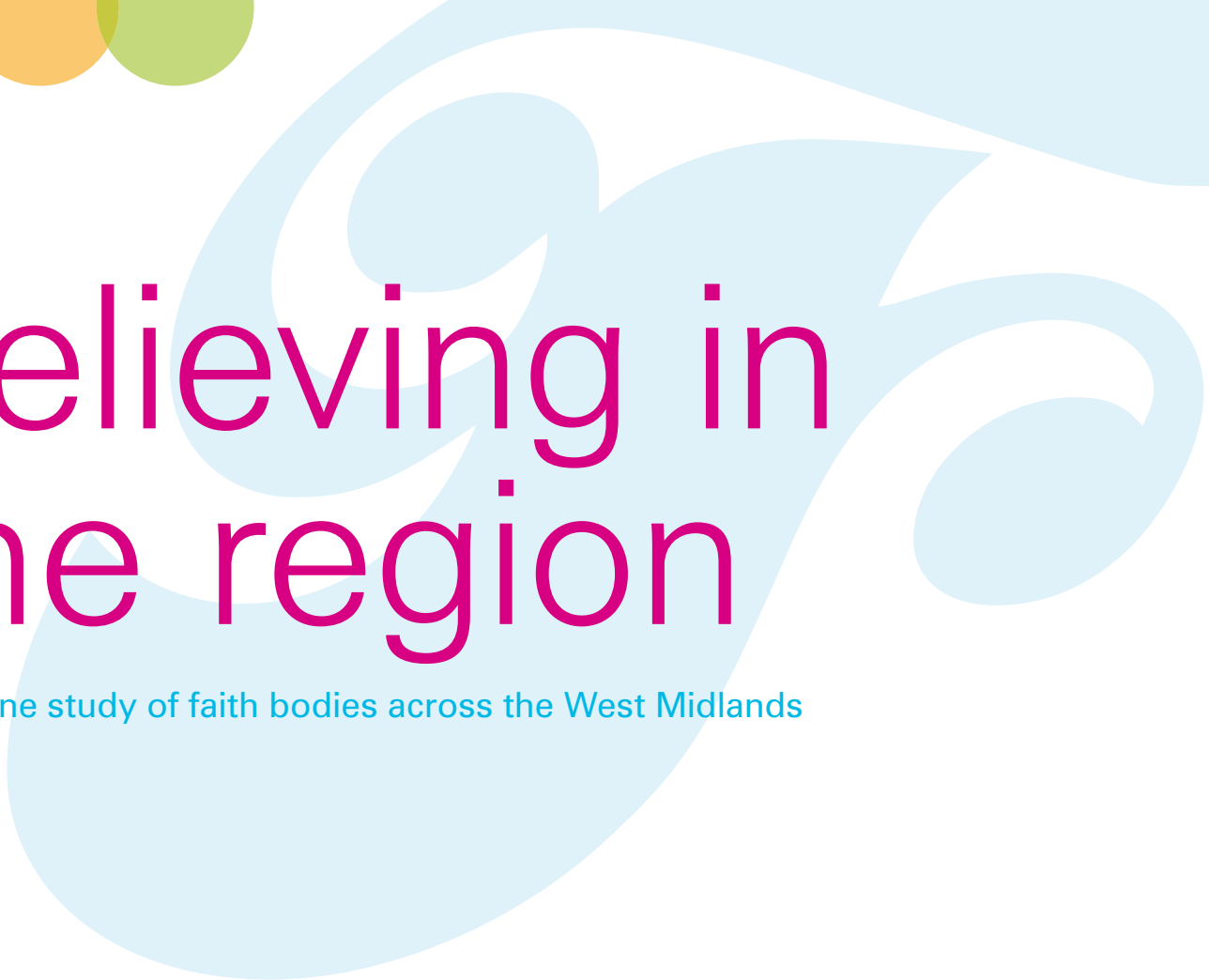




Believing in the region

A baseline study of faith bodies across the West Midlands





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Introduction

Believing in the region

Believing in the Region presents the findings of a survey conducted during the autumn of 2005 among Faith communities in the West Midlands by Regional Action West Midlands (RAWM) with funding from Government Office in the West Midlands. The findings in this report hard evidence about the participation of Faith communities in key aspects of regeneration and renewal in the West Midlands. It also demonstrates and to re-affirm their contribution to building social capital across the region. The findings will useful to our partners particularly, the West Midlands Faiths Forum, in enabling it to take forward its role of increasing Faith engagement and participation in the region.

Growing interest and evidence base

Interest in the role of Faith communities in civic and economic renewal has been developing ever since the Faith in the Cities report into poverty was published in 1985. Since then, government has begun to see that many Faith communities have interests complementary to their own. Through its work with the Inner Cities Religious Council in the Neighbourhood Renewal Unit, and with the Cohesion and Faith Unit within the Home Office, the government has expressed its conviction that Faith communities can contribute significantly to renewal, regeneration and the development of social capital. Public agencies have likewise developed an interest. Regional development agencies in the East Midlands and North West for example, have explored the role of Faith within the context of their economic agenda.

As long ago as 1999, the Shaftesbury Society's report Faith Makes Communities presented a set of recommendations, based on the findings from statistical research, on how to support the engagement of Faith communities in community development and regeneration initiatives. More recently the Joseph Rowntree Foundation has published Faith As Social Capital; Connecting or Dividing? (2006). This report focuses on the contribution of Faith organisations to social capital, both in bonding within communities, and to making bridges between communities through outward facing activity. The Rowntree study reviews specific 'activity fields' in which the members of Faith groups work with others. The methodology adopted was explicitly discursive, with topics discussed in interviews and group settings: 'most of our data are qualitative'.

WHAT IS THE WEST MIDLANDS FAITHS FORUM?

The West Midlands Faiths Forum was launched in 2003. Its aim is to enable the voices of Faith communities in the region to be heard, and to support Faith communities to shape regional policies that impact upon the lives of their members. The Faiths Forum interfaces with regional policies, and engages with regeneration; it undertakes innovative research, and policy planning, and on a very practical level, it runs seminars and evaluations on allied issues. The religious diversity of the West Midlands, most particularly in its major conurbations, makes this Forum of particular importance and relevance.

“In three years we have become what is arguably the most pro active and successful of the eight Faith Forums in England.”

*Yann Lovelock, Vice Chair,
West Midlands Faith Forum*

In the West Midlands context, in ‘Faithful Regeneration: the voice of unsung heroes in local churches’ (2005), the Birmingham Diocese reported on the contribution of local parishes in local communities in the Diocese. This research tried to define and to describe how local parishes were contributing to civil renewal through their local community activities.

The research undertaken for our report, *Believing in the Region*, builds on this and earlier research undertaken by Regional Action West Midlands (RAWM) on the voluntary sector’s role in the wider regional economy. Importantly, *Believing in the Region* looks to identify, and to articulate how Faith communities contribute and what opportunities exist for strengthening their contribution. The methodology was largely quantitative, with opportunities for qualitative commentary built in to the questioning process. As a result, this research provides the first clearly defined profile of the contribution of Faith communities in the region.

Some critical issues

As we have seen above, *Believing in the Region* did not emerge in a conceptual vacuum; rather several important studies about the role of Faith communities had already been published. Moreover the research for *Believing in the Region* took place around the time of the July bombings in London, after which media and public attention was as heavily focused on the relationship between faith, exclusion and violent activity, as on its capacity to bond people together and generate harmony and good deeds.

Social capital can be seen as a double edged sword, able both to bond those within the group, but at the same time sometimes subjecting them to unequal gender, age or other power relationships, and intolerant of non-believers; or able to face outwards, and bridge the gap between different religions and cultures, able to promote shared values on which to build wider justice. The West Midlands has many, many neighbourhoods where several different religions exist side-by-side. To mitigate the potential, within this context, for Faith to become an exclusionary force, it is of paramount importance to build links between Faiths (inter-Faith) and to build links between Faith groups and non-Faith groups (Faith-secular). Whilst this research does not address these wider concerns, inevitably our findings will contribute to these important debates.

Believing in the Region was designed to bring a factual perspective on to the role of Faith communities in key areas of West Midland’s life. We hope it will prove to be of practical use.

Methodology

KEY FACTS

About the study

21 community researchers were selected

1 sub-regional analysis was undertaken

Interviews were conducted over 4 weeks

The entire research project was delivered in a 10 week period

The basis for this research was a questionnaire. At the start of the questionnaire, respondents supplied facts about their Faith tradition and/or branch, enabling an analysis of the spread of respondents, both geographically and by Faith. This is found at the start of the next section.

The questionnaire then addressed the following 5 topic areas:

- **Faith communities and community cohesion**
- **Faith communities and the built environment (including faith assets)**
- **Faith communities as service delivery agents**
- **Faith communities and economic regeneration**
- **Faith communities: resources**

Each section contained a series of questions that generated both quantitative and qualitative results. At the end, respondents were asked about if they would like to learn more about the West Midlands Faith Forum. Although less than half (49.3 percent) of the Faith groups in the survey had heard of the Faith Forum before, over four-fifths were willing to go onto the Faith Forum's database (83.6 percent), with a similarly high proportion interested in receiving information about what was happening across the region (82.9 percent). This clearly illustrates an eagerness among our respondents to develop more outward linkages.

It is also worthwhile to note how the research was undertaken, as the method adopted in itself contributed to increased links between Faiths. The questionnaire was not just posted out to the Faith groups already on the Forum's regional database. Rather, RAWM advertised for people in the community to put themselves forward as community researchers. Individual applicants were assessed on the basis of their expressions of interest, and undertook training over a six week period before going out, with the questionnaires, to Faith communities other than their own. Each community consultant was furnished with a clear job description, and could complete no more than ten questionnaires. Respondents were identified through local knowledge and contacts, as well as through the Faith Forum's database. As might be expected from this methodology, the resulting sample reflected geographic clusters, rather than a perfect cross-section of the region. 146 useable questionnaires were completed.

Using community consultants meant people of one Faith met with people of other Faiths. Through asking the questions on the forms, interviewers had to seek out the perspectives of others and record these objectively, in itself an exercise that could enhance latent social

capital and generate more understanding. Furthermore members of Faith communities who became community consultants had their capacity built, by undertaking the training and being involved in the project.

The information that has emerged provides some clear indications of the involvement of Faith communities in renewal in the region. It also indicates some of the barriers that exist to expanding that involvement. In the next section, we present a profile of the communities participating in this research, and then set out the key findings. These relate to community cohesion, building assets, service delivery, economic regeneration and the income and resources available to Faith communities.

Key findings

KEY FACTS

About the study

Respondents delivered their own identification of faith tradition and/or branch

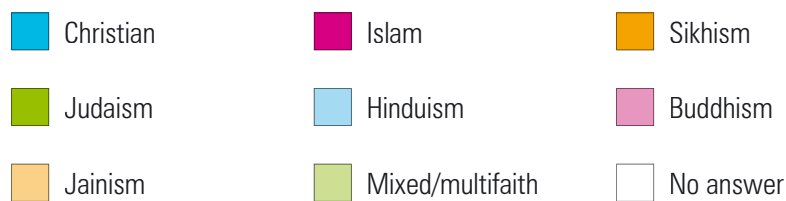
Areas included in the study were:

- Birmingham...
 - Nechells
 - Handsworth
 - Moseley
 - Sutton Coldfield
- Bromsgrove
- Coventry
- Halesowen
- Solihull
- Wolverhampton
- Herefordshire
- Shropshire
- Staffordshire

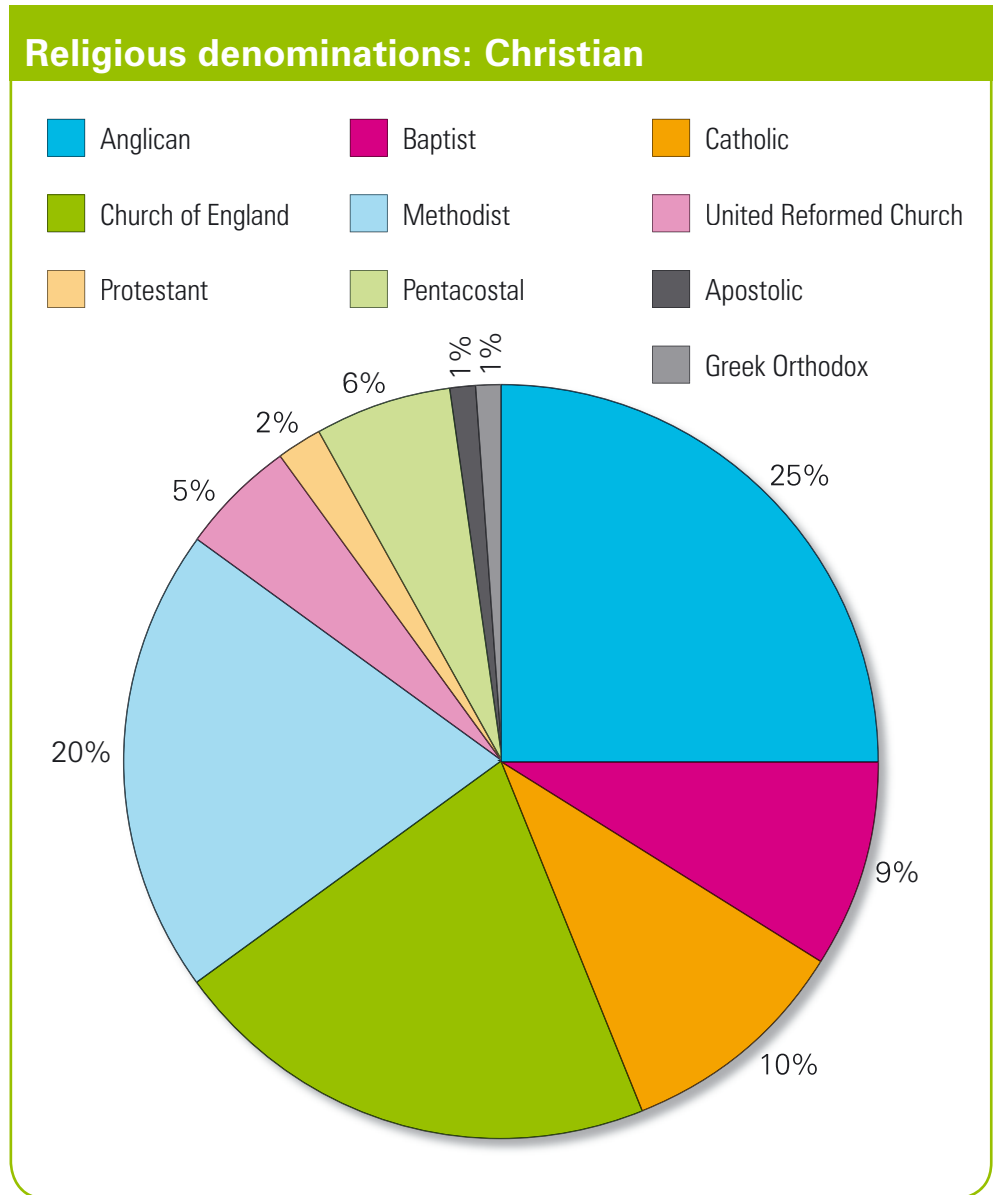
Faith communities in the survey

In the West Midlands there are very many different Faith communities. The size of each of these communities varies across the region. This is reflected in the extremely diverse sample reached for this study. As the following chart shows, the number different traditions (religions or faiths) in this survey alone was considerable.

Religious traditions



This diversity increases still more when all the different branches (denominations) within each major faith are counted. In our survey sample, communities identified as Christian had the most different branches, as the following chart illustrates.



Other Faiths containing groups identifying themselves as of a particular branch included Islam. 71.4 % were Sunni, with the remaining groups split evenly between Ahl-e-Hadith and – on their own identification – Ahmaddiya. Again according to their own answers, Buddhists were evenly split between Samantha and Friends of the Western Buddhist Order. Hindu groups mentioning denominations were both Sanatan Dharm. Finally, the mixed/multi Faith group included Quaker and Unitarian respondents, while Sikh, Jewish and Jain respondents reported no subdivisions.

KEY FINDING 1**Openness to others**

Of the 135 groups responding to this question, only 33 did not mention another ethnic group (race) as making use of their buildings either during the week or on worship days⁷.

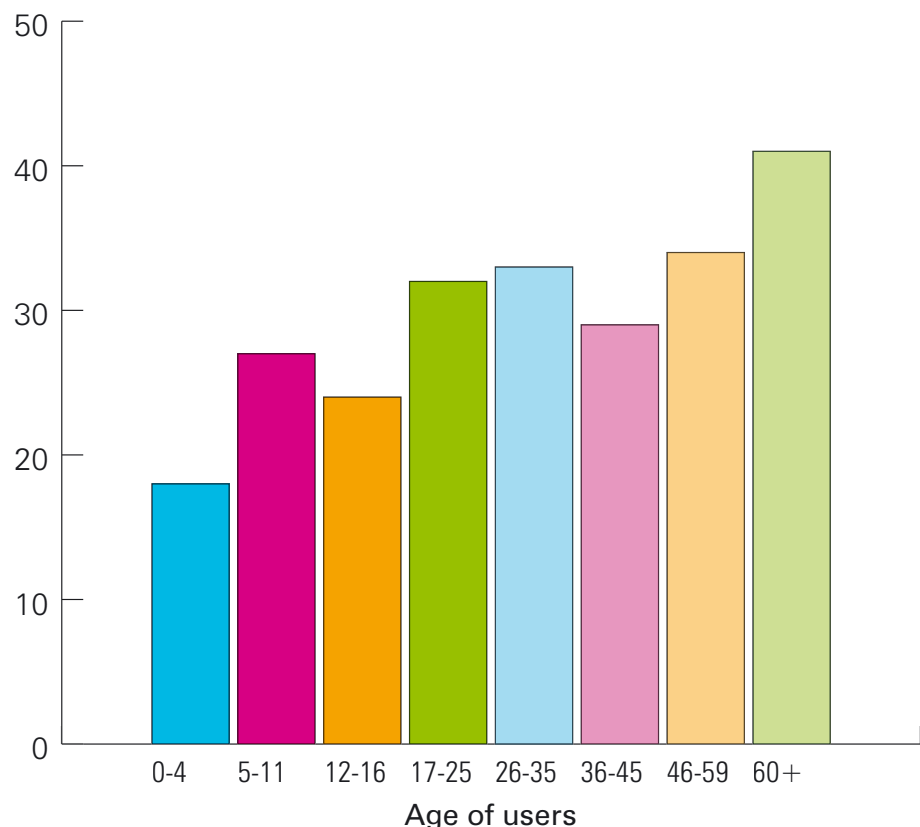
In terms of geography, the process by which Faith communities were identified meant that the sample surveyed was not evenly spread throughout the West Midlands. When asked about their areas of worship, the majority by far was located in Wolverhampton and the Black Country (68 out of 146), with Birmingham/ Sutton Coldfield (24) and Coventry/ Warwickshire in second and third place (17). Seven Faith communities identified themselves as region-wide, and the remaining respondents came from Worcestershire (10) Shropshire (9) Herefordshire (6) and Stoke/Staffordshire (3). Three did not provide an applicable reply.

This profile is, to a large extent, to be expected, as it reflects the profile of the population in the larger conurbations, where large and diverse faith communities are clustered.

The Faith communities in the survey were very open to other communities, and involved a whole spectrum of people, male and female, young and old, and from all ethnic communities, even outside worship days. For instance, the following chart shows the age ranges that used their Faith buildings during the week.

Age of users (during the week)

No. of groups reporting this age range as forming the majority of users



The same age group breakdown is broadly true of worship days as well, with only slight increases in the number of over-45s attending and a corresponding decrease in the number of under-45s attending.

Faith groups are also open to a diverse range of users in terms ethnicity as well as age, as the headline key finding indicates. To quote just some of the groups, when asked which ethnic group they primarily served:

“All races and nationalities.”

“Predominantly white, but all welcome.”

“No special set of people – everyone.”

“Any race – lots of them!”

“Mixed and various people of all backgrounds.”

“Every culture: there is only one race – the human race.”

In terms of gender, women outnumber men using the facilities almost 3 to 1 during the week, and 4 to 1 on worship days. The predominance of women is not unexpected and we can surmise that at least two well known factors are at play outside worship times: that Faith buildings are perceived as ‘a safe place’ for women; and that women are the repository of a great deal of social capital, given their traditional roles as carers, nurturers and informal community networkers. The social norms of wider society are therefore reflected within Faith communities. In addition, many Faith communities run groups for children, and in communities where women’s economic participation is lower, women have more time in the week to use the Faith building.

In this survey, the questions were not designed to explore why or how women used Faith buildings, for example whether they tended to be users of the buildings, rather than its managers or decision makers or whether they undertook equal amounts of activity outside in the community at large. The finding raises questions about cultural constraints on women, but answers require research beyond this study.

KEY FINDING 2**Community engagement**

Over two thirds represent the wider community at meetings.

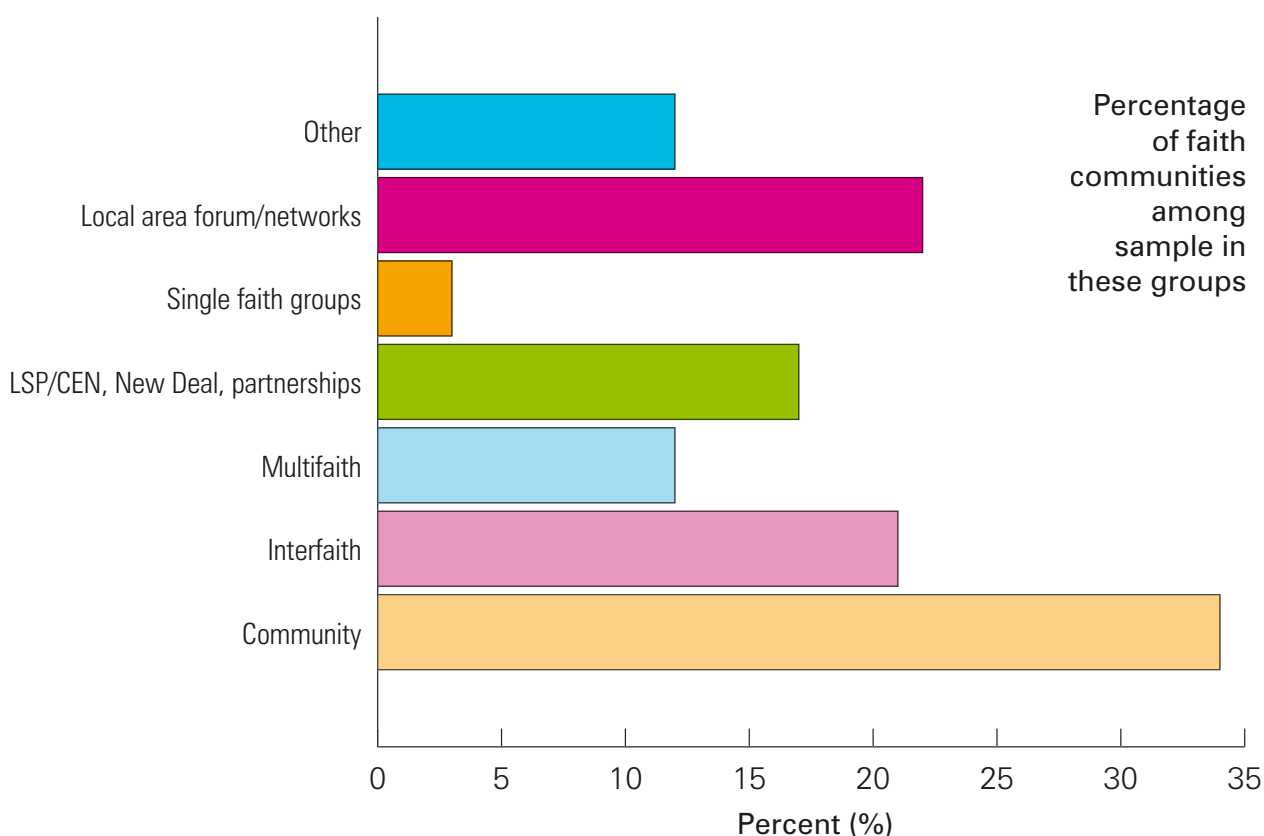
Over two thirds of Faith communities see themselves as either 'active' or 'very active' in supporting community cohesion. Another 27.4% would be active if they could.

Faith communities and community cohesion: the voice and role of Faith communities

Over 60% of all the communities in our survey worked with people outside their own Faith, be it people of other Faiths, refugees or local communities living around their centre. The graph below illustrates the kind of groups of which they are part.

From this finding we can see that Faith communities do not just attract a wide range of people to them, they also reach out to a wide range of West Midlanders, including those from much further afield. Faith groups worked with asylum communities from around the world, including Iraq, Bosnia, Afghanistan, Algeria, Rwanda, Somalia, Albania, Congo, Uganda and Zimbabwe to name just a few. As a result of this kind of work, the West Midlands Faith community is not only diverse, but also inclusive, and active, and an integral – though largely unrecognized – aspect of life in the region.

Types of groups of which Faith communities are members



The findings also suggests that further interesting research could take place into how Faith communities decide which type of forum (Faith, secular, local, area based, thematic regeneration and so on) to get involved with, what motivates their choices and what opportunities there are within different types of fora. Participation at present appears to be geographically driven, with most working in their neighbouring communities or local forums. There was slightly less engagement in multiple and strategic fora.

Faith groups see their community work as rewarding, with an overwhelming majority (94.8 %) of those in them viewing membership of community groups as a valuable use of their time. Respondents were enthusiastic about the opportunities community engagement offered as their comments show:

- “It is important to be present, active and fully engaged.”
- “It raises our profile, gets us known to statutory bodies.”
- “We are equal partners, able to access small amounts of funding able to influence and be part of new initiatives.”
- “We are a community within a larger community and therefore have a wider responsibility than our own community.”
- “No one group can do everything alone; it helps to have groups helping.”
- “Opportunity to influence discussions about our community.”
- “Networking, breaking down misunderstandings.”
- “We learn and hear new information.”
- “We help each other.”
- “Good cross fertilisation of ideas, and if there are less ethnic groups in an area geographically, it is still important to know, understand and have dialogue with other faiths.”
- “I think that part of our commitment is to work with people to improve our community.”
- “Helps understanding on how to live together in the community.”
- “Getting to know what is happening in the city, we can plan together.”
- “Problems are addressed, issues raised.”
- “Every friendship secured across Faith lines is a hope for the future.”
- “They work!”

As a result, the voice and role of faith communities cannot be underestimated, with most seeing themselves as either ‘active’ (18.5 %) or ‘very active’ (49.3%) in supporting community cohesion, together with 22.6% who ‘try to be active’.

There were nearly a further 5% who ‘don’t know how to be active’. This finding in particular is interesting, as it suggests that further investigation would be useful into the barriers individuals felt to becoming engaged. Often overcoming barriers relies on the interests and capacity of local faith leaders, and it may be important to focus on helping them to help their members.

KEY FINDING 3**A hidden asset**

Over 80% of faith groups own buildings.
Almost 9 out of 10 of respondents allow the wider community to use their buildings.

The built environment and faith assets

Are faith buildings an exclusive property or a community asset in the West Midlands? This is an important question, given that 81.1% of faith groups answering the question in the survey owned buildings. The majority had non-sacred as well as sacred space. We have already seen the age and gender of the people using the spaces during the week. Now we look at what (excluding worship) they come to the buildings to do.

While there is an element of exclusivity to be seen in these findings, a far more dominant theme is the openness of faith community buildings to those outside:

- Over 88% of Faith groups surveyed said they allowed the wider community access to, or use of their buildings;
- Almost 40% of Faith groups with buildings who answered, said their building was of historical interest;
- Nearly three quarters of Faith groups attract visitors, tourists or school parties to their buildings, whether they own their building or not.

The kinds of things Faith groups voluntarily open their doors to are very varied – to name just a few:

- Conferences
- Community regeneration meetings
- Police public meetings
- Primary care trust meetings
- Sure start
- Healthy living group
- Summer schools
- Soup kitchens
- Crime victims [sic]
- Alcoholics anonymous
- Senior citizen clubs
- Weight watchers
- Choral societies
- Literary societies
- Blood donor training
- Keep fit
- Ramblers' groups
- Line dancing
- Martial arts
- Theatre productions
- Weddings
- Parties

- Rainbows
- Brownies
- Jumble and car boot sales
- Genealogy classes
- Recorder class
- Lace making classes

When asked what visitors learn from their visit to the Faith group's building, the list that emerged was wide ranging and included many valuable things. It included that visitors:

- Learn about the history of their local community
- Experience a warm, calm environment
- Support, mentoring and care for their children
- Cultural satisfaction
- They come to eat, enjoy themselves
- Peacefulness, knowledge
- Meet new people in the community
- Quiet time to themselves
- Learn new information, find out what's happening in the local area
- A feel good factor
- People always comment on how welcoming it is
- The majority of the children are from other faiths
- Learn new skills and have fun

And perhaps most importantly:

- They learn our worship ways and hopefully learn that we are friendly and normal!

These findings demonstrate that Faith buildings are widely used community assets, attracting users to a wide range of grassroots activities and providing visitors with learning experiences. Many appear to act as local hubs, and the survey threw up no evidence that these activities were used to recruit new members.

KEY FINDING 4**Service delivery**

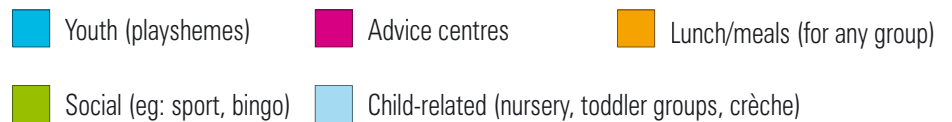
Almost 80% of respondents deliver some kind of service, resource or activity to local people.

Faith communities as service delivery agents

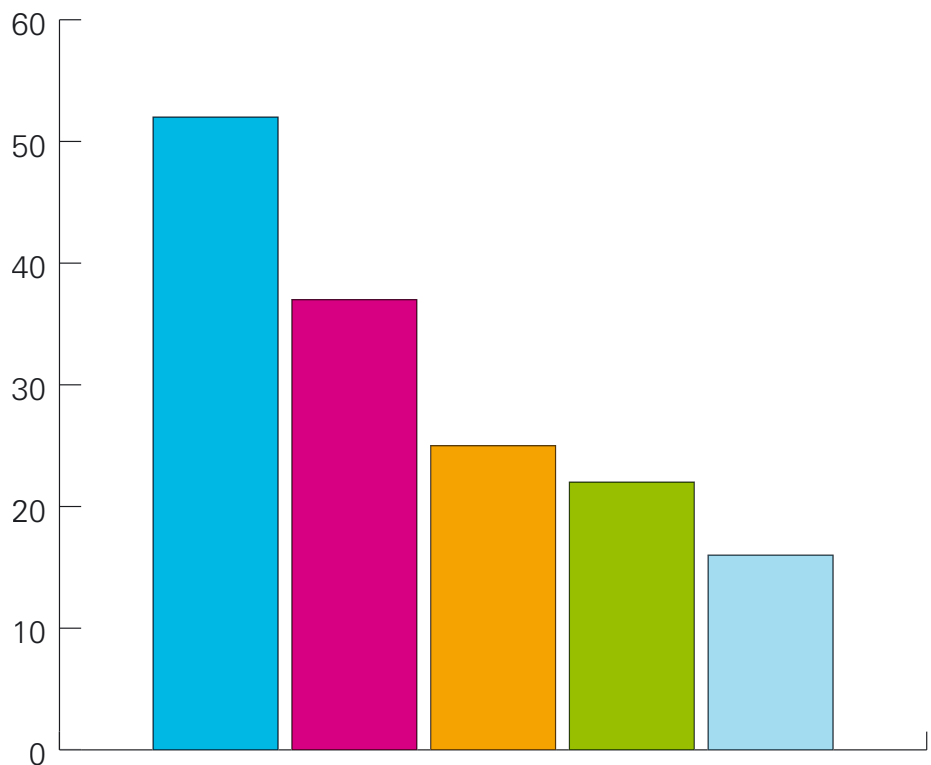
This finding shows that Faith groups still adhere strongly to their traditional role of as repositories of good deeds and charitable help for the needy. As noted above, over 78% deliver some kind of service to their local populaces.

The following graph shows the five most common services they provide.

Q22: Top 5 services delivered by faith groups



No. of respondents delivering service



Breaking this top five down further, and taking into account the many other services respondent organisations provide which lie outside these categories, the list of services Faith communities in our survey deliver in the region is long, and includes:

- Learning disability day centres
 - Carers helplines
 - Legal drop-in centres
 - Psychiatric adult care
 - Health visitors for parenting classes
 - Psychiatric adult care
 - Support for male and female prisoners in prison, and their families
 - After-school clubs
 - Asylum support
 - Meals on wheels
 - Clean up programmes for young people
 - Bereavement advice and support
 - Careers guidance
 - NHS advice centres
- ...among others.

This finding shows that Faith communities focus on practical, local and day-to-day concerns, in a relatively structured and on-going way. Faith groups are working with some of the most demanding groups in society. Service delivery of this sort requires considerable energy and commitment, not just to deliver the service itself, but also to create the conditions for the service to take place. This might for example involve Faith members in fundraising, in recruiting volunteers, in assuming additional liabilities, and in committing time and energy to providing good management of people and money. It is timely to ask how well the Faith groups are supported in their delivery of services - by public agencies, voluntary sector partners and others who refer to or use their services?

KEY FINDING 5**Training**

A third of faith groups offer certified courses or training within their walls.

Over 40 % offer non-certified courses that help with day-to-day living.

KEY FINDING 6**Paid & unpaid staff**

Over three quarters of groups surveyed said they had volunteers among their staff.

Over half of groups surveyed say they employ paid staff.

Faith communities and economic regeneration

What is and isn't economic regeneration? In this survey, economic activity was explored in relation to staff and volunteers, and it seems the majority of Faith groups are already playing a role in the economic regeneration of their communities.

The findings of the Believing in the Region survey reveal a considerable platform for the skills and learning agenda, and a skills profile that is often underestimated, not only in the wider voluntary and community sector, but also in the Faith arena.

For example, as noted above, 33.6% of Faith groups offer certificated educational opportunities. 38.4% of the Faith groups surveyed also said they had a Faith school or schools.

The breadth of training and educational opportunities provided by or through Faith communities in the West Midlands is therefore considerable, as the following list supplied by our respondents indicates:

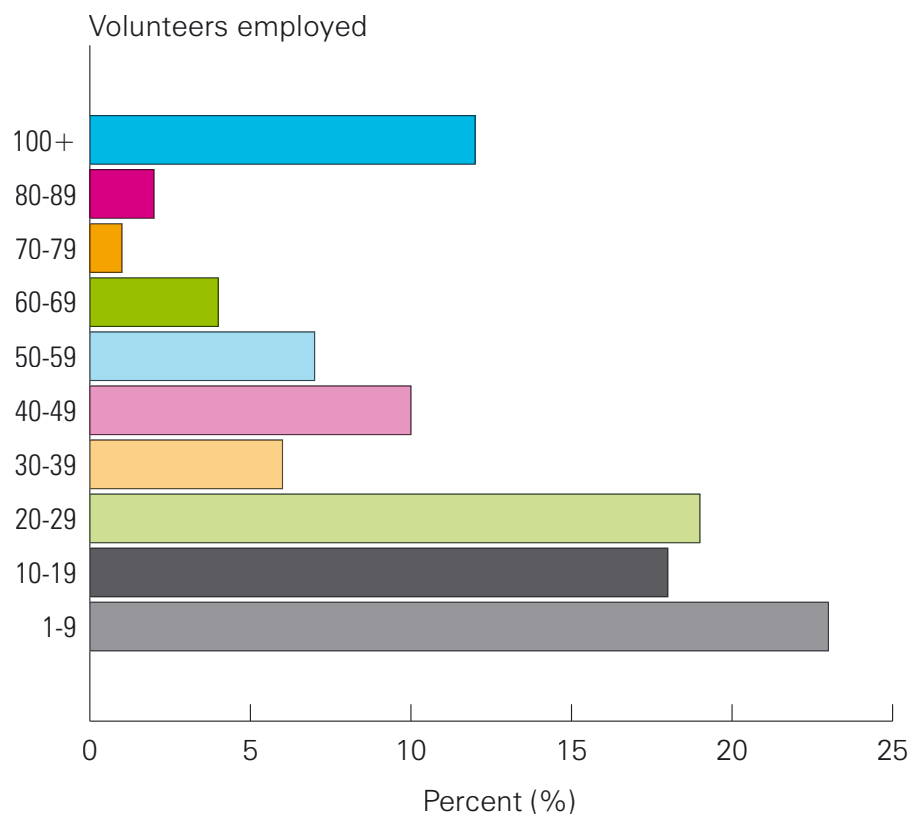
- GCSE and A level classes (Coventry LEA)
- NVQ levels one and two
- Health and safety, food hygiene, first aid and NE [sic]
- Postgraduate training with the University of Wales
- A-level Punjabi, GCSE examinations
- Wolverhampton College - dressmaking and textiles
- Teacher training
- Partnership with NEW college - a range of IT and other courses
- Literacy and numeracy (OCR certified)
- Punjabi GCSE and A-level music
- Healthy eating
- Forklift training
- Life skills for the homeless such as accountancy
- Computer classes
- Interior design
- Marriage preparation
- E-solutions
- Religious education
- Building maintenance

It is not just through accredited education and training in day-to-day living that Faith groups open up greater economic opportunities to local people, as our Key Finding number 6 demonstrates.

Volunteering can also be a crucial way back into the labour market for economically vulnerable individuals, and it is worth noting that volunteers are the lifeblood of faith community service delivery. As mentioned above, 76.7% of groups surveyed said they had volunteers among their staff. In terms of the number of volunteers that each organisation had, it was by no means exclusively a case of small, isolated numbers. As the following chart demonstrates, many Faith organisations manage a considerable number of volunteers.

Number of volunteers per organisation

(groups employing volunteers only)



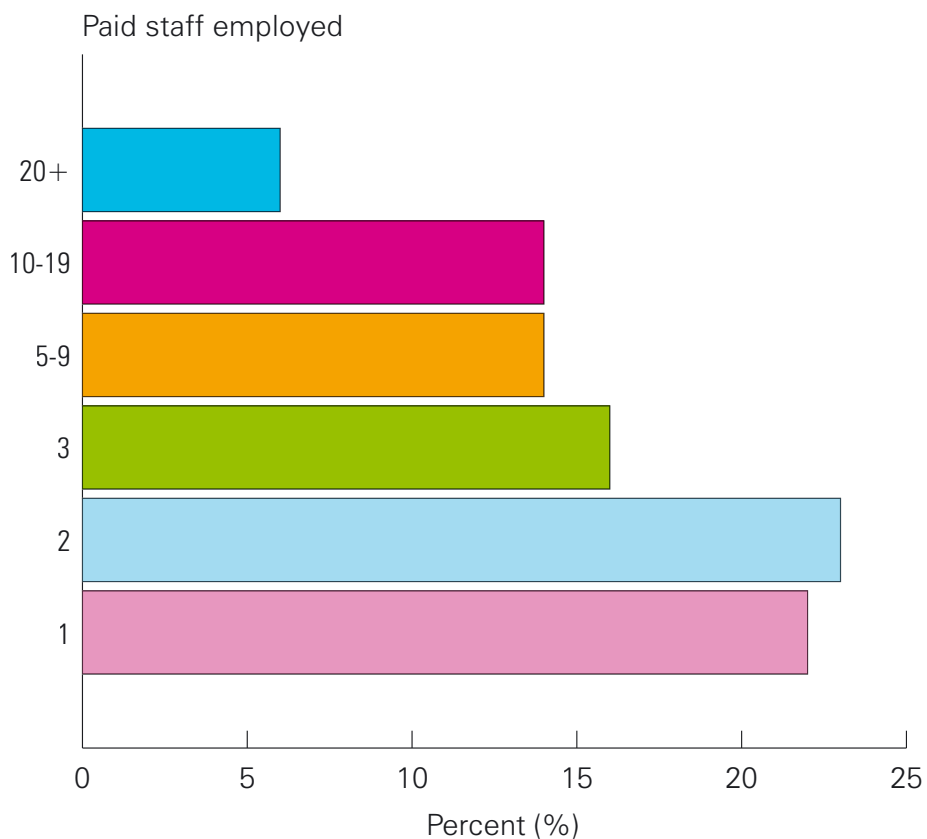
It is important to reflect here on the part that volunteering can play in both reducing social exclusion, and increasing economic inclusion for those of working age. Volunteering can provide an essential transition between unemployment and a return to the job market. Many volunteers travel the route from volunteering into employment in the voluntary and community sector or other types of employment.

Perhaps more surprisingly, over half of the Faith groups said they employed paid staff (54.8%). Even accounting for those

respondents who classed volunteers receiving lunch or other expenses as 'paid staff', this finding should clearly interest those engaged in reviving local job markets, improving local economies and re-integrating people into work. The following chart shows how many paid staff Faith communities in the survey employed.

Number of paid staff per organisation

(groups employing paid staff only)



The survey did not ask for details about the type of employment on offer, or allied questions about management capacity, and recruitment. These therefore lay outside our scope. Nevertheless, the bands above demonstrate that this is an area worth further investigation by those concerned with developing economic opportunities.

KEY FINDING 6**Income**

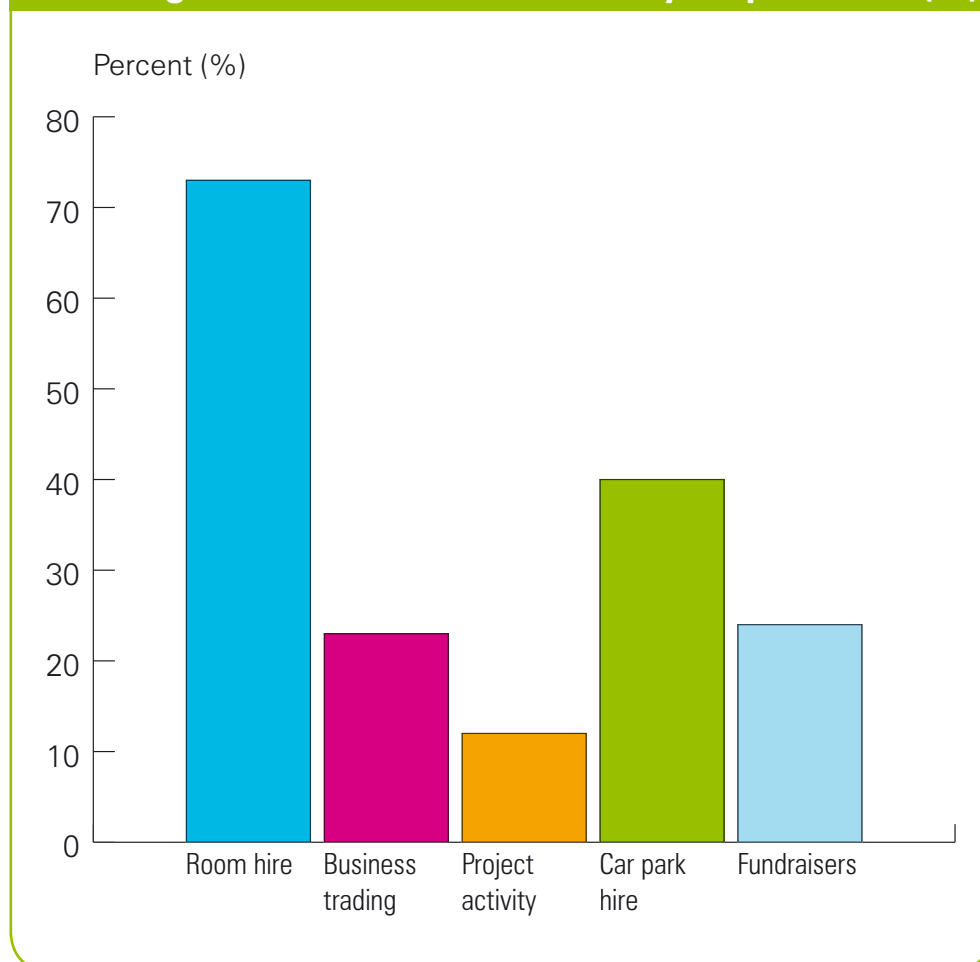
Over two thirds of groups are engaged in income raising activities.

The amount of funding won in grant or other form by the West Midlands Faith community ranged from four-figure to eight-figure sums.

Faith communities: resources and income

Sustainability begins at home for the majority of the groups in our survey. As noted above, most groups (67.8%) are engaged in income raising activities from their own resources. The following graph illustrates the different ways in which they generate wealth.

Income generation: methods used by respondents (%)



Faith communities undertake a wide range of entrepreneurial activities to make themselves as sustainable as possible. The sheer variety and scale of activity taking place is reflected in the following list:

- We operate as a conference centre and a restaurant and are VAT registered
- Meetings and events, 800 per year
- Arts and crafts events
- A skills auction

- A souvenir shop that has books, stationery, statues and so on within it
- Diversity consultancy in prisons
- A garden centre
- Hiring out of pots and pans
- Food is always available for the public
- Trips up the tower raise money for other causes
- Selling official badges, diaries, greetings cards
- Bookshop
- Wooden palette repair for furniture
- Selling a few items on Ebay
- Our own choir had produced a CD of hymns and we sell this.

As well as utilising their independent ability to raise funds, many Faith groups are also used to operating in a competitive funding environment in order to seek resources. Over 43% of all faith groups in the survey said they receive grants or other kinds of external funding for their group or its work.

This shows how important it is that commissioning agencies, grant makers and funders recognise the ability of Faith groups to deliver effective services. At the moment, the majority of grants or contracts awarded to the Faith groups in our survey tend to be in the range of £1,500 to £80,000. But many are much larger than this - anything up to £11 million, which is largely given for structural/fabric upkeep. The list below gives an indication of the source of the income that individual Faith groups in the region currently attract:

Connexions
 The Probation Service
 Local Authorities
 Social Services
 Neighbourhood Management, and Network Consortium
 Sure Start
 Single Regeneration Budget (5 and 6)
 Neighbourhood Renewal Fund
 European Regional Development Funding
 European Social Funding
 Coal Fields Regeneration Fund
 The Faith Regeneration Unit
 Defra
 Advantage West Midlands
 The Royal Agricultural Society
 Chamber of Commerce
 English Heritage
 Townscape Heritage Initiative
 The Bilston Foundation
 The Scarman Trust
 The Church Urban Fund

The Tudor Trust
 The Big Lottery Fund
 Awards for All
 The Douglas-Turner Trust
 Barnados
 Age Concern
 Bovern Trust and other local charities
 Joseph Rank Trust for Youth Project
 The Rank Organisation
 OASIS
 Church Funding, grant from youth ministries

One respondent commented that grants vary all the time, so this was a complicated question. Another encapsulated the drive put into securing income, saying that resources were sought from 'everything you can think of'!

This finding and these comments show that there is potential for Faith groups to improve their access to income generating activity and to other external sources of funding to support their service delivery. A few of the groups appear to be in longstanding and significant funding relationships, with one group in receipt of twenty years funding from one source and ten years from another.

However, as grant giving gives way to contracting, and what grant aid remains is pulled more and more towards governmental priorities, Faith bodies may need to grapple with the challenges they will meet. This is equally true of the wider voluntary and community sector. As social enterprise in its various forms becomes more the norm in income generation, Faith bodies may well wish to put their income generation and their service delivery on a firmer footing through seeking appropriate business support for their enterprises, and contracts in addition to grants. Such changes will require them to understand about tendering and managing contracts, as well as addressing the legal implications of holding contracts and being financially accountable.

Some congregations and members may have mixed feelings about this. Problems might emerge if the will to carry out good action as an expression of faith, is overwhelmed by the demands of business management. There is a marked distance between being motivated to help one's community, and being so motivated that you take on financial liabilities and significant additional training. There may therefore be locally determined limitations on the willingness of individual Faith communities' to expand their economic regeneration activity.



Conclusion

This research was designed to provide a clear and practical description of what Faith communities in the West Midlands contributed to civic renewal, social capital and regeneration in general. The findings have thrown up many questions and further areas for investigation. This research represents a fact-based starting point for RAWM, for the West Midlands Faiths Forum and their partners. For example, if we want to know what kind of training or support congregational leaders or members of Faith communities need to engage more in regeneration activity, then we need further research.

Believing in the Region, however, has provided very clear evidence that Faith communities are already well engaged in the regeneration of their local communities, and in delivering services to those most in need. It has shown us that Faith communities can offer:

- Commitment
- Shared values
- Access to resources, especially volunteers, community venues and fundraising

It has shown us that Faith communities already contribute to:

- Community well being
- Locally responsive services
- Partnership work
- Creating economic pathways and opportunities

Our research shows why it is important for local bodies such as NDCs, local strategic partnerships, local authorities, public agencies, and voluntary and community sector infrastructure bodies, to pay attention to Faith communities.

This research has revealed the extent of inter-Faith and Faith-secular collaboration at a local level, especially in local partnerships and fora, in service delivery and community development. The data does not reveal the depth of strategic involvement locally (that is, what roles faith members take in their strategic local partnerships), nor how the activities of individual Faith communities informs the strategic role the West Midlands Faiths Forum, which has a place at the Regional Assembly. From this we cannot assume that the voice of Faith communities is yet embedded in the region's decision making structures on regeneration. There is more work to be done.

Appendix 1

List of respondent organisations

Name	Area of worship
St Andrews	Wolverhampton
St Chad's and St Mark's	Penn Fields
Bedworth Baptist Church	Bedworth, Coventry
St Chads	Wednesfield
Mothers Union Diocese of Worcester	Worcestershire
Shen Phen Thubten Choeling	Herefordshire
Unitarian New Meeting Church	Birmingham
Christ Church Community Project	Redditch, Worcester
The Church of the Good Shephard, Castlecroft	Tettenhall Castlecroft & Finchfield
Redditch Baptist Church	Redditch, Worcester
Selly Oak Methodist Church	Selly Oak, Edgbaston
Stratton St Methodist Church/Community Centre	Park Village, Wolverhampton
Baptist Church Centre (Handsworth) Handsworth	Birmingham
Parish of Tettenhall Wood & Perton	Wolverhampton - Tettenhall, Castlecroft
Birmingham Central Mosque	Highgate, Birmingham
Ghamkol Sharif Central Jamia Mosque	Small Heath, Birmingham
The Heart of England Baptist Association	West Midlands
Markazi Jamiat Ahl-e- Hadith UK	Small Heath, Birmingham
Jesus Fellowship Church	Coventry
Coventry Central Hall	City Centre, Coventry
St Leonard's	Bilston
Coventry Muslim Community Association	Foleshill, Coventry
Belmont Abbey	Clehonger, Herefordshire
The Arthur Rank Centre	Warwickshire
Institute of Asian Businesses	All faith organisations

Name	Area of worship
Diocese of Hereford	Herefordshire/ Shropshire
African Methodist Episcopal Zion Church	Ethingshall, Wolverhampton
Wolverhampton Spiritualist Church St Lukes Church	Wolverhampton Redditch Headless Cross and Southcrest Redditch, Worcester
Seventh Day Adventist Church	Wolverhampton
Falling Park Methodist Church	Wolverhampton
Sacred Heart Parish	Stoke, Coventry
St. Chad's	Bilston (North East)
Birmingham Buddhist Centre (Friends of the Western Buddhist Order of the Midlands)	West Midlands
Great Barr Methodist Church	Sandwell
Darlington Street Methodist	Wolverhampton central
Diocesan office - community regeneration department	Birmingham/ Solihull
Diocese of Coventry	Coventry and Warwickshire
Telford Interfaith Group	Randlay, Telford - Home
Elmwood United Reformed Church	Handsworth Wood, Birmingham
Bilston Pentecostal Church	Bilston
Hindu Temple Society	Foleshill, Coventry
Araja Samaj West Midlands	Nichele
St Mary's Wythall	Coppier School, Shawhurst Lane, Hollywood
Guru Tegh Bhadgur Gurdwara	Blakenhall, Wolverhampton
Church of Jesus of Latter Day Saints	Wednesfield, Wolverhampton
St Judes Church (Curate)	Wolverhampton
Roman Catholic Archdiocese of Birmingham	West Midlands, plus Oxfordshire
Asian Evangelical Church	Bilston, West Midlands

Name	Area of worship
Word of Spirit and Life Baptist Church	Chapel Ash, Wolverhampton
Birmingham Empowerment Training Initiative	No answer given
St Mary's and St John's Church	Wolverhampton
Shree Shree Radha Krishna Cultural	Coventry, Rugby, Nuneaton, Leamington Spa
Sikh Nari Manchester UK	North Birmingham Area
International Manvir Jain Mission	Birmingham, Handsworth
Buddhist (no further information given)	Borough of Telford Wrekin and Shropshire
Anonymous	Herefordshire
New Testament Church Of God	Bilston, Wolverhampton
St Paul and St Silas Church	Handsworth
Birmingham Samantha Meditation Group	Birmingham
Catholic Church of St. Mary and St. Benedict	Conventry, Hillfields
Christ the King District Church	Aldersley, Wolverhampton
St. Peter's and St. Paul's Catholic Church	Whitmore Reans, Dunstall
St. Matthew's Church	East Park Wolverhampton
Ramgharia Sikh Board Temple	Wolverhampton
Religious Society of Friends	Coventry
Corpus Christi	Wednesfield, Wolverhampton
Bow Street Methodist Church	Bilston, Wolverhampton
St Peter's Collegiate Church (civic)	Wolverhampton city centre
Oasis Christian Centre	Redditch, Worcester
St Martins Church	Bradely, Wolverhampton
South Aston Church Centre	Aston
Methodist Church	Telford circuit, Shropshire
Polish Catholic Church	Coventry

Name	Area of worship
Friends Meeting House Cotteridge	B30, but individuals come from outside the area
Emmanuel Church in Ecumenical Centre	Redditch, Worcester
Christian Life Ministries	Parkside, Coventry
The Cotteridge Church	Bournville, Birmingham
Ramgarhia Sikh Temple	Foleshill, Coventry
Hope Church and Hope Centre	Coventry, Hillfields
United Evangelical Project	Aston, Birmingham
Aapril Services Nanausar Tharth Isher Darbar	Wolverhampton
St Alban's Church, Wednesfield team	Wednesfield, Wolverhampton
Minister in Tetenhall Regis, St. Michael's, King Christ, St. Paul's	Wolverhampton, Tetenhall
Nanaskar Darbar Sikh Tharth Shrewsbury Quakers/ Religious Society of Friends	Wolverhampton
Shree Krishna Temple	Shrewsbury/ North Shropshire
Fordhouses Methodist Church	Nuneaton and Bedworth, Coventry
Stowlawn Anglican/Methodist Church	Oxley Ward
St Columbas United Reform Church	Bilston
St Gregory the Great	Wolverhampton
Holy Trinity Church	Wednesfield, Wolverhampton
St Mary's	Coventry
East Park Methodist Church	Bilston
Ramgarhia Sikh Temple	East Park Wolverhampton
New Testament Church Of God	Whitmore Reans Wolverhampton
Ahmadiyya Muslim Association	Heath Town, Wolverhampton
New Jerusalem Apostolic Church	Midlands
St Lukes Church	Birmingham
	Blakenhall, Goldthorn Park, All Saints - Wolverhampton

Name	Area of worship
Shri Durga Bhawan Community Centre Hindu Welfare Society	Bilston, West Midlands
Guru Nanak Sikh Gurdwara	Blakenhall, Wolverhampton
Church of God of Prophecy	Small Heath, Birmingham
Our Lady of Perpetual Succour Parish	Wolverhampton
BASP Shree Swami Narayan Mandir	All areas
EK Niwas	Blakenhall, Wolverhampton
Parkside Church	Malvern
St Stevens Church of England	Wolverhampton
The Orthodox Church	Wednesfield, Wolverhampton
Shree Guru Ravidass Temple	Blakenhall, Wolverhampton
Gurunaka Baba Wadbhag Singh Ji	Bilston
Catshill Methodist Church	Catshill, Bromsgrove, Worcester
Sacred Space and other projects which stem from the BCF	No answer given
Tabernacle	Wolverhampton
Action Trust	Handsworth, Birmingham
Parish of Central Wolverhampton	Wolverhampton
Hereford Baptist Church	Herefordshire
Jamia Mosque	Wolverhampton
Want to remain anonymous but name already in database	No answer given
Inter-religious/ International Federation for World Peace	West Midlands
Globe Multi Faith Centre	Selly Oak
Masjid-e-zeenat-ul-islam	Coventry, Hillfields
Curate of Tetenhall Regis	Wolverhampton
St Joseph's Church (Island)	Wolverhampton/Mosely
All Saints and St. John's Square	Wolverhampton
West Park Church	Wolverhampton

Name	Area of worship
St James Church	Wolverhampton
Cramner Methodist Church	Wolverhampton
Bilal Mosque	Wolverhampton
Sikh Gurdwhara	Wednesfield, Wolverhampton
All Nations Christian Centre	Wolverhampton
TLC	Wolverhampton
St Chads	Pattingham
St Joseph of Arimathfa Church	Merry Hill, Wolverhampton, West Midlands
Wombourne Church Parish	Wombourne
Hussaini Mosque	Wolverhampton
Buddha Vihara	Wolverhampton
UK Islamic Mission	Wolverhampton city centre
Hereford Quaker Meeting	Hereford
St Andrews Church	Handsworth
Methodist and United Reform Church, Newport	Newport and surrounding area
St Thomas Church	Wednesfield, West Midlands
Claremont Baptist Church	St Chads, Shrewsbury
St Nicholas Church	Newport
Lozells Methodist Church	Lozells & East Handsworth Ward, Birmingham
Beacon Church Centre	Rubery, Birmingham
Brethren	Telford

Appendix 2

List of researchers

Research Co-ordinator

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Area based co-ordination

Faith Regeneration Unit – Wolverhampton

Appointed researchers:

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