

Sheffield Faiths Forum

Audit of faith related community activity

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SHEFFIELD FAITHS FORUM

Audit of faith related community activity

Research report

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Background to the research

The Local Context

Sheffield Faiths Forum was formally established in March 2007 and brings together diverse faith communities from across the city to address key issues such as regeneration, community cohesion, public service delivery and faith awareness. It is currently supported by OFFER (Sheffield's Community Empowerment Network) which aims to strengthen the voice of the community, voluntary and faith groups in the city.

According to the 2001 Census, 74% (380,000) of Sheffield's population affiliate themselves with a faith tradition. There are around 350 faith groups in the city which cover more than fifteen religions and numerous denominations. During the year 2007/08, the Faiths Forum committed itself to build a picture of the contribution that faith communities make to the life of the city and thereby provide hard evidence to back the involvement of faith communities in decision making structures in the city such as the Local Strategic Partnership.

This research was commissioned to build on the anecdotal evidence and information about several high profile examples of involvement of faith groups in community activity, to start to develop a strong evidence base of the full extent of the faith sector's contribution to the city. The aims of the research were to

- Assess the potential for faith groups to have an impact on key issues for the city such as community cohesion and regeneration.
- Raise awareness of the city-wide contribution of faith communities among partners and stakeholders.
- Strengthen the rationale for why faith communities should be involved in decision making.

The work also needs to be placed in both a national and a regional context as the contribution of faith communities to the 'social capital' of an area is becoming more widely recognised.

"Strong community based organisations are a key starting point for any disadvantaged community. In many cases, faith groups...will be the strongest around and yet their potential may be overlooked by funders and others engaged in programmes of community development. There can a tendency not to see beyond the 'faith' label to the community role of these groups"¹.

¹ Home Office. National Strategy for Neighbourhood Renewal. Policy Action Team 9 – Community self help. 1999

The National Context

Nationally, there has been a growing recognition of the importance of involving faith communities in consultation and regeneration. The foreword to **the Local Government Association Good Practice Guide** for local authorities and faith communities mentions the relationship between the two which can make a big contribution to promoting community cohesion. The role of faith communities was placed at the centre of the **Urban White Paper**² which gave utilitarian reasons for the involvement of faith communities in regeneration, arguing that faith communities possess valuable resources and social capital in terms of networks, buildings, voluntary activity and leadership skills.³

More recently, the Home Office has produced the report “**Working Together: Co-operation between Government and Faith Communities**” (Feb 2004) which demonstrates that the Government describes the role of faith communities as crucial in their agenda of regeneration, community cohesion and citizenship. They are concerned that links should be made and understanding of faith communities increased to enable increased respect and celebration in a peaceful and diverse society.

A recent piece of cross professional research supported by the **Joseph Rowntree Foundation (2006)**⁴ has identified that faith communities contribute substantial and distinctive bridging and linking social capital while facing internal and external obstacles to development. The report highlights the ways in which this social capital is created through developing frameworks which connect faiths to each other and secular organisations, through faith buildings where people can cross boundaries and meet and share activities, through building bridges and making links with others and through participating in formal governance and the wider public domain. The report also raises some of the issues that exist around all these aspects including the lack of recognition for the frameworks, the limitations on the use of faith buildings for wider communal use and the way in which power inequalities within faith communities can inhibit the development of social capital.

² Home Office: Urban White Paper. 1999

³ East of England Churches Network. Faith in Action. Undated

⁴ R. Furbey et al: Faith as Social Capital: Connecting or Dividing? Policy Press 2006

The Policy Context

The importance of faith related work has been highlighted in two key Government documents. **The Local Government White Paper “Strong and Prosperous Communities”⁵** stressed the need for more local inter faith work and suggests they every local authority should have an inter faith forum and that they should be linked closely to Local Strategic Partnerships. Meanwhile, the consultation for the **Third Sector Review**⁶ highlighted that faith based organisations are among the groups in the third sector who feel disadvantaged in relation to accessing mainstream grant funding . The Review itself sets out the specific aims of the Department of Community and Local Government’s (DCLG) engagement with faith communities which includes increasing their contribution to active citizenship and community cohesion, developing a wider role for faith communities in social action and regeneration amid ensuring effective consultation and co-operation between Government departments and faith communities.

Most recently, in December 2007, DCLG launched a consultation into how Government can best support faith groups’ engagement with their local communities. The consultation ‘**Face to Face and Side by Side**’⁷ will look at the work already under way and considers what support might be given to facilitate greater inter faith dialogue and inter faith activity so that faith groups can continue to make a positive difference in the wider community. The consultation acknowledges that there is a long history of people from different faith communities in this country working together to build understanding and provide services often to the most vulnerable. The consultation is part of the Government’s response to the independent Commission on Integration and Cohesion’s report “Our Shared Future” which sets out a number of practical recommendations on how to build cohesion and a shared sense of belonging including confirming the important role that inter faith activity has to play, as well as the need for more constructive conversations between those of faith and those of none. The consultation will look to discover what is needed to widen and deepen inter faith dialogue and social action.

⁵ Department of Communities and Local Government: Local Government White Paper: Stronger and Prosperous Communities. 2006

⁶ Home Office. National Strategy for Neighbourhood Renewal: Policy Action Team 9 – Community self help. 1999

⁷ Department of Communities and Local Government: Face to Face and Side by Side: A framework for interfaith dialogue and social action. Dec 2007

The Regional Context

The work being carried out by Sheffield Faiths Forum has precedents in work taking place at a regional level in Yorkshire and the Humber. Since its formation in 1998, the Churches Regional Commission has worked at the interface of strategic policy making and Church based action. This work has been further developed by the Yorkshire and Humber Faiths Forum⁸ which was launched in December 2005 to advance the contribution of faith communities in the region, to encourage and educate faith communities to work together in matters of policy, strategy and action and to challenge all forms of discrimination or injustice, particularly on grounds of religious belief. Their annual review of 2006-2007 highlights the connections the Forum has established between local faith communities, regional decision making bodies and national agencies. The chair of the Forum, Bishop Tony Robinson, described the value of this infrastructure as immeasurable in terms of its contribution to the social and economic life of the region as a whole and the lives of individuals and communities of all faith backgrounds.

The Forum has a faith seat on the Yorkshire and Humber Assembly. The current holder of the seat sees her role as acting, participating, collaborating and standing firm on the shared beliefs of the diverse faiths in the region. Through the involvement of Forum members, policy makers and strategic bodies can tap into the expertise, experiences and perspectives of the diverse faith communities in the region and hear the voice of many who would otherwise be marginalised or ignored.

Hope 08

This research also coincides with **Sheffield Hope08** which has been inspired locally by meetings of the Sheffield Leaders Network and has brought together a team of Christian ministers and leaders to look at how they can encourage local Churches to facilitate community projects and work with other Churches in planning events and small initiatives to make a difference in their area. It is part of a wider movement called Hope08 whose slogan is 'Do it more, do it together and do it in word and action'. The steering team will be co-ordinating larger events and city wide gatherings over the year and will also be looking to gather information about existing community activity. The results of this research will also be fed into the work of Hope08.

⁸ Yorkshire and Humber Faiths Forum Annual Review: 2006-07

Methodology

The study started with the twin constraints of limited resources and tight time scales. In order to meet the aims of the research within these constraints, the following methods were adopted to ensure that as much information as possible could be collected about the faith related community activity taking place in Sheffield and to ensure a diversity and representation of response across the major faiths and across the city within these constraints.

Methods used

1. Meeting with OFFER's Faiths Network Development Officer and Faith Network Neighbourhood Worker to gather information that already existed about faith related activity and to establish the parameters of the survey.

2. Postal survey of 314 faith groups across the city identified from the database held by the Faiths Forum. The initial survey was piloted with the members of the Faiths Forum who represent major faiths present within the city. The final survey reflected the comments made. It was accompanied by a covering letter endorsed by faith leaders in Sheffield.

3. Contact was made with Sheffield Churches Council for Community Care and with Together for Regeneration, a diocese wide support organisation for faith related community activity. They provided a number of contacts among faith bodies involved in faith related community activity. This was supplemented with a list of voluntary and community organisations given small grants by Sheffield City Council, some of which were faith groups. These were all subject to a web search which produced further information about the work that each was involved in.

4. The responses received from the survey and the information gleaned from web searching was then analysed according to the priorities set out by Sheffield First, the Local Strategic Partnership and by reference to the different levels of social capital exhibited. The priorities of Sheffield First are as follows.

- A strong economy : this includes elements of reducing worklessness and improving skills, increasing connectivity and ICT infrastructure and raising Sheffield's position as a city of cultural significance
- Successful neighbourhoods: this includes providing access to good quality local services and opportunities, encouraging people to take part in the community and in local decision making, sustaining a strong and vibrant voluntary, community and faith sector, reducing crime and increasing feelings of safety
- Inclusive, healthy communities: this theme includes improving the well being of the most vulnerable communities, responding to the growing

diversity and growing numbers of older people and promoting good community relations across Sheffield.

- A great place to grow up: this covers early years interventions, ensuring safety and wellbeing of children, improving their health and promoting active citizenship.

There is a fifth priority concerning environmental excellence. Although there are faith groups working on environmental schemes and projects, little specific information was collected about these initiatives and this work is therefore not covered here.

These priorities are not always mutually exclusive, often overlapping which sometimes made analysis difficult. There were, therefore, some activities that could be defined as encouraging inclusive, healthy communities while also making an area a great place to grow up and a successful neighbourhood. Some discretion therefore needed to be used to allocate activities to different categories.

5. A number of faith groups were identified to provide case studies. They were selected to reflect the range of organisations across the major faiths and across different areas of the city. They were also selected to illustrate both the ways in which faith related activity meets the priorities of Sheffield First and to illustrate the different levels of social capital generated by faith groups.

6. The definitions of social capital used in this research are those adopted by the Department of Communities and Local Government in their framework for inter faith dialogue and social action. Social capital itself is defined as the 'social glue' between people, organisations and communities that enable them to work together to pursue shared objectives. The three categories of social capital are defined as

- Bonding capital which is based upon enduring, multi faceted relationships between similar people with strong mutual commitments
- Bridging capital which is formed from the connections between people who have less in common but may have overlapping interest
- Linking capital which is derived from links between people or organisations beyond peer boundaries, cutting across status and similarity and enabling people to exert influence and reach outside their normal circles.

The scope of the study

I was conscious, when I started this work, that the subject of faith related community activity is one of huge proportions and that some limits had to be placed on the type of information collected. This became even clearer during early discussions with members of the Faiths Forum when other forms of capital were raised. Faith organisations produce large amounts of social capital but they also generate other forms of capital. The most obvious in terms of traditional faith communities is the physical capital many groups hold in terms of their buildings which have routinely been used for community, and sometimes commercial, activities. We decided that we should include information about the physical capital in the survey and the results are reported on separately.

Faith groups can also generate huge amounts of financial capital sometimes to be used locally but often for use outside the immediate area either to be sent to charities or to areas where natural disasters have taken place. We decided that this was outside the remit of this study as it will have implications wider than the city. The other form of financial capital that faith groups bring into the city is in the form of funds brought in from Government bodies and charitable trusts to enable them to carry out their community activities. This has not been covered in this research but a case study is provided of Together for Regeneration, an organisation which supports Churches and other bodies, in the course of which large sums of money have been secured to deliver community activities.

The capital that generated most discussion was the human capital that is available within faith groups. That human capital can manifest itself in a number of ways, one of which is the collective community activity that is under study here. However, an inherent part of being part of a faith community is the system of beliefs and values that underpins it and which then motivates members to carry out activity of a voluntary and community nature as well as political activity.

Baker and Skinner⁹ distinguished between spiritual capital and religious capital. Spiritual capital is defined as that capital which energises religious capital by providing a theological identity and worshipping tradition, but also a value system, moral vision and a basis for faith. It is often embedded locally within faith groups but also expressed within lives of individuals. Religious capital is defined as the practical contribution to local and national life made by faith groups themselves.

While it is vital to recognise the existence and value of spiritual capital, the focus of this research has been on religious capital.

⁹ Baker and Skinner: Faith in Action: the dynamic connection between spiritual and religious capital. William Temple Foundation. 2006

Findings

From 314 survey forms distributed, 82 were completed and returned during the research period, giving a response rate of 26 %. Given that the survey period coincided with Advent and Eid, this was a very encouraging response and demonstrates the level of interest that exists within the faith communities in wanting to be a part of wider decision making structures. The response was largely from Christian groups, but most of the other world faiths were represented in the response. Responses were received from Muslims, Jews, Sikhs, Baha'i, Pagan, Quakers, and Buddhists, in significant numbers, proportionate to their representation in Sheffield. Given below is a summary of the findings. A full table of findings is available from the Faiths Forum which demonstrates the sheer volume of activity that is taking place within the faith sector in Sheffield.

Representation of faiths and denominations

Faith	Numbers returned
Christian: Methodist	24
Other Christian ¹⁰	15
Christian: Anglican	16
Christian: Roman Catholic	4
Christian: Local Ecumenical Partnerships	4
Muslim	4
Buddhist	4
Quaker	2
Unitarian	3
Baha'i	1
Brahma Kumaris	1
Sikh	1
Hindu	1
Jewish	1
Pagan	1

The results have been analysed in a way that reflects how faith groups are contributing towards the themes of Sheffield First, which are outlined above.

The findings are set out below under each of these headings, outlining ways in which faith groups contribute firstly through the social capital created by the activities carried out and secondly through the physical capital available within many faith organisations.

¹⁰ This includes Baptist, United Reform Church, Seventh Day Adventist, Salvation Army, Evangelical Fellowships, Bethel United, Assemblies of God among others.

A Strong economy

This probably seems to be one of the most unlikely of the themes that faith groups can contribute to. However many faith organisations are using their physical capital in a way that provides infrastructure that underpins a strong local economy. The case study on the Megacentre run by the Hope City Church provides information on the day nursery they provide, initially established in order to meet the needs of the workforce at a local call centre. This serves both to support the local economy and to provide a steady and reliable income to fund their charitable activities and is therefore an example of a successful faith based social enterprise. The Megacentre, along with other groups notably St Mary's Church Centre in Bramall Lane, the Sheffield Quaker Meeting House, and the Al Madina Mosque in Sharrow provide, or have the potential to provide conferencing and meeting facilities which, again, underpin the local economy.

At a neighbourhood level there are examples of local social enterprises supporting the economy. A number of bodies such as Duke Street Salvation Army run charity shops, the original 'social enterprise', which provides affordable goods to local people while raising money to fund other activities. Others, such as the Sacred House Church at Hillsborough, support credit unions. The Burngreave Ashram, an ecumenical project, runs the New Roots shop and café supplying fair trade and local food and products. Many faith groups are involved as distributors of fair trade goods, which may not contribute to the local economy, but promotes thought and consideration about the way in which economic systems should operate. The Terminus Project in Lowedges is described below and is a partnership of four Churches offering a café, second hand goods and clothes for sale, collection points for the Sheffield Credit Union among a range of services and activities for local people.

Another way in which faith groups contribute to the economic infrastructure is through training provision. Some groups such as the Arbourthorne Centre and Bethel United Church of Jesus Christ, have a learning centre which provides IT training and basic literacy skills. The Megacentre (described in the case study below), along with others, provide training in English as a Second Language , often to new migrant workers, which adds value to the skills they can contribute to Sheffield's economy.

The Megacentre – Hope City Church

The Megacentre is based in an old garden tool factory just off the Parkway in Hyde Park. It is sponsored by Hope City Church which started in Sheffield in 1991 inspired by the Hillsborough disaster and is part of the Assemblies of God movement. It started in a youth club with sixteen people and moved from place to place until it settled in its current premises in 1997 when they got the opportunity to buy the Spear and Jackson's factory to fulfill their vision to establish a community resource.

A strong economy

The charitable activities of the Megacentre are financed by the work of its social enterprise activities. These include a day nursery what was opened in response to a need of a nearby call centre for child care for its staff. It also has excellent conferencing facilities that are widely used by Sheffield City Council.

Successful neighbourhoods

One of the projects housed within the centre is Megalearn which provides English as a Second Language classes originally for Kosovans moving into the city but now also for refugees and Eastern European migrants, which is Learning and Skills Council funded. Megalearn is expanding to provide a range of other courses such as self esteem raising, dance and IT.

They also run Sheffield's Night of Honour at Pond's Forge which honours local people who have been active in the city.

Inclusive, healthy communities

The Storehouse is based at the centre which provides emergency food hampers and receives referrals from the police, social services, GPs, schools, asylum health team with most going to asylum seekers. They were able to give out 200 food parcels in twenty four hours after the 2007 floods.

They also run City Hearts House which is a residential home for young women experiencing issues such as self harm, eating disorders or unwanted pregnancies. The Sheffield Pregnancy Advice Centre is also to be based here.

A great place to grow up

Mega kidz is an indoor play centre which is used by families, local primary schools and parent and toddler groups which was being turned into a coffee house when I visited, with play facilities, room for a music group and craft group among other things. The aim is to create a place for people to make friendships. It will be open to foster parents, child minders and local nurseries as well as the general public.

The Leadership Academy provides a gap year programme for young people who spend time training and learning and then go into schools to deliver citizenship studies, dance and arts classes.

The Terminus Initiative

The Terminus Initiative is a partnership set up in 2002 by four local Churches – St. Peter’s Church of England, St. Michael’s Church URC, South Sheffield Evangelical Church and Greenhill Methodist Church to work together with the people of the Lowedges estate to develop services that will help meet their needs - spiritual, emotional and physical.

A strong economy

A number of initiatives support the local economy of Lowedges including a café, selling second hand clothes and other goods, acting as an agency for Sheffield Credit Union and running a savings scheme for Lowedges Primary school.

Successful neighbourhoods

The café at the Terminus initiative was set up after a comprehensive needs assessment and with the full involvement of local people. It is a safe and welcoming environment where people can drop in and meet others. It works with other community groups and agencies to avoid duplication of effort and services. Good relationships have been developed with Sheffield City Council Asylum Team and the Northern Refugee Centre based in Sheffield which has led to the setting up of a Women’s Conversation Group for asylum seekers, refugees and migrants. This has highlighted the need for a befriending scheme for individuals and families which has since started. One of the aims of the Initiative is to contribute to the reduction of crime and anti social behaviour by helping to promote public confidence and strengthening community spirit.

Inclusive, healthy communities

A partnership has been developed with the Sheffield Primary Care Trust to deliver a healthy living programme for Lowedges, Batemoor and Jordanthorpe and includes smoking cessation programmes, healthy eating sessions, stress relief and ante natal drop ins.

A great place to grow up

A youth café operates on Tuesday evenings from the premises to work with disaffected young people.

Successful Neighbourhoods

One of the priorities of the Successful Neighbourhoods theme is to sustain a strong, vibrant voluntary, community and faith sector. The results of this research demonstrate the level of strength and vibrancy that already exists. The other priorities relate to access to good local services and opportunities, encouraging people to become involved with decision making, reduction of crime and increased feelings of safety and provision of affordable housing.

Churches and other faith groups have traditionally been providers of local services whether of a spiritual nature in terms of providing for births, marriages and deaths or for times of need when people need spiritual and emotional support. Practically, the physical capital has been used for provision of local services. The coffee morning is an institution of Christian Churches which often provides a place where people can meet and find company (and a cup of coffee!), while the Al Madina Mosque, described in the case study below, is intended as a place for provision of lunch clubs and day care of Muslim older people. Many respondents mentioned lunch clubs, cafes, supper clubs, coffee mornings.

Another opportunity often provided by faith groups is that of cultural provision. Arts and music were mentioned by a number of respondents as were drama groups, annual pantomimes, barn dances and outings, social events such as firework nights and special meals for small groups of neighbourhood people. The Sheffield and District Jewish Reform congregation organises concerts of Jewish and Eastern European classical music at the Crucible and runs a Jewish Book Club.

The physical capital held by many faith groups is used by a number of local decision making forums, by community safety groups and Neighbourhood Watches for their meetings. The local forums that use faith buildings include tenants associations, neighbourhood forums, area panels, local voice groups, asylum seekers group meetings, residents' associations, women's groups.

This is probably the most appropriate section under which to mention the support being given to asylum seekers and refugees. This work ranges from Women's conversation clubs for asylum seekers provided by the Terminus Initiative to English classes for refugees delivered at Cemetery Road Baptist Church to the work described in the case study of Darnall Forum by Living Waters Christian Fellowship. Food parcels and showering and laundry facilities are provided by the Cathedral Archer Project and refuge is provided by a number of Mosques. Highfield Trinity Methodists share their worshipping space with two Churches comprising largely refugees from African states. Further information is provided in the City of Sanctuary case study.

A notable example of work around community safety is that carried out by the Seventh Day Adventists in response to the murder of Jonathan Matonda in October 2007. The Church conducted discussions and meetings about the issues in Burngreave that led to this incident and identified a number of actions that could work to prevent future incidents and tragedies.

Al Madina Masjid and Islamic Centre

Al Madina Masjid is a new, purpose built Mosque just opened as I visited, built in the Persian style and replacing a Mosque that had been developed within an old Co-op building. It cost nearly £4 million to build, all of which had been collected through local subscription and has 3 levels in about 3,000 square metres of floor space. It is in Sharrow, an area of Sheffield with a large Muslim population, a diverse community of between thirty and forty nationalities and a large student population. The building has been specifically designed to be easily accessible to children and people of all ages and abilities. It also has a car park for about 30 cars.

A strong economy

The building has room for an IT suite which has yet to be equipped. It is anticipated that people will be employed to provide IT instruction. There are plans to develop a learning centre within the building. Prayer meetings have been taking place in a building next door which also belongs to the Mosque. There are plans to develop this into managed work space which will help to fund some of the running costs of the new building.

Successful neighbourhoods

The plans for the building are that it will become a resource for the whole community and that there will be scope for multi-faith events. The next stage of the development is to work together with the local authority, regeneration initiatives, the Primary Care Trust and others to develop services and facilities from the building.

Inclusive, healthy communities

The Mosque has been running a lunch club for older members for nearly twenty years. They want to expand this service to provide for both men and women and to develop day care facilities for older Asian people.

A great place to grow up

A youth group already runs regularly at the Mosque. Two to three hundred children attend a Madrassa there and out of school and homework clubs are planned for the future. The local community are the key to the Masjid, it is they who have ownership and will ensure the new centre is sustainable. This is the biggest self help community project in South Yorkshire and the new centre will mark the beginning of a new era for the local Muslim community.

Inclusive, Healthy Communities

There are overlaps between this theme and that of Successful Neighbourhoods. An inclusive community makes for a more successful neighbourhood. Certainly the work with asylum seekers and refugees could have been included under either of these themes. The priorities of this theme are to reduce health inequalities, improvement of the well being of vulnerable communities, responding to the city's changing age profile, reduction of persistent inequalities and promotion of good community relations.

Two findings stand out from the results that contribute massively towards this theme and these are the opportunities provided for activity and sport and the support given to older people.

There are numerous examples of badminton clubs, keep fit groups, yoga classes, martial arts, dance groups, line dancing, exercise classes, table tennis, tai chi, carpet bowls, relaxation sessions, tennis club and much more either provided directly by the faith group itself or that takes place as a result of lettings to outside groups. Church halls in particular, are heavily used by commercial slimming organisations which may have varying effects on individual health.

Support for older people is provided by a number of groups described as 'over 60s groups' some provided directly and some simply using the premises available. These are supplemented by lunch clubs and by home visiting and bereavement support provided by most faith groups in some form. Others provide specific Agewell activities such as keep fit and crafts. Meersbrook Park United Reformed Church has a senior citizens orchestra.

In addition, a number of groups provide advice and counselling, drug and alcohol user support, provision for learning disabled people, work with users of mental health services, provision of clothing and food for homeless people, bereavement groups, parenting support. Victoria Hall Methodist Church, as well as providing a clothing store for homeless people and advice and counselling services, also organises a soup run for people who are homeless and who have addictions. Christ Church, Stannington delivers the Parent Lifeline which is a help line for parents along with courses for parents in collaboration with Sheffield MIND.

Some groups offer more developed services. St Marks at Broomhill employs a community development worker for older people. Christ Church Pitsmoor has developed a befriending scheme and a sanctuary for people seeking asylum together with a project to provide support for vulnerable women. St Chad's at Woodseats has the Besom project which is intended to create a bridge between Church and community, a good example of bridging capital! St Tim's in Crookes provides a good example of linking capital with their outreach project to those in

the community who are out of work or on the fringes of society – where people can come and meet, form friendships, learn new skills and build self confidence and self esteem

The spiritual activities provided by Brahma Kumaris are targeted at health and wellbeing. These include positive thinking courses, self esteem courses, meditation and yoga. The case study of the Amida Trust also talks about Buddhist psychotherapy and what that can offer individuals and communities.

In terms of physical capital, faith buildings are used to provide office space for MENCAP, Samaritans, advice centres, Turning Point Drug Rehabilitation, disability support groups run by the City Council, health clinics and stroke groups. This is in addition to the activities ranging from social dancing to painting classes and conservation groups all of which play a part in promoting inclusive and healthy communities.

The Cathedral Archer Project

The project provides a city centre service for homeless people in purpose built premises at the rear of Sheffield Cathedral. The work began in 1990 when a Church Army captain found a number of homeless people attending his morning prayers at the cathedral as a way of keeping warm. These increased, when he started to provide tea and toast. This led to the hiring of the nearby Free Church where they offered breakfast, literacy classes and other activities. In 1994, when the probation day centre shut, the Archer Project opened up in premises in West Bar to provide a range of services to homeless people. As a result of a number of factors, in 2001, plans were made to redevelop the hall at the back of the cathedral and build new premises for the project, which opened in 2007.

Breakfast is provided for between eighty and a hundred people each morning. A range of activities is provided during the morning including literacy and numeracy classes, art group, harm reduction sessions and complementary therapies. A subsidised lunch is provided and shower, laundry and health facilities are provided to people who are sleeping rough, living in temporary accommodation or have been refused benefits.

A strong economy

The project is currently supported by contracts from Probation and the Drugs Action Team and by fund raising. However, there are plans to develop a social enterprise as a trading arm. Ideas include a café, a charity shop, marketing home made soups and using the kitchen to provide buffets for training and conferences.

Inclusive, healthy communities

The Archer project is a place where people without homes, jobs, money are welcomed and receive food and good quality services. The services can still be available to people when they move into accommodation and/or work. Links and friendships between people sometimes start here.

Basic health services are made available to people who are often excluded from mainstream facilities. Nurses staff surgeries three times a week and dentistry, chiropody and complementary therapies are provided. An advice centre provides a weekly advice session. The café serves healthy meals and food parcels are supplied twice a week. Harm reduction groups provide advice and support to substance misusers. Sharps bins are available within the centre for safe disposal of needles. Outreach workers for street drinkers and others use the premises to meet people who might use their services. Doncaster prison resettlement is soon to base staff there who will develop a 'buddying' system to attend appointments with people.

A Great place to grow up

The activities both run by faith groups and taking place in faith premises for children and young people are numerous. They include parent and toddler groups, uniformed youth groups, sports ministry to children, youth fellowship, children's clubs, pre schools, youth clubs, homework clubs, holiday clubs, music clubs, community fun days, drop in cafés in abundance. These take place in addition to the Sunday Schools and Madrassas which provide faith teaching to young members of the organisation.

Support is also provided to parents which will have a beneficial impact on children and young people. This takes the form of parenting classes and new mums groups. One Church runs a father figures group which specifically supports men in parenting skills. Support is often also provided to local primary schools in many ways.

Activities provided in faith group premises include Homestart groups for families with children under 5, dance classes, hobby times, martial arts groups, children's singing groups, playgroups run by SureStart and children's parties. One Church houses a project called Signpost which works specifically with excluded teenagers. Many of the activities taking place under this heading could also be included under that of Inclusive and Healthy Communities because of the physical activity and exercise they promote, the self esteem and confidence inspired and the act of being part of something in their own neighbourhood. They also contribute toward Successful Neighbourhoods because they deliver local services that make the area a better place to live and can contribute to community safety by providing young people with meaningful activity.

An example of faith related work with young people can be found in the case study of the St. Alban's Family Development Centre. Other examples found during a web search include the Shiregreen United Reform Church Children and Families Project which provides a wide range of relevant activities for people of all ages to meet together in a safe environment to play, develop and grow and gain access to local learning opportunities. Youth @ St. Chad's in Woodseats is an accessible and friendly youth programme which comprises three groups, a football team and some local schools work. The three groups consist of feeding time for young people aged 12-13 providing fun friendship and food, a similar group for 14-15 year olds focused on discussion and a Sunday morning group for younger children. The Church has a youth minister who looks for opportunities to start new groups and projects. Forge Youth is another venture, of the St. Thomas' Church Philadelphia, which is leading Church based youth work across the city.

Family Development Project

The Family Development Project is based in Darnall and was set up in 1999 by St Alban's Church and its partners in a Local Ecumenical Partnership following a funding and community assessment in 1996. It has six members of staff. My information comes from the manager, Jo-Anne van Levesley.

Stronger economy

The project delivers training to parents and they have a track record of getting people into jobs, voluntary work and further education. They have delivered nineteen courses in the past year to ninety three people on subjects ranging from Makaton to ICT at different levels to confidence building and first aid and healthy eating. Five of the volunteers taking part in the training have gone on to start two new ventures locally. The project is also acting as a collection point for the credit union from February 2008.

Successful neighbourhoods

The project has been represented on a range of bodies making decisions about the local area such as the Children's Centre, Play Strategy, Partnership Boards. They have links in to local schools, the 0-19 Play Partnership, the Steering Group for Youth Strategy and with Darnall Forum and have worked together with Attercliffe and Darnall Community Enterprise on the Darnall Carnival and opened up conversations by being there.

Inclusive, healthy communities

The project will be taking an active part in the March for Health week which will culminate in International Women's Day. People are being signposted to the project as part of a social prescribing scheme which enables them to become involved in art therapy and IT classes among other things. The Family Week that takes place during the summer holidays takes people out of their home environment for a week and has initiated activities such as cycling around the cycle paths of Darnall and aims to open up access for local rides for families.

A great place to grow up

The whole purpose of the project is to promote help and activities for families. These include a drama group, a homework club, a toddler group where Church members provide breakfast, after school clubs, holiday club and family week which involves ten targeted families each summer. The project is open to listening and adapting activities to match community needs.

The contribution of faith groups to social capital

Bonding capital

Bonding capital is based upon enduring multi-faceted relationships between similar people with strong mutual commitments such as among friends, family and close knit groups. Faith groups have an important role in providing a 'spiritual home' for people with shared beliefs and values and providing them with a basis for putting their value base into action. The following case study of the Amida Trust is an example of a faith group offering a place for people with strong mutual commitments to come together.

Amida Trust

The Amida Trust is a charity attached to the Amida School which is a Buddhist religious body. The people who belong to the Amida school have committed to daily practice with is faith based and other power oriented. The charitable trust carries out education and community development and has a household in Sheffield that provides space for religious practice and meditation.

Successful neighbourhoods

The members of the trust have participated in a series of dialogues at Broomhall Centre which have largely taken place between Christians and Muslims and contributed a session from a Buddhist perspective.

They have also offered help and support to the Karen community. Sheffield has the largest Burmese community in the UK who are largely Karen. The majority are Christian but a minority are Buddhist who are feeling marginalised and isolated. The Trust has made contact with them and offered them support.

Inclusive, healthy communities

Two of the local members are trained in Buddhist psychotherapy. They are part of a network that provides training around community conflict, particularly in relation to asylum seekers. They have a strong commitment to looking deeply into issues in an attempt to relate to other people's experiences. They treat all experiences as real.

The following case study is an example of a faith group generating a high level of bonding capital in providing opportunities for people to come together both to get and give support, within the Church itself and through the work carried out through the St Vincent de Paul project to reach out to people outside mainstream community networks.

Sacred Heart Roman Catholic Church, Hillsborough

Sacred Heart Church has a parish Covenant with the poor with a commitment to justice and peace that is a fundamental characteristic of the whole parish. It belongs to a network of Churches locally including Anglican, Baptist, Pentecostal, Methodist and Congregational. The Parish Ministry Team has a mission statement which states that the parish is embarked on a journey towards a collaborative ministry in which each individual's effort is valued and to which each individual member will have something to contribute. The team is intended to be a channel for change and development in the parish.

A strong economy

Sacred Heart is addressing financial exclusion by operating a collection point for a branch of the Sheffield Credit Union. They also work with Moneyline to offer low cost loans for those without access to mainstream credit facilities. The Church sells fairly traded goods and campaigns for their wider availability as a part of the Covenant.

Inclusive, healthy communities

Sacred Heart runs a number of activities that contribute towards well being and making people feel a part of the local community. These include a bereavement support group, a contact club for older people, a rambling group, a family club offering a range of social activities and a social group which organises a range of social events such as barn dances, discos and shared suppers. Through the St Vincent de Paul Society, Church members carry out visits to people in need. St Vincent de Paul also has a furniture store in Sheffield which collects in goods for distribution to vulnerable people.

Through the Diocese of Hallam, support is also provided at the St. Wilfrid's Centre which provides support and care for vulnerable people. Among its services are social and emotional support, a café, laundry, showers, hairdressing, clothes store, help and assistance with independent living and opportunities for leisure and recreation as well as educational and skills based workshops.

A great place to grow up

In common with many other Roman Catholic Churches, Sacred Heart supports a local primary school with an active Parent Teacher Association as well as two senior schools. A pre school and a parent and toddler group operate from the Church.

Another example is given below providing evidence of the bonding capital generated in a city where the members belonging to a particular faith within Sheffield are low in numbers. The Jewish Reform Congregation has about sixty five adult members from a wider geographical area than just the city. Although too small to generate religious capital as a group, it performs a function of maintaining spiritual capital in ways that support members in their own activity and provides strong mutual support for a small group of people with shared values, culture and beliefs. It is part of a wider Jewish Reform movement nationally and draws on the links and resources that offers.

Sheffield Jewish Reform Congregation

The Jewish Reform Congregation has approximately sixty five adult members with about twenty being active. It is run by a committee of seven people all of whom work full time and are therefore quite time committed. They are not an evangelical group but are welcoming of people who want to come along who already support Judaism or who want to know more about it.

Their activities include Jewish education classes that teach basic Jewish knowledge and Hebrew in an informal environment. A youth group has been run from time to time and efforts are made to involve Jewish students living in the city. Contacts are made through the national movement.

A small social action group exists which is in communication with ASSIST, an organisation which supports asylum seekers and refugees, to react to issues as they arise rather than initiating action.

The committee promotes Jewish cultural events likely to be of interest to members such as facilitating touring companies coming to Sheffield and bringing Jewish films to the Showroom. Singing and dancing workshops have been held.

Study programmes about Judaism are sometimes organised, bringing in outside speakers, which have proved successful and are also of interest to people with an academic interest in the subject.

Attempts are also made to maintain contact with older and less able members of the congregation.

The congregation has no building at present and meets in other premises and concentrates its energies into maintaining a Jewish Reform presence and support and activities for its members and others who are interested.

Bridging capital

Bridging capital is created when groups or individuals work together and form bridges between themselves and others. Many of the groups responding also had links with other faith groups and with wider secular organisations. Some of these were national and international organisations such as NCH, Christian Aid, the national movement for Reform Judaism. There are many links with the local, regional, national bodies that support that particular faith which will add strength to the local body. These include the local Methodist circuit, Jewish Representative Council, Yorkshire Gospel Partnership and Pakistan Muslim Centre. Within the Christian faith, there are a number of inter denominational links, which include examples such as Burngreave Churches Together and Handsworth Ecumenical Partnership. There are also links with and input into city wide organisations related to the Christian faith such Sheffield Churches Homelessness Forum and Sheffield Churches Council for Community Care, while others are linked into secular bodies such as the Race Equality Council and OFFER, the Community Empowerment Network.

The representation of many faith groups within secular community organisations are manifold though and include many community forums, advice centres, healthy living projects, New Deal for Communities, community and youth associations, older person's networks, youth forums, asylum seekers' groups, parish councils, carnival committees. Those listed include:

- Care in Crosspool
- 'Healthy Valley'
- Brightside and Shiregreen Community Forum
- Burngreave Community Action Forum
- Burngreave New Deal for Communities
- Darnall Community Nursery
- Darnall Forum
- Darnall Wellbeing
- Firth Park Advice Centre
- Gleadless Valley asylum seekers' group
- Gleadless Valley Community Forum
- Gleadless Valley Community Safety Partnership
- Gleadless Valley Older Person's Network
- Gleadless Valley Youth Forum
- Hallam Youth and Community Association
- Handsworth Community Forum
- Hillsborough and Owlerton Neighbourhood Forum
- Joseph Stone Educational and Village charity in Mosborough
- Lowedges Community Forum
- Lower Stannington Forum
- Parsons Cross Community Forum

- Sharrow Partnership and Community Forum
- Shiregreen Young People's Initiative
- Spital Hill Project group
- Stannington carnival

There are some bodies that employ their own community worker, such as Our Lady of Lourdes Church and Shiregreen United Reformed Church. The representation of Churches particularly on school governing bodies is numerous and there are examples of faith members lending their time and support to secular bodies such as two members of Mount Tabor Methodist Church who act as pastoral visitors for the RAF Association. A member of Mosborough Methodist Church chairs the Mosborough community carol group that organised Christmas carol singing and then makes donations to local groups.

It would be impossible to quantify the value that is added to these organisations by faith group representation but it is clear that faith groups of all persuasions make a significant contribution to local community action.

Given below is a case study of the Darnall Forum which is chaired by a member of one of the local Churches who has been inspired by her faith to put her energies into bringing together people from a range of faiths and none to work on issues of importance to the local community.

Living Waters/Darnall Forum – bridging capital

I met Sylvia Hamilton, the chair of Darnall Forum and a member of Living Waters Christian Fellowship at the office of the Darnall Forum in a former pub on the main road in Darnall. Living Waters is a small Christian Fellowship which got involved in work to regenerate the local park, which inspired Sylvia to become further involved and the Church agreed that she would be released to develop this work in the community. The management group of Darnall Forum is heavily faith based both Christian and Muslim. Their paid manager happens to be a Methodist Minister. Sylvia's motivation for involvement is to build an open and transparent organisation which 'serves the people and not the Government'.

A strong economy

Darnall is a close neighbour of the Meadowhall shopping centre. The forum has put pressure on Meadowhall to fund a three week course to train local people in retail skills with a guaranteed interview for people completing the courses. Six shops are now signed up to this initiative. This is one example of the work Darnall Forum is doing alongside volunteering work that is helping people into employment.

Successful neighbourhoods

Darnall Forum is putting energy into challenging some of the myths held by people and bodies in power about Darnall and its residents. They are trying to work alongside statutory services to do this. They are firm that this is their city and they need to take ownership and are emphatic about the need for all bodies concerned with Darnall to be accountable to each other.

Inclusive, healthy communities

The Forum is linked to Darnall Well being and Healthy Darnall which consulted in the aspirations and needs of local people. A Health Week is planned for March which will involve all local bodies. They also work closely with Age Concern which has supported a range of lunch clubs both Church and Mosque based. The Forum is involved in a project monitoring air quality because of the high number of major roads running through the area and they use the information obtained for lobbying.

A great place to grow up

The Forum employs a parental engagement worker who goes into local schools and works with young mothers. She runs courses for young mothers in baby massage, IT, food hygiene, healthy eating and first aid. She has run a successful International Woman's day event. The libraries have appointed two staff locally to run a Book start programme. The Forum has contributed to the design of the newly developing Children's Centres.

Linking capital

Linking capital derives from links between people or organisations beyond peer boundaries which enables people to exert influence and reach outside their normal circles. Given below are three different examples of ways in which linking capital is generated by faith groups. The first is City of Sanctuary which provides the basis of support for a wide range of faith and secular groups to reach out to asylum seekers and refugees. The second is Highfield Trinity Methodist Church where four Churches are working together to achieve what they would be unable to do separately. The third is Together for Regeneration which works to support Churches and community groups in becoming involved with regeneration and has successfully linked those bodies to sources of funding.

City of Sanctuary

City of Sanctuary is a movement to build a culture of hospitality for refugees and asylum seekers. It started with initial support from Sheffield Quakers and was motivated by a Quaker and a Methodist Minister. The aim is to build a coalition of support of all kinds for refugees and asylum seekers. A network of seventy six organisations has signed up to the concept which is also supported by Sheffield City Council. Dialogue is now taking place with other cities. A consultation process is about to take place about a strategy and a set of goals for work with asylum seekers and refugees. There are particular issues around destitution, homelessness, poverty, access to health care, mental health problems, social isolation, language tuition and access to legal services.

The movement accepts that there is a need for a national framework of policy and decision making about asylum but asserts that, within that, there is the opportunity for local communities both to make the existing asylum system more humane for the asylum seekers who live among us and to counter some of the hostile public attitudes that drive government policy.

Strong economy

The City of Sanctuary recognises the skills that many asylum seekers and refugees bring with them and encourages supporting organisations to offer volunteer work placements for professionally skilled refugees through schemes based at Refugee New Arrivals Project and Voluntary Action Sheffield to enable people to develop work experience and become part of the economy.

Successful neighbourhoods/ inclusive, healthy communities

A wide range of faith groups from across Sheffield are signed up to the City of Sanctuary movement, some of them providing direct services to asylum seekers and refugees, much of which is detailed in other case studies but include conversation groups, English as a Second Language classes, renting houses for asylum seekers to live in, paying the utility bills for families, providing food parcels and laundry services. The services and welcome offered by local faith groups supported by and supporting this movement enables asylum seekers and refugees to feel welcome and safe in local neighbourhoods.

Highfield Trinity

Highfield Trinity is a Methodist Church in Sharrow, previously part of a Local Ecumenical Partnership with a now closed Anglican Church. The Methodist Church has a small and ageing congregation including some from St. Barnabas. However, three African congregations meet in the Church both on a Sunday and during the week. These include the Hope of Glory Ministry who are mainly Liberian and under thirty five. The Holy Church comprises people largely from the Congo and are mostly asylum seekers and again mostly under thirty five. The Shiloh Apostolic Church has met in the building since the 1950s and comprises largely older Jamaican people. Twice a year, a joint celebration is held with a mixture of worships and food. The Hope of Glory pastor works for the Refugee Council and is working with the Muslim community to look at ways of working together and already organises a sports day once a year. The Church is a big building and has a number of rooms for community activity and for hire. Work is currently under way to develop the building so that it can be better used.

A strong economy

Until recently, the credit union collection point was based in the premises. SureStart provides training for mothers to help them develop work skills. The Church is a Fair Trade Church and sells and uses fairly traded goods. Attempts are being made, within the constraints imposed by funders, to render the refurbishment as 'green' as possible and steps are being taken towards becoming a 'green' Church.

Successful neighbourhoods

A training and employment project, called Speakeasy is based in the building which supports unemployed people doing maintenance work for older and disabled people. Other activities include an operatic society and Friends of Mount Pleasant Park. The Sharrow Festival committee meets there and preparations take place there for the annual lantern festival.

Inclusive, healthy communities

As well as a Primary Care Trust run smoking cessation group and a Chinese elders' group running from the hall, various yoga and exercise groups operate from the building.

A great place to grow up

The building is being used by Sharrow SureStart for activities such as stay and play and a Muslim's women's group and has been used by a children's activity group. The Sharrow Youth Forum is based there as is MusicWorks which provides music therapy for children and young people.

Together for Regeneration

Together for Regeneration (TfR) is a South Yorkshire based project providing capacity building support for voluntary, community and faith sector groups.

TfR was established in 1999 through a partnership between the Diocese of Sheffield and Industrial Mission in South Yorkshire with the support of Churches Together in South Yorkshire. The aim was to support Churches and the wider community to play a key role in the regeneration of South Yorkshire. Initial pilot work was funded by EU funds, Single Regeneration Budget and Coalfield Regeneration Trust with employed workers supporting the development of community projects within Churches.

Responding to the new challenges of Objective One in 2001, TfR began to assist Community Partnerships within disadvantaged communities across South Yorkshire, supporting the development of plans and projects and facilitating lasting change. Specific support was retained for Church projects initially through a programme of surgeries and, since 2004, through two project workers supporting Church community projects across South Yorkshire. More recently, the project has widened its support to all voluntary, community and faith sector projects in response to identified needs.

Between 1999 and 2008, TfR has supported 274 Churches and has helped to secure almost £15 million into South Yorkshire for a range of community based activities and projects. TfR offer a service providing short, medium and long-term packages of customer-focused support to Churches and other voluntary, community and faith organisations. A support package may include a broad range of activities such as project development, mentoring support, fundraising and organisational support.

In Sheffield TfR has supported more than 100 Churches and 50 voluntary and community organisations. Examples of projects supported by Together for Regeneration include the St. Alban's Family Development Project, Shrodoba Scrapstore, Tinsley Forum, Burngreave Community Action Trust, Victoria Community Enterprise, The Terminus, the Cathedral Archer Project and North Sheffield Renewal. TfR have supported groups in Sheffield to secure over £3 million for community projects.

TfR is an example of linking capital which can link groups and organisations to external assets and facilitate information diffusion. It is also an example of the way in which faith related organisations can generate financial capital. Although this research has specifically excluded looking at financial capital, the role of organisations like this in generating financial capital for an area experiencing severe deprivation should not be overlooked. Almost £15 million of capital and revenue funding has been brought into faith and community organisations which has created local jobs and has been spent with local businesses. In addition, for

just under £50,000 financial support from the diocese, another £1,766,000 has been raised from external funders as a result of the 'leverage' provided. This has funded the work of the organisation to carry out these activities and provide this assistance.

Conclusions

1. The amount of faith related community activity taking place in Sheffield is overwhelming. A very large amount of information has been collected as a result of a small survey of faith groups known to the Faiths Forum. Activity is taking place among a diverse range of groups not only for the benefit of the members of those groups but also for both the wider community in the local neighbourhood and for those people in need of support and help across the city and coming into the city.

2. There is ample evidence that the work being carried out meets the priorities of Sheffield First in many and varied ways. Faith groups that are based within and serve neighbourhoods provide a wide range of facilities that make that neighbourhood a good place to live, a great place to grow up, an inclusive and healthy place to be and promote a stronger economy for local people. Although this study has not looked at the issue of environmental excellence, there are faith groups that have been involved in environmental work which is not documented here. Faith groups also contribute a range of social and cultural activities which add to the wellbeing of the city and quality of life. Those with their own buildings offer space for many activities – social, cultural, entrepreneurial.

3. The religious capital generated by faith groups adds to the pot of social capital already within the city. Faith groups, by their very existence, provide a space for people with mutual commitments to come together and reinforce their base of values and beliefs. The resulting spiritual capital leads on to a range of practical contributions to local life. This can be seen happening in local groups and services provided for members and others, in partnerships of faith groups and secular bodies working together to address issues and in people and organisations linking with each other across status and similarity to exert influence to try to bring about change.

4. This research has been concerned with gathering information about the strengths of faith groups. Research carried out on behalf of the Joseph Rowntree Foundation (2006) also highlights a number of issues that need to be considered. These include the internal and external obstacles that might prevent faith communities from fulfilling their potential as sources and generators of social capital as well as the possibility of faith communities themselves being obstacles to developing outward looking and enriching social networks. The researchers sound a warning that compliance with government agendas may serve to undermine energy and distinctiveness of faith related networks and enterprise.

Some of the obstacles raised in this report include the restrictions sometimes placed on the use of 'sacred space' as well as a range of other issues around the physical capital vested in the buildings belonging to faith groups, the failure of

some groups to listen to women and young people and the lack of capacity of faith groups sometimes to become involved in governance in terms of energy, confidence and time commitment.

Areas for further research

1. There was some considerable discussion about the importance of spiritual capital that is expressed within lives of individuals. This is another important aspect of faith related community activity. Many activities would fail if it were not for the support of people inspired by their faith. This is a potentially large area of research that would benefit from a sample survey among a representative number of faith groups.
2. This research has touched upon the importance of physical capital held by faith groups and the value that adds to local neighbourhoods and to the city generally. Aware of how busy and committed faith group leaders are, they were asked for the contact details of bookings clerks to follow up the way in which faith buildings are used other than by the group itself. As the response was greater than expected, this follow up has not taken place and further research into the use of faith buildings would reveal an even greater level of activity than documented here.
3. Some of the responses have indicated work they are involved in without going into great detail. There has been a great temptation to follow up on some of these but the resources have not been available to do this. There are also a number of other examples of activity that could have been used as case studies but, again, could not be used because of time and resource constraints. Further research could follow up some of this work in greater depth.

Action points and recommendations

1. This report should be made available, through the Community Empowerment Network, to Sheffield First, to support the case for faith representation on the Local Strategic Partnership.
2. A database of results of this work has been established and should be maintained and added to as an information bank to support the work of Sheffield Faiths Forum.
3. The results of this work should be made available to those who participated to make them aware of the greater pool of social capital to which they are contributing.

Appendix 1: list of respondents

Al Madina Mosque and Islamic Centre
Amida Trust Sheffield
Arriving Home - Open Way Group
Attercliffe Temple Corps Darnall
Baha'i Faith
Beauchief Abbey
Beighton Methodist Church
Bethel United Church of Jesus Christ
Brahma Kumaris, Sheffield
Brightholmlee Methodist Church
Burngreave Ashram
Cathedral Church of St Marie
Cemetery Road Baptist Church
Christ Church Central
Christ Church Fulwood
Christ Church Stannington
Duke Street Salvation Army
Endcliffe Methodist Church
First Church of Christ Scientist
Firth Park Church
Fulwood Old Chapel
Gleadless Valley Methodist Church
Hanafia Mosque Tinsley
Hanover Methodist Church
Hatfield House Lane Methodist Church
Heeley Church of the Nazarene
High Green Methodist Church
Hillborough Baptist Church
Hillsborough Tabernacle Congregational Church
Hillsborough Trinity Methodist Church
Hindu Samaj
Hope City Church
Intake Methodist Church
Jamia Masjid & Usmania Education Centre
Killamarsh Methodist Church
Kings Centre Christian Church

Lansdowne Chapel Evangelical Fellowship
Living Waters Christian Fellowship
Mayfield Wesleyan Reform Church
Meadowhead Christian Fellowship
Meersbrook Park United Reformed Church
Methodist congregation in Stockbridge
Mosborough Methodist Church
Mount Tabor Methodist Church
Our Lady of Lourdes
Pagan Pathways Sheffield
Parish of Attercliffe & Darnall
Renishaw Methodist Church
Rother Valley Church
Sacred Heart Church, Hillsborough
Salvation Army Citadel
Seventh Day Adventist
Sheffield & District Reform Jewish Congregation
Sheffield Central Quaker Meeting
Sheffield Nether Edge Quaker meeting
Sikh Gurdwarah
St Andrew's, Psalter lane Church
St Bartholomews
St James & St Christopher's Church - Shiregreen
St James' United Reformed Church
St Luke's Church Lodge Moor Sheffield
St Marks Church, High Green
St Marks, Broomhill
St Mary's Church, Bolsterstone
St Mary's Church, Handsworth
St Paul's Church, Norton Lees, Sheffield
St Paul's, Wordsworth Avenue, Parish Church
St Peter's Church, Greenhill
St Williams Church
Stephen Hill Methodist Church
The Methodist Church Chapeltown
The Terminus Initiative
The United Reformed Church Wadsley
UK Islamic Mission

Underbank Chapel, Stannington
Upper Chapel
Victoria Hall Methodist Church
Victoria Methodist Church, Stafford Road
Wesley Hall, Crookes
White Plum Sheffield Zen Group
William Temple, Harborough Avenue
Wisewood Methodist Church

Appendix 2: survey form

SHEFFIELD FAITHS FORUM

Audit of Faith Group Community Activity in Sheffield

1. ABOUT YOU?

- a) What is the name of your faith group? (e.g. St Aidan's Church, Al-Madina Mosque, Shona Congregation).
- b) What is your faith tradition or denomination? (e.g. Methodist, Hanafi, Reform etc).
- c) Is your group affiliated to a broader tradition or international grouping? If so, what?
- d) If you keep a record, how many formal members do you have?
- e) Is your faith group mostly from the local neighbourhood? Yes/No

2. ACTIVITIES and SERVICES

- a) What activities and services, if any, does your faith group directly provide both to members and to the wider community? This may include services or organisations set up to meet a need. Given below is a list of the sort of activities in which you might be involved. Space to complete this is provided overleaf.

Arts and music	Education (non religious)
Employment and training	Social enterprise/ community business
Advice or counselling services	Credit unions
Home visiting and bereavement support	Parenting support/classes
Carers and toddler groups	Pre school groups
Uniformed youth organisations	Holiday schemes for school children
Youth clubs	Over 60s clubs
Drop in facility/café	Health and fitness activities
Environment/eco congregations	
Anti racism	
Fair trade/ local food sourcing	

Housing and homelessness support
 Support for victims of domestic violence
 Working with ex offenders
 Work with users of mental health services
 Work with people with learning disabilities

Drug/alcohol user support
 Crime prevention support
 Work with asylum seekers
 and refugees

There may be other work not listed here that your group is involved in and we would still like to know about it.

b) Please give details of activities your faith group is directly involved in as a group. If you have any newsletters or reports relevant to these activities then please supply copies.

Name of Activity	If Provided for a specific group of people, please say which?	Frequency

Please feel free to use additional sheets if necessary

c) Do you have any paid staff involved in delivering the above activities?
Yes / No

d) If so, how many?

e) Do you have any volunteers involved in delivering the above activities?
Yes / No

f) If so, how many?

3. CONNECTIONS WITH THE WIDER COMMUNITY

a) If anyone is involved, on behalf of your faith group, in decision-making bodies and local community organisations either within your neighbourhood, Sheffield or more widely, please give details

b) Are you aware of the work of Sheffield First (Local Strategic Partnership)?
Yes/No

c) Are you involved in any regeneration schemes (e.g. New Deal, Sure Start etc)
Yes/No

d) If so, which one(s)

4. BUILDINGS

a) Does your faith group have its own building?
Yes/No

- b) If so and it is used by other groups in the community, please list the activities that take place below. (If this question involves contacting a bookings clerk or secretary and it would make life easier for you to give me their details, I will contact them for this information.

Regular activities:

Occasional activities:

Contact details for bookings clerk/secretary.

- c) If you do not have your own building, where do you meet / worship?

5. OTHER

- a) If you belong to any groupings of faith communities in your area such as Churches Together, Local Ecumenical Projects or inter faith groupings, please say which.
- b) Please give details of any activities carried out by these groupings for the benefit of the local community.
- c) Are you aware of any new faith communities in your area who we may not have covered in this survey? Please give details.
- d) What practical assistance would you most value in helping your faith group to contribute more to the needs of your own local community?

- e) If there is anything else your organisation or group does that you feel should be included in this survey, please tell us here, or on separate sheet of paper.

6. CONTACT DETAILS

I may want to contact you to follow up some of this information. It would therefore be helpful to have the name and contact details of the most appropriate person to speak to within your group or organisation.

- a) Name of person completing the survey
- b) Name of contact
- c) Address
- d) Telephone number
- e) E mail address

Please return the completed form in the enclosed Freepost envelope. Details of help available are given in the covering letter. Please contact Ann Hindley on 01724 710819 or Tim Wright in 0114 2536730 if you have any queries or require assistance. Again, we would like to thank you for your time and effort.

Data Protection statement

We will use the information you have provided for the purpose of demonstrating to policy makers the level of faith based community activity in Sheffield. We will not use it for any other purpose or disclose it to any other organisation without your consent.