schools, homework clubs, Youth club; Parenting	Youth; parents	10,000	1 F/T 5 sessional	14	Islington Children's Fund	60,000	Jan 04 – Mar 06
Business Advice Project	Business and employment Advice	Small local businesses, business start ups, unemployed	56	1 F/T	3	London Development Agency	47,000	Oct 03 – Mar 04
Understanding the Needs of Muslim Children Booklet	Education	Teachers and schools		1 sessional	5	Neighbourhood Renewal Fund	6,000	-



### Annex 3 – Faith schools data collected as part of the survey

- There are 13 full-time day schools with a faith-base have been identified through this survey.
- They are all defined as “voluntary aided” in terms of funding.
- 7 of the schools are Roman Catholic, 5 Church of England and 1 Greek Orthodox
- 2 of the schools are secondary schools, both of which are Roman Catholic schools – one being a girls school and one being a boys school.
- The remaining 11 schools are primary schools and are mixed gender.
- Both of the secondary schools are linked to specific Churches.
- As *Annex 3 Chart* shows, 55% of the schools have as their largest ethnic group of pupils being white children. 3 schools have Black/Black British as their largest ethnic group.

### Annex 3 Chart



<sup>i</sup> Historical data drawn from <http://encyclopedia.thefreedictionary.com/London%20Borough%20of%20Islington>

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<sup>ii</sup> Percentages are rounded to the nearest whole number

<sup>iii</sup> The Muslim organisation referred to in this report who use a Church Hall to perform Friday prayers in do so without a formal “rent” agreement and therefore are not included in this analysis of “renting” arrangements for FBOs.

<sup>iv</sup> Please note that some of the funders referred to in Chart 25 are not public sector funders but rather are charitable trusts. However, this is what respondents entered on our survey and thus they have been included.

<sup>v</sup> The Muslim Welfare House (MWH) case study was written by MWH staff itself. The other case studies were written by Communities in Action staff in co-operation with the two organisations.