



Celebrating Diversity and Difference

A Contribution of Faith
In Communities

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SUMMARY

- ◆ This part of *CONNECTING FAITH IN THE SOUTH EAST* includes:
 - A Directory of Inter-Faith groups in the South East Region: *see Table 1.*
 - A list of their activities: *see Table 2.*
 - A consideration of the potential for Inter-Faith Groups' involvement in service-provision. (1)¹
- ◆ Information was obtained through questionnaires, supplemented by telephone interviews. (1)
- ◆ The SE Directory lists 42 active Inter-Faith Groups in the South East, *Table 1*: an increase of 13 (45%) since the 2007 UK Inter Faith Network's Directory. (1)
- ◆ Their activities have been analysed under the four 'Building Blocks to Support Effective Dialogue and Social Action within Communities', identified within the government's 'Face to Face and Side by Side' publication. Many of the Groups' individual activities are contributing to more than one Block, *Table 2*: (2.1)
 - Block 1: '*Confidence and Skills to Bridge and Link*': 50 examples from 27 Groups (2.2)
 - Block 2: '*Shared Spaces for Interaction and Social Action*': 9 examples from 8 Groups (2.3)
 - Block 3: '*Structures and Processes which Support Dialogue and Social Action*': 47 examples from 24 Groups (2.4)
 - Block 4: All of the Groups are providing '*Opportunities for Learning which Build Understanding*': 73 different examples are noted (2.5)
- ◆ Individuals report that involvement with an Inter-Faith Group has many positive aspects. (3)
- ◆ Personal benefits include growth in understanding of different Faiths, the enrichment and support from new relationships, and also the strengthening of their own faith. (3.1)
- ◆ From a wider, community perspective, the profile of faith communities is being raised, with many opportunities being presented for building relationships with and influencing the policies and practices of different organisations. The Groups are also having a positive impact within local communities through organising educational and celebratory events. (3.2)
- ◆ All Groups have plans for the future but most are focused on their educative role while seeking to have greater involvement in policy

¹ Figures in brackets refer to the Section in the main Report

development, particularly on issues that affect one or other of the Faith Groups represented. (4)

- ◆ The responses to a question about their plans highlighted that different Groups have different priorities. This is partly affected by the age of the Group. For some, the emphasis is on personal growth and developing the relationships between members of different faiths. (4.1)
- ◆ Other Groups are more explicitly committed to making a contribution to community cohesion and create opportunities for community participation in their events and activities, often celebrating diversity and difference. (4.2)
- ◆ The existence of a formal Group provides a natural focus for the secular community to use it as a source of reference, consultation and for involvement in partnership Projects. Many Groups are seeing these aspects of their role expanding and want to respond. The consultative role has the potential for growth in both scope and impact on communities. (4.3, 4.4)
- ◆ Some Groups want to improve the quality and effectiveness of their resources and publicity material, including a web-site, recognising the potential educative power in this. (4.5)
- ◆ Work with young people is recognised as a particularly important educative role. 14 Groups positively wish to develop their involvement with young people. (4.6)
- ◆ Some Inter-Faith Groups will be developing their structures to incorporate separate Sections for both 'Youth' and 'Women'. (4.6; 4.7)
- ◆ An 'Inter-Faith Centre' is seen as a long-term goal for at least 2 Groups. Although such a 'shared space' could offer potential opportunities for developing social action projects together, only 3 other Groups referred to this. (4.8)
- ◆ Proposals for Development Workers are being actively pursued by 11 Groups. Among them are those Groups who have already experienced such a post and recognise the important role they play in sustaining and developing a Group. Although appreciating the active support from many local authorities, particularly with administrative help, Groups see the need to establish and affirm their independent status. (4.9)
- ◆ Various issues have to be faced by those involved in Inter-Faith activity. These include the work needed to engage with those from minority faith communities. Difficulties increase when numbers are small within any geographical area. (5.1)

- ◆ The importance of the Inter-Faith Group being led by recognised representatives from individual faith communities becomes particularly salient when formal relationships are established with other bodies/organisations. To speak or act on behalf of the faith sector requires such validation. (5.2)
- ◆ Different Faith Groups have different organisational structures, and also different sections within the Faith. This can affect the process of representation and sometimes creates tensions within the Faith Groups. (5.3)
- ◆ Building relationships of trust takes time – and is hindered by staff turnover within secular bodies. ‘Education’ about inter-faith matters is a continuing process. (5.4)
- ◆ Groups are conscious of their limited resources, and the pressure this puts on individual members acting in a voluntary capacity, when trying to respond to the increasing opportunities for engagement with statutory and other secular organisations / bodies. (5.5)
- ◆ Financial resources also limit the work that can be done and the sustainability of activities. Time and skills are needed for responding to funding possibilities and these are often in short supply within the Inter-Faith Groups. (5.6)
- ◆ Time is a limited resource affecting the work that can be done, especially by the volunteer membership of Inter-Faith Groups. (5.7)
- ◆ Different factors have encouraged the proliferation of Inter-Faith Groups including government initiatives, those of local Councils of Voluntary Services and, above all, the vision and commitment of individuals. (Conclusion)
- ◆ How Groups develop their activities will affect to which Building Blocks of community cohesion they contribute. (Conclusion)
- ◆ Some Groups are clear that their emphasis is on increasing personal knowledge and developing relationships, irrespective of the government’s agenda. Others are making an active contribution to community cohesion through educational activities among the wider public and a formal representative role within local government and with other statutory and voluntary agencies. (Conclusion)
- ◆ Inter-Faith Groups are positive about their influence on community relationships and their contribution towards building more harmonious communities even in localities where few people of a minority faith or race live or work. Some are also identifying the importance of anticipating and responding to the impact of changing demographic

structures caused by the migration patterns that are emerging.
(Conclusion)

- ◆ Inter-Faith Groups show little intention of alone providing public services, although they are becoming involved in this through Partnership Projects: their contribution is unlikely to be practical, but could affect the ethos and 'how' services are delivered in a more faith-sensitive and inclusive way. (Conclusion)
- ◆ A realistic assessment indicates that provision of services by the Faith Sector is more likely to remain with and be developed by single-faith groups, increasingly in partnership, which itself involves challenges. (Conclusion)
- ◆ Recognition of, and support for, the Faith Sector's activities/services, expressed in differing ways, will continue to be important. When financial, the amounts and conditions of any funding available will affect the sustainability of developments and is a factor that should be considered. (Conclusion)
- ◆ The potential exists for developing more inclusive and better co-ordinated activities among the whole Faith Sector within a local area. This alone would enhance the effectiveness of what is provided and increase the benefit for local communities of the Faith Sector provision: building social capital and closer cohesion. (Conclusion)

1 INTRODUCTION

This part of *CONNECTING FAITH IN THE SOUTH EAST* has gathered information from all the Inter-Faith Groups in the South East Region. It gives details of the groups' involvement in community service in the community and considers their potential of further development for delivering public services.

Questionnaires were sent to all 29 Groups in the South East Region listed in the Directory of Inter Faith Organisations in the UK, published by the Inter Faith Network, 2007. These were supplemented by telephone interviews, usually including the assigned 'contact person'.

Information was also obtained from a further 13 Groups learned about through the contacts made. No details were available of the 2 known Branches of the Council of Christians and Jews. Additional telephone interviews took place with people known to have knowledge of and involvement in the development of Inter-Faith activity².

The Directory (Table 1), giving basic information and contact details of all known SE Inter-Faith Groups will be available on the SEEFF website. Two of the Groups in the 2007 Directory, the Oxford Abrahamic Group and the Sussex Faith Forum, are no longer functioning. An analysis of the Activities of each current Group (Table 2) will also be available on the web-site.

The aim of this part of the Project was to be as 'inclusive' as possible about both what is already happening through the working together of Faith Communities, and also highlight future possibilities for developing support for people in many different ways.

It is hoped that the results will be both an encouragement to those already involved and give ideas to others about the potential for developing work together to enhance the quality of life in our local communities.

The growing respect for Faith Communities' work in, and with, communities may lead to an increase in financial support for local projects. The recent availability of the central government's 'Faiths in Action' Grants is one example of this.

² My thanks are due to: Dr Harriet Crabtree, Executive Director, Inter Faith Network UK; Doreen Finneron, Executive Director, Faith Based Regeneration Network UK; Revd Richard Cook, Bishop's Adviser for Inter-Faith Relations, Guildford Diocese; Dr Hugh Boulter, Oxfordshire network; David Gifford, Chief Executive, The Council of Christians and Jews; Rachel Heilborn, Programme Director, Three Faiths Forum; David Sparrow, Creative Lead, 'Art Beyond Belief'.

Working together can enable things to be done that could not be done alone, through sharing of resources, especially people. It is a proven way of developing understanding and trust between different groups, while not underestimating the challenges of this!

This Report will therefore also explore some of the issues that Inter-Faith work has already encountered so that difficulties can be faced and expectations of Inter-Faith Groups can be realistic as they develop their potential contribution to the well-being of communities.

2 ACTIVITIES of INTER-FAITH GROUPS: AN OVERVIEW

2.1 The Analysis

The current activities of the different Groups have been analysed under the four building blocks identified in the 'Face to Face and Side by Side' government publication, which aim "to support effective dialogue and effective action within communities".

Many of the Groups' individual activities are clearly contributing to more than one 'block' and, if appropriate, have thus been entered under all the different 'blocks' to which that specific activity relates.

The categorisation of an activity has been based on the Groups' own written and verbal descriptions, after reference to the Face to Face and Side by Side publication and examples of the four key priorities listed in the Application Guidance for the 'Faiths in Action' Grants.

This has included not only the expressed and explicit, but also the implicit underlying purpose of the activity.

It is important to acknowledge that such interpretation of Groups' activities leads to issues of reliability and validity in the categorisation. However, it seemed important to be as inclusive as possible, acknowledging the significant role that the Inter-Faith Groups are playing within their local communities and often the wide-ranging, positive 'unintended consequences' of their activities.

Information below gives only a brief summary of all the activity that is happening throughout the region. Table 2 provides more detail.

2.2 Building Block 1: 'Confidence and Skills to Bridge and Link'

Developing 'confidence and skills to bridge and link', even if not explicit, is often happening implicitly within the activities of the Groups: 50 different examples are listed, from 27 of the 40 Inter-Faith Groups for which some detail is known.

Many of the Groups that are not listed as contributing to this 'Block' are those that are newly-formed and are focusing on building their relationships through learning about one another's faith.

Some Groups that are developing confidence and skills are using their relationship with, and the expertise of, other organisations.

These include help with funding applications and involvement in partnership projects. Arranging Inter-Faith sports tournaments and also community events such as the 'Peace and Friendship Walk' organised by Wycombe Sharing of Faiths can be seen as helping to break down barriers between those of different Faiths.

They contribute to the building of social capital in their local communities. Such events 'provide opportunities for learning which build understanding' and can thus also appropriately be seen under Block 4.

2.3 Building Block 2: 'Shared Spaces for Interaction and Social Action'

A minority of eight Inter-Faith Groups are currently offering 'Shared Spaces for Interaction and Social Action'. Nine very different examples are given. Included in these are some of the 'Friendship Walks', during which different Faiths offer hospitality in their buildings to all participants.

Reading Faith Forum meets in the worship building of different Faiths, unlike the majority of Groups that choose a neutral venue.

The Wycombe Sharing of Faiths Group has developed a 'Dine at Mine' Project, which gives an opportunity to experience hospitality in the homes of people of different faith.

In Canterbury, an 'Interfaith Bench' is provided in the Garden of the Franciscans.

Some Groups are planning, others hoping for, developments of shared spaces. These offer a variety of experiences and opportunities for learning, and action, together.

One example is the Interfaith Garden in Crawley, in the early stages of development in partnership with Crawley Borough Council, which is

using different plants that have significance to different faiths. It is planned that the Garden will also provide an open-air location for multi-faith/multi-cultural events.

2.4 Building Block 3: 'Structures and Processes which Support Dialogue and Social Action'

The existence of the Groups themselves is providing a structure which is actively supporting dialogue, not only between the Faiths themselves, but, in the majority of instances, also with local government and other agencies and groups within the community.

In addition, 47 other specific 'structures and processes which support dialogue and social action' have been identified as part of the activities/work of 24 different Groups.

Several Groups mentioned their formal representation on Local Strategic Partnerships and other committees. Some of these Groups have been purposely formed to fulfil such a role.

In some areas, new structures are already developing, including a Basingstoke Youth Interfaith Group, Hampshire, and a '20's to 30's Section' within Wycombe Sharing of Faiths.

The 'special' place of women in the Inter-Faith scenario has long been recognised by the Thames Gateway Women's Multifaith Forum. They not only arrange inter-faith social, sharing and training events, but also express their voice within the secular arena.

The relationship of Slough Faith Partnership with 'Art Beyond Belief'³ enables their involvement in inter-faith educative and cultural projects. It is an example of how the personal participation in and commitment of an individual to an Inter-Faith Group can have a wide influence through that individual's 'secular' work too.

The 'social action' aspect of this 'Block' is happening largely through involvement with others in partnership projects.

2.5 Building Block 4: 'Opportunities for Learning which Build Understanding'

³ 'Art Beyond Belief' is an organisation rooted in inter-faith work, committed to use the arts to educate and develop people's knowledge and understanding in an innovative way. It has successfully received funding for several Projects, and works in partnership where appropriate, including with Slough Faith Partnership. It works internationally, but work is focused in the UK. David Sparrow is the Creative Lead: david@art-beyond-belief.com; www.art-beyond-belief.com.

Undoubtedly all of the Groups are providing 'opportunities for learning which build understanding' and 73 different examples are noted.

Building knowledge, understanding and relationship happens between those members of the Faith Groups who participate in the Inter-Faith meetings, but also with other members of the community who experience and/or participate in particular community events.

Many Groups emphasised that their Meetings focus on 'dialogue' and not debate. While some Groups create programmes for the learning and growth in understanding between the members, others develop written material, displays, resources, etc and offer verbal presentations for those outside the Group.

Work with young people in schools is recognised as a particularly important educative role. It is significant that 14 Groups positively wish to develop their involvement with young people.

3 POSITIVE EXPERIENCES

Individuals' comments about their positive experiences from involvement in Inter-Faith Groups can be classified under two broad headings:

- those that refer to the knowledge gained and relationships being built from a personal perspective;
- those that refer to specific experiences of working together from a community perspective, which are seen to bring benefits to others.

3.1 *Personal Benefits*

Numerous descriptions were given of the personal benefits of involvement in Inter-Faith Groups. The experience of one member was summarised as:

"A massive privilege - always learning. It also strengthens your own knowledge and commitment to your own culture and religious tradition. ... It acts as a window to look out and be richer."

Everyone, without exception, spoke of their involvement with their Group as an enriching experience in which they have gained knowledge and they also place high value on the relationships that have developed.

The above reference to the effect on someone's own faith was not unique. Several people referred to a deepening of their own faith as they have been challenged to examine it more closely as they dialogue with those from other faiths.

This contrasts with, and provides an answer, to those who express fears that involvement with those of other faiths would weaken and undermine their own beliefs, which can lead to avoidance of such contact.

Yet another positive aspect of Inter-Faith Groups has been the response of members of the Group towards one another at times of crisis: for example, offering specific support when this has been needed because of inter-racial tensions and difficulties.

3.2 *The Wider Perspective*

There is awareness that benefits move beyond the personal relationships established and have an impact on the wider community.

Expressions used include:

“greater knowledge leads to greater trust”; “... mutual respect - everyone is valued – part of the community”.

Some of the effects of better understanding and developing relationship has been seen to result in a lessening of prejudice and reduction of antagonism between individuals and groups.

Many other comments that relate to good experiences of involvement in Inter-Faith Groups specifically refer to the outcomes for others of the Group's relationship and working together.

These include the recognition of the value of the existence of the Group itself in raising the profile of Faith Communities within the wider community and with other organisations:

“It allows statutory and voluntary organisations to access Faith Group representatives and better understand. It ultimately helps with community cohesion”.

Groups recognise that developing good relationships with statutory authorities, like the Police, have formed a good basis for other things to develop:

“Collaboration with others has been seen to enable things to happen”.

One person explained the advantages of being an Inter-Faith Group:

“There is something about being Inter-Faith – to build bridges, engage in dialogue, and facilitate peace and harmony among diverse Groups. There is something about not being aligned with one Group”.

Such Groups are more acceptable to other agencies than separate Faith Groups and doors of engagement are more readily opened.

Another person explained:

“A co-ordinated voice gives greater credibility with government bodies and faith communities are being taken more seriously”.

The contact person for several of the groups spoke of memorable events such as a Friendship Walk involving 500-600 people in Oxford, a Meridian TV production entitled ‘Faith in our City’ (Southampton) which was sent to all schools, colleges, organisations, businesses to increase understanding of the different faiths.

For several Groups, working together over specific projects has been a good experience:

“Working together on joint projects almost unconsciously developed a great understanding of each other’s faith and culture”

among the Group in Thameside;

“Working together, understanding common concerns, has brought the faith community together”

was exemplified by the Reading Inter-Faith Group who had looked together at, and spoken out about, parking problems of religious buildings.

Other positive references were made to the group responses in times of catastrophe such as 9/11, Kosovo and the Tsunami.

4 FUTURE DEVELOPMENTS: PROPOSALS AND ASPIRATIONS

4.1 General Comments

As part of the exploration of the potential for Inter-Faith Groups to deliver public services, each was asked about their future plans and aspirations.

Groups are at different stages of development, both as a 'group' but also in terms of their activities.

Some commented they were in the process of discussing strategy, particularly relevant for the new Groups.

Among the proposed activities listed below, some of them are in their infancy and are just hopes and ideas a Group would like to pursue. Some Groups have been developing their plans and funding is being sought. With others, new Projects have already recently begun.

Different Groups have different 'Aims and Objectives' and many are clear they do not want simply to respond to other peoples', such as governments', agendas.

Some have no intention of seeking outside sources of funding to undertake 'Projects' or activities. Their focus remains on developing knowledge, understanding and trust between individuals of different faiths.

For these, their contribution to community cohesion is mostly implicit. For others, it is explicit: acknowledging they have grown from a concern about community cohesion, their role and activities is affected by their desire to make a positive contribution to this issue.

However, many are also clear that the faith communities form only one part, albeit a significant part, of the total community.

Other minority groups, such as Travellers and migrants can also form 'communities' within the community.

In some areas, Inter-Faith Groups are working alongside other community organisations to which the secular authorities also refer and accept this as an appropriate development.

The future aspirations of Inter-Faith Groups have been classified below under the different aspects of work/activities they have identified they want to develop.

4.2 Social Cohesion - mentioned by 6 Groups

Some Groups explicitly want to contribute to social cohesion within their local community.

Sometimes they are expressing this by planning to offer workshops and organise speakers on relevant topical issues that are open to anyone interested.

Other groups want to expand in the way they organise community events that offer the local community a chance to gain some insight into the cultural and faith differences in their midst.

Another way in which Groups are increasingly working at the social cohesion agenda is by becoming involved, for example like Reading Faith Forum, with Councils for Racial Equality.

4.3 Contribution to Partnerships - mentioned by 5 Groups

The experience exemplified above also reflects the growing participation of Inter-Faith groups in partnership.

For example, local authorities are recognising the relevance of the contribution of the faith communities in their PREVENT programmes, such as in Portsmouth.

Elmbridge are currently developing work with the police in setting up a Boot project for families.

Although many opportunities for such developments exist, present resources are limited.

This research indicates that it is in partnership with other organisations that faith communities have most potential to make a contribution towards the delivery of public services.

4.4 Consultative / Educative Role - mentioned by 7 Groups

This role has been widely recognised by local authorities.

In some areas, Groups have been purposely formed to align themselves with local government boundaries, such as the Windsor and Maidenhead Community Forum, Milton Keynes Council of Faiths and Bucks Forum of Faiths.

Such Groups have recognised the importance of having formal representation from the different Faith Groups on their Committee. This is written into the Constitution.

This is essential in order to give them integrity when establishing a formal relationship with secular bodies in which they speak on behalf of the local Faith Community.

These Inter-Faith Groups are experiencing increasing opportunities for influencing public services, when being consulted about the policies and practices being developed in local authority areas.

They are also receiving requests for their involvement in a range of committees. While wanting to accept such invitations, some Groups know they have to increase their membership before having sufficient people-resources to respond.

Some Groups want to develop opportunities to educate and influence the decision-makers so that they themselves are better equipped to appreciate the ramifications of their policy-decisions on faith communities.

An example of this would be the 'Creating Conversations' project of Bucks Forum of Faiths, in partnership with other Inter-Faith Groups: it is planned that County, District and Parish Councillors should experience a series of conversations/group discussions with people of faith to grow in knowledge, understanding and improve communication between them.

At least one Inter-Faith Group has the aspiration to make contact with the business community, with the aim of offering them greater insight and understanding of the implications of the tenets and practices of different faiths.

Clearly, developing such relationships between the Inter-Faith Groups and the business community has much potential for having an impact within the wider community in many different ways.

It could affect employment practices and both what and how businesses are offering their products in the local community.

4.5 Publicity: Publications / Web-site Developments - mentioned by 6 Groups

One way in which Groups recognise they can inform and educate others is through effective publications and presentation of information.

The North Kent Inter-Faith Group, for example, is aware of the extensive influence of their 'Guidelines for Spiritual and Pastoral Care',

which affected the quality of care in many residential institutions, including hospitals.

However, they see the need for this to be updated, but require resources to do so.

Some Groups recognise the value of regular Newsletters. Others want to develop their publicity and Display material and improve their resources for presentations.

The Directory of Inter-Faith Groups (Table 2) shows that while the majority of the 42 Groups have established web-sites, 14 of them have none. Three of these specifically commented 'not yet', indicating their positive intention to establish one.

From viewing the existing web-sites it can be seen that there is great variation in the quantity and presentation of information. This is usually related to limitations imposed by the skills and time of local volunteers.

Some Groups expressed a desire to develop their sites to become more comprehensive and informative and thus become a more effective source for those who want to gain knowledge and understanding of the different Faiths.

They also hope this would encourage an increase in interest and active membership of the local Group.

Such developments will be largely dependent on more resources becoming available.

4.6 Youth – mentioned by 14 Groups

Work with youth is the major area in which many Inter-Faith Groups would like to develop.

Two different aspects have been identified:

- firstly, increasing individuals' knowledge and understanding of different Faiths;
- secondly, enabling young people of faith to develop relationships and also become part of a formal group structure as a representative Group. Such a Group would provide opportunities for comment and a reference point for increasing their involvement in local developments by different agencies/organisations.

Most of the local Inter-Faith Groups referred to the former: developing opportunities for awareness-raising through educative work in schools.

Groups are currently involved in different ways: holding one-off conferences, providing resource materials and speakers, being consulted by the Local Education Authority in relation to their Religious Education Programme.

It is recognised by the Inter-Faith Groups, the Education Authorities and schools themselves, that there is much potential for expanding the role and involvement of representatives of the Inter-Faith Groups in this arena.

There has been growing experience by some Groups of the benefits of providing opportunities for the development of relationships between young people of faith.

Other Groups want to emulate them.

Activities have included inter-faith Sports Tournaments.

Organising Events and special activities for young people has largely been instigated by adults.

Establishing separate Youth Forums/Sections within the local Inter-Faith Group's structure, as is happening in Basingstoke within the Hampshire Interfaith Network, enables the greater involvement of young people themselves in both creating the ideas and taking responsibility for the process of making them come to fruition.

Working People of Faith are hopeful that they too will accomplish the establishment of a Youth Section.

It is recognised that active participation of young people in the task of building strong relationships between people of different faiths could play an important role in the well-being of society. Listening to their 'voice' will affirm this.

If the intention to establish a Youth Section within the formal structure is fulfilled, this will provide opportunities for using a community development model for responding to the local situation.

4.7 Women - mentioned by 4 Groups

Like the youth, women of faith have been identified as a group among whom more work needs to be focused.

Cultural differences, as well as religious, have often created barriers between those of different faiths.

Opportunities to grow in understanding and build relationships are thus recognised as important.

It is recognised that there are both special difficulties but also special opportunities for women to make a significant contribution towards a more accepting and inclusive community.

Groups that have mentioned wanting to develop their work with women anticipate that this may result in forming a special Section for women within their Inter-Faith Group structure.

4.8 Inter-Faith Centre (Shared Space) - mentioned by 5 Groups

A few Groups mentioned an interest in establishing an Inter-Faith Centre, a shared space.

It has been suggested that it is from such Centres that the potential for delivering faith-sensitive public services through an Inter-Faith Group might more easily grow.

For Southampton and Wokingham, to have a Centre as a focus for inter-faith activity is a long-term vision. Activities suggested range from the possibility of educative talks, workshops to working together on social action projects.

The Thameside, Kent, Groups are hoping that their involvement in the Gravesend Old Town Hall social enterprise Partnership Project, based on community development values, will enable inter-faith initiatives to develop.

One example would be a Café sensitive to dietary needs and another, responding to the needs of marginalised groups, such as young offenders being released from prison needing training and employment.

Guildford are in the early stages of exploring with Surrey University what role, if any, the Interfaith Group of the Borough can play in the development of the University's newly-established Multi-Faith Centre. It is uncertain what potential exists for joint activities.

A different type of 'shared space' is an 'Interfaith Garden', which Crawley are in the process of developing in partnership with the District Council. This will have an educative role through the use of plants that are significant to the different Faiths. It is also intended that it provides a venue for inter-faith and multi-cultural events.

4.9 Development Worker – mentioned by 11 Groups

Currently, 11 Inter-Faith Groups are at different stages of seeking funding for such a post.

It is significant that where Groups have previously had a 'development worker', either employed directly by them or by another agency, as, for example, did Crawley and Wokingham, they are clear about the benefits gained from this experience and wish to appoint another.

Other Groups recognise that to develop their potential they need someone paid, with time and resources, to motivate, involve, encourage and sustain the relationships and work of the Group.

Such a person would enable developments to happen in response to the character and needs of the local area.

Whilst appreciating the practical support that many Groups receive from either the local authority or their 'Council of Voluntary Services', including helping them to establish a Constitution, their independence is best recognised by having their own paid worker.

Groups will be seeking funding that will enable an appointment to be made that is not short-term, in order to gain sustainable benefits.

5 ISSUES AND IMPLICATIONS

Apart from the positive experiences of the Inter-Faith Groups and their hopes and plans for ongoing work, they do not happen without the Groups sometimes facing difficulties that have to be worked through. Some of the issues that Groups have encountered, or are encountering, are described below.

5.1 Group Membership

Trying to encourage more people from different Faith Groups to attend meetings is not always easy.

It is difficult to ensure that there is a balanced representation on the Group. This is particularly an issue in areas where there are few members of the minority faiths and they are without a worship-building.

As one Group emphasised, publicity is all important and ongoing communication with members is vital to

"make them feel they matter as individuals".

One person commented on the effective role their Membership Secretary plays in maintaining regular contact and follow-up of 'missing members' – but acknowledged that the personal cost is very high, because of the enormous amount of time it takes.

It has been noted that Groups wanting to employ a Development Worker anticipate that part of this role would be encouraging the growth and commitment of the membership. This would be particularly in relation to gaining greater involvement from people of minority faiths, where it is especially difficult to engage with those in small faith communities. The resultant increase in resources could itself provide a positive spur to enable more activities to develop.

Groups may not always involve the leader of a local Faith Group, often because of priorities of time.

A change in local leadership of a Faith Group, and their involvement in inter-faith activity, usually affects the participation of other members of that Faith in the Inter-Faith Group.

This is reported as being most noticeable within the membership of Inter-Faith Groups when the change has been the leader of a small Faith Group.

5.2 Representation

The issue of 'representation' is particularly relevant when the Inter-Faith Group is aiming to build relationships with outside organisations and speak on behalf of the different faiths.

Groups have experienced that care has to be taken when setting up the Constitution. The majority of individuals within the leadership/committee structure of the Inter-Faith Group need to have the authority from and are approved/accepted as legitimately representing their own Faith.

This is not always straightforward when a Faith has different sub-groups within it, such as those within the Christian and Muslim Faith Communities.

It has been important to limit the number of 'personal' committee members, those motivated by a strong personal interest and commitment, yet without the formal recognition of their Faith Group to act as an official representative.

5.3 Relationships within the Separate Faith Groups

Different Faiths have different structures which need to be recognised and respected when representation is being sought.

The process for appointing an 'official representative' varies between the faiths. Issues of Intra-Faith co-operation between different 'sections' of an individual Faith apply not only to the Christian Faith but to others too.

All Groups need therefore to be aware of this, which can sometimes be helpful in understanding occasional tensions which can arise among members within a particular Faith Group.

5.4 Relationships with Other Organisations

The negative implications of a high turnover of staff, for example within a Local Authority, have been highlighted.

It means there is no continuity of relationship between the members of the Inter-Faith Group and the other organisation. This adversely affects the building of trust and hinders the establishment of effective working relationships.

Education of secular workers must therefore be continuous, and frustration is understandable. Nevertheless, on the positive side, it does mean that an increased number of people in the community are being educated about inter-faith issues!

Another area of tension can arise where a Council is heavily involved in supporting the Inter-Faith Group.

There can be a danger in the Inter-Faith Group being controlled by the agenda of the Local Authority, rather than by their own priorities.

This appears potentially less likely to happen where the staff member is from the Community Development Division of the Council.

Good communication and a continuing emphasis on partnership between them has proved to be essential.

An alternative strategy is for Inter-Faith Groups to appoint their own independent paid workers, discussed above.

5.5 Pressure on limited people-resources

As the profile of an Inter-Faith Group is raised this often results in a greater number of requests from an increasing variety of organisations to receive input from the Group.

Their role is seen as being both a reference body for consultation purposes, as providing representatives to act in various capacities, and sometimes for the Group to become involved in specific partnership projects or events.

Groups are finding that with a limited number of members there is a limited number of committees, events, projects with which they can become involved. An individual's time for 'volunteering' for Inter-Faith activity is limited.

Many people in Inter-Faith Groups are often also known to be very involved and active within their own faith community. This puts great pressure on them in sorting out the competing priorities for their limited time.

This can be frustrating when there are clearly many opportunities in different public spheres for making a valuable contribution from a faith perspective.

5.6 Funding

Some Inter-Faith Groups refer to the lack of money to act on the things they want to do.

Even when grants have been obtained, including those through the Faith Communities Capacity Building Fund, the parameters and regulations surrounding them have often created difficulties.

It is a common theme that Groups are concerned that short-term funding of Projects often means that the benefits gained are largely lost, which is seen as both an ineffective and inefficient use of resources.

Comments have also been made that funding could be used more wisely if there was more flexibility, e.g. extra time to spend the rest of the year's grant rather than rushing to spend it on ill-thought out schemes or products.

It was acknowledged that the need to spend money can lead to the ineffective use of funds:

“Money would have been better used if spending could have been delayed”.

There is a danger too that

“money and funding can set priorities rather than priorities being set from within the Group”.

Some see inherent dangers of Inter-Faith Groups being tempted to follow after funding-streams rather than examining and responding to the needs of their local community.

Keeping good communication with any grant-makers has proved especially important if Groups want, or need, to re-adjust the use of money.

It has been suggested that submitting an application that is as broad as possible may avoid future problems.

However, applying for grants is a skill that is not always readily available.

It is clear that there are many lessons about funding applications from which Groups could benefit.

However, many Groups are aware that they lack the people-resources needed to do this.

5.7 Time

Time is a valuable commodity.

Building trust and understanding can overcome many obstacles, and be the springboard for action together. Establishing such relationships takes time.

Time is also particularly needed to seek out, consult and engage with smaller Faith Groups. It is also necessary to maintain contact with individual members.

Members of Inter-Faith Groups are often conscious of the many pressures on their time.

Another aspect of time is its impact on everyday living, especially on people of faith.

This has several direct implications for Inter-Faith Groups to take into consideration as they learn about one another's life-styles.

These include the need to plan programmes and meetings taking into account the life-pattern of different faiths, such as days of worship, times of prayer, fasting and Holy Days.

CONCLUSION

The greater public affirmation of the role of faith communities has been one important factor influencing the steady growth in the number of Inter-Faith Groups.

Since the 2007 publication of the Directory of Inter-Faith Organisations in the UK an additional 13 Groups are known to exist in the South East, which now totals 42 functioning Groups (Table 1). This is an increase of 45% in 1 year.

While some local authorities have instigated and continue to support Groups, particularly administratively,

Groups are also developing as an outcome of the work of the local 'Councils of Voluntary Services'.

Nevertheless, nothing can develop without the vision and commitment of individuals, usually working in a voluntary capacity.

The analysis of the current activities of the different Groups under the four building blocks identified in the 'Face to Face and Side by Side' government publication (*Table 2*) indicates the considerable contribution that the Inter-Faith Groups are already making in many different ways to the life of their local communities.

Inter-Faith Groups do not see themselves as static, but dynamic, in terms of changing/growing membership and in their activities.

It is important to note that many of the Inter-Faith Groups are still in the formative stage of establishing themselves as an identifiable Group. Several of them have only been officially launched in 2008.

However, each Group responded positively to questions about their future. Their future plans and 'hopes' have been listed within this Report under specific areas of 'interest' in which they want to develop. It will be 'how' such plans are developed that will affect to which building block(s) they will make the most significant contribution.

Yes, Inter-Faith Groups see their role as contributing to building greater social cohesion - but some Groups are explicit in not wanting to be driven by the government's agenda but by their own desire to grow in understanding of and develop positive relationships with those of different faiths. This is sometimes clearly more a part of a personal journey than of a wider vision.

Groups sometimes struggle with issues of representation, particularly from the minority faiths within any local community. Issues of representation become more salient when formal relationships become established with secular bodies.

Always Groups will differ in the number of faiths represented because of demographic factors, and these are seen to change over time.

Nevertheless, in areas where few people of a minority faith or race live or work, it is recognised that underlying attitudes of ignorance, fear and prejudice can pervade the social fabric and affect community relationships.

Inter-Faith Groups commented that they have an important role to play in social cohesion, even within such communities, by raising awareness and keeping inter-faith/multi-cultural issues in the public arena.

This then hopefully contributes to building communities that are more knowledgeable, understanding, accepting and tolerant of difference.

Some Inter-Faith Groups are already recognising that they have the potential to play an important role in community cohesion by anticipating the implications of changes in the demographic structure of communities through the migration patterns that are evolving. They want to make a proactive response to the impact of this on local communities.

The majority of the Groups have been explicit in wishing to be used by government and other agencies as a reference Group and offer a source of knowledge and understanding of issues that affect communities from a faith perspective.

The consultative role clearly has the potential for growth in both scope and impact on communities.

Both statutory bodies and voluntary agencies can use the Inter-Faith Groups positively to affect the development of local policies and plans for the community.

Local organisations and private bodies can learn to operate in ways that are more sensitive and inclusive of all residents and workers. Some Groups are including an advocacy and campaigning role among their activities.

'Effective dialogue' at both a personal and inter-agency level is happening.

Whether 'effective action' is also happening depends on the interpretation of this phrase.

It is clear that the stated ambitions of Inter-Faith Groups do not suggest that they see their goals as providing 'public services'.

It is only the few Groups who have a vision for developing 'shared spaces' that have specifically referred to potential opportunities for developing 'services' together.

Although buildings provide a focus and a resource for activities to happen, Inter-Faith Groups recognise there are some inherent difficulties if jointly-run services were to be considered.

The major ones would be cultural differences as much as religious.

The potential might grow, however, for Inter-Faith provision if a community development work approach was taken, particularly where shared spaces could provide an opportunity for this to happen.

This would nevertheless take time – not only because of funding, but because of all the other factors involved.

These include the vision and aims of the Group, demographic factors, people-resources, personal commitment and local needs.

The time taken to establish relationships of trust that offer a sufficient basis for planning work together on any long-term project providing services should not be under-estimated.

Even though 'working together' is one proven way of building relationship, this is initially happening among the Inter-Faith Groups through organising regular meetings or specific 'events'.

Also, experience has shown that co-operation and working together, even between different denominations within the single faith tradition of the Christian church within a local area, does not readily happen.

It is individual Faith Groups (and the different sections within them, such as a Church of a particular denomination) that are already heavily involved in service-provision in many areas.

There are also the examples of 'para-church/other faith organisations', established by a single faith tradition, which provide services to specific groups of people such as those who are homeless, with addiction problems, youth, children.

Much of the provision has often received scant recognition in the past.

However, the fact that Faith Groups are providing valuable services and support of many kinds within local communities is now becoming increasingly acknowledged – but their resources are limited.

“The irony is that you can get money for inter-faith work, but not for single faith work”,

said one contact person, describing the situation from their perspective and experience of seeking funding.

There has been a history of mistrust, fear and suspicion between Faith Groups and secular authorities/agencies, which is taking time to overcome.

This has affected the provision of resources which could enable even single faith groups to act on their willingness to develop additional social action/service-provision projects.

Although it has been acknowledged that there has been little sharing of information about activities across Faiths, some sharing of information sometimes happens within the Christian network.

Nevertheless, the service-provision by single Faith Groups requires much better co-ordination and co-operation among those providing activities/services in order to increase the effectiveness of their impact on local communities.

If this also included the activities of those of other Faiths, the implications would be considerable.

With a greater awareness of those of faith minorities living within the local community and an understanding of any special needs they may have, those of the dominant Faith Group could also be encouraged to make any activities, such as Parent/Carer and Toddler Groups, Social Groups, more inclusive.

There is clearly huge potential for developing more inclusive and better co-ordinated activities between all single Faith Groups, which itself would increase the benefit for local communities of faith sector provision.

The whole faith sector needs to be supported in developing their capacity to provide services within the community.

The government's commitment to build greater social cohesion, and their recognition of the important role of the faith sector in this, has been seen in their willingness to make some financial investment through 'Faiths in Action' grants.

One of the factors affecting the capacity of Faith Groups to develop is their lack of financial resources. Taking note of the present situation, it would thus seem important that government funding should be accessible for single faith activities as well as for those of Inter-Faith Groups.

Any supported Projects should be assessed on their inclusivity, and willingness, wherever possible, to work in partnership with those of other faiths.

The government also has to recognise that the maximum size of single grants they are offering at present is likely to make it very difficult for the faith sector to engage in sustainable development.

Sustainability is impossible without long-term funding, as experience has shown that resources can be wasted, expectations raised for communities only to be left disappointed and disillusioned and more difficult to engage in the future.

The research has indicated that one of the major ways in which the Inter-Faith Groups can together grow stronger and have greater influence within their local community is by employing paid Development Workers.

Where Development Workers have been appointed, it has enabled greater participation, particularly from representatives of smaller Faith Groups existing within any area. Such workers have also facilitated a growth in relevant activities in response to the local situation.

It is significant that all those Groups that have experienced having a Development Worker for a limited period of time want further funding to re-establish the post.

Experience has shown that one-year funding of appointments is insufficient for work to be sustained, however willing and committed are the local members of the Group who volunteer their skills and time. Only a limited type of Project benefits from one-year funding: even Information Guides and Directories require resources to enable them to be updated regularly and thus sustain the usefulness of their contribution.

However, Groups require individuals with knowledge, skills and time even to make an application for funding. Such people-resources are limited and affect the potential development of Groups' activities.

The very existence and nature of Inter-Faith Groups makes a positive contribution to community cohesion at both a personal and structural level and increases social capital within communities: bridges are built between individuals of different faiths; a formal structure exists to which those in the secular public, private and voluntary sector can refer, and with whom relationships can be built.

Their current contribution to service-provision, however, is very limited, whatever definition is used.

It is important that government is realistic about what to expect from the Inter-Faith Groups. The potential for people of different Faiths to work together as relationships develop is likely to grow, but will take time to bear fruit. Any projects need to develop in response to local community need rather than from a bright idea.

This research indicates that the major faith sector contribution to service-provision is likely to remain with the single Faith Groups.

Nevertheless, Inter-Faith Groups are already making a valuable contribution to all the building blocks that support effective dialogue and effective social action that influence community cohesion.

Their involvement in alone delivering public services is likely to continue to be limited. However, this does not mean that they have no role to play. Already their growing involvement in partnership projects with secular bodies, including with other community organisations, indicates that it is through working in partnership with others that they have the potential capacity to play a significant role in service-provision.

The contribution of Inter-Faith Groups will include assessing the underlying appropriateness of services from a faith perspective, and will also affect how services are developed. This will make a qualitative difference within the life of communities.

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TABLE 1: DIRECTORY OF INTER-FAITH GROUPS IN THE SOUTH EAST						
DISTRICT	INTER-FAITH GROUP NAME	FAITHS INVOLVED	COUNTIES /DISTRICTS COVERED	WEB-SITE	CONTACT PERSON	EMAIL
BERKSHIRE						
Reading	Reading Inter-Faith Group	Baha'i, Brahma Kumari, Buddhist, Christian, Hare Krishna, Hindu, Humanist, Jewish, Muslim, Pagan, Quaker, Sikh	Reading	www.readinginterfaith.co.uk	Sarah Griffin	sarahmgriffin@googlemail.com
Reading	Reading Faith Forum	Christian, Hindu, Jewish, Muslim, Sikh	Reading	www.readingfaithforum.com	Nigel Hardcastle; Rev Richard Christopher	nigel@hardcastle33.fsnet.co.uk ; rev_r_christopher@yahoo.com
Wokingham Borough	Wokingham Borough Interfaith Group	Baha'i, Buddhist, Christian, Hindu, Jewish, Mormon, Muslim, Sikh	Wokingham, Twyford, Woodley	www.the-network.info	Marion Lowe	marion@deramar.org.uk
Slough	Slough Faith Partnership	Buddhist, Christian, Hindu, Muslim, Sikh	Berks, Bucks	None	Canon Allen Walker	mrarwalker@aol.com
Maidenhead (Berks)	Maidenhead Interfaith	Baha'i, Brahma Kumari, Buddhist, Christian, Hindu, Jewish, Muslim, Sikh	Maidenhead	www.maidenheadinterfaith.org.uk	Nigel Cohen or Karnail Pannu	gnc@softwaredesign.co.uk
Windsor & Maidenhead	Windsor and Maidenhead Community Forum	Baha'i, Brahma Kumari, Buddhist, Christian, Hindu, Jewish, Muslim, Sikh	Royal Borough of Windsor, Ascot and Maidenhead	www.wamcf.org	Karnail Pannu	karnailpannu@yahoo.co.uk

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BUCKINGHAMSHIRE						
Buckinghamshire	Bucks Forum of Faiths	Baha'i, Buddhist, Christian, Hindu, Muslim, Sikh	Buckinghamshire	www.bucksinfo.net	Peter Lawson	pedilawson@tiscali.co.uk
Aylesbury	Aylesbury Interfaith Network	Christian, Baha'i, Buddhist, Hindu	Aylesbury District Council	None	Steve Terry	sjterry@gmail.com
Milton Keynes	Interfaith MK (Milton Keynes)	Baha'i, Christian, Hindu, Jewish, Muslim, Pagan, Sikh, Unificationist	Milton Keynes & surrounding villages	www.mkweb.co.uk/reli_gion	Maggie Greaves	maggie.greaves@mac.com
Milton Keynes	Milton Keynes Council of Faiths	Baha'i, Buddhist, Christian, Hindu, Jain, Jewish, Muslim, Sikh, Zoroastrian	Milton Keynes	Being amended	Kapil Dudakia	Kapild@mkha.org
Wycombe	Wycombe Sharing of Faiths	Baha'i, Buddhist, Christian, Jewish, Muslim, Sikh	Wycombe District Council Area	www.wsof.org.uk	Anne Bowker	annebowker@thamesinternet.com
Buckinghamshire	Bucks Forum of Faiths	Baha'i, Buddhist, Christian, Hindu, Muslim, Sikh	Buckinghamshire	www.bucksinfo.net	Peter Lawson	pedilawson@tiscali.co.uk

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HAMPSHIRE						
Hampshire	Hampshire Interfaith Network	Baha'i, Buddist, Christian, Hindu, Jain, Jewish, Muslim, Sikh, Zoroastian	County of Hampshire	www.hants-interfaith.org	Amjid Jabbar	Amjid_Jabbar@hants.gov.uk
Portsmouth	Portsmouth Interfaith Forum	Baha'i, Buddhist, Christian, Hindu, Jewish, Muslim, Sikh	Portsmouth and SE Hants	www.portsmouthinterfaith.org.uk	Taki Jaffer	interfaith@freenet.co.uk ; taki@preno.org.uk
Southampton	Southampton Council of Faiths (SCOF)	Baha'i, Buddhist, Christian, Hindu, Jewish, Muslim, Sikh	Southampton and surrounding areas	www.southampton-faiths.org	David Vane	info@southampton-faiths.org ; dvane@vancom.co.uk
Southampton	Southampton Interfaith Link (SIFL)	Baha'i, Buddhist, Christian, Hindu, Jewish, Muslim, Sikh	Southampton and surrounding areas	www.southampton-faiths.org	David Vane	info@southampton-faiths.org ; dvane@vancom.co.uk

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KENT						
Canterbury	Canterbury and District Inter Faith Action (CANDIFA)	Baha'i, Buddhist, Christian, Christian Scientist, Hindu, Humanist, Jain, Jewish, Muslim, Pagan, Sikh, Zoroastrian	Canterbury, Herne Bay, Whitstable	Not yet	Revd Michael Walling	walling@fish.co.uk
Thameside	North Kent Inter Faith Relations Council	Baha'i, Christian, Hindu, Jewish, Muslim, Sikh	Kent Thameside, mainly North Kent	None	Brian Love	admin@lovearchitecture.com
Thameside	Thames Gateway Women's Multifaith Forum	Buddhist, Christian, Hindu, Jewish, Muslim, Sikh	Kent Thameside	None	Lesley Mills	jolecave@hotmail.co.uk
Medway	Medway Inter Faith Action Forum (MIFA)	Baha'i, Christian, Hindu, Jewish, Muslim, Sikh	Medway Area	www.mifa.org.uk	John Caruana	jenksmal@yahoo.com
Thanet	Thanet Interfaith Council	Baha'i, Buddhist, Christian, Jewish, Muslim,	Thanet District Council: Birchington, Broadstairs, Margate, Minster, Ramsgate, Westgate	Not yet	Rabbi Cliff Cohen	cliff@communication-improvements.com

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OXFORDSHIRE						
Oxford	Oxford Abrahamic Group	Has ceased to function		N/A	Prof John Barton	john.barton@oriel.ox.ac.uk
Oxford	Oxford Round Table of Religions (ORTR)	Baha'i, Buddhist, Christian, Hindu, Jewish, Muslim	Oxfordshire	None	Peter Riddell	peter_riddell@ntlworld.com
Oxford	Oxford Council of Faiths	Ahmadiyya, Baha'i, Brahma Kumaris, Buddist, Christian, Christian Scientist, Hindu, Jewish, Latterday Saints, Muslim, Nirankari, Pagan, Sikh, Unitarian	City of Oxford	None	Bede Gerrard; David Paterson	bjg1@waitrose.com ; davidpaterson129@hotmail.com
Cherwell	Banbury Area Religious Education Centre Interfaith Group	Buddhist, Christian, Hindu, Jewish, Muslim, Sikh	Banbury, Oxfordshire (plus parts of Northants and Warwickshire)	www.barec.co.uk	Jo White	barec@tesco.net

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SURREY						
Surrey	Surrey Interfaith Friendship Group	Baha'i, Buddhist, Christian, Christian Scientist, Hindu, Jewish, Muslim, Quaker, Sikh, Unitarian	Cranleigh, Godalming, Guildford, Woking	http://hometown.aol.co.uk:80/interfaithfriend/myhomepage/newage.html	Mrs Carolyn Neogi	interfaithfriend@aol.com
Elmbridge	Elmbridge Multifaith Forum	Baha'i, Buddhist, Christian, Hindu, Jain, Jewish, Muslim, Sikh, Zoroastrian	Elmbridge Borough	www.elmbridgemultifaith.org.uk	Geoff Morris	elmbridgemultifaith@emas-bc.co.uk
Guildford	Guildford Interfaith Forum	Baha'i, Christian, Christian Scientist, Jewish	Guildford Borough	None	Tony Oakden	tony.oakden@cofeguildford.org.uk
Woking	Woking Multi-Faith Group	Christian, Hindu, Muslim	Woking	None	Irene Ridgeon	irene.ridgeon@btinternet.com
Woking	Woking People of Faith	Christian, Muslim	Woking Borough	www.windowonwoking.org.uk	Zafar Iqbal, Revd Richard Cook	zafar.iqbal@woking.gov.uk cookingwok@tiscali.co.uk

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SUSSEX						
East & West Sussex	Sussex Faith Forum	In Abeyance		N/A	Ian Chisnall	lanPChisnall@aol.com
Sussex	Council for Religious Harmony, Sussex	Baha'i, Brahma Kumaris, Buddhist, Christian, Hindu, Jain, Jewish, Muslim, Sikh, Zoroastrian	Sussex	None	Imam Dr Abduljalil Sajid	imamsajid@gmail.com
Sussex	Faiths in Sussex	Any involved in Brighton & Hove, Crawley, Horsham and Worthing Inter-Faith Groups	Sussex	None	Nigel Tomsett	nigel.tomsett@homecall.co.uk
Brighton & Hove	Brighton and Hove Interfaith Contact Group	Baha'i, Buddhist, Christian, Hindu, Jewish, Muslim, Quaker, Sikh, Unitarian	Brighton & Hove	www.ifcg.co.uk	Ian Lawton	admin@ifcg.co.uk
Crawley	Crawley Interfaith Network (CIFN)	Buddhist, Christian, Hindu, Jain, Muslim, Sikh	The Borough of Crawley and surrounding areas	www.crawleyinterfaith.org.uk	Fatima Mirza	fatima.mirza@crawley.gov.uk

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SUSSEX Continued						
Horsham	Horsham Interfaith Forum	Baha'i, Buddhist, Christian, Hindu, Mormon, Muslim, Unitarian	Horsham District Council, West Sussex, including Horsham, Billingshurst, Pulborough, Rudgwick, Slinfold, Southwater, Steyning and Warnham	www.horsham-interfaith.org.uk	Chris Smith	chrismith@btinternet.com
Chichester	Chichester - 'Annual Gathering'	Baha'i, Buddhist, Christian, Jewish, Muslim	Chichester area	Not Applicable	Dr Deborah Hennessy	prefer Telephone contact: 01243 528776
Worthing	Faith in Worthing	Christian, Jewish, Muslim, Unitarian	Worthing, Ferring, Lancing	www.faithinworthing.org	Peter Brown	info@faithinworthing.org
Eastbourne	Eastbourne Faiths Forum	Christian, Christian Scientist, Jewish, Muslim, Pagan	Eastbourne	None	Monica Elsen	Monica.Elsen@eastbourne.gov.uk
East Sussex	Hastings & District Interfaith Forum (HIFF)	Baha'i, Buddhist, Christian, Jewish, Muslim, Quaker, Unitarian and organisations related to faith, eg Musica Sacra, Unviersal Peace Federation	Hastings and surrounding areas, including Bexhill, Rother, St Leonards	Not yet	Jackie Armstrong; Tim Miller	Armstrong@imagenart.co.uk ; timjmiller@onetel.net

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THREE FAITH FORUMS						
Eton College	Eton Three Faiths Forum and Eton Faiths Forum	Christian, Hindu, Jewish, Muslim	Eton College	www.threefaithsforum.org.uk	Imam Monawar Hussain	m.hussain@etoncollege.org.uk
Hampshire, Dorset	Hants & Dorset Branch, Three Faiths Forum	Christian, Jewish, Muslim	Hampshire, Dorset	www.threefaithsforum.org.uk	Samir Dimachkie	samir.dimachkie@virgin.net
Surrey	Surrey Three Faiths Forum	Christian, Jewish, Muslim	Surrey	www.threefaithsforum.org.uk	Sydney Assor	sydneyassor@aol.com
BRANCHES OF THE COUNCIL OF CHRISTIANS AND JEWS						
Branches in Brighton, Guildford,		Christian, Jewish		www.ccj.org.uk	David Gifford	cjrelations@ccj.org.uk

TABLE 2: ACTIVITIES / PROJECTS OF SOUTH EAST INTER-FAITH GROUPS

BUILDING BLOCKS TO SUPPORT EFFECTIVE DIALOGUE AND SOCIAL ACTION WITHIN COMMUNITIES					
DISTRICT	NAME OF INTER-FAITH GROUP	CONFIDENCE & SKILLS TO 'BRIDGE' AND 'LINK'	SHARED SPACES FOR INTERACTION AND SOCIAL ACTION	STRUCTURES AND PROCESSES WHICH SUPPORT DIALOGUE AND SOCIAL ACTION	OPPORTUNITIES FOR LEARNING WHICH BUILD UNDERSTANDING
BERKSHIRE					
Reading	Reading Inter-Faith Group	Discussion of current issues.	Friendship Walk - regular event; experiences of hospitality by different worship centres (200 people, 2008)		Friendship Walk - regular event; experiences of hospitality by different worship centres (200 people, 2008)
Reading	Reading Inter-Faith Group				Programme of meetings, visits, including learning about different religions and faith traditions.
Reading	Reading Faith Forum	Co-ordinates work for the faith communities: e.g. makes official statements on behalf of the faith communities responding to issues of common concerns; campaigning together to encourage people to vote when there was threat from the BNP. Is increasing the capacity of faith communities to be more active.	Meetings are held in different places of worship giving people an opportunity to experience and learn more about that particular faith.	Represents faith communities to the wider community: e.g. makes official statements on behalf of the faith communities responding to issues of common concern. Is increasing the capacity of faith communities to be more active.	Meetings are held in different places of worship giving people an opportunity to experience and learn more about that particular faith.

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DISTRICT	NAME OF INTER-FAITH GROUP	BUILDING BLOCKS TO SUPPORT EFFECTIVE DIALOGUE AND SOCIAL ACTION WITHIN COMMUNITIES			
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BERKSHIRE Continued					
Reading	Reading Faith Forum	Networking project, see Research Report 2008 on website: 'Joining Up Faith Communities to Serve Reading'. Established four networks of faith communities with actual or potential links with secular groups and created electronic networking facility, including those working with children and young people.	Research 2007-2008 included information about resources available from the premises of faith communities.		
Reading	Reading Inter-Faith Group	Discussion of current issues.	Friendship Walk - regular event; experiences of hospitality by different worship centres (200 people, 2008)		Friendship Walk - regular event; experiences of hospitality by different worship centres (200 people, 2008)
Reading	Reading Inter-Faith Group				Programme of meetings, visits, including learning about different religions and faith traditions.

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BERKSHIRE Continued					
Reading	Reading Faith Forum	Co-ordinates work for the faith communities: e.g. makes official statements on behalf of the faith communities responding to issues of common concerns; campaigning together to encourage people to vote when there was threat from the BNP. Is increasing the capacity of faith communities to be more active.	Meetings are held in different places of worship giving people an opportunity to experience and learn more about that particular faith.	Represents faith communities to the wider community: e.g. makes official statements on behalf of the faith communities responding to issues of common concern. Is increasing the capacity of faith communities to be more active.	Meetings are held in different places of worship giving people an opportunity to experience and learn more about that particular faith.
Reading	Reading Faith Forum	Networking project, see Research Report 2008 on website: 'Joining Up Faith Communities to Serve Reading'. Established four networks of faith communities with actual or potential links with secular groups and created electronic networking facility, including those working with children and young people.	Research 2007-2008 included information about resources available from the premises of faith communities.		

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BERKSHIRE Continued					
Reading	Reading Faith Forum	The Directory of Faith Based Organisations in Reading: research-funded, regularly updated. Enabled some co-ordination of different activities.		Have an elected representative from the Forum on the Local Strategic Partnership (LSP)	
Reading	Reading Faith Forum	Applies for grants on behalf of the faith communities or works in partnership with other secular organisations.		Applies for grants on behalf of the faith communities or works in partnership with other secular organisations.	
Wokingham Borough	Wokingham Borough Interfaith Group	Uses Voluntary Action Wokingham Borough (VAWB) to help with funding applications towards aims of encouraging more effective working relationships between faiths and other agencies.		Representative for the faith groups on the Wokingham Borough Strategic Partnership.	Faith Fair

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BERKSHIRE Continued					
Wokingham Borough	Wokingham Borough Interfaith Group	The new web-site has strong networking links.		Works closely with 'Faith in the Community' Group, Voluntary Action Wokingham Borough (VAWB) and the Community Development Worker, Wokingham Borough Council.	
Slough	Slough Faith Partnership	Works with 'Art Beyond Belief', on educative and cultural projects.		Works with 'Art Beyond Belief', on educative and cultural projects.	Works with 'Art Beyond Belief', on educative and cultural projects: eg 'Faith Junction Project' - video- interviews of people of different faiths; 'A Festival of Dialogue' - discussions and a Conference (February 2009). Several '00's of people influenced.
Maidenhead	Maidenhead Interfaith	Joint charity work.		Relationship with Windsor & Maidenhead Community Forum encourages participation in joint activities.	Interfaith football, cricket and netball.

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BERKSHIRE Continued					
Maidenhead	Maidenhead Interfaith	Interfaith football, cricket and netball.		Informal regular contact, both social and regarding interfaith activities.	Joint lectures/education.
Maidenhead	Maidenhead Interfaith	Communication with the general public.			Joint exhibits.
Maidenhead	Maidenhead Interfaith	Joint celebrations.			Joint celebrations.
Maidenhead	Maidenhead Interfaith				Women's outings.
Maidenhead	Maidenhead Interfaith				Shared prayers.
Maidenhead	Maidenhead Interfaith				School access to information about faith groups.

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BERKSHIRE Continued					
Windsor & Maidenhead	Windsor and Maidenhead Community Forum	A representative body including faith and community groups, focuses on community cohesion: gives advice to the Royal Borough, Housing Associations, PCT; facilitates translation work; involved with the Police. Supported by the Borough, and grant-funded for many activities.		A representative body, including faith and community groups focuses on community cohesion: gives advice to the Royal Borough, Housing Associations, PCT; facilitates translation work; involved with the Police. Supported by the Borough, and grant-funded for many activities.	Awareness raising for Fire & Rescue Service, PCT.
Windsor & Maidenhead	Windsor and Maidenhead Community Forum				Youth Conference, workshop raising awareness, exploring faith/race issues for those leaving home.
Windsor & Maidenhead	Windsor and Maidenhead Community Forum	Working with new emerging communities.			Netball, Soccer and Cricket tournaments, 27 teams across the borough, funded from Sports Relief.

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BERKSHIRE Continued					
Windsor & Maidenhead	Windsor and Maidenhead Community Forum	Peace Festival.			Peace Festival.
Windsor & Maidenhead	Windsor and Maidenhead Community Forum	A part-time Development Worker, funding now ceased, had established a web site and initiated activities.			Mobile Display of the different local faith communities travels around the borough, displayed in library.
Windsor & Maidenhead	Windsor and Maidenhead Community Forum				DVD available in libraries, schools, of the experiences of people of different backgrounds who have moved to the borough.
Windsor & Maidenhead	Windsor and Maidenhead Community Forum				Touring Puppet Show used in schools for awareness-raising.

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BERKSHIRE Continued					
Windsor & Maidenhead	Windsor and Maidenhead Community Forum			Represented on SACRE. All faiths on the Police Racial Incident Forum.	Diversity Day including stalls, workshops, shared food, music, dancing involving schools and statutory bodies.
Windsor & Maidenhead	Windsor and Maidenhead Community Forum			Chaplaincy set up for East Berks College and Berks College of Agriculture.	Women's Art Group: six week courses, 12 women.
Windsor & Maidenhead	Windsor and Maidenhead Community Forum	Women and Faith Group - reaching out to women from different cultures: eg Cookery Workshops - involved about 100 people.		Women and Faith Group - reaching out to women from different cultures: eg Cookery Workshops - involved about 100 people.	Women and Faith Group - reaching out to women from different cultures: eg Cookery Workshops - involved about 100 people.
Eton College	Eton Three Faiths Forum and Eton Faiths Forum				A Schools Programme to develop deeper understanding between Faiths.

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BUCKINGHAMSHIRE					
Buckingham shire	Bucks Forum of Faiths	A linking group between Faith communities and the County Council. Receives a grant from the County Council to cover admin costs. Consulted on policy: eg criteria for schools admissions.		A linking group between Faith communities and the County Council. Receives a grant from the County Council to cover admin costs. Consulted on policy: eg criteria for schools admissions.	Schools & Faith Communities Project, 'REConnecting' - beginnings of an inter-agency/department partnership linking primary and secondary schools with the Faith Communities exploring 'identity and community'. Held a 6th Form Conference December 2007.
Buckingham shire	Bucks Forum of Faiths	Increasingly involved in partnerships, working with statutory and independent groups.		Increasingly involved in partnerships, working with statutory and independent groups.	
Buckingham shire	Bucks Forum of Faiths	Creating Conversations' a project involving each of 11 local community areas in Buckinghamshire to develop understanding and build links between Councillors and Faith Communities.		Creating Conversations' a project involving each of 11 local community areas in Buckinghamshire to develop understanding and build links between Councillors and Faith Communities.	Creating Conversations' a project involving each of 11 local community areas in Buckinghamshire to develop understanding and build links between Councillors and Faith Communities.

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BUCKINGHAMSHIRE continued					
Buckingham shire	Bucks Forum of Faiths			Member of a new 'Community Cohesion and Racial Equalities Forum'.	
Aylesbury	Aylesbury Interfaith Network	A relatively new Group. No 'Projects': focus on sharing - discussions, food - to develop communication and understanding.			A relatively new Group. No 'Projects': focus on sharing - discussions, food - to develop communication and understanding.
Milton Keynes	Interfaith MK (Milton Keynes)	Local Faith & Global Issues Project - an exploration of local concerns.		The 'Different Paths Network' of Women: (an outcome from a series of lectures funded through a FCCBF grant in 2006) Women meet regularly: 40+ women involved.	The 'Different Paths Network' of Women: (an outcome from a series of lectures funded through a FCCBF grant in 2006) Women meet regularly: 40+ women involved.
Milton Keynes	Interfaith MK (Milton Keynes)				Regular Newsletter (distribution of 120+)

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BUCKINGHAMSHIRE continued					
Milton Keynes	Interfaith MK (Milton Keynes)				Voices of Faith - resource booklet for education, worship. (An outcome of the Local Faith and Global Issues Project funded by FCCBF) 1000+ copies distributed through schools, faith communities, etc.
Milton Keynes	Milton Keynes Council of Faiths			A representative structure supported by the City Council. Meetings are attended by representatives of the City Council, and the MP.	
Milton Keynes	Milton Keynes Council of Faiths	The Council of Faith's relationship with statutory and other public bodies has resulted in active involvement in policies and planning, including the Community Cohesion Agenda, equality and diversity, burial and cremation facilities, etc.		The Council of Faith engages proactively and purposefully with leading statutory and other public bodies, including the City Council, Local Strategic Partnership, Bucks & MK Fire Authority, Early Years & Childcare Partnership, the Primary Care Trust.	Provides advice, consultation or representation from a religious perspective.

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BUCKINGHAMSHIRE continued					
Milton Keynes	Milton Keynes Council of Faiths			Provides advice, consultation or representation from a religious perspective.	
Wycombe	Wycombe Sharing of Faiths	Annual Faiths Fair: 2-day programme with 20 stalls, different events; funded by District Council; Schools increasingly involved. Reaches over 200 people.		Longstanding respected reputation of the Interfaith Group has lead to consultative role and involvement in specific Committees/Groups eg SACRE, the local inter-agency PREVENT Group.	Annual Faiths Fair: 2-day programme with 20 stalls, different events; funded by District Council; Schools increasingly involved. Reaches over 200 people.
Wycombe	Wycombe Sharing of Faiths	Images of Faith in Wycombe' - joint project with Wycombe Race Equality Council: grant-funded from PREVENT initiative.			Images of Faith in Wycombe' - joint project with Wycombe Race Equality Council: grant-funded by PREVENT initiative.
Wycombe	Wycombe Sharing of Faiths	20's to 30's' Group: organise a 'Peace and Friendship Walk' -banners; end with shared picnic. A 'community' event - 200+ of all ages participate.	Dine at Mine' Project: organised hospitality in homes with people of different faiths (50+ people been involved).	Development of a '20's to 30's' Group.	Programme of Meetings, visits, etc. 20's to 30's' Group: organise a 'Peace and Friendship Walk' -banners; end with shared picnic. Community event - 200+ of all ages.

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HAMPSHIRE					
Hampshire	Hampshire Interfaith Network			Has representatives from interfaith groups across the county, including the unitary authorities.	Annual Interfaith lecture - by a well-known national speaker. Funded by the County Council. 180 invitees attended 2008.
Hampshire	Hampshire Interfaith Network	Basingstoke Youth Interfaith Group: supported by Basingstoke and Deane Borough Council and Hants Interfaith Network.		Basingstoke Youth Interfaith Group: supported by Basingstoke and Deane Borough Council and Hants Interfaith Network.	Social Cohesion Project: School based, 2 year Project. Has involved twinning 6 schools in Hampshire and Southampton, supported by different departments of Hampshire services. Has produced an educative DVD.
Hampshire	Hampshire Interfaith Network				Interfaith Calendar of Festivals - produced from a competition among Primary and Secondary Schools.

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HAMPSHIRE Continued					
Portsmouth	Portsmouth Inter Faith Forum	Had funding for a full-time co-ordinator, 2006-07 which enabled events to happen. Some momentum lost without a paid post.	Faith Walk visiting buildings of different Faiths.	Represented on LSP, affecting policies. Involved with the PREVENT agenda.	Events such as the Faith Walk, Food Event.
Portsmouth	Portsmouth Inter Faith Forum	The Steering Group includes representatives of different faiths together with those from Portsmouth City Council, the Police Authority, Hospitals NHS Trust, and Portsmouth Youth Diversity Forum.		The Steering Group includes representatives of different faiths together with those from Portsmouth City Council, the Police Authority, Hospitals NHS Trust, and Portsmouth Youth Diversity Forum.	Members of Forum make themselves available to give talks.
Southampton	Southampton Council of Faiths	Mayor's adviser. Represented on/works with various bodies, eg SACRE, voluntary services, police, Fire Brigade, Hospitals, Universities.		Official body, established 2001, a registered charity: representing 7 faiths in the city, meets monthly. Represented on various Committees in the city. Mayor's adviser.	Annual School Art Project
Southampton	Southampton Council of Faiths			Involved in the local PREVENT Project.	

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HAMPSHIRE Continued					
Southampton	Southampton Inter Faith Link				A grass-roots unofficial body, set up 1996, meeting 3* a year, including an Annual Peace Walk.
Hampshire, Dorset	Hants & Dorset Branch, Three Faiths Forum				Opportunities provided to share insights from 3 Faith traditions.

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KENT					
Canterbury	Canterbury and District Inter Faith Action (CANDIFA)	Regular Meetings for City Council employees explaining different religions.		Regular Meetings for City Council employees explaining different religions.	Regular meetings with a spiritual content.
Canterbury	Canterbury and District Inter Faith Action (CANDIFA)	Newsletter, which includes information of activities of other organisations and Groups.	An Interfaith 'Bench with an awning' in the Franciscan Gardens, Canterbury: material of readings, prayers is available.	Representatives on Ethnic Minority Independent Council (EMIC), set up by Police and City Council.	Arts in Faith' Exhibition Display Boards available.

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KENT					
Thameside	North Kent Inter Faith Relations Council	Produced a Handbook in 1998: 'Guidelines for Spiritual and Pastoral Care of Patients and Relatives'. Gives guidance to emergency services, residential staff etc: well-used.	Working with the Grubb Institute's partnership development process for Gravesend Old Town Hall to be refurbished as a Faith and Community Centre. Faith communities will be actively involved in providing services which will be inclusive: eg. a cafe sensitive to dietary needs; responding to needs of previously excluded elements of society, such as young offenders needing employment and training opportunities.		Produced a Handbook in 1998: 'Guidelines for Spiritual and Pastoral Care of Patients and Relatives'. Gives guidance to emergency services, residential staff etc: well-used.
Thameside	Thames Gateway Women's Multifaith Forum	Give voice to concerns of women, highlighting them with the relevant authorities.		Give voice to concerns of women, highlighting them with the relevant authorities.	Arrange interfaith social, sharing and training events that develop friendship and understanding.

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KENT					
Thameside	Thames Gateway Women's Multifaith Forum	Seeks to be an active partner with other organisations: those of individual faith groups and other community groups.		Used by statutory and secular organisations for information etc.	
Medway	Medway Inter Faith Action Forum (MIFA)	Medway Pilgrimage.			Medway Pilgrimage.
Medway	Medway Inter Faith Action Forum (MIFA)				Talks and visits to buildings of different faiths.
Thanet	Thanet Interfaith Council			A new Group, initially focusing on building understanding and learning from one another. A network of 150. Encouraged by the support and participation of the District Council.	A new Group, initially focusing on building understanding and learning from one another. A network of 150. Encouraged by the support and participation of the District Council.

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OXFORDSHIRE					
Oxford	Oxford Round Table of Religions	Meet 6* a year: provide opportunities to grow in depth of understanding for people involved in different networks.			Meet 6* a year: provide opportunities to grow in depth of understanding.
Oxford	Oxford Council of Faiths				A new Group, valued a Friendship Walk, enjoying hospitality of different faith communities.
Cherwell	Banbury Area Religious Education Centre Interfaith Group		A religious education centre independent, but on the site of a Methodist Church.		A religious education centre, providing resources such as information and artefacts.

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SURREY					
Surrey	Surrey Interfaith Friendship Group				An informal network of friendship and support, with an Annual event.
Elmbridge	Elmbridge Multifaith Forum	St John's Project - involvement in community development on an estate, included making a film.		Involvement in Elmbridge Community Partnership, a strategic group.	Newsletter at least 2* a year: 1,000 copies distributed + web.
Elmbridge	Elmbridge Multifaith Forum	Star Group - inter-generational Community Projects.		Represented on the Independent Advisory Group for Surrey Police.	Boot Training Camp for families, in partnership with Police.
Elmbridge	Elmbridge Multifaith Forum	Newsletter at least 2* a year: 1,000 copies distributed + web.		Have set up an 'Activities Sub-Committee' to initiate Projects and delegate responsibility.	Regular Meetings; include visiting different Faith's worship buildings.
Guildford	Guildford Interfaith Forum			Represented on Local Strategic Partnership.	Received funding for a School Arts Competition: " <i>Why am I? Who are you?</i> ". Currently exploring future for the Group.

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SURREY Continued					
Woking	Woking Multi-Faith Group				Small, informal discussion group meeting in a home
Woking	Woking People of Faith			Beginning to engage with local Council	Meetings to increase understanding, develop relationships.
Woking	Woking People of Faith	Women's Group being established.		Women's Group being established.	Women's Group being established.
Surrey	Surrey Three Faiths Forum				Hold Discussions, Talks, Conferences. Give interviews for the media.

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SUSSEX					
Sussex	Council for Religious Harmony, Sussex				Hold regular discussion meetings to discuss religious issues for better understanding and mutual harmony.
Sussex	Faiths in Sussex	The Group aims to encourage bridge-building and dialogue and to work together to benefit faith and other communities in the area.		Brighton & Hove, Crawley, Horsham, and Worthing Inter-Faith Groups have created 'Faiths in Sussex' in 2008.	The Group aims to "advance public knowledge and mutual understanding of the teachings, traditions, practices of different faith communities through activities, workshops, involvement in/witness of ceremonies", etc. Events held at Worth Abbey.
Brighton & Hove	Brighton & Hove Interfaith Contact Group			Brighton & Hove Interfaith Contact Group has linked up with Crawley, Horsham and Worthing Interfaith groups to create 'Faiths in Sussex'.	Interfaith talks and dialogues.

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SUSSEX Continued					
Brighton & Hove	Brighton & Hove Interfaith Contact Group				Regular Newsletter to members.
Crawley	Crawley Interfaith Network (CIFN)	A full-time development worker, funded for 1 year through the FCCBF, initiated development. A part-time Council employee cannot sustain work at the same level, so further funding is being sought.	Interfaith Garden, in partnership with Crawley Borough Council: creating a garden using plants of importance to different faiths; for the use of all; providing an open-air location for multi-faith/ multi-cultural events. .	Crawley Interfaith Network has linked up with Brighton & Hove, Horsham and Worthing Interfaith groups to create 'Faiths in Sussex'.	An Image of Faith' photographic exhibition, produced in 2007 using FCCBF, still available.
Crawley	Crawley Interfaith Network (CIFN)	Faith, Belief & Culture Guide, in partnership with Crawley Borough Council, Community Development: providing information, raising awareness, encouraging collaboration between statutory and voluntary agencies with faith and community groups.			Faith, Belief & Culture Guide, in partnership with Crawley Borough Council, Community Development: providing information, raising awareness, encouraging collaboration between statutory and voluntary agencies with faith and community groups.

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SUSSEX Continued					
Horsham	Horsham Interfaith Forum	Equipment for Meetings, bought from FCCBF funding received: e.g. Power-Point.		Horsham Interfaith Forum has linked up with Brighton & Hove, Crawley, and Worthing Interfaith groups to create 'Faiths in Sussex'.	Regular Meetings to promote understanding.
Horsham	Horsham Interfaith Forum	Publicity Boards and web-site developed, using Grant.			Publicity Boards and web-site developed, using Grant.
Worthing	Faith in Worthing	A new Group: building relationships to equip themselves to be more actively involved in the local community and be a resource for other agencies.		A new Group, 2008: raising the profile of faith communities and aiming to be a resource for other agencies.	A new Group, 2008: Meetings with initial focus on increasing understanding and building relationships and raising the profile of faith communities.
Worthing	Faith in Worthing			Faith in Worthing has linked up with Brighton & Hove, Crawley, and Horsham Interfaith groups to create 'Faiths in Sussex'.	

TABLE 2: ACTIVITIES / PROJECTS OF SOUTH EAST INTER-FAITH GROUPS					
DISTRICT	NAME OF INTER-FAITH GROUP	BUILDING BLOCKS TO SUPPORT EFFECTIVE DIALOGUE AND SOCIAL ACTION WITHIN COMMUNITIES			
		CONFIDENCE & SKILLS TO 'BRIDGE' AND 'LINK'	SHARED SPACES FOR INTERACTION AND SOCIAL ACTION	STRUCTURES AND PROCESSES WHICH SUPPORT DIALOGUE AND SOCIAL ACTION	OPPORTUNITIES FOR LEARNING WHICH BUILD UNDERSTANDING
SUSSEX Continued					
Eastbourne	Eastbourne Faiths Forum	A new Group, 2008: establishing a relationship network.		A new Group, 2008: inviting a key representative of a statutory body to each Meeting to discuss a local issue.	A new Group, 2008: promoting better understanding between faiths and establishing a relationship network.
Hastings	Hastings & District Interfaith Forum (HIFF)	A Celebration of Faith - to celebrate the season of religious festivals - sharing food, networking and advocating interfaith dialogue.		Formal establishment of the Forum in October 2008: one aim being to facilitate positive involvement with other statutory, voluntary and community groups.	Meetings which build personal relationships and provide opportunities for learning of others' faith.
Hastings	Hastings & District Interfaith Forum (HIFF)	A multi-cultural youth performance event including music, dance, workshops - part of Hastings Week and Black History Season.			A multi-cultural youth performance event including music, dance, workshops - part of Hastings Week and Black History Season.