

Faith Leaders and Workers Project **Evaluation Report**

Faith Leaders and Workers Project Evaluation Report

Professor Rob Paton, Lee Taylor and Dr Haider Ali
The Open University Business School

With thanks to:
Dilwar Hussain, Ian Owers, Qaim Zaidi (consultants)
and to the Advisory Group

February 2009
Department for Communities and Local Government

The findings and recommendations in this report are those of the authors and do not necessarily represent the views of the Department for Communities and Local Government or the Department for Innovation, Universities & Skills.

Communities and Local Government
Eland House
Bressenden Place
London
SW1E 5DU
Telephone: 020 7944 4400
Website: www.communities.gov.uk

© Crown Copyright, 2009

Copyright in the typographical arrangement rests with the Crown.

This publication, excluding logos, may be reproduced free of charge in any format or medium for research, private study or for internal circulation within an organisation. This is subject to it being reproduced accurately and not used in a misleading context. The material must be acknowledged as Crown copyright and the title of the publication specified.

Any other use of the contents of this publication would require a copyright licence. Please apply for a Click-Use Licence for core material at www.opsi.gov.uk/click-use/system/online/pLogin.asp, or by writing to the Office of Public Sector Information, Information Policy Team, Kew, Richmond, Surrey TW9 4DU

e-mail: licensing@opsi.gov.uk

If you require this publication in an alternative format please email alternativeformats@communities.gsi.gov.uk

Communities and Local Government Publications
PO Box 236
Wetherby
West Yorkshire
LS23 7NB
Tel: 0300 123 1124
Fax: 0300 123 1125
Email: communities@capita.co.uk
Online via the Communities and Local Government website: www.communities.gov.uk

75% recycled

This is printed on
75% recycled paper

February 2009

Product Code: 08 PEU 05763

ISBN: 978-1-4098-1181-7

Contents

	Executive Summary	5
1	Introduction	7
	Background	7
	Policy context	7
2	The NIACE pilot training project	9
	Objectives	9
	Timescale and progress of the project	10
	Participant demographics	10
	What did participants think about the pilot courses?	11
	Marketing	13
	Management and sustainability aspects	16
	Conclusions and issues for the next phase	17
3	Understanding needs and existing provision	19
	The demand side: customer awareness of need and of provision	19
	The supply side: what provision is already available?	20
	Linking supply and demand: issues and implications	23
4	Recommendations: towards sustained impact	25
	So what might be done?	26
	Appendices	29
	Appendix 1: Evaluation methodology	30
	Appendix 2: Literature review on the context and policy background for capacity building and leadership in faith communities	32
	Appendix 3: Concurrent consultations and initiatives	41
	Appendix 4: Revised Objectives (DIUS)	44
	Appendix 5: Participant demographics	45
	Appendix 6: Mapping exercise – data from imams	50
	Appendix 7: Definitions	53
	Appendix 8: Summary of the mapping of provision	55
	Appendix 9: References	64

Executive Summary

Department for Innovation, Universities and Skills (DIUS) and Department for Communities and Local Government (CLG) started the Continuous Professional Development (CPD) for Faith Leaders project in April 2007 as part of the *Preventing Violent Extremism* initiative. The main aim was to deliver a development package that would contribute to a number of Government objectives, notably:

- a) to build capacity of faith communities, particularly in the Muslim community
- b) to build knowledge, skills and abilities in a range of areas amongst faith community members
- c) to create an accredited qualification in Community Leadership which is valued by and taken up by members of faith communities.

(DIUS evaluation outline, September 2007)

National Institute for Adult Continuing Education (NIACE) developed a new course from an existing National Open College Network (NOCN) qualification. This was piloted in four areas over the period November 2007 to March 2008 with c.50 learners from a variety of faith backgrounds. The majority were Muslim. Marketing was constrained by the short timescale for the pilot. The course was valued by the smaller group of participants who stayed with it, particularly the material on Leadership, Community Development and Diversity and Faith. Better understanding of the legislation affecting their work and communities was also appreciated. The opportunity for inter-faith dialogue and friendship was highly valued. 27 learners achieved a Level 1 OCN qualification (Award for Progression) – just over 50% of the overall group.

Other achievements include the development of two new NOCN qualifications in Faith Community Development at Levels 1 and 2 (these have been submitted to Qualification and Curriculum Authority (QCA) for accreditation which is expected in time for September 2008); and the recruitment and training of a pool of 16 trainers to deliver the accredited learning. NIACE also set up an Advisory Board of key figures from the major faith communities. Through the work on promoting the qualification, there is growing awareness of the course and the Government's intention to continue to develop the capacity in faith communities, supported by a website.

Overall, the pilot was broadly successful in meeting the contractual objectives; and the two new qualifications help meet an acknowledged need to build capacity among faith leaders and workers.

However, the new qualifications do need to be tested with participants that match more closely those originally envisaged. To this end, and for future impact and sustainability, marketing must go beyond the 'low hanging fruit' of those already involved in inter-faith activity.

In parallel with this evaluation, an exercise was undertaken to map the existing and potential market for training to support faith-based organizations. This found a wide spectrum of learning opportunities and capacity building support for community leadership already available to faith leaders and workers. This provision had some weaknesses which the new courses and qualifications could help address.

However, this mapping work also found a gulf between many of the existing providers and the faith leaders and workers who might benefit from their services. This gulf has several dimensions. For examples: in some cases community leadership was not seen as or expected to be a part of a faith leader's role; in other cases, a prerequisite to any training in community development would be courses to learn or improve their spoken English. Payment of course fees (and perhaps travel costs) would often be an issue.

Hence, both parts of the study highlight the same marketing issues – especially how to follow through on the good work done to date, to ensure take up and lasting impact.

These issues are explored from a number of perspectives – in terms of social marketing, cultural bridging, community development, and market failure/market development. A clear implication in each case is that simply promoting the courses and qualifications – either on their own or as part of a broader range of provision – is most unlikely to bring about the desired results.

Instead, it is argued that, as on other occasions when building the capacity of community organizations has been important in order to achieve social policy objectives, success in this endeavour will require support for a broader suite of initiatives.

It is beyond the scope and remit of the report to develop such a plan in any detail. However, a number of ideas follow from the main analysis and these are offered as a contribution to the discussion of future work in this area. These ideas are outlined under the following headings:

- *Trusted brokers* – effective bridging and intermediation at local level
- *Bursary funds* – the provision of financial assistance and subsidies to encourage new users to try training
- *Recognising the roles and career paths* of faith leaders and workers – supporting emerging networks and associations among a new area of practice
- *A providers forum* – to share resources and spread good practice
- *Promoting the new courses and qualifications* – a further round of development and testing of the new qualifications with Further Education (FE) colleges could be followed by local campaigns enabled by professionally developed promotional resources.

1 Introduction

1.1 Background

In 2007 DIUS commissioned a formative evaluation of the NIACE pilot CPD offering for Faith Leaders and Workers, and this report is the final element of that study.

Early on it became clear that it would be helpful to widen the scope of the evaluation – in order to establish the nature and extent of the other training provision already available to support capacity-building in faith communities and their organizations. Hence, in parallel with the evaluation of the pilot CPD course, a market mapping exercise was undertaken to establish the extent of related provision, the awareness of faith leaders and workers of this provision, and their views on their own or others' training needs in relation to the issues being addressed by the new CPD course.

Part 2 of this report highlights key points learned from the NIACE pilot project.

Part 3 summarises the findings of the mapping exercise.

Part 4 draws together the implications of this work for the further development and promotion of training for faith leaders and workers.

The studies were based on interviews, observation and desk/file research together with evidence from questionnaires and telephone enquiries. Appendix 1 describes the methodologies used in both parts of the evaluation in more detail.

1.2 Policy context

A new government initiative – *Preventing Violent Extremism – Winning Hearts and Minds* – was announced by Ruth Kelly MP on 5th April 2007, in a speech at the Muslim Cultural Heritage Centre. The initiative was part of the Government's PREVENT (counter-terrorism) agenda and it contained four strands – promoting shared values, supporting community leadership, strengthening the role of faith leaders and supporting local solutions. As part of the third strand the Minister said:

"We will introduce a development programme for faith leaders. A pilot begins this year. This will be open to leaders of all beliefs, and will help them get a better grasp of the leadership and communication skills they need to engage with the community."

This commitment led to NIACE being commissioned to develop and pilot the CPD programme for faith leaders and workers that is examined in Part 2. The Preventing Violent Extremism initiative was and remains part of a considerable raft of public policy

development – manifest in local government, further education, the third sector and within faith communities themselves (see *Appendix 2, Literature and context review*, and *Appendix 3, Concurrent initiatives*). Several important consultative documents are out for comment at the time of writing.

In this rapidly evolving policy context, the Faith Leaders and Workers project had two central purposes: capacity-building in Muslim communities (as part of Preventing Violent Extremism); and strengthening faith (and inter-faith) communities more broadly (in support of several other policy goals). While entirely understandable at the level of government policy, this combination of objectives was sometimes a source of concern and controversy among other stakeholders whose buy-in was important for the development and credibility of the new qualification.

1 The NIACE pilot training programme

2.1 Objectives

Following preliminary discussions held by DIUS with community and faith groups, NIACE (www.niace.org.uk) was asked to set out a proposal for the continuing professional development of faith leaders and workers. The overall aim of the pilot programme was consistently described as 'to develop the communication, negotiation, representation and other skills of faith leaders and workers so that they can operate more effectively and confidently within their own communities and British society'.

There were four strands to the pilot:

1. development of a continuing professional development course for faith leaders and workers
2. development of accreditation for the course against a recognised qualification
3. development of learning materials which will support participants in achieving the qualification
4. development and delivery of workshops to key staff in the five pilot sites.

The pilot training programme was designed to have the following characteristics:

- to be easily accessible
- to cater for the needs of faith leaders and workers
- to be credible with inter-faith networks
- to demonstrate expertise in the development and delivery of training.

It was expected that the pilot would be trialled in five pilot sites (Bradford, Liverpool, Leicester, Sheffield, Tower Hamlets) with up to 25 participants in each, from September/October 2007 to March 2008. The programme would then be rolled out in a phased approach, building capacity throughout the following year.

NIACE had been contracted to provide a training course based on objectives agreed in the summer of 2007. Some of these objectives, and how they were expressed as learning outcomes, raised questions and concerns in, eg, debates at the NIACE Advisory Board (why were Muslims being given particular attention?). A revised document was produced in January 2008 (Appendix 4, Revised Objectives). With one exception, these objectives then provided the basis from which more detailed learning outcomes were derived. In due course these learning outcomes were incorporated by NIACE in the proposals for the qualifications.

2.2 Timescale and progress of the project

The timescale for the pilot was very tight: less than a year between Ministerial announcement and completion of the pilot. NIACE undertook considerable work in a range of areas in parallel over the summer/early autumn period: with OCN on selecting the most appropriate units from their general qualification (Award for Progression, Level 1) for a nine credit, three unit, 90 hour offer; the subsequent development of the participant and trainer handbooks; recruitment of three national consultants and five 'key contacts' in the expected pilot areas; tutor recruitment with the necessary subject expertise from a diverse range of backgrounds.

A major staging post for the project was the national briefing workshop, held in Sheffield on 16 October 2007, involving NIACE and OCN staff, consultants, key contacts, (some) trainer applicants, some potential participants and others with an interest. This usefully surfaced a number of important concerns (marketing to the original timescale; confusion about the nature of accreditation and its relevance; the complex arrangements for delivery).

Following the workshop, NIACE decided to have pairs of tutors for each presentation (one with subject expertise and the other with accreditation expertise), and that tutor training sessions were required (these took place in November and early December). At about this time, too, it was decided to stop referring to the programme as 'continuous professional development' – because this was not seen as applicable or helpful.

The pilots in Leicester and Bradford started at the end of October, Sheffield followed in November 2007 and Tower Hamlets in January 2008. There were smaller numbers of participants than projected in each; the Liverpool pilot did not run. Once underway, the sessions generally went well. There was some drop-out, as would be expected with any adult education session. A mismatch of expectation with what was offered, other commitments, and illness were the reasons given. The final phase of portfolio preparation presented considerable work for tutors and participants. It was more difficult and time-consuming than anticipated to match the requirements of the general Award, suggesting that a customised award would indeed be preferable.

2.3 Participant demographics

Despite the paucity of time to recruit, there was a mix of religious backgrounds, with a majority of Muslims, both genders, and a spread in the age-range. Appendix 5 gives the participant demographics in more detail. The initial focus on 'leaders' might have implied that the course was aimed at those in more senior organizational positions. For these, the choice of accreditation at Level 1 may have been off-putting – if they already held qualifications well above this. However, it is not necessarily the case that such leaders would already hold educational qualifications at, say, degree level. At this point it must be

emphasised that the status, level and type of training, roles and tasks associated with those in religious roles vary enormously across (and within) the different faith communities (eg, the role of imam is very different from the role of priest or vicar). This is discussed further in part 3. In any event, the participant scope was widened to include those who held positions where they exercised informal leadership, and to volunteers; and the previous educational level gained varied considerably. Groups encompassed those who had no formal qualifications and those who had doctorates – and participants commented on valuing the diversity of their groups, and learning about other faiths. The considerable diversity (on several dimensions) of possible participants is an important learning point from the pilots.

The combination of broad objectives and small numbers of diverse participants mean that few generalizations about how well the pilots worked, are possible. For the future, we suggest the development of ‘pen portraits’ of likely participants, and more specific objectives for these different target groups. It may also be worth exploring in the next phase if those in more senior positions or in specific roles, would like to have their own separate group on the programme.

2.4 What did participants think about the pilot courses?

Participants were asked to complete a questionnaire at the start and end of the programme. The stated reasons and motives for taking the course at the start grouped into four broad areas:

- interfaith understanding: wanting to know more about different religious groups in their community
- interfaith dialogue and networking
- wanting to increase personal skills (or enhance the cv)
- better understanding of legislation affecting their communities.

Most of the participants were supported by their faith group in doing the course. It could be said that participants took something of a leap of faith in going on the course: ‘it was interesting, I didn’t know what to expect. Instructors and meeting other people kept me going’.

There was an ‘open’ view about the commitment; few noted specifics on what they hoped to learn, or how they would use it within their community as a result.

Many found all the sessions (with the exception of organizational finance, which proved a minority interest) useful; however, the most valuable were seen as Leadership, Diversity and Faith and Community Development. The legislative context was clearly an eye-opener to many, particularly the legislation on children and young people: one participant noted particularly a concern about 'the seriousness of the legislation'. On the other hand, some people had already had training in some areas (such as Child Protection). Having some of the units optional might have helped some participants. Some of the earlier sessions were seen as hard going; reconsideration of the ordering would probably have helped retention. The course timing was to some extent tailored to participant needs, with a mix of evening and Saturday sessions. The latter end of the calendar year is one in which people who originate from the Indian sub-continent, for example, may go abroad for their holidays, which could restrict take-up.

Most students found the tutors knowledgeable and facilitative; nevertheless, there were some concerns about how the classes were managed, with some students believing that they could have been more effectively/efficiently conducted. This may reflect the newness of the course to tutors, and the difficulties that some had with getting to grips with the requirements of accreditation.

When asked about the most valuable single thing gained from their participation, one group commented in unison on the development of a value base: the coming together of people from different faiths and backgrounds, with the development of friendships and nascent partnerships, eg, 'looking to commence a project working with imams across the district'. Others mentioned skills acquisition (eg understanding how to make funding applications; presenting better reports; another commented: 'learning how SMART objectives work really inspired me; helped me organize myself better and do what I want to achieve, especially with youngsters') and others that they gained more confidence with the legislation. A comment that sums it up was 'comradeship, greater understanding and knowledge' – a good basis for ongoing community cohesion.

Just over half the participants submitted their portfolios; all were successful. It was clear that there was little understanding in advance of the requirements for preparing a portfolio, and that pulling together the material was time-consuming.

However positive the learning experience was in itself, the pilot objectives implied some community impact. There were a range of different examples of how people planned to use what they had learned, which grouped into four areas:

- ongoing networking – eg, between a Christian group and a mosque
- using the knowledge gained on specific activities, eg, developing a Diversity Award for students worked with; revising EO and Child Protection policies for the organization
- sharing their newly gained knowledge (whether of networks or specifics) with work colleagues

- helping individual career and learning pathways (eg adding portfolio to cv to get a paid rather than volunteer job).

It is not possible at this stage to test whether or not participant intentions will be translated into action.

2.5 Marketing

The course was marketed primarily by the NIACE key contacts through leaflets and word of mouth through their individual networks. It was free to participants, with travel costs also being covered. Participant numbers were not achieved in any of the pilots; the Leicester pilot in particular had very low numbers (albeit loyal ones). The Tower Hamlets pilot was handled by an agency.

The short lead-time available for promoting the course meant that key contacts and local agencies were not able to promote it in ways that would penetrate into a difficult to reach set of groups. People who sign up for courses usually start to think about their options some months before committing themselves – if a course does not take into account this ‘purchase cycle’, it is likely to miss people who would otherwise have been interested.

The use of local interfaith groups for participant recruitment was understandable, but in the event offered limited reach into different faith communities because:

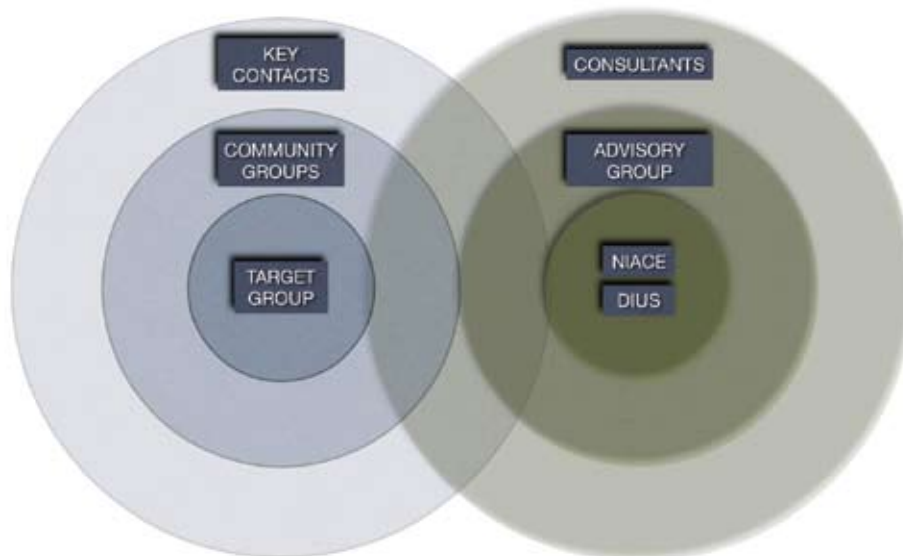
- they did not really generate ‘champions’ to promote the project
- they reflected only part of the various faith communities locally
- they tended not to reflect the groups originally envisaged for this project (although as outlined above, the original target audience was extended to include those in wider leadership roles, and volunteers)
- success of recruitment at a local level depended significantly on the existing networks of the key contact.

Viewed positively, these difficulties provide some of the most important learning from the pilots. In order to undertake this recruitment role effectively in the future, ambassadors for this sort of training would need to have good relationships amongst a diverse range of communities. This might require considerable outreach work; alternatively, it may not be realistic to expect one person to gain access to a diverse range of hard to reach groups. If it is imperative to reach groups who otherwise would not be taking part in cross-community dialogue this role will require further thought in relation to local circumstances. More generally, it seems likely that a wider range of recruitment methods will be needed to ensure larger cohorts on future courses.

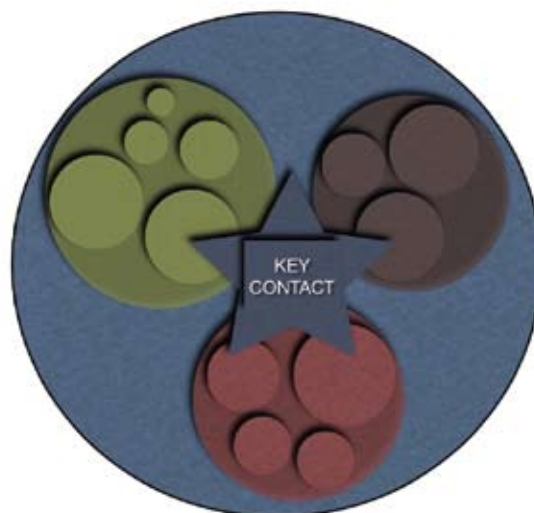
Given the limited time available for marketing, key contacts felt that the promotion had been effective; and NIACE, too, felt that recruitment had been reasonably successful – as shown by the way those recruited joined in the programme activities. The recruitment activity also highlighted the fact that some people working with faith communities are based in secular organizations. Such people may well have a need for some, but perhaps not all, of the skills offered by the course.

However, success also needs to be judged against the type of person that the sponsors were seeking to recruit – and in that respect success was more limited. There were very few Muslim ‘faith leaders’. Although there were some faith workers, key contacts commented that the people attending were perhaps those most likely to engage outside the community, and that more insular groups were not attracted to take part. The latter groups are only likely to be drawn in if they can talk through what would be involved with someone who spans the ‘two worlds’ and that they feel they can rely on – a trusted broker.

Figure 1, below shows that a limitation of the project was probably the limited overlap NIACE and its associates had with relevant networks in certain communities. Figure 2 suggests that this may have been due in part to a reliance on one key contact per local community. Figure 3 presents an alternative for the future whereby a number of different contacts within the community are leveraged in order to provide access to different communities in any one locality.

Figure 1: The importance of networks

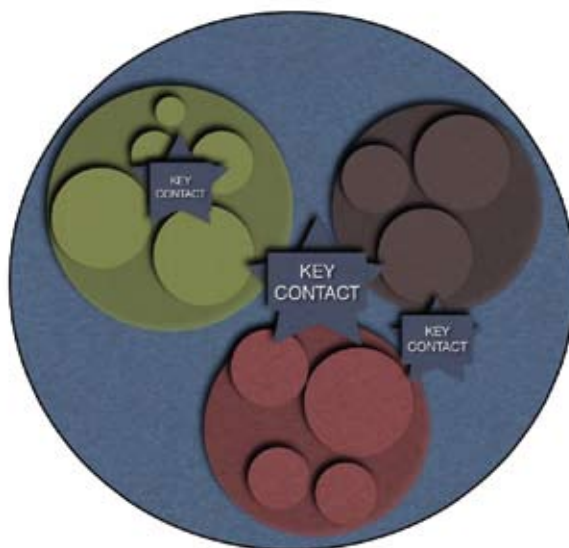
DIUS' target of faith leaders/workers in places of worship (especially insular groups/communities) may be difficult to access with their existing network of contacts – but they may be able to reach groups on the periphery of the core target market.

Figure 2: Key contracts and networks

THE PRESENT APPROACH

Key contacts need to be able to connect with diverse communities and groups within communities. This can be very challenging.

Figure 3: A variety of contacts?



A POSSIBLE FUTURE APPROACH

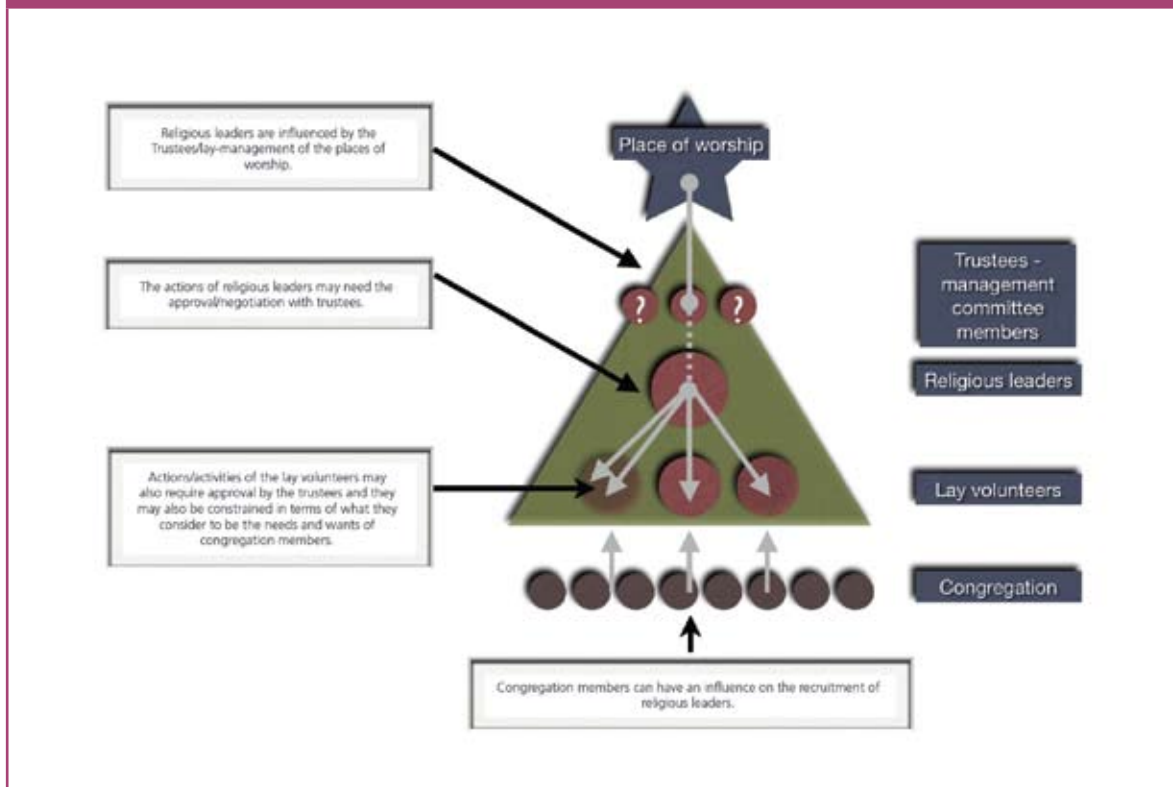
Communities and groups within communities are identified and key contacts found who can offer access to them.

Finally, the spread of authority and influence in faith-based organizations needs to be recognised. Faith leaders may not be in a position to authorise their own training; lay management committees may control the only funds available for course fees. Hence, a number of people may need to be convinced of the need for faith leaders to attend – Figure 4 highlights the different groups involved. It follows that some general promotions – say, posters for places of worship – could be useful. Although the actual consumers of the training are few in number, such displays may raise awareness amongst the broader range of people who will influence spending decisions.

2.6 Management and sustainability aspects

There were multiple stakeholders in the project; the two Departments were jointly involved in a project management group, with the formal management undertaken by DIUS. NIACE had its own management structure, which included the recruitment of three consultants to manage the five (then four) pilots, which were individually managed by ‘key contacts’ in each of the pilot sites. The calibre of these key contacts was central to the success of recruitment and retention. NIACE set up an Advisory Board, which brought together representatives of all major faiths; whilst it took considerable work and some time to get into its stride, it provided useful ongoing advice for the project. The Board could be used as a sounding board for further developments.

Figure 4: Places of worship and organizational factors



The programme is intended to become self-sustaining in due course. However, the complexity of the pilot arrangements, and lower than expected numbers of participants, mean it has yet to develop a credible business model. That said, in any pilot the cost of development is considerable compared to recurrent costs, and cost per participant would not be a useful metric. *Moreover, the key to sustainability (and impact) is in building a constituency for the programme that regularly generates viable cohorts in many cities.* In other words, the central issues concern programme marketing rather than costs and management.

2.7 Conclusions and issues for the next phase

Despite a challengingly tight timescale, the pilot met most of its objectives, and this provides a solid basis for further development of the initiative. Over fifty learners from a diverse set of backgrounds were involved in piloting the programme; the majority report their satisfaction in the value of the experience; c. 30 received a Level 1 qualification for their portfolio submission.

It is expected that there will be Level 1 and Level 2 NOCN qualifications in Faith Community Development (Award and Certificate at each level) available from September 2008 for providers. NIACE has also developed a core group of trainers, some 'training the trainers' material, and a website for learners. It has set up an Advisory Board. *All of these are valuable resources for the future.*

The next phase is for further developmental testing – in terms of:

- The new (and hopefully more easily assessed) qualifications
- Different cohorts of learners – including some participants closer to those originally envisaged
- Refinement of the course coverage (in terms of scope, relevance, level, etc).

For this phase, as well as for future impact and sustainability, marketing must go beyond the 'low hanging fruit' of those already involved in inter-faith activity. It is clear that more time and attention will be needed to market the programme effectively within faith communities, particularly those that are harder to reach.

3 Understanding needs and existing provision

The difficulties in marketing the pilot programme suggested that faith leaders and workers might not think in terms of training needs, and of taking courses to equip themselves with knowledge and skill relevant to their broader community responsibilities. Perhaps, too, existing providers could meet many of those training needs? – *if* faith leaders and workers were more aware of the different sorts of training and support that are available to them.

Clearly, successful embedding of the new provision requires an understanding of existing supply (regarding the topics covered in the pilot course) and potential demand (awareness of need, awareness of existing provision, ability and willingness to pay). To develop a picture of this, potential customers were interviewed to establish their awareness of need and of the courses and support available; and existing suppliers were identified in order to map the nature and extent of existing provision relevant to capacity building in faith communities.

3.1 The demand side: awareness of need and of provision

Information was sought through telephone interviews with imams, and with Sikh, Hindu and Christian leaders (see Appendix 1 for the methodology). The training providers also gave views on faith leaders' and workers' awareness of need and provision – which confirmed the picture that emerged from the direct interviewing.

None of the imams mentioned that they were aware of any programmes or courses in capacity building offered to imams. Almost all the imams mentioned the need for English classes and courses as a prerequisite, suggesting that unless imams improve their English, there is very little point in offering any other courses. They also mentioned that other faith groups such as Hindus and Sikhs have a similar situation in that their priests can be unfamiliar with English.

All the imams said that they will be happy to attend courses which would increase their effectiveness – but there was a caveat: the majority said that their workload is too high, leaving very little time for other activities. They suggested it would be helpful to have pressure on management committees of mosques to free imams to attend training courses. As the evidence from imams was so clear-cut and powerful, extracts have been included in Appendix 6.

The picture emerging from the Sikh and Hindu leaders interviewed was not very different. Some spoke through interpreters. There was little identified internal provision of community leadership training, and little awareness of this kind of training from other

sources, although some were aware that local colleges probably provided it. However, in these cases, once asked about training needs, some respondents made suggestions, including Organizational development, Community linking/development, intercultural and inter-faith relationships, communication, volunteer management and Funding (in the context of access to funding as a faith group for services for older people, such as health checks, providing food, exercise etc). Others did not readily identify a skills gap or training needs. It was noted that Sikh Gurdwaras (the democratically elected committee members who act as leaders) are mostly professionals and thus bring professional skills to the role. One Sikh leader commented that preventing extremism should be seen as a separate issue, relevant to specific communities. His view was that Sikhs and Hindus resent any identification with extremism via commonalities of ethnicity.

The degree to which Christian leaders receive training in areas relevant to community leadership is highly variable and should not be assumed. Many receive no training at all in these areas, or in the area of organizational development and management.

They may be more aware than others of need (particularly if they are exposed to or become involved in wider community issues and projects, or inter-cultural or inter-faith initiatives) and sometimes of opportunity, but many would not see themselves as part of the third sector and are therefore unaware of training or other capacity building support via voluntary sector channels.

Given the widespread use of church facilities for community initiatives, and the widespread involvement of members of churches as volunteers in the community, the training needs of this group should not be overlooked. The role of Christian churches in addressing extremism in the white community is also worth bearing in mind in this context. Finally, Christian churches are often involved in inter-faith work and are no better equipped than anyone else in the cross-faith/cross-cultural community cohesion areas of work.

3.2 The supply side: what provision is already available?

Contact was made with more than 85 individuals and agencies involved in community-based training and capacity-building. The aim was to identify those training providers whose services concerned leadership and communication skills for community engagement and more specifically the following topics:

- Context (government policy/legislation/regulation & compliance – children, young people etc/governance structures)
- Organizational development and governance (including finance, funding, managing people and money)
- Community development
- Diversity & Faith (faith literacy and faith/non-faith)

- Leadership & team working (including leadership styles/influencing/delegation)
- Communication and PR
- Community cohesion/conflict resolution.

The first five of these are prominent in the NIACE programme while numbers 6 and 7 were seen as implicit in the original objectives. Definitions of the target groups and of relevant terminology were drawn up (see Appendix 7). Appendix 8 tabulates the results of these enquiries and this provides the basis for the discussion that follows.

A very wide spectrum of training and learning opportunities, and capacity-building support, is available to faith leaders (whether or not they are aware of, or access, it). The range is great in every respect: geographical, academic, subject matter, and approach. The providers include small, locally-based individuals and agencies, regional agencies and formal academic institutions. The overwhelming majority of providers (40) are voluntary (17) or faith sector (23) based. Accredited programmes are offered by only 10 of those surveyed, with only two of those from the voluntary or faith sectors. The provision ranges from small, bespoke capacity-building interventions to formal comprehensive programmes covering (almost) all aspects of community leadership. It includes:

- very localised one-off or pilot initiatives focused on one faith community (eg Hamara Centre's pilot leadership training for young Muslims in Beeston)
- single-faith leadership training/capacity building programmes featuring at least some aspect of community leadership in their content (eg Muslim Council of Britain's Mosque 100 project, NT Church of God and "mainstream" church leadership programmes, or the Foundation for Church Leadership)
- multi-faith-based programmes focusing on conflict resolution/community cohesion such as those offered by the Council of Christians & Jews and the Muslim-Jewish Relations Centre, or the Inter-Cultural Communication & Leadership School (ICLS), Yorkshire's Faith Matters (Religious Literacy) Programme and Active Faith Communities (capacity building) Programme, and Leicester's St. Philip's Centre
- signposted/brokered training opportunities such as those promoted by the West Midlands Faiths' Forum
- internet-based programmes such as Faith Net East's Information & Learning Hub and NCVO/Roehampton University's Effective Voluntary Sector Management E-training
- leadership/organizational development programmes run by non-faith-based voluntary sector agencies but actively targeting or involving faith communities/faith issues, such as Bradford CVS, London's Citizen Organizing Foundation, the Darnall Forum in Sheffield, London Voluntary Services Council, and Youth Action Northern Ireland

- formal programmes specifically offering accreditation, such as the Northern College's Academy for Community Leadership, KYRA Birmingham, the Cass Business School, the Open University and diverse other university business/voluntary sector management or community development courses. Some of these are open access courses.

Most of the provision is 'informal' (in the sense of unaccredited), often subject-specific (rather than part of a comprehensive course), and often in the form of capacity building tailored to a particular agency or group of agencies. Much of it is provided by 2nd tier voluntary or faith sector (infrastructure support) organizations (33) rather than specific training institutions. Most programmes are imbued with "bottom-up" community development values, whether located in faith-based or secular organizations. Most of them (30) see responsive, "client-focused" capacity building as a key part of their provision, if not their main purpose. Their content therefore tends to be driven by the need of a particular place and time. Whilst all of the skills are covered at some time by these programmes viewed as a whole, the key driver is often to equip this particular group for this particular task at this particular time and therefore covering a comprehensive set of leadership skills in one programme is of secondary importance.

The absence of accreditation should not be seen as reflecting on the quality of the various programmes. On the face of it, many would meet the criteria and standards of some at least of the accreditation systems at varying levels. However, their prime concern is to equip a group of people with skills to do a job in a particular context. It is often felt that accreditation will reduce a programme's flexibility or attractiveness to potential users. Even if the benefits of accreditation are recognised, the providing agencies may lack the skills, the contacts or the capacity (in terms of time) to put the necessary arrangements in place.

No programmes that explicitly address all the desired subject areas in the original project objectives were found. This may be because the project objectives address a very wide range of skill sets. Some programmes combine policy, organizational development, and management elements with leadership, team building and communication skills, but exclude community cohesion/conflict resolution. Only ten provide both community development and personal leadership skills (although it might be argued that community development includes leadership of necessity). Only two demonstrate that they offer both community cohesion/conflict resolution and leadership/team building.

There are areas of significant under-provision – particularly in relation to conflict resolution/community cohesion (11 programmes), specific training for young people (7 programmes) and women (3 programmes). Even if some additional training in these topics is offered by other providers not identified in our search, learning opportunities on these important topics and designed for these specific groups, are less readily available. Other relatively under-provided areas appear to be community development, faith diversity and communications/PR.

Overall, a wide variety of good quality training does seem to be available to faith leaders and workers, covering all the main skills sets and topic areas envisaged in the original project objectives, pitched at a variety of levels and with access to accreditation in at least some geographical and topic areas. The main exception is training and support specifically focussed on conflict resolution/community cohesion.

3.3 Linking supply and demand: issues and implications

Overall, the picture is clear: actual and potential supply of a wide range of training services is substantially available, but demand, for the most part, remains latent. In varying degrees, faith-based organizations tend to see themselves and to be seen as different and apart from other voluntary and community organizations. This does not mean that faith groups necessarily need faith-specific programmes – though for some this may be very important. But they do need trusted brokers to help them identify sympathetic sources of training and support.

The major issue, therefore, is how to make effective connections – in order to overcome the current disconnects and to facilitate take-up. Such connections require dialogue and involvement – they will not be achieved simply by supplier activism aimed at persuading faith leaders and workers to respond. That is, faith leaders do not just need to be told that a particular course would help them. Very often they need first of all to be convinced that community engagement is part of their remit within their faith group – traditionally, this may not be part of the role at all. Then they need to understand how it is that a programme may be a worthwhile investment of time. And of course, who provides such information will be crucial.

So brokerage and outreach needs to be informed by the cultural specificities of the community in question and an appreciation of the typical routes to development that faith groups follow. Often, for example, the path to competence and capacity starts with an acknowledgment of the need for *support* (very often funding support) – perhaps to develop a particular project or deal with a particular issue in the local community. In pursuing the project the group has to engage with others. Of course, members usually prefer to turn to faith-specific bodies or at least those known to be faith-friendly. But the needs of the project mean members gradually become engaged with wider support networks. Through these, those involved in the embryonic faith organization become aware of and then start to access training to assist in tackling particular issues. It is no accident therefore that the majority of current training provision is in the form or context of customised, ongoing capacity building support (whether for individuals, groups or projects). This is where community groups start; it is their introduction to training and development from which leading members will often quickly progress to other forms.

This analysis is reinforced by evidence from CDF, the Governance Hub and other agencies with experience of running support programmes for FBO's. It is further evidenced by specific local surveys such as those conducted by the Active Faith Communities Programme's Muslim Engagement Project or Bradford's Community Empowerment Network.

Overall, therefore, analysis of the existing market indicates that embedding the new courses and qualifications will be challenging. They do indeed represent further provision on topics and for target groups that are currently less well served; but achieving significant take-up will mean creating, or at least extending a market for training and support where currently one scarcely exists. The implications of this are considerable. Sustained social marketing, rather than simple course promotion, will be required. If the costs of this activity have to be borne by providers alone this will discourage them from entering the market: such activity represents a substantial additional cost for programmes whose viability would in any case be uncertain. Moreover, even if a provider does take this risk, they may not have the range of community connections needed to work effectively as 'trusted brokers'.

4 Recommendations: towards sustained impact

The development of courses and qualifications for faith leaders and workers was conceived as a way of building capacity in faith and inter-faith communities – in order to meet PREVENT and other Government agendas. Pilot runs of these courses were welcomed by participants and the content valued. However, difficulties in recruitment mean that some central questions – about how to engage wider target audiences and how well the courses will work for those audiences – could not be addressed and so remain unanswered.

Those questions turn into more significant concerns when they are set alongside the findings of the ‘market mapping’ exercise. Although this work confirmed the potential contribution of the new courses, it also highlighted a considerable gulf between the provision already available and those in faith and inter-faith communities who would benefit from it. A very varied array of other highly relevant courses and community-based support services exists – with new provision now emerging from within Muslim communities. Since the take-up of these other courses, so far, from within the faith and inter-faith communities is reported as quite limited and uneven, there is no guarantee that the new courses and qualifications will take off. Indeed, the risk that they will attract little interest and gradually fall into disuse needs to be acknowledged and addressed.

In gathering and interpreting information, and reaching this conclusion, the analysis drew on four perspectives concerning the challenges of capacity-building in faith and interfaith communities:

- **Social marketing** – using concepts of dialogue, exchange and communication to understand audiences and align with their concerns
- **Social inclusion/cultural bridging** – using ideas of social networks and brokerage to overcome community divisions and separations
- **Community organization and development** – applying ideas from community development, especially the pathways that community groups follow as they grow and mature, to the emergence of faith-based organizations
- **Market failure and development** – asking what is needed to extend the existing market in training and support for community-based organizations so that it encompasses faith-based organizations.

Each perspective offers useful insights that inform the recommendations that follow. Though differing in their emphases, the implications from these perspectives are consistent – in particular, they all highlight the importance of faith-based organizations being active participants in capacity-building. It cannot be ‘done to’ them, and must start from where they are.

So what might be done?

It is important to acknowledge that policy-makers have been here before. For example, in the 1980s it became apparent that the Government's policies for job creation and community recovery required an enhanced management capacity in community-based organizations, especially those involved in delivering the Community Programme or otherwise engaged in community economic development (the 1989 report of the Prince of Wales' National Training Initiative on Community Economic Development was influential). As a result, a number of initiatives and programmes were developed to encourage associations and learning networks among the new practitioners, to articulate field-specific know-how through conferences and research, to incorporate this into new courses and qualifications, and to spread knowledge of exemplary projects by public recognition of their achievements (see, for examples, Burt 1994; NCVO 1995). Likewise, and more recently, the Government has directly or indirectly assisted capacity-building schemes to support community leaders, social entrepreneurs and social enterprises – because these are seen as helping achieve key policy objectives. Essentially, such initiatives extend into areas of social policy the sorts of support that has long existed in relation to economic and industrial policy – eg, in relation to small business, economic development in rural areas, and so on.

The implication is that capacity-building in this context means, and will require, a comparable suite of interventions, sustained over some years. On past record this is likely to take the form of an evolving policy framework and programme of initiatives, with local engagement and delivery essential in order to build on existing networks, arrangements and relationships. With this in mind, various ideas and possibilities that follow from the analysis developed in this report are set out below for consideration by those responsible for carrying forward the Faith Leaders and Workers project and the broader policies of which it is a part. They are intended to assist in devising a combination of initiatives that will, together, be maximally effective for a modest expenditure.

1. Trusted brokers

An important aim must be to bridge the current gulf between faith communities and appropriate sources of support, some of which is available in or through local and regional infrastructure organizations. To this end it will be important to legitimise, encourage and support local actions to bridge the gulf – for example, by identifying and supporting those who can engage with specific faith groups and introduce them to appropriate sources of support. The pilots have demonstrated some of the possibilities of this sort of work – but they have also shown the time and effort that it requires. So it may be important to offer some funds to enable key individuals – whether based in inter-faith networks or a local CVS – to spend some of their time working as intermediaries. Supporting a network among those undertaking this role may also be worthwhile. Interest in courses and support as it develops is likely to be very varied (in terms of level, topic, mode, specific context, etc), so such intermediaries need to be aware of the range of provision if they are to recommend appropriately.

2. Financial support

Local bursary funds, ear-marked for the support of faith leaders and workers, are needed if a market is to develop within a reasonable timescale. This is not simply a matter of enabling hard-pressed, indeed impoverished, individuals and groups to attend courses that they would otherwise not consider – very important though that is. Many faith groups and organizations, like other community groups, are reluctant to ‘spend money on themselves’ even when they do have the funds. In addition, managing bursary funds to support the development of faith organizations could itself be a vehicle for bringing faith communities together, linking them with other agencies, and making connections with new faith groups. Such schemes may not be financially prohibitive – for two reasons. First, local institutional donations and business sponsorship may be a possibility – as they are for other bursary funds. Secondly, bursaries need not cover the full cost – they can be designed to make courses affordable, and in so doing, encourage groups and individuals to consider spending for their own development.

3. Recognising emergent career paths

For the longer term, some recognised roles and rudimentary career paths in faith-based organizations are a precondition for sustained demand. As various commentators have pointed out (eg, for the Muslim community, Lewis, 2006, p280) most faith leaders and workers are un- or under-paid, often in precarious positions, and have a limited peer group. Initiatives to bring together those who think of themselves as faith leaders and workers, and to celebrate their successes, could be very important in attracting and retaining capable people and in encouraging change in their organizations. If the experience of community economic development is any indicator, the emergence of practitioner networks will be a good indicator that capacity is indeed being built in ways that will last. Such networks have to emerge from within faith and inter-faith communities, but they can then be encouraged by government support.

4. Creating a provider forum

Provision can be enhanced by facilitating the exchange of resources and experience. The existence of a considerable range of relevant provision does not mean this is a mature and well resourced field – far from it. The NIACE initiative provides assets that should be made widely available. We strongly suspect that secular community or FE-based trainers working with faith bodies are unaware of some of the excellent resources available on conflict resolution and inter-faith work. Likewise, faith based trainers are probably not familiar with the range of VCO resources on managing community organizations. If the creation of such a forum is not already in hand it may well offer a quick win. It is likely also to be a key resource for those in the role of trusted broker.

5. Promoting the new courses and qualifications

DIUS has specific responsibilities for carrying forward the work on the new qualification and can pursue some initiatives directly eg, with FE providers. Well networked colleges would be well placed to carry forward the next round of development and testing. In due

course, the new courses and qualifications might also be promoted as part of broader local campaigns to inform faith leaders and workers about the support available to them. These might be enabled by the development, centrally, of professionally produced resources – as quite often happens in the voluntary and community sector. Of course, such resources would need to be closely informed by grass-roots perspectives (perhaps through a trusted brokers network and the providers forum). In any event, the foundation for effective promotion will be a simple, strong and positive rationale for the programme (either broadly conceived, or just the new course and qualification), and this needs to be set out. Communications professionals will need this as a starting point. If an explicit link to the PREVENT agenda is required, then how this is done will merit careful consideration (given the concerns and questions this triggered in the pilots). In this context, too, the overall project objectives would benefit from review, clarification and agreement by stakeholders, including the critical question: what would success look like in, say, five years time (eg in terms of learners, accreditation, projects undertaken and impact in the desired areas)?

Appendices to the Evaluation Report

1. Evaluation methodology
2. Literature and context review
3. Concurrent initiatives
4. Pilot objectives
5. Participant demography
6. Sample data from imams
7. Definitions
8. Mapping of provision

Appendix 1: Evaluation methodology

1. The pilot

The evaluation was designed to inform project development (the process) and to understand project achievements against objectives (results).

NIACE shared quantitative data on participants' backgrounds, and qualitative data collected as part of their ongoing project development and monitoring, including meetings with consultants.

Members of the evaluation team attended key events, such as the briefing event (Sheffield, October 2008), various DIUS/CLG meetings and some of the NIACE Advisory Board meetings. Interviews with key players in NIACE, DIUS, Communities and Local Government (CLG) were undertaken. A file review at NIACE was undertaken.

Participants in the four pilots were asked to complete initial and final questionnaires, which addressed:

- (at course start): motivation for study, support from faith community, expectations, particular areas of interest and plans for putting learning into action;
- (at course end): motivation for study (revisited), support from faith community (revisited), the useful and three most valuable sessions, intent on submitting portfolio for accreditation, examples of plans to use learning, any recommendations on marketing, together with an open-ended invitation for comment.

Evaluators observed two or three sessions in each location, and took the opportunity to have informal discussions with participants, tutors, key contacts. In addition, key contacts and others were consulted about the marketing aspects of the course. The evaluators shared their developing impressions with the NIACE staff as part of the process.

The intention to undertake final focus groups was not realised because of pressure on delivery and the focus on portfolio presentation. However, there was a final evaluation session during the celebration event (Sheffield, March 2008) for about a third of participants.

2. The wider context

This was undertaken partly as a desk exercise (the literature/context review, undertaken by an independent consultant) and partly through telephone interviews. A 'cascade' method was used, so that individuals were asked to recommend others.

On the needs/awareness exercise, fifteen imams were selected randomly from London, Birmingham, Bradford and Manchester, including imams from major mosques such as the Regent's Park mosque, Gamkohol Sharif, Birmingham and the Central mosque, Bradford together with some smaller mosques.

Seven Sikh and Hindu leaders were identified for telephone interviews, together with a smaller group of Christian leaders.

The NIACE Advisory Board was invited to submit comments on their understanding of training awareness, need and provision within communities with which they were familiar.

On the provision mapping, contact was made with over 85 individuals and agencies with a professional involvement in training or capacity building for community leadership, either directly or via the networks of which they are part. They included both secular and faith-based organizations and networks. The common feature was that they all had direct involvement in, or knowledge of, relevant training and learning opportunities and other capacity-building support services actually or potentially open to faith workers and leaders.

Each contact was provided with an outline of the evaluation project and requested both to respond directly with information about relevant courses and learning opportunities and to pass the request on through their networks where appropriate.

The initial “trawl” produced 57 direct responses or referrals to other people or agencies. Where particular gaps in knowledge have emerged (eg in relation to relevant provision within or related to Hindu and Sikh communities) contact has been repeated and additional sources of information sought. Website and literature research has provided further information. Overall over 130 sources of information have been canvassed. At least 80 sources of relevant training, learning or capacity building support have been identified via this process and 55 of those investigated are included in Appendix 7. This Appendix provides an overview of the nature, scope and extent of provision currently available. It cannot, of course, claim to be a complete directory of all that might be available locally, regionally and nationally in a field that is still developing steadily.

Appendix 2: Literature review on the context and policy background for capacity building and leadership in faith communities

Background

The current focus on developing or enhancing community leadership skills within faith communities takes place against a much wider background. This background includes:

- Developments in public policy initiatives since the New Labour Government came to power in 1997, particularly those designed to maximise the engagement of individual citizens and groups in developing social and economic well being and creating cohesive communities;
- Developments within the wider voluntary and community (third) sector, especially in relation to the role of community development and initiatives to develop the sector's capacity to deliver public services, and including initiatives to achieve the effective inclusion and involvement of minority groups of all sorts – not least faith groups;
- Developments within and between faith communities themselves. Most major faiths would express a commitment to upholding principles of equality and justice and claim that giving them practical expression through their involvement in society, both locally and globally, has always been a central part of their work. In the UK, since the publication of *Faith in the City* in 1986, the role of faith communities in urban regeneration has been widely asserted, if not acknowledged – a role re-asserted 20 years later with the publication of *Faithful Cities* (CULF, 2006). More recently faith communities' potential for building bridges across barriers of cultural and religious difference has come to the fore.

Out of this there has developed a growing awareness of the desirability of kick-starting, developing or maximising the capacity of faith-related bodies of all kinds, driven by both external and internal factors:

From within faith communities:

- There is a desire on the part of most to play a full part in working (often with voluntary and public sector partners) to promote social, and economic, well-being and to create attractive communities where people are pleased to live and work.
- There is also a desire to achieve a fair share of the funding and other resources available to help organizations to achieve this.

From the perspective of outside agencies:

- Many voluntary and community (as well as public) bodies see the value of faith groups in helping them to access so-called “hard to reach” sectors of the community, but are not always confident as to how practically to develop links with them;
- Some third and public sector agencies need help with overcoming anxieties and reservations about working with people of faith and faith communities;
- Public sector policy makers are concerned to maximise the ability of faith communities to deliver public policy objectives in the areas of both service delivery and, especially, in the highly sensitive areas of community cohesion and the prevention of extremism.

Alongside the growing focus on the value of faith communities in contributing to the social and economic well being of society as a whole, and the very high level of leadership and achievement in specific initiatives and projects, there has also grown an awareness of the very wide spectrum of leadership skills and capacity within faith communities as well as of gaps and deficits in particular skills sets and particular faith communities.

The complexity of the situation is compounded by:

- The very wide range of skills needed if expectations are to be met across the whole spectrum of social policy involvement. Whilst there is little question of the ability of faith communities overall to contribute to a wide spectrum of policy areas and community initiatives, it is arguable that expecting any single faith leader to develop and exercise leadership skills in all of them is unrealistic (and possibly undesirable);
- The immense diversity of the sector in terms of structure and culture as well as levels of skill and experience. This has major implications in terms of reach and contact (Who controls the communication networks in a given faith community? Who are the key decision makers? Who are the key influencers?). It also affects the content and context of training and learning opportunities (What are the specific needs of a particular faith community or sub sector – eg young people or women? Is there a need for gender specific programmes and locations? What are the issues around days, times and locations of sessions?);
- The different types of ‘leaders’ within different faith communities and sub-sectors of those communities. Religious leaders in some faiths may have an acknowledged civic role a) that some place a low priority on exercising and b) that is exercised by lay officers and committees in others. The content of their prior training in relation to organizational development and management, social issues and community development (let alone cross-sector or cross-cultural engagement and conflict resolution) will be highly variable – with many in all faiths having no such training or preparation at all, and some having considerable experience or qualification (often from previous or secular or voluntary work). The level of academic attainment will be immensely variable, as will the inner level of interest in or motivation for further

academic accreditation even among those who are highly motivated to gain support and develop skills and resources to address particular issues or develop particular projects.

What follows charts some of the major public policy initiatives and a selection of the material from which this contextual statement is derived within the public, voluntary and faith sectors.

Public policy initiatives, developments and material

Much of the material on community leadership derives from the government's local government agenda:

- A Joseph Rowntree Foundation (JRF) report in January 1999 comments on the 1998 White Paper on local government and the new emphasis on the importance of community leadership and governance in the role of local authorities (Clarke, M and Stuart, J., 1999);
- In 2002 the Local Government Association published *Faith and Community – a good practice guide for local authorities* (LGA and Inter Faith Network, 2002);
- The 2006 Local Government White Paper, *Strong and Prosperous Communities* (CLG, 2006) speaks of 'strengthening local leadership everywhere' and of increased citizen engagement;
- The Improvement and Development Agency for local government (landDeA) website states that the Local Government Act 2000 'enshrines in law the role of community leadership, giving councils the new power to promote the wellbeing of their area' and offers benchmarks for and characteristics of effective community leadership (landDeA, 2008);
- Ward Councillors are the focus of much of the material on leadership (see the JRF report: *Ward Councillors and Community Leadership: a future perspective* (James, S and Cox, E. 2007);
- One study that focuses much more on the leadership roles of community (as opposed to elected) representatives is *Skilling up for LSPs: Research on leadership skills for effective representation* (Skinner, S., Mitchell, L, 2007). It was produced for NAVCA's Improving Local Partnerships project, and illustrates issues relevant to community leadership training and identifies clear needs and gaps. It has a particularly useful bibliography.

Whilst this local government modernising agenda has promoted greater local accountability, emphasised and encouraged community involvement and produced clarification and definition, its focus has often been on models of leadership aimed at achieving desired public policy outcomes – ie at meeting objectives set by people and policies outside the local neighbourhood context. As such it sits in tension with the more "bottom up" concepts of community leadership and facilitation with which the third sector is more familiar (see below).

Community leadership also features strongly in other strands of the local government agenda as well as other government policy initiatives:

- *Strengthening community leaders in area regeneration* (Purdue, D., et. al., 2000) is another JRF report, examining the role and impact of community leaders involved in regeneration partnerships. It emphasises the need for strengthening community leadership and supporting community leaders in partnerships;
- David Blunkett MP, then Home Secretary, set out the vision for Community Empowerment in the Edith Kahn Memorial Lecture (Blunkett, D., 2003) and the Scarman Trust Forum Lecture (Blunkett, D., 2004), emphasising active citizenship, strengthened communities and public partnership as key components, all themes with direct relevance to community leadership;
- Neighbourhood renewal and its partners and successors (New Deal for Communities, Sure Start, tenant participation, LSPs, Youth Referral Panels) all rely on effective local leadership in order to be effective, as evidenced in the ODPM/Home Office publication: *Citizen Engagement and Public Services: Why Neighbourhoods Matter* (ODPM, 2005);
- In June 2005 the Home Office Civil Renewal Unit published *Together We Can (Action Plan)* (Home Office, 2005) setting out the Government's commitment to empower citizens to work with public bodies to set and achieve common goals. It work covers twelve government departments and two of the four strands are particularly relevant to community leadership: Citizens and democracy and Regeneration and cohesion. *Together We Can* is a continuing initiative;
- In June 2005, NCVO published a comprehensive guide to the Civil Renewal and Active Citizenship agenda (Jochum, V. et al., 2005), with particular reference to its relevance to the third sector. It highlights the sector's wider understanding of the issues from a "bottom up" community perspective, explores the underlying social theories and their application to the sector, and has a useful bibliography and section on resources. It is one of the first publications to link the theory of social capital to the sector (introduced to the public policy arena by the Performance and Innovation Unit (Aldridge, S. et al, 2002) – a theme later taken up with particular reference to faith communities (see below). A particular theme is the leadership role of community organizations (as distinct from individuals) in this context;
- The citizenship and community empowerment policy area is an on-going one, with a new Empowerment White Paper to be published in mid-2008 and a consultation currently in progress (CLG, 2008).

Since the Cantle report of 2001 (Home Office, 2001), Community cohesion has emerged as a key policy area within which local community leaders in general and faith community leaders in particular have a key role to play. There has therefore been a growing focus on the role of faith communities in promoting cohesion, addressing issues relating to the government's Equalities policies and, more recently, in contributing to the Prevention of

Violent Extremism agenda.

- In 2003, the Home Office set up the Faith Communities Unit to enhance the government's ability to work with faith communities and in 2004 launched *Working Together – Co-operation between Government and Faith Communities*, reporting on progress in August 2005 (see CLG, 2005);
- In 2004 the Local Government Association (LGA) published a community guidance document for local authorities in which working with faith communities merited its own section (LGA, 2004);
- In January 2005 the then Home Office produced its strategy for race equality and community cohesion (Home Office, 2005), with a progress report published each year since. The 2006 report renews a commitment to strengthening local leadership and the 2007 report directly refers to the skills development needs of faith leaders, announcing the development of the DfES/NiACE CPD programme;
- The final report of the Commission on Integration and Cohesion (COIG, 2007) has a small section on working with faith communities and acknowledges their role and potential in public service delivery and influencing public policy. It also specifically mentions the need for "religious literacy" training for public and other sector bodies;
- The government programmes aimed at Preventing Violent Extremism have made the most specific mention of the role of community leadership in faith communities, with the launch on the first round of the Community Leadership Fund in 2007, and second (national) round currently being announced (April 2008 – www.communities.gov.uk).

While this is the first programme offering the prospect of 3-year funding for this area of work, it would appear that the feedback from faith communities and the recommendations of those advising the CPD programme, namely, not to focus specifically on Muslim communities, has not yet been accepted as standard practice.

Other government policies/strategies with relevance to or impact on the third and/or faith sector in its civic and community roles include:

- *The Compact on Relations between Government and the Voluntary Sector in England* (Home Office, 1998) – a set of guidelines designed to promote good practice and agreed procedure in communication and co-operation between public and voluntary sectors;
- The government's Third Sector Strategy, currently awaiting publication following consultation in 1997 (see CLG, 2007). The CLG document emphasises the role of the sector in providing voice and representation for and with local communities (hence the implications for community leadership) and the leadership of 'community anchors' – organizations that act as points of communication, support, continuity and reference within local communities, a feature that characterises the community role of many faith organizations.

- The government's Community Capacity Building strategy (Home Office, 2004) mentions the role of faith communities in active citizenship, acting as gateways, community involvement etc. The ChangeUp programme recognised the specific support needs of minority groups and sub-sectors of the third sector (see Home Office, 2004) and the work of the national Hubs set up under that programme specifically targeted faith communities within their programmes. The Capacitybuilders programmes that have developed from the initial ChangeUp programme (Capacitybuilders, 2007) recognise the needs of faith communities as a sub-sector of the wider third sector, and the Improving Reach strand offers specific targeted support to them.
- Another focused initiative designed to build the governance (and therefore leadership) capacity of faith communities has been the Charity Commission which has conducted extensive research and as a result set up its own Faith and Social Cohesion Unit (see <http://www.charity-commission.gov.uk/tcc/faithsc.asp> for information and links to faith communities, with significant relevance to training and support needs)

Perhaps most directly relevant to the support needs of faith communities in their community roles, especially in relation to community cohesion, is CLG's *Face to Face and Side by Side* consultation (2007–8) looking at factors that promote the involvement of faith communities in social action in promoting cohesion (CLG, 2007). This consultation paper seeks views on the development of a framework for partnership which will support increased inter faith dialogue and social action.

The consultation closed in March 2008 and the resulting strategy document is in course of preparation, but the evidence received will be highly relevant to the development of training programmes for faith leaders

Voluntary sector strategies and material

Over the past 10 years or so much of the focus of third sector policy bodies – eg Community Development Foundation (CDF), Federation of Community Development learning (FCDL), Community Development Exchange (CDX); the Urban Forum – and second and third tier umbrella bodies and infrastructure support agencies – eg Community Alliance members such as BASSAC, DTA, Community Matters; the Community Sector Coalition; NAVCA; regional and local CVS's and BME Networks etc. – has been on responding to public policy initiatives as they affect their constituencies, supporting their networks to implement the strategies arising from those initiatives and gathering evidence from their networks to seek to influence public policy. An example of this is the Urban Forum's policy briefing (Urban Forum, 2007) designed to promote sector response to the consultation.

In relation to those policies and strategies most relevant to developing the community leadership capacity of faith leaders, and the areas within which they might exercise that leadership, the following documents provide a useful overview and reference point

for some of the additional material available, drawing particularly on the work of the Community Development Foundation (a policy body) and BASSAC (British Association of Settlements and Social Action Centres), a national membership organization with a particular interest in community leadership and emphasis on multi-purpose working and community anchor organizations – directly analogous to the role of many faith-based initiatives):

- *The Community Development Challenge* (CDF et al., 2006) is a report published at the end of 2006 in response to the emphasis on community engagement in local government reform and other public sector strategies. It emphasises the need for a (bottom up) community development approach and concludes that: 'A step change is required in levels of recognition, resourcing, support, management and training to fulfil the potential of community development to contribute to building active, sustainable and empowered communities ...';
- *Community Cohesion and Community Development* (Gilchrist, A., 2004) is also published by CDF and emphasises the importance of a community development approach in working in the context of community cohesion;
- Cohesion and Conflict and Community Leadership and Representation have been major themes of CDF's work, particularly through their Practice Links programme (www.cdf.org.uk). Through their administration of the Faith Communities Capacity Building Fund and the Connecting Communities Plus Fund they have gathered a wealth of information on the support needs of faith-based organizations and projects and published some of their findings from this work (see below);
- Relevant Practice Link materials in relation to Community Cohesion include a guide paper and report produced for a conference in Birmingham in November 2005 (CDF, 2005; CDF, 2006). They have also produced *Refugee Integration and Cohesive Communities: Community Development in Practice* (Navarro, A., 2006) and a *Cohesion and Conflict Toolkit* (CDF, 2007). More recently CDF have produced a memorandum for the government's Community Cohesion and Migration Enquiry with four Annexes highly relevant to faith communities' community work (CDF, 2008);
- Most relevant of all to community leadership is CDF's recently published summary *Community Leadership and Representation* (CDF, 2008) which concludes:
Community leadership is crucial in the effort to increase democratic participation, improve the performance of public services, devolve services, planning and delivery to neighbourhoods and promote community cohesion. Little attention, however, has been given to who the community leaders are and what roles they are expected to fulfil. (CDF, 2008)

This itself is based on Practice Links Project work in 2005-6 and summarised in: *Community Leadership and Representation: Current Challenges and Practical Recommendations*, (CDF, 2007). Both of these documents are available on the CDF website, and the 2007 report has a useful bibliography;

- Another useful reference document on the community leadership theme is the BASSAC discussion paper: *Leadership in Communities: an empowering approach* (Skinner, S. and Mitchell, L., 2007, www.bassac.org). The paper challenges many assumptions about leadership and argues for an empowering approach, offering eight key principles for effective community leadership. It provides a helpful summary of the relevant key public policy areas.

Faith sector developments and material

The involvement of faith communities in issues of social justice, community development and action, and building bridges across barriers of difference is not new. Nonetheless, over the past 10 years or more, their role in these areas has been more publicly articulated and in many areas, at least in theory, valued. At the same time there has been increasing awareness of the deficits in skill and capacity to play these roles. The following is a selection of the material charting these developments.

- It should be noted that a considerable body of 'grey' material exists, much of which is local and/or specific to particular projects, faiths or denominations. An example is a survey of mapping exercises conducted by the Church Buildings Division of the Church of England which provides an annually updated regional snapshot of faith contribution to social action across England;
- One of the earlier publications from within the faith sector itself was a set of good practice guidelines produced by the Inter Faith Network for the UK in association with the LGA, the Home Office and the Inner Cities Religious Council of the ODPM (IFN, 2003). It looks at some of the issues involved in multi-faith initiatives in the context of working with government structures and provides case examples, bibliography and contact details of a number of relevant agencies at the time;
- The use of faith buildings for community purposes (and for their contribution to art, culture and heritage) features in many of the regional mapping exercises. It is also the specific subject matter of a Church of England publication, *Building Faith in our Future* (Church Heritage Forum, 2004). This gives examples of these uses and also examines some of the implications for public policy;
- *Faith and Social Capital* (Furbey, R. et al., 2006) related the contribution of faiths to government policy and applying the concepts of social capital to faiths;
- Two documents published in 2007 on the overall contribution of faith communities in the public policy arena offered contrasting, but not contradictory, conclusions. NVCO's *Faith and Voluntary Action* (Jochum, V., et al., 2007), highlights the similarities between faith-based and secular voluntary action, whilst FbRN's *Priceless, Unmeasurable: Faiths and Community Development in 21st Century England* (Dinham, A., 2007) emphasises their distinctive role and its implications for public policy.

- Another publication by CDF, *Faith, Cohesion and Community Development* (James, M., 2007) offers an in-depth analysis of some of the specifics of faith-based community involvement based on CDF's experience from the Faith Communities Capacity Building Fund. It not only provides a review of links to relevant policy and a profile of the organizations and projects funded, but also looks at issues around sustaining and developing the faith sector.
- Two publications study issues around faith involvement in public representation. *Faithful Representation: Faith Representatives on Local Public Partnerships* (Berkeley, N., et al., 2006) was the submission by the Church Urban Fund (CUF) to the consultation on the draft government document *Creating Strong, Safe and Prosperous Communities and Faith in LSPs: the experience of Faith community representatives on local Strategic Partnerships* (Escott, P and Logan, P., 2006) reaches conclusions around five themes, including one on the time, training and support needs of faith representatives.
- There are also studies based on particular sub-sectors within which faith-based organizations work, including *Believing we can* (NOMS, 2007) – which promotes the contribution of faith-based organizations to reducing youth and adult reoffending – and *Faith in the Community* (Grieve, J., et al., 2007) which explores the 'vital role [that faith-based organizations have] to play' and recommends closer co-operation between them and the wider voluntary and community sector.
- Social enterprise also features in the faith-focused literature, exemplified by *Enterprising Faith – Faith in the Social Economy* (Carnelley, L., 2004) and *Faiths and Frontiers on the Starship Social Enterprise* (Dinham, A., 2007), a report based on the experience of a series of consultative seminars in 2006-7 examining various roles and the support needs of faith bodies for engagement in social enterprise.
- Finally, a range of faith-specific training material has evolved, some local, some targeting a particular faith and some concerned with resourcing community development practitioners working in a faith context. An example of a faith-targeted publication is the *Good Practice Guide for Mosques and Imams in Britain* (MINAB, 2006), and two FbRN publications: *Tools for Regeneration: A Holistic Approach for Faith Communities* (Ahmed, R., et al., 2006) and *Keeping it Together: a reflective practice tool for faith-based community practitioners* (Miller, S. 2007).

The publications mentioned above are fully referenced in Evaluation Report reference list.

It should be noted that this is not an exhaustive list. Most of the publications provide bibliographies and suggested material for further reference. They do, however, provide a representative indication of the range of materials produced that are relevant to the background and practice of faith-based community involvement – the primary context of any training focusing on the community leadership skills of faith practitioners.

(prepared for the OUBS evaluation team by Ian Owers, March 2008)

Appendix 3: Concurrent consultations and initiatives

In the course of exploring provision for training and capacity building faith leaders in community leadership, a number of relevant strategic consultations, programmes, and reports have come to light. There would be clear advantage in promoting the maximum exchange of information and cooperation between them.

Government initiatives include:

- CLG *Face to Face and Side by Side* consultation on developing a framework for inter-faith dialogue and social action. The consultation finished on March 8 2008 and publication of the strategy by CLG is expected in the middle of the year (www.communities.gov.uk/publications/communities/interfaithdialogue)
- CLG has announced the next round of the *Community Leadership Fund (2008/9)* under its Preventing Violent Extremism Programme: (www.communities.gov.uk/communities/preventingextremism)
- CLG is also currently carrying out a consultation on *Single Identity Funding* which will impact on publicly funded faith communities involved in social action and community cohesion initiatives. It is part of the Cohesion: Guidance for Funders Consultation which runs until May 26: (<http://www.communities.gov.uk/corporate/publications/consultations/>)
- CLG's Prevention of Extremism Unit has commissioned the Experience Corps to undertake a consultation on *Developing a framework of standards and a recruitment process for the appointment of Muslim chaplains to public institutions*. This will be relevant to the chaplaincy training work of FBFE.
- The Charity Commission's newly formed *Faith and Social Cohesion Unit* has published on its website the results of its consultation with different faith communities (<http://www.charity-commission.gov.uk/tcc/faithsc.asp>)
- **The Charity Commission is currently conducting a consultation in relation to *Public Benefit and the Advancement of Religion***, the results of which will impact on the governance of faith based organizations and projects: (www.charity-commission.gov.uk/publicbenefit)

Initiatives in the wider voluntary sector/community development field include:

- Common Purpose is mounting a new programme: *Aiming Higher – A leadership development programme for British Imams* (www.commonpurpose.org.uk)
- The Community Development Foundation has published a key summary document on *Community Leadership* based on a major piece of work published in 2007: (http://www.cdf.org.uk/POOLED/articles/bf_newsart/view.asp?Q=bf_newsart_300933)

- **The Third Sector Leadership Centre** (TSLC) has recently produced a document relevant to the different methods and styles of learning in relation to community leadership: Dwyer, Felicity and Seymour, Perry 2008) *Learning to Lead – Ten Ways to develop your leadership skills*, Henley, TSLC.

Initiatives in Further Education include the current fbfe consultation exercise, endorsed by the AOC and DIUS, on the *Role of FE providers in Promoting Cohesion, Fostering Shared Values and Preventing Violent Extremism*.

Coordinating organizations

There are two particular organizations playing a key national role in co-ordinating networks, action and policy developments in inter-faith and faith-based social action and able to act as representative across the whole spectrum of faiths for whom the CPD programme is relevant. Both have recently produced material and undertaken work relevant to this programme.

The Inter Faith Network for the UK (www.interfaith.org.uk) was founded in 1987 to promote good relations between people of different faiths in Britain. This body is a primary source for consultation in relation to any programme of training involving inter-faith relations. IFN's member organizations include national representative bodies of the Baha'i; Buddhist; Christian, Hindu; Jain; Jewish; Muslim; Sikh; and Zoroastrian communities; national, regional and local inter faith organizations; and academic institutions and educational bodies concerned with inter faith issues. As part of its work it facilitates a forum of the national faith community bodies in its membership (the Faith Communities Forum) and this looks on a regular basis at how they are taking forward their inter faith programmes. A possible seminar is currently under discussion to bring these bodies together to discuss their respective resources and training for clergy and other faith leaders to engage with inter faith issues. Also important to be in touch with on relevant programmes are national, regional and educational inter faith initiatives with which it links and which are listed on its website as a number of these will have relevant resources (<http://www.interfaith.org.uk/members.htm>)

The **Faith-based Regeneration Network** (www.fbrn.org.uk) has played a key role in informing and involving faith-based community practitioners of and in the consultation processes above. As the leading national multi-faith network for community development and regeneration it is a primary source for consultation in relation to any programme of training involving faith-based social action.

In addition, The National Council of Faiths and Beliefs in Further Education (fbfe; www.fbfe.org.uk) was set up in November 2007 as a successor to NEAFE. **fbfe** is a national independent inter-faith charity working with the learning and skills sector, faith and local communities and national and local faith/belief based groups. Fbfe operates as a cross sectoral UK wide infrastructure body, providing a policy and research function

for the sector and for faith communities, and supports members from colleges, providers and communities with information advice and resources. It is currently consulting on the role of FE provider in promoting cohesion, fostering shared values and preventing violent extremism.

Appendix 4: Revised Objectives (DIUS)

Project Objectives

The “CPD for Faith Leaders” project has a number of elements, which make it somewhat hard to describe its objectives. Ultimately, the aim of the project is to deliver a development package that will contribute to a number of Government objectives:

- To build capacity of faith communities, with a particular interest in Muslim communities, in black and minority ethnic women and in young people; In particular, to build knowledge, skills and abilities in the following areas, amongst faith community members (although consultation may suggest further areas that faith communities feel they need to be developed in):
 - Ability to understand and work with British young people;
 - Knowledge of the British legal framework/system, and understanding of the relevant requirements placed on organizations by British law and how these can be addressed within their context, with a particular focus on child protection, discrimination, equality of opportunity, human rights;
 - Understanding of the implications of anti-terrorism legislation on the ability to debate and explore sensitive issues within the community¹;
 - Understanding of the diversity in their local community and ability to work with other faith communities;
 - Understanding of the key Governance structures that exist within their area, how they operate and the opportunities that exist for them or members of their community to participate in and contribute to local Governance;
 - Understanding how to assess needs within an area or community and develop a means of addressing these;
- To create an accredited qualification in Community Leadership that will be valued by and taken up by members of faith communities;

We recognise that many individuals currently within faith communities need ESOL training. We do not see this as part of the requirement for this project but recognise that there will be value in enabling participants to develop good English language skills in advance of attending this training and that this should be facilitated where possible.

Nick Rousseau
January 2008

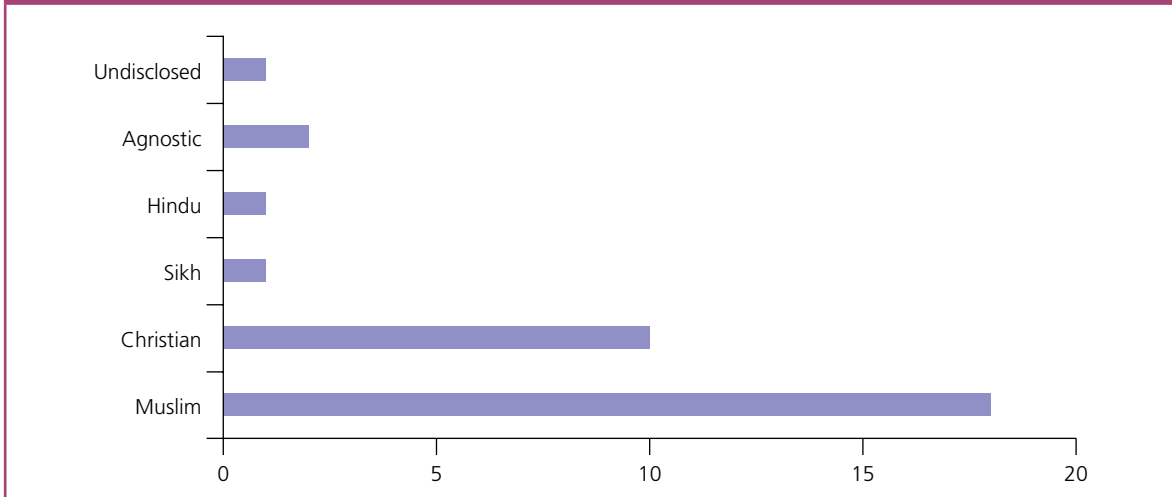
¹ This objective was not carried forward into the learning outcomes of the qualification – it was felt to require a different approach.

Appendix 5: Participant demographics

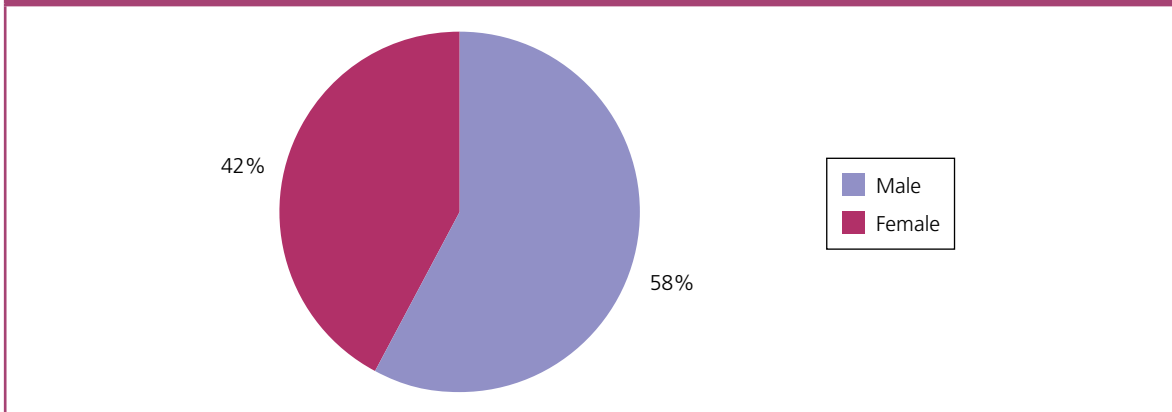
(data collected by NIACE, January 2008; does not reflect final learner numbers, particularly in Leicester pilot)

Total pilot analysis

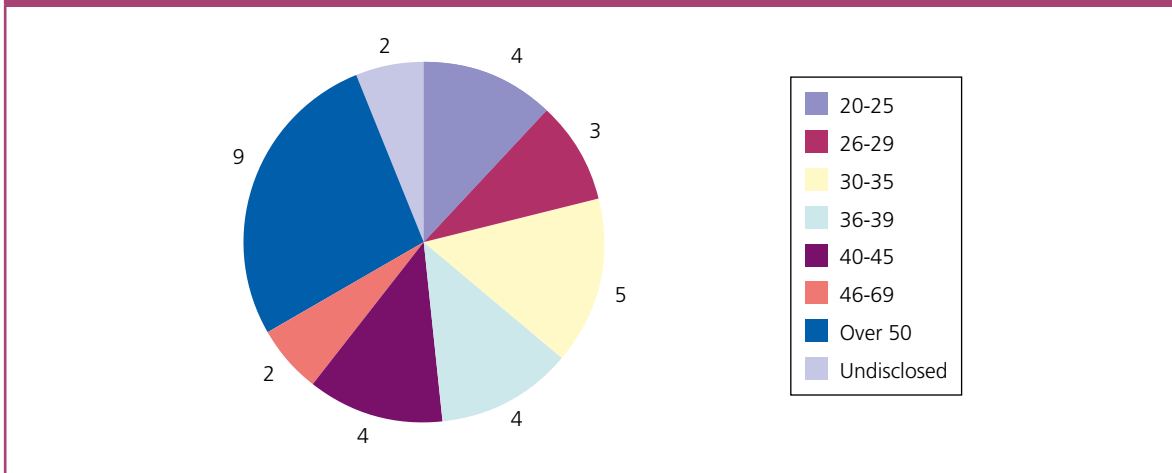
Total Faith Analysis



Total Age Analysis

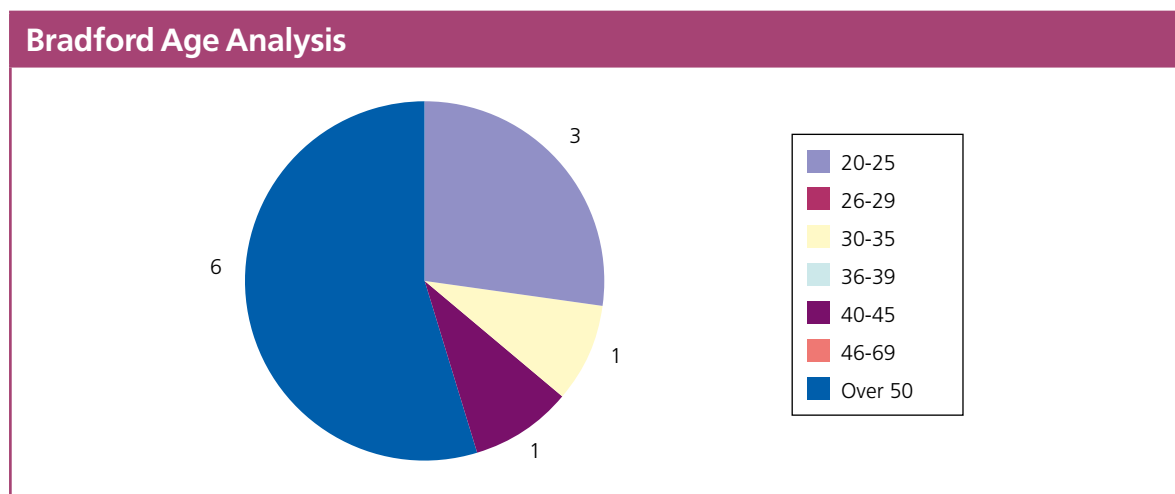
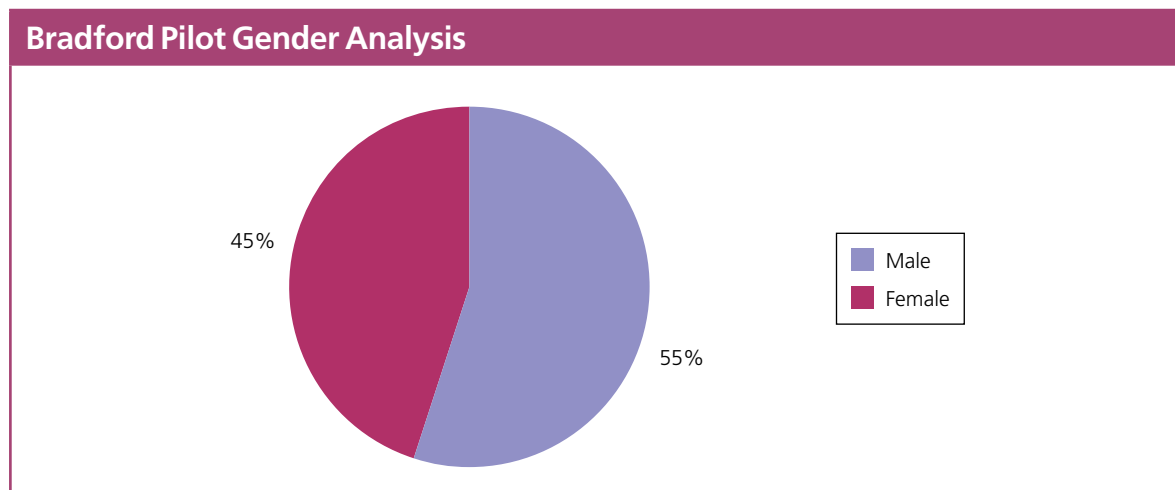
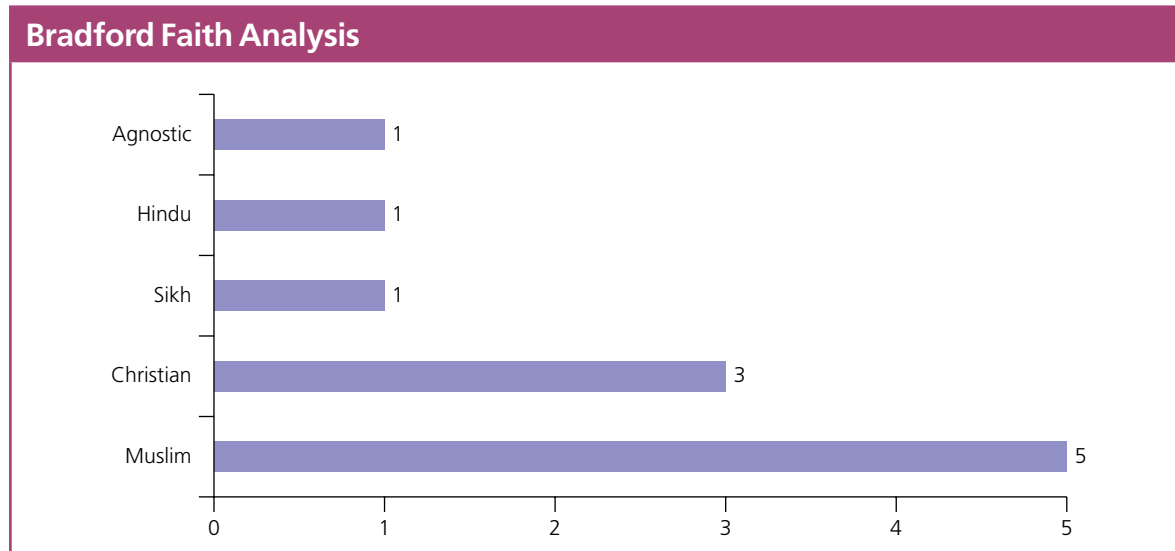


Total Gender Analysis



Bradford

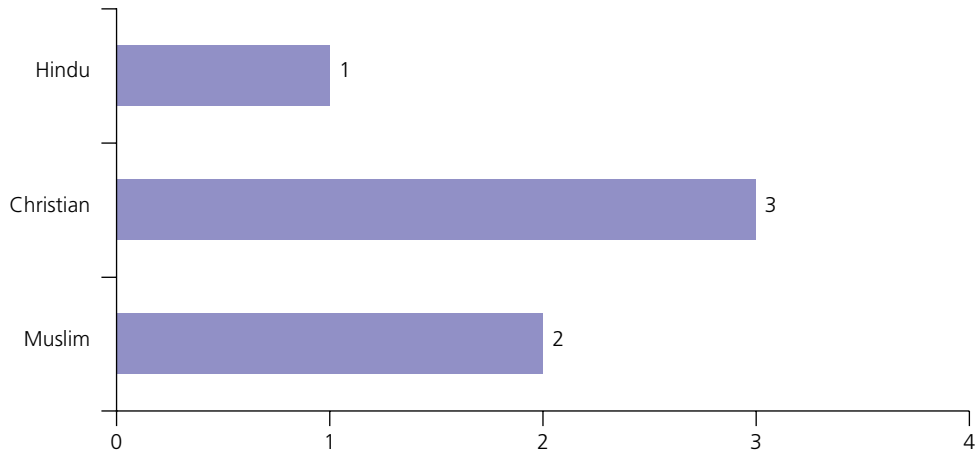
(11 participants: all faith workers, 4 in unpaid and 7 in paid roles in their faith communities)



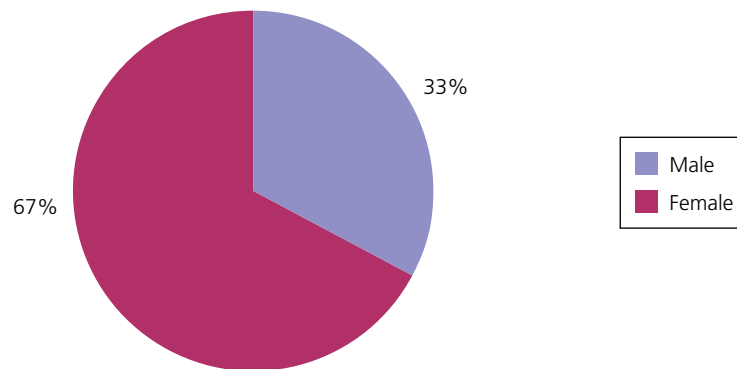
Leicester

(6 participants: 4 in unpaid and 2 in paid roles in their faith communities)

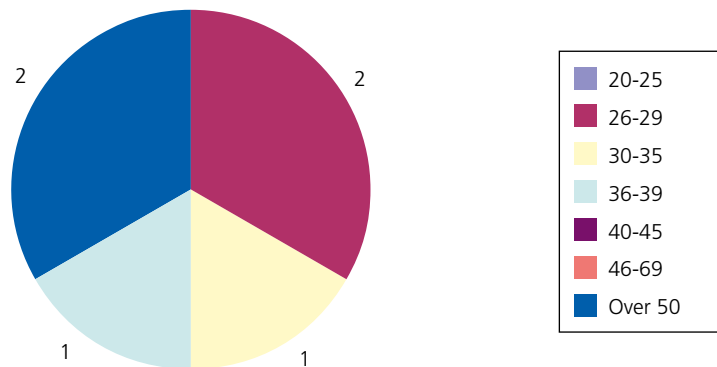
Leicester Faith Analysis



Leicester Gender Analysis

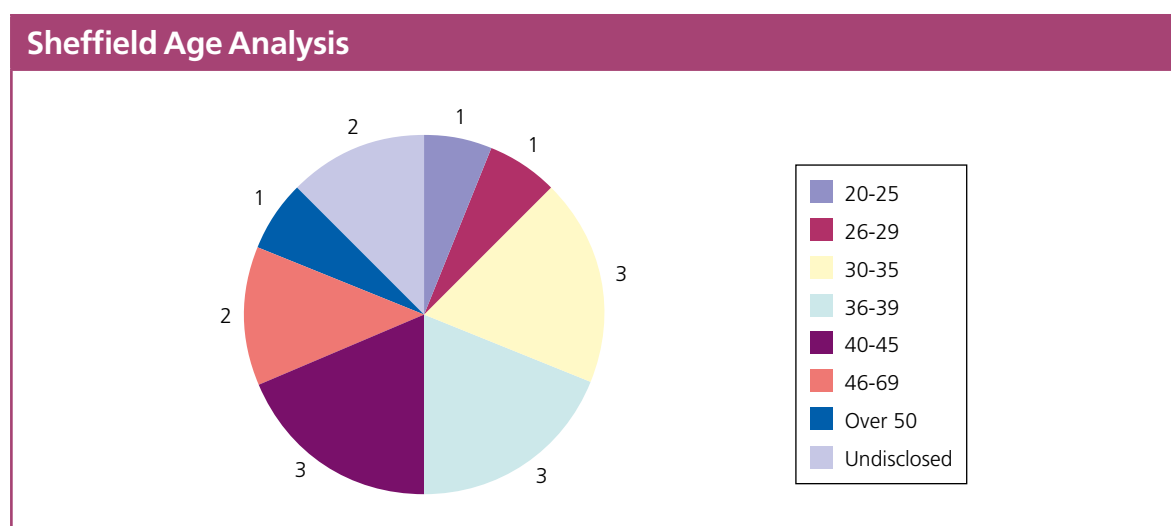
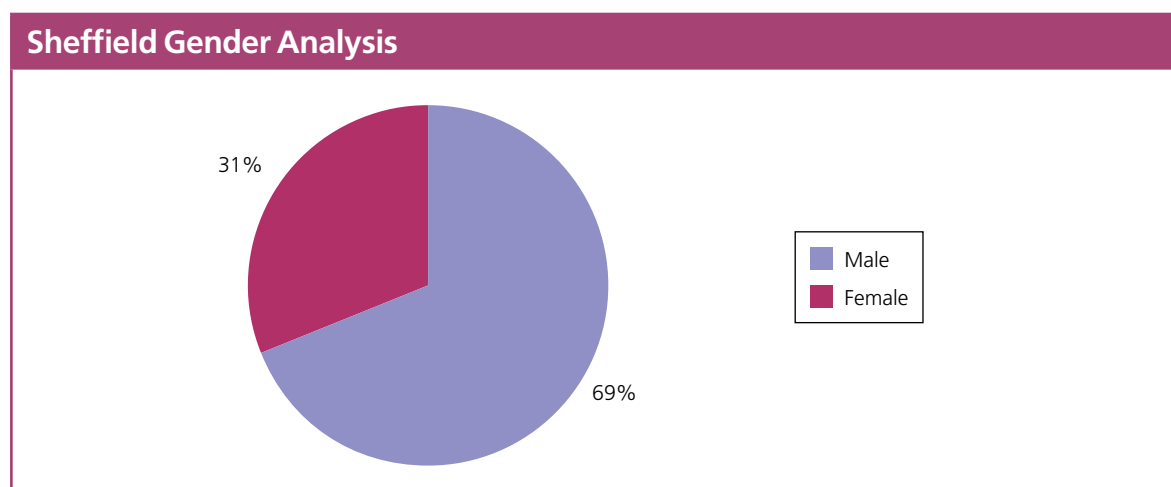
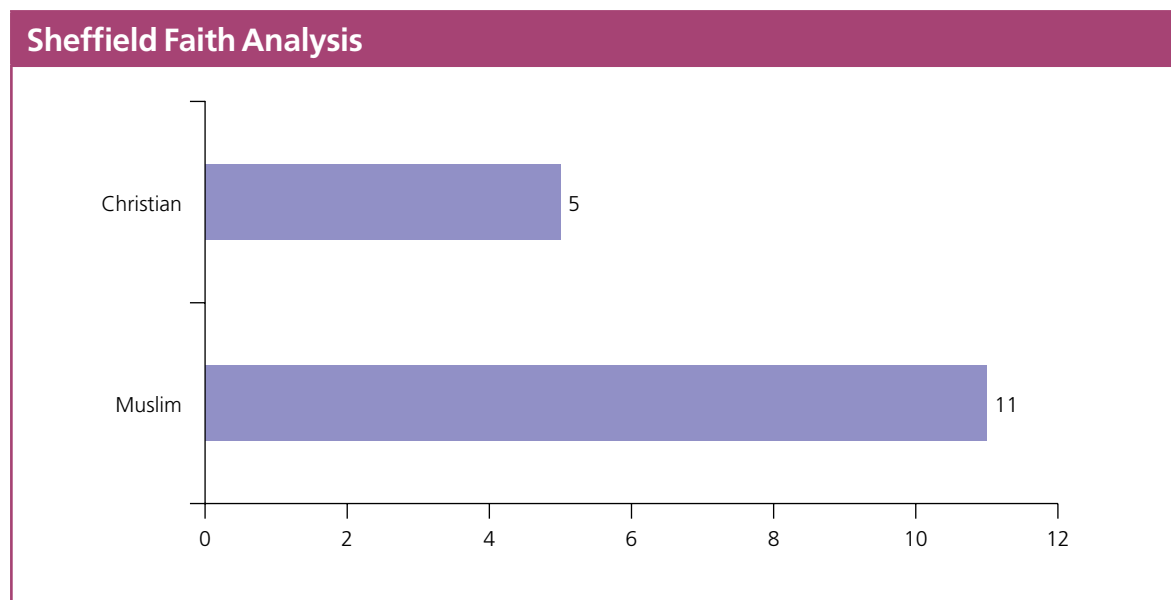


Leicester Age Analysis



Sheffield

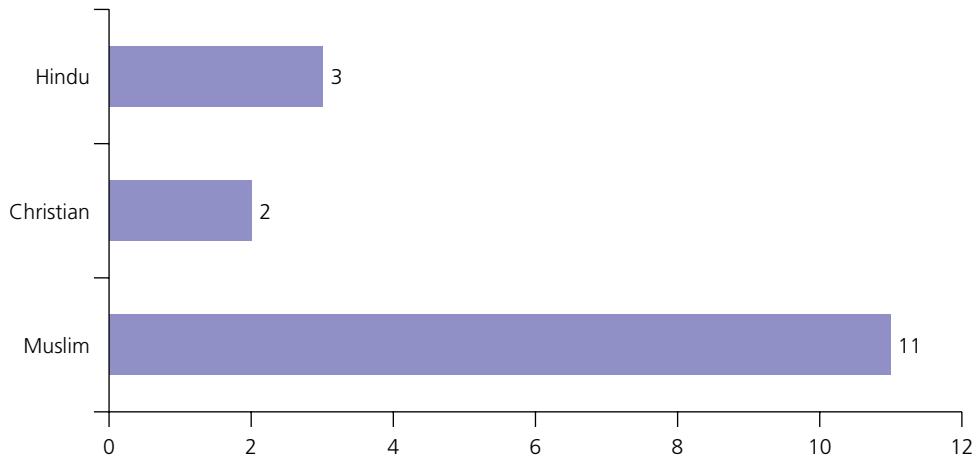
(16 participants: 8 are in unpaid; 8 are in paid roles in their faith community; 3 are faith leaders)



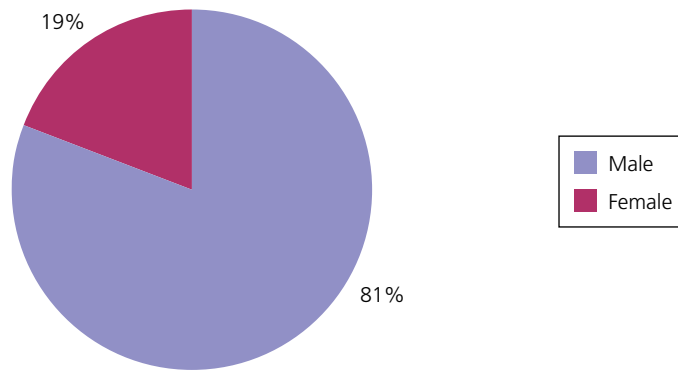
Tower Hamlets

(16 participants: 13 are unpaid and 3 did not disclose this information. 1 is a faith leader)

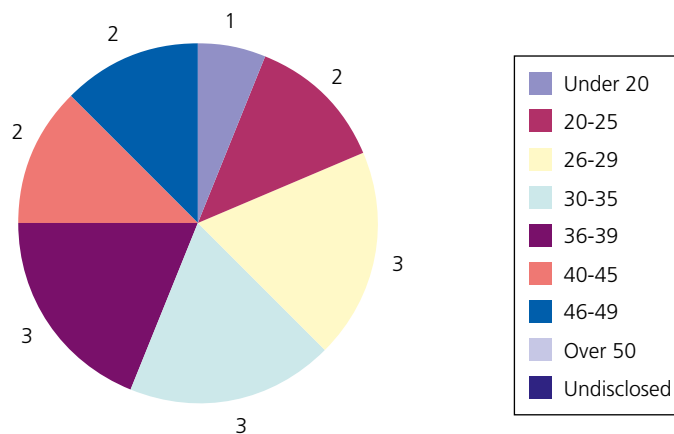
Tower Hamlets Faith Analysis



Tower Hamlets Gender Analysis



Tower Hamlets Age Analysis



Appendix 6: Mapping exercise – data from imams

Fifteen imams, selected randomly from London, Birmingham, Bradford and Manchester, to include the major mosques, were contacted by phone and asked:

- 1) Are you aware of any courses accredited or unaccredited for imams, faith leaders?
- 2) Do you have any views or evidence on the needs of faith leaders, decision takers and influential workers?
- 3) What suggestions do you have about other people we might contact for this information?

The resulting data was powerful and had clear messages; a selection of typical responses are given below to illustrate this.

Imam A

He is able to converse in English. He is a very well known religious leader in (his city); he is very active in community affairs and plays a major role in local and national affairs of the Muslim community.

Imam A:

- 1) is not aware of any courses or programmes for faith leaders that could help in capacity building or in increasing social cohesion;
- 2) mentioned that most imams have little or no grasp of English. Therefore, there is a significant need for English courses for imams, tailored for imams. For faith workers, born here, language is not an issue, but salary and working conditions are. These workers don't get paid enough to continue working with places of worship. They normally leave when they find a better paying job. They don't have a career path, therefore it is not possible to retain young people. If imams are offered training that they find relevant then they would be willing to take this training. There is definitely a need for training programmes that may help them to engage with young people and make them competent to deal with extremism;
- 3) Mosque committee members and community leaders may have some information; at times imams don't get information as committee members don't inform them.

Imam B

He speaks reasonable English. The imam is a very well known figure in (his city).

Imam B:

- 1) Is not aware of any courses offered to imams (in terms of their religious work), however he recalled two courses that were offered to imams. These were: working with people with mental illness and an English course covering basic English language skills. He also mentioned that the British Heart Foundation has been offering a training course on heart health to imams for many years and he has been attending this course every year. He also felt that the English courses are absolutely necessary for imams, as without good understanding of English imams will not be able to understand any course. Most imams are unable to speak English. He also mentioned that there are many qualified young imams who leave the profession after a while as it is very demanding and low paid job.
- 2) Believes there is definitely a need for English courses; other useful courses could be on human rights, child protection, first aid and communication skills;
- 3) He suggested that committee members should be contacted as they are ones undertake external liaison.

Imam C

Speaks good English, has been involved with teaching of young people in Islamic studies for many years. Well known in his city's Muslim community.

Imam C:

- 1) Is not aware of any courses offered to imams on any topic from any authority. He has only attended the BHF training course on heart health;
- 2) Feels that there are two type of imams: one group who are not going to take an interest in any issues other than religious affairs; they think that they get paid to perform religious duties and they should not deviate from their brief. The first type of imam sees themselves as 'leaders' with influence to implement positive changes. The second type will be interested in courses which can give them more information about health, community development , and community cohesion;
- 3) Community members, community leaders and workers may have some information.

Imam D

The imam is fluent in English. He has been working with the Muslim community of (his city) for many years, he has been involved with local politics and has taken an active part in community affairs.

Imam D:

- 1) Is not aware of any courses offered to imams or community leaders. He only recalls that at times local police approached him for engaging communities or local hospital when they needed advice on issues related to patients and their families. He is only aware of BHF course on healthy heart and smoking etc.
- 2) He thinks the following courses would be valuable: English courses, how to engage young people, child protection, race relations. But unless imams are able to understand English and express themselves in English no course can help in empowering faith leaders.
- 3) Believes that committee members, president and secretary – they may know more about courses offered. He also suggested that committee members should be approached first for any training courses. The committee should be encouraged to send imams on various courses.

Imam D

He speaks reasonable English. He is a well known figure amongst Gujarati Muslims.

Imam D:

- 1) Is not aware of any course targeting imams or religious leaders. He feels that it is good idea to develop courses for imams. He feels that imams have very little spare time, but it should be made compulsory for them to learn English, also some courses should be made compulsory for imams to attend. English is the largest challenge as 90 per cent of imams in Manchester do not speak English.
- 2) Believes the need is to offer courses in English; he considers that not only Muslims, but many other faith leaders do not speak English.
- 3) Community leaders, young imams, and committee members should be approached.

Appendix 7: Definitions

Faith leaders were taken to include:

- Formally trained religious leaders: clergy, imams, priests, ministers
***Note:** This covers a very wide spectrum – from individuals employed to lead prayers in a single place of worship to full-time leaders whose roles include civic engagement and developing links and work with people and agencies of other faiths and denominations. It cannot be assumed that religious leadership always contains a wider, community leadership role.*
- Lay office holders: officers and committee members with management roles within religious organizations
***Note:** as above, this group includes those whose role is quite specifically limited to the place or community of faith as well as those who may take on leadership roles in relation to the wider community (whether faith-related or secular). In some minority faiths and Christian denominations these people will be more influential than the religious or liturgical leader.*
- Workers and volunteers with specific community related roles within faith communities and faith-based organizations and networks: youth leaders, community workers etc.
- Opinion formers and ‘influencers’ within faith communities: (lay) people whose occupations, interests or positions within their own faith community and/or with wider society gives them the ability to reach and influence faith community members, or particular sub-sectors of those communities (women, young people etc.)
***Note:** these people may have no specific religious function within their faith community but because of their secular employment or voluntary activities have an ability to bridge between the faith community and wider society.*

These headings, along with the specific sub-sectors of women and young people, underlie the category headings in the spreadsheet on existing provision (Appendix 7).

Faith related terminology and organization

Policy interest in faith communities and organizations is still quite recent and an accepted terminology has yet to develop. Inevitably, words such as ‘Faith’, ‘Inter-faith’, ‘Multi-Faith’, ‘Denomination’, etc. can mean different things to different people and groups in different situations. The following explanations set out the meanings of various faith-related terms, at least for the purposes of this document.

- **Faith(s):** generally used to indicate one or more of the world religions (Muslim, Jewish, Christian, Buddhist, etc.)

Faith community: usually refers to a local collection of people of a particular faith, often focused around a place of worship (mosque, church, gurdwara etc.); a wider term than “congregation” which is limited to the members of a specific local worshipping community.

- **Faith communities:** collective term for all collections adherents of all faiths
- **Denomination:** a sub-sector of a particular faith (usually Christian eg Anglican, Methodist), but could also refer to minority faith sub-sectors (eg Deobandi, Barelwi)
- **Inter-faith:** refers to activity or organizations promoting awareness and understanding between two or more faiths or faith communities. Interfaith activity can be purely social, can take place within a purely (inter)-religious agenda, and can also include programmes to deal with conflict resolution and promote community cohesion.
- **Multi-faith:** usually refers to activity or organizations where members of different faiths work together for a common cause or objective.
- **Faith-based:** indicates an activity or organization initiated or managed by one or more faith communities. If only one faith runs it is known as ‘single-faith’ and if more than one: ‘multi-faith’.
- **Faith-related:** usually indicates an activity or programme which is linked to communities or issues of faith, but not necessarily initiated or run by a faith community. This would include, for example, government initiated funding or training programmes.

Just as important as the clarity of terminology is the need to recognise the different internal cultures and infrastructures of different faith communities (and denominations and sub-sectors within them). For example, most (but not all) ‘mainstream’ Christian faith communities have established infrastructures for communication and leadership and most (trained and ordained) Christian leaders are assumed to have some sort of civic role and to be the key contacts for communication, influencing people and relating to wider community life. The same is not true for all faiths

Appendix 8: Summary of the mapping of provision

OU Faith Leadership Pilot Evaluation: Training Courses Mapping Exercise Summary																				
Organization	Course Name	Acc level	National	Regional	Local	Formal/Informal	Single Faith	Multi Faith	Secular	Legal/Policy	Org Dev and Gov	Comm Dev	Faith and Diversity	Leadership	C'cation/PR	Conflict Res/Cohns	Capacity Building	Young People	Women	Notes
Durham University	DipHE/MA Ctty and Yth work	4	X		F			X	X			X	X	X				X		Optional faith-based specialism
Progressive Mngers Ntwrk				X	X	I		X	X					X			X			Workshops/networking
CRC NE	FBO CD Training scoping ex.				X	I		X				X	X	X			X			Work in progress
CHAT Shop Newcastle	Interfaith Women's project				X	I		X				X	X				X			Work in progress
Training People NI	Various		X		F			X			X			X						Faith-friendly consultancy
St. Philip's Centre Leicester	Various				X			X		X			X	X		X	X			
Darnall Forum, Sheffield					X	I		X		X				X		X	X			

OU Faith Leadership Pilot Evaluation: Training Courses Mapping Exercise Summary																				
Organization	Course Name	Acc level	National	Regional	Local	Formal/Informal	Single Faith	Multi Faith	Secular	Legal/Policy	Org Dev and Gov	Comm Dev	Faith and Diversity	Leadership	C'ation/PR	Conflict Res/Cohsn	Capacity Building	Young People	Women	Notes
Bradford CVS	Various				X	landF			X	X	X			X	X		X			Training used by FBO's
N Yorks VO Forum	Various					landF			X	X	X				X		X			Used by FBO's
Muslim Council of Britain	Mosques 100 Project		X			X	X				X			X			X			CB adapted to local need
Fndtn fr Church Ldrship			X				X							X			X			Promotes training (grants), research etc.
Cass Business School	PgDip/MSc Vol Sec M'ment	3-4	X			F			X	X	X		x	X						
KYRA Birmingham	Ldrship and M'ment; Enterprise	1-3		X		F			X	X	X		x	X			X			Acc'd by Coventry Uni and OCN; BME focus

OU Faith Leadership Pilot Evaluation: Training Courses Mapping Exercise Summary																				
Organization	Course Name	Acc level	National	Regional	Local	Formal/Informal	Single Faith	Multi Faith	Secular	Legal/Policy	Org Dev and Gov	Comm Dev	Faith and Diversity	Leadership	C'cation/PR	Conflict Res/Cohsn	Capacity Building	Young People	Women	Notes
London Citizens	Community Leadership Trng			X	X	I		X	X			X	X	X	X	X				Good focus on locally based leadership
Charity Commission			X			F		X	X	X	X						X			Unit starting up; will provide advice and trng
Cnd of Christians and Jews	Various		X			I	X	X					X			X	X	X		Projects and programmes
NEAFE	Various		X			I		X	X				X							Research, seminars etc. in FE sector
Northern College	Acadmy 4 Ctty Leadership	0-3		X		F			X	X	X	X		X	X				X	Range of appropriate provision/levels

OU Faith Leadership Pilot Evaluation: Training Courses Mapping Exercise Summary																					
Organization	Course Name	Acc level	National	Regional	Local	Formal/Informal	Single Faith	Multi Faith	Secular	Legal/Policy	Org Dev and Gov	Comm Dev	Faith and Diversity	Leadership	C'ation/PR	Conflict Res/Cohsn	Capacity Building	Young People	Women	Notes	
IVAR			X			F			X	X				X			X				Research and programmes mainly
Active Faith Comms Prog	Intrcitril Comm and Ldrshp Schl		X	X		I	X						X	X	X	X	X	X			5-day residential, 20's-30's
AFCP (as above)				X		I	X			X	X	X					X				Example of FBO 1-to-1 support agency
Hamara	Young Muslim Leadership	2			X	F	X				X			X	X	X		X			One-off pilot; Beeston, Leeds
YandH CRC/Faiths Forum	Faith Matters			X		I	X			X			X			X	X				
Novas Scarman		?	X			X			X	X		X		X			X	X			Training for indiv community champions
Faithworks			X				X				X						X				Mainly CB to individual groups

OU Faith Leadership Pilot Evaluation: Training Courses Mapping Exercise Summary																					
Organization	Course Name	Acc level	National	Regional	Local	Formal/Informal	Single Faith	Multi Faith	Secular	Legal/Policy	Org Dev and Gov	Comm Dev	Faith and Diversity	Leadership	C'cation/PR	Conflict Res/Cohsn	Capacity Building	Young People	Women	Notes	
CUF			X				X	X			X						X				
Oasis Trust			X			F	X							X				X			
LSC/DIUS	Train to Gain		X			F			X											Brokers training to organizations	
Lichfield Diocese				X		I	X			X				X							
Culture-Connect	Crossing Cultures				X	I	X									X				Bradford, Christian Project	
YandH Faith Forum	Media training			X		I		X							X					Proposed project	
Bradford Cathedral Centre	Schl of M'ment Practice	0-4		X		landF			X					X			X			Brokering training, CB, networking	
Sostenga	Various	?		X		landF												X		Example of private 3rd S support agency	

OU Faith Leadership Pilot Evaluation: Training Courses Mapping Exercise Summary																				
Organization	Course Name	Acc level	National	Regional	Local	Formal/Informal	Single Faith	Multi Faith	Secular	Legal/Policy	Org Dev and Gov	Comm Dev	Faith and Diversity	Leadership	C'ation/PR	Conflict Res/Cohsn	Capacity Building	Young People	Women	Notes
C of E training (and other chs)	Various		X			landF	X			X	X			X	X					Very varaibale
NAVCA	LSP leadership training		X			F			X					X			X			Parallel course, relevant to FBO'+UJ26s
3rd Sector Ldrshp Centre									X					X						Brokers access to leadership/ training
Roehampton University	Effective VS M'ment HE1	?	X			F			X	X	X			X	X					via NCVO
United Synagogue	Local Ctty leadership		X			I	X			X	X			X			X			Jewish CB/ training programme
EEDA	Community Leadership Prog			X		I			X					X			X			
Youth Action N Ireland	Various			X		I			X					X			X	X		Tailored to group needs

OU Faith Leadership Pilot Evaluation: Training Courses Mapping Exercise Summary																					
Organization	Course Name	Acc level	National	Regional	Local	Formal/Informal	Single Faith	Multi Faith	Secular	Legal/Policy	Org Dev and Gov	Comm Dev	Faith and Diversity	Leadership	C'cation/PR	Conflict Res/Cohsn	Capacity Building	Young People	Women	Notes	
Muslim-Jewish Reltns Cntre	Various		X			F		X					X			X					
FCDL	Various, brokered		X			X			X	X	X	X		X							NB Skills and K'ldge for Lcl Dev d/base
W Mids faiths Forum	Various, brokered			X		landF		X	X	X	X	X	X	X			X				
www.fundraising skills.com			X			I			X		X										E-learning
New Testament Ch of God	Ministerial training		X			F	X				X		X	X							Limited re. open community leadership
FaithNet East	Information and Learning Hub			X		I		X													Info Hub for shared learning (Ang Ruskin)

Appendix 9: References

ACUPA (Archbishop of Canterbury's Commission on Urban Priority Areas. (1986) *Faith in the City*, London, Church House Publishing

Ahmed, R., Finneron, D., and Singh, H. (2004) *Tools for Regeneration: A Holistic Approach for Faith Communities*, London, FbRN

Aldridge, S., Halpern, D. with Fitzpatrick, S. (2002) *Social Capital – A Discussion Paper*, London, Cabinet Office

Berkeley, N., Barnes, S., Dann, B., Stockley, N., Finneron, D. (2006) *Faithful Representation: Faith Representatives on Local Public Partnerships*, London, CLG for CUF

Blunkett, D. (2003) *Civil Renewal – a New Agenda (Edith Kahn Memorial Lecture)* London, Home Office
(www.communities.gov.uk/publications/communities/civilrenewal, accessed 26/04/08)

Blunkett, D. (2004) *Active Citizens, Strong Communities – Progressing Civil Renewal (Scarman Trust Lecture)* London, Home Office (www.communities.gov.uk/publications/communities/activecitizensstrong, accessed 26/04/08)

Burt, G. (1994) *Management Development through Distance Learning: the case of Managing Voluntary and Nonprofit Enterprises* Milton Keynes: The Institute of Educational Technology, The Open University.

Capacitybuilders. (2007) *Destination 2014*, Birmingham, Capacitybuilders

Carnelley, L. (2004) *Enterprising Faith – Faith in the Social Economy*, Leeds, Churches Regional Commission for Yorkshire and the Humber

CDF (Community Development Foundation). (2005) *"Community Cohesion" – Guide paper for CDF debate*, London, CDF. Accessed on www.cdf.org.uk April 2008

CDF. (2006) *Cohesion and Conflict paper*, London, CDF. Accessed on www.cdf.org.uk April 2008

CDF. (2007) *Cohesion and Conflict Toolkit*, London, CDF. Accessed 28/04/08 on <http://www.cdf.org.uk/SITE/UPLOAD/DOCUMENT/practicelinkscohesiontoolkit.doc>

CDF. (2007) *Community Leadership and Representation: Current Challenges and Practical Recommendations*, London, CDF. Accessed April 2008 on www.cdf.org.uk

CDF. (2008) *Community Cohesion and Migration Inquiry: MEMORANDUM by Community Development Foundation*, London, CDF. Accessed on website 28/04/08: www.cdf.org.uk

CDF. (2008) *Community Leadership and Representation*, London, CDF. Accessed on

website 28/04/08: www.cdf.org.uk

CDF, CDX and FCDL. (2006) *The Community Development Challenge*, London, CLG

Charity Commission (continuing) *Website pages re. Faith and Social Cohesion*, website accessed 28/04/08 (<http://www.charity-commission.gov.uk/tcc/faithsc.asp>)

Church Heritage Forum. (2004) *Building Faith in our Future*, London, Church House Publishing

Clarke, M and Stewart, J. (1999) *Community Governance, community leadership and the new local government*, York, YPS for Joseph Rowntree Foundation (JRF)

Commission on Integration and Cohesion. (2007) *Our Shared Future*, Wetherby, Commission on Integration and Cohesion

CULF. (2006) *Faithful Cities – A call for celebration, vision and justice*, London, Church House Publishing and Methodist Publishing House

CLG. (2005) *Working Together: Co-operation between Government and Faith communities - Progress Report August 2005*, London, CLG. Accessed 26/04/08: www.communities.gov.uk/publications/communities/workingtogethercooperation

CLG. (2006) *Strong and Prosperous Communities – the Local Government White Paper*, London, HMSO

CLG. (2007) *Third Sector Strategy for Communities and Local Government – a discussion paper*, London, CLG

CLG. (2007) *Face-to-Face and Side-by-Side - A framework for inter faith dialogue and social action*, London, CLG (website accessed 27/04/08: www.communities.gov.uk/publications/communities/interfaithdialogue)

Dinham, A. (2007) *Priceless, Unmeasurable: Faiths and Community Development in 21st Century England*, London, FbRN

Dinham, A. (2007) *Faiths and Frontiers on the Starship Social Enterprise*, London, FbRN

Escott, P. and Logan, P. (2006) *Faith in LSPs: the experience of Faith community representatives on local Strategic Partnerships*, London, Churches Regional Network

Furbey, R, et. al. (2006) *Faith as Social Capital – Connecting or dividing?*, Bristol, The Policy Press for JRF

Gilchrist, A. (2004) *Community Cohesion and Community Development – Bridges or Barricades?*, London, CDF

Grieve, J., Jochum, V., Pratten, B., and Steel, C. (2007), *Faith in the Community – the contribution of faith-based organizations to rural voluntary action*, London, NCVO

Home Office. (1998) *Compact on Relations between Government and the Voluntary Sector in England*, London, Home Office Active Communities Unit

Home Office. (2004) *Firm Foundations – The Government's Framework for Community Capacity Building*, London, Civil Renewal Unit

Home Office. (2004) *ChangeUp – Capacity Building and Infrastructure Framework for the Voluntary and Community Sector*, London, Home Office Communications Directorate

Home Office. (2005) *Together We Can*, London, HM Government (<http://www.communities.gov.uk/publications/communities/togetherwecan2>, accessed 27/04/08))

Home Office. (2005) *Improving Opportunity, Strengthening Society*, London, Home Office (<http://www.homeoffice.gov.uk/documents/improving-opportunity-strat>, accessed 28/04/08)

Home Office (Chair, Cattle, T). (2001) *Community Cohesion – a report of the independent review team*, London, Home Office

landDeA. (2006) *What is Community Leadership?* London, landDeA. (Webpage accessed 25/04/08 <http://www.idea.gov.uk/idk/page.do?pageld=73221>)

IFN (Inter Faith network for the UK). (2003) *Partnership for the Common Good: interfaith structures and local government*, London, IFN in association with Home Office, LGA and ODPM

James, M. (2007) *Faith, Cohesion and Community Development*, London, CDF

James, S. and Cox, E. (2007) *Ward Councillors and Community Leadership: a future perspective*, York, JRF

Jochum, V., Pratten, B. and Wilding, K. (2005) *Civil Renewal and Active Citizenship – a guide to the debate*, London, NCVO

Jochum, V., Pratten, B. and Wilding, K. (2007) *Faith and Voluntary Action*, London, NCVO

Lewis, P (2006), Imams, ulema and Sufis: providers of bridging social capital for British Pakistanis? *Contemporary South Asia* 15(3) 273-287

LGA (Local Government Association). (2002) *Faith and Community: A Good Practice Guide for Local Authorities*, London, LGA in association with the Inter Faith Network.

LGA. (2004) *Community Cohesion – an action guide*, London, LGA

Miller, Steve. (2007) *Keeping it Together: a reflective practice tool for faith-based community practitioners*, London, FbRN

MINAB (Mosques and Imams National Advisory Board). (2006) *Good Practice Guide for Mosques and Imams in Britain*, London, MINAB

Navarro, Alison. (2006) *Refugee Integration and Cohesive Communities: Community Development in Practice*, London, CDF

NCVO (1995) *An evaluation of Advancing Good Management*. London NCVO Publications

NOMS (National Offender Management Services) and Youth Justice Board. (2007) *Believing We Can – Promoting the contribution faith-based organizations can make to reducing adult and youth re-offending*, London, NOMS

ODPM. (2005) *Citizenship and Public Services – Why Neighbourhoods Matter*, London, ODPM. (accessed 27/04/08 on: www.communities.gov.uk/archived/publications/localgovernment/citizenengagement)

OTS (Office of the Third Sector). (2007) *The future role of the third sector in social and economic regeneration*, UK, HM Treasury and Cabinet Office

Purdue, D et al. (2000) *Community Leadership in Regeneration*, Bristol, The Policy Press for JRF

Skinner, S. and Mitchell, L (2007) *Skilling up for LSP's - Research on leadership Skills for Effective Representation*, Sheffield, NAVCA

Skinner, S. (2007) *Leadership in Communities: an empowering approach*, London, BASSAC. Accessed April 2008 on www.bassac.org.uk

Urban Forum. (2007) *Policy Briefing: Third Sector Strategy for Communities and Local Government – Discussion Paper*, London, Urban Forum. (<http://www.urbanforum.org.uk/new/index.html>, accessed 27/04/08)

ISBN: 978-1-4098-1181-7

