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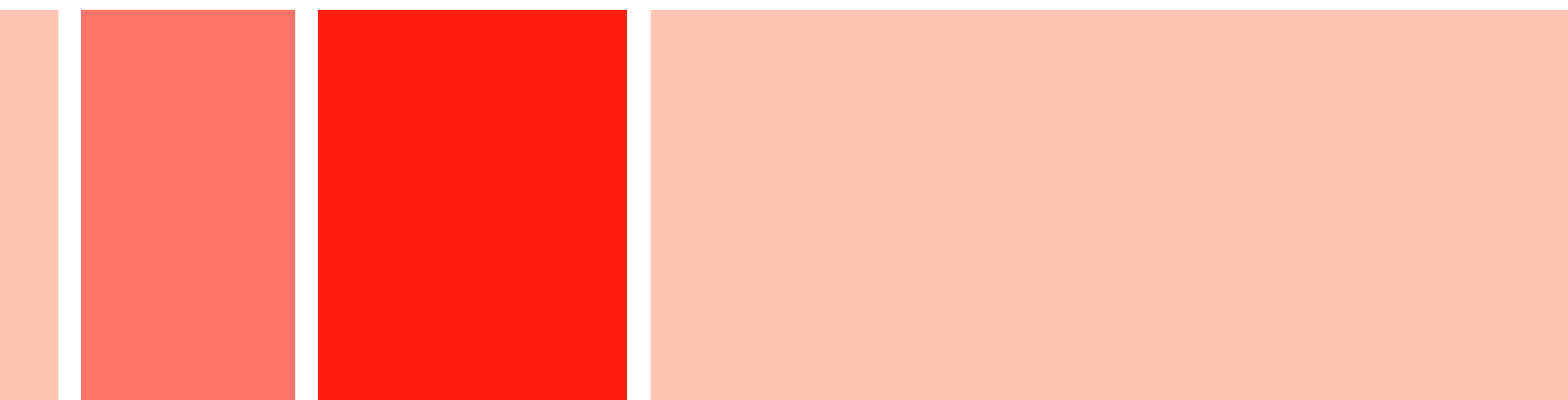
Llywodraeth Cymru
Welsh Government

Assessment of the extent to which inter-faith activity is practiced amongst grassroots faith communities in Wales

Assessment of the extent to which inter-faith activity is practiced amongst grassroots faith communities in Wales

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Views expressed in this report are those of the researcher and not necessarily those of the Welsh Government

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Acknowledgements

Terminology and acronyms used in this report

CVS	Council for Voluntary Service
EDL	English Defence League
DCLG	Department of Communities and Local Government
FCF	Faith Communities Forum
FCCBF	Faith Communities Capacity Building Fund
FIA	Faiths in Action (grant fund)
IFN	Inter Faith Network
SACRE	Standing Advisory Council on Religious Education
WASACRE	Wales Association of Standing Advisory Councils on Religious Education
WDL	Welsh Defence League
WG	Welsh Government

Please note that the definitions below describe the meanings ascribed to these terms FOR THE PURPOSES OF THIS REPORT. There may be alternative definitions used in other circumstances.

Grassroots	Organised or delivered at the local or parish level by individuals that do not hold a senior position, e.g. congregations, parish priests, local Imams.
Inter faith activity	Any activity that brings people from **different faiths** together for the purpose of promoting good relations, building understanding, or working together for shared purposes.
Intra faith activity	Any activity that brings people from **different denominations of the same faith** together for the

purpose of promoting good relations, building understanding, or working together for shared purposes.

Local faith group   Group of people who commonly come together for faith purposes at a village or neighbourhood level, e.g. parish church congregation, town Quaker meeting, local mosque.

Wider faith community   The broader grouping of a particular faith, e.g. Christianity, Judaism, Baha'i.

1 Introduction

Introduction to this Report

1.1 This report presents the findings, interpretation and recommendations of work commissioned by Welsh Government in December 2011 to assess inter faith activity amongst grassroots faith communities in Wales.

1.2 Section 1 details the study's aims and how it was carried out.

1.3 Section 2 presents a rapid review of literature exploring existing knowledge about grassroots inter faith activity, based on material from across the UK.

1.4 Sections 3, 4, 5 and 6 present the findings from primary research with grassroots faith groups and other stakeholders.

1.5 Section 7 provides five case studies to illustrate the research findings and to provide interesting examples of inter faith and intra faith activity.

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1.7 Section 8 presents analysis and interpretation of the research findings by the study team.

1.8 Section 9 comprises succinct potential actions for consideration by Welsh Government and the Faith Communities Forum.

1.9 The appendices contain: Contributors' list; Literature Review bibliography; the questionnaire and topic guides used for the research; Survey summary for wider sample (inter faith and intra faith combined).

Study aims

1.10 The overall objectives of the work were to:

- Assess the extent to which grassroots faith communities within Wales are engaged in sustained positive contact with each other (e.g., types of activity, level of community support, participants, geographical spread), and why.
- Provide evidence of good practice to the Faith Communities Forum, to support the promotion of appropriate inter-faith activity.
- Increase the Welsh Government's knowledge of inter-faith activity, to enable it to make more informed decisions on how it can engage with faith groups, and how forums such as the Faith Communities Forum should be constituted.

1.11 Directly commissioned by Welsh Government (WG), there were three particular aims relating to the Government:

1 To provide information to feed into WG policy decisions about support for inter faith work.
2 For WG to understand how to take faith forwards as part of the equality strand.
3 To provide evidence of what inter faith activity is happening at the moment at grassroots level and therefore what could be built on.

1.12 The results of the work will be shared by Welsh Government with the Faith Communities Forum.

Context

1.13 Since the Faith Communities Forum's (FCF) establishment in 2002 in the wake of the September 9th 2001 terrorist attacks in the USA, the FCF has promoted dialogue between the major faith communities of Wales, the National Assembly for Wales and the Welsh Government.

1.14 The idea for this research developed from discussions between the Faith Communities Forum and the Welsh Government's Inclusion Team, with both recognising a need to understand more about the nature and levels of inter faith activity at a very local level. Within the community cohesion agenda, faith or religion is seen as playing an important role in potentially promoting or undermining cohesion. Lack of understanding between faith communities may increase tensions and distrust, while greater inter faith activity has the potential – if sensitive and successful - to promote community cohesion by encouraging mutual respect and positive contact.

1.15 The Welsh Government's Strategy for community cohesion was published in 2009. Getting on Together – a Community Cohesion Strategy for Wales lays out the Welsh Government's vision for an integrated and cohesive society based on three foundations:

- People from different backgrounds having similar life opportunities
- People knowing their rights and responsibilities.
- People trusting one another and trusting local institutions to act fairly.

1.16 And three key ways of living together:

- A shared future vision and sense of belonging.
- A focus on what new and existing communities have in common, alongside recognition of the value of diversity.
- Strong and positive relationships between people from different backgrounds.

1.17 Alongside this, the 2010 Equality Act further promotes community cohesion. The Act provides a legal framework to protect the rights of individuals and to advance equality of opportunity for all. The Act introduced additional "protected characteristics", whereby religion or

belief is now included (together with gender, race and disability). Also, the Act placed a duty on public bodies "to foster good relations between persons who share a relevant protected characteristic and persons who do not share it".

Methodology summary

1.18 The approach adopted focussed on gathering insights from grassroots faith groups, with additional input from selected regional and national stakeholders including FCF members.

Techniques

1.19 The techniques are detailed in the table below. Please see Appendices for copies of the information-gathering materials used.

1.20 All participants were offered the chance to respond in either English or Welsh.

1.21 The research explored intra faith activity, as well as inter faith activity. This was done for two main reasons: enabling comparison between inter faith and intra faith activity, particularly allowing for areas where little inter faith activity was expected; and, providing learning from which inter faith activity could potentially benefit. Please note that the findings about intra faith activity relate almost exclusively to Christian intra faith activity.

Technique	Quantification	Notes
Literature review	19 documents reviewed.	UK wide. Particularly focused on national inter faith infrastructure organisations as a valuable source of expertise. See Appendix X for full details of the documents reviewed.
Hard copy and online questionnaire survey	18% response rate. 310 responses. Of these: 62 online and 248 hard copy, and 38 in Welsh and 272 in English	Based on the database compiled for the 2008 Gweini research[1]. Sent to a sample of 1742 grassroots faith organisations. The sample comprised 50% of Christian contacts from across the denominations and all of the non-Christian contacts (due to the very low numbers). Hard copy sent to the entire sample, plus Weblink sent by email to all of the sample contacts for whom there were email addresses. Survey responses analysed using SPSS.
Local faith group interviews	32 short interviews completed. 8 medium interviews completed.	Based on the database compiled for the 2008 Gweini research. Interviewees were sampled from a pool of 108 local faith groups who had indicated they were undertaking some form of inter faith activity, and all non-Christian contacts from the entire database. Short phone interviews lasted 10 – 15 minutes, medium length phone interviews 20 – 30 minutes. The variability of the quality of contact information limited the response rate.
Stakeholder interviews	19 interviews completed	Including FCF members, WG officials and local authority officers with a remit including inter faith work. Interviews lasted 45 – 60 minutes. 8 were phone interviews and one was conducted face to face.
Case studies	5 case studies completed	Aiming for a sample of different types of activity and across Wales. A mix of visits, face to face and phone interviews.

[1] Gweini (2008) Faith in Wales: Counting for Communities

Key Topics

1.22 At inception, it was agreed that the information-gathering would focus on the following key topics:

- *Motivation*
  Who or what is the driving force (where in the faith hierarchy?)
  Why is inter-faith activity being done
- *Barriers and enablers*
  What makes it easier to do inter-faith work
  What makes it harder
  Critical factors in deciding to stop doing inter-faith work
- *Outcomes*
  Positive or negative
  For whom (the local or broader faith community, the wider community)
- *Mechanism*
  How information about inter faith activity flows between national, regional and local levels.
  What information is being communicated
- *Inter faith and intra faith activity*
  What sort of activities
  How often
  Who's involved (an outline view)
  Any activities they won't do
  Formal or informal
- *Interpretation of inter faith and intra faith work*
  What does it mean to them
  What doesn't it include
  What are the essential characteristics
- *Sustainability*
  Activities one-off or ongoing
  Activities no longer being done – why
  Why felt that inter faith activity needs to continue

Collation and analysis

1.23 The findings from all information-gathering techniques were collated and reviewed by the research team. A full-team workshop was held to draw out the key findings, to begin to interpret the findings and to compile potential recommendations.

1.24 The emerging findings, interpretation and recommendations were taken to members of the Faith Communities Forum and the WG commissioning officers through the Validation and Recommendations Workshop. This provided an opportunity for the research team to seek points of clarification, identify any gaps and to work with workshop participants to develop the recommendations.

1.25 The outputs from this workshop then informed this report.

Issues to take into consideration

1.26 In carrying out research of this type, there are always some issues to note when reviewing and interpreting the findings. The key issues to note in this study are:

- The primary reason for carrying out the research was to find out as much as possible about inter faith activity, so the sample was deliberately chosen to include as many groups as possible that were likely to be involved in inter faith activity, based on past survey responses and other intelligence. Therefore, the data should not be viewed as reflective of the level of activity across Wales.
- The study was not intended as an audit of activity, i.e. mapping or calculating all inter faith activity in Wales.
- Due to the nature of the different information-gathering techniques, the responses to the survey and the interviews are not directly comparable, although they cover the same key topics. In particular, the survey concentrated on questions which invited respondents to

tick against a list of options provided for them (although with an 'other, please give details' option), while the interviews asked open questions and concentrated on gathering more qualitative, in-depth information. For this reason, the findings are presented separately for these two main information-gathering techniques.

- The research explored both inter faith and intra faith activity; interviewees and survey respondents did not always distinguish between the two when discussing their activity.

2 Literature Review

Introduction

2.1 For the first stage of the research into inter faith activity in Wales, a brief literature review was undertaken to explore:

- The scale and nature of inter faith activity in the UK
- The drivers and barriers to engaging in inter activity
- The extent of information sharing about inter faith and at different levels within faith communities.

2.2 The review covered UK wide literature sources, including material suggested in the brief for the research and additional material sourced by the researchers. The research particularly focused on national inter faith infrastructure organisations as valuable sources of expertise about all levels of inter and intra faith working.

The importance of faith and inter faith activity in the uk

2.3 The 2001 Census was the first that collected data on religious affiliation in the UK. It found that 77 per cent of the UK population identified themselves as having a religion[2] . In Wales, the proportion was slightly lower; 73 per cent of the Welsh population identified themselves as having a religion. Of those who were religious, 98 per cent were recorded as Christian in some sense. The second largest religious group recorded were Muslim (one per cent of the religious population in Wales).[3] The 2008-2009 Citizenship Survey found that 82 per cent of people in England and Wales had a religion.[4] Despite the relatively high

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[2] ONS, *Census 2001 Key Statistics for local authorities*, (London: TSO, 2003) available http://www.statistics.gov.uk
[3] ONS, *Census 2001*
[4] Department for Communities and Local Government*, 2008-09 Citizenship Survey: Race, Religion and Equalities Topic Report,* (Communities and Local Government, 2010)., p.34.

number of people that identified themselves with a religion, the proportion that practiced their stated religion varied.[5]

2.4   More recent research in Wales estimates there are twice as many worshipping congregations in Wales compared to the rest of Great Britain, with over 4,400 congregations.[6] The research estimated 7.2 per cent of the population of Wales attended a religious service each week. Furthermore, the study found that faith communities were scattered all over Wales, but tend to be concentrated in areas of higher population density.[7]

2.5   Since the terrorist events of 9/11 and 7/7 that were associated with extreme religious beliefs, the role of religion and faith in society has been subject to greater interest and scrutiny. The riots in Bradford, Oldham and Burnley in 2001 drew attention to a shift in focus away from race to faith as a source of conflict within communities.[8] The topic has gained growing prominence within the media and has increasingly become the focus of policy makers, particularly with regard to cohesion.

2.6   In August 2006 the previous UK Government set up the independent Commission on Integration and Cohesion to explore relationships between people in different communities and places in England.[9] The Commission's final report *Our Shared Future,* published in June 2007, acknowledged that the relationship between people with different religions would be important for integration and cohesion.[10] The UK Government's commitment to encouraging greater cooperation between faith communities has been reflected by a number of grant programmes

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[5] DCLG, *Citizenship Survey*, p. 35
[6] Gweini, *Faith in Wales Counting for Communities,* (Evangelical Alliance, 2008), p. 7
[7] Ibid.
[8] Spratt, E., with James, M. *Faith, cohesion and community development (Second Edition): Final evaluation report from the Faith Communities Capacity Building Fund*, Community Development Foundation, 2008, pg. 7
[9] *Our shared future*. London: Commission on Integration and Cohesion, Commission on Integration and Cohesion, 2007.
[10] Commission on Integration and Cohesion, *Our shared future*, (London: Commission on Integration and Cohesion, 2007).

including the Faith Communities Capacity Building Fund, launched in 2005 (in England and Wales)[11], and Faiths in Action programme, launched in 2008 (England-only).[12] Together they provided funding to develop the capacity of faith communities, support regional inter faith infrastructure, and provide grants to local groups to undertake inter faith initiatives.

2.7   The emphasis on faith communities and importance of the role they can play in building stronger communities is reflected by the growth of local inter faith bodies. The number of these organisations in the UK has more than doubled in the last decade (since 2000). There are now 260 national, regional and local inter faith organisations across the UK.[13] In Wales, there are currently around 13 inter faith centres/groups across the country, including the Welsh Government's Faith Communities Forum, the Inter Faith Council for Wales, and more projects and activities at sub-national level.[14] The national inter faith bodies are important partners for the Welsh Government to support inter faith work, develop strategy and to realise existing policies, including the Community Cohesion Strategy.[15]

2.8   Governments and other public bodies in the UK have become increasingly engaged with inter faith initiatives, organisations and structures at local and regional level.[16] The age, structure, governance and purpose of inter faith groups can vary greatly, some with very long standing interests and motivations to participate in inter-faith work. In recent years, there has been recognition that some inter faith organisations have been 'called to existence' by public policy

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[11] Spratt, *Faith, cohesion and community development*

[12] Pearmain, D., *Faiths in Action Final Evaluation Report*, (Community Development Foundation, 2011), p. 7

[13] Inter Faith Network, *Shaping Our Shared Society: The Key Role of Local Inter Organisations*, (Inter Faith Network, 2010), p. 5

[14] Excluding Multi Faith Hospital Chaplaincies:
http://www.interfaithwales.org/index.php?pageid=29

[15] Welsh Assembly Government, *Getting on Together: a community cohesion strategy for Wales,* (Welsh Assembly Government, 2009), p. 33-39 & Inter Faith Council for Wales, *Good Relations through Inter Faith and Equalities work*, Inter Faith Council for Wales, 2010, p. 4

[16] Inter Faith Network, *Shaping Our Shared Society*, p. 7

developments.[17] Inter faith groups vary in their structure, formality and nature. Many of the groups formed recently provide a focus for inter faith consultation for local authorities and other statutory services. Inter faith also comprise a wide array of other activities and purposes including:

- Multi faith dialogue and discussions on religious and social topics
- Multi faith civic ceremonies
- Social gathering and community projects
- Shared prayer and worship
- Events, shared meals and peace walks
- Statements on current issues
- Sending speakers to schools and events for young people
- Diversity training[18]

2.9   Infer faith activity and groups have grown and gained greater prominence for the work they do as a result of international and national events and tensions and, in turn, increased all UK governments' focus on faith communities' role in building more cohesive communities. As a result many inter faith groups now play an important consultative role for local authorities and statutory services and, as a result of organisations such as the Inter Faith Network for the UK, there is increasing evidence gathering about the work and impact of inter faith groups across the UK. What is less known is the current level of informal and formal inter faith activity between local faith groups outside any organised inter faith grouping or organisation.

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[17] Weller, P. *"How Participation Changes Things: 'Inter-Faith', 'Multi-Faith' and a New Public Imaginary"*, in *Faith in the Public Realm: Controversies, Policies and Practices* ed. by A. Dinham; R. Furbey, and V. Lowndes, (Policy Press, Bristol, 2009), p. 65
[18] Inter Faith Network, *Local Inter Faith Activity in the UK: A Survey*, (Inter Faith Network, 2003), p. 26

Motivations and benefits of inter faith activities for the communities and participants

2.10 Inter faith activity has the potential to play an important role in enhancing understanding and reducing fear, prejudice and ignorance amongst faith communities. Evidence shows that communities benefit from inter faith activities and organisations that:

- Have an **ability to respond** to local and national events that create community tensions, such as the activities of far right groups. Inter faith bodies offer moral support to local faith groups when international incidents occur and are able to dampen potentially negative consequences.[19]

- Are an important **source of social capital** because of the strong bonds created by shared beliefs. For example, one of the building blocks for the Department of Communities and Local Government's (DCLG) Face-to-Face, Side-by-Side framework is 'developing the confidence and skills to 'bridge' and 'link'. Bridging and linking are forms or categories of social capital, which indicate the nature of relationships within and between communities. This concept is often used to measure the extent to which individuals, organisations and communities are connected with one another, share common values and cooperate to achieve shared objectives.[20] The concept of social capital can be contentious but has been widely accepted and used by policy makers in the development of community cohesion policy.[21]

- **Build trust and create improved connections** between faith communities.[22] Trust needs to be developed both at an organisational and individual level. Inter faith initiatives give people from different faith groups the opportunity to make connections and

[19] IFN, *Shaping Our Shared Society*, p. 5
[20] Department for Communities and Local Government, *Face-to-face and side-by-side: A framework for partnership in our multi faith society*, (Department for Communities and Local Government, 2008)
[21] Furbey, R., et al, *Faith as Social Capital*, (Joseph Rowntree Foundation, 2006)
[22] Evison, I., *Faith Communities Pulling Together: case studies from the Faith Communities Capacity Building Fund*, Community Development Foundation, 2008, p. 9

get to know each other on a one-to-one basis[23], engendering more cohesive communities. Opportunities for interaction can bring people together in a way that takes them beyond their religious identity, such as activities involving young people and women, allowing them to come together with their peers and discuss common issues. This provides those participating with an opportunity to connect with their peers and discuss relevant issues that affect them.[24]

2.11 There are a range of motivations for faith groups and individuals to become involved in inter faith activities. At a community level, the motivation for engaging in inter faith activity appears to be related to the diversity of the area. The majority of inter faith initiatives exist in areas with a high degree of ethnic and religious diversity.[25] However, inter faith initiatives do also exist in areas of low levels of diversity.[26] Facilitators and project managers of inter faith initiatives can play an important role in building trust with the community. Participants of Faith Communities Capacity Building Fund (FCCBF) projects felt that facilitators undertaking inter faith projects needed to have good knowledge of the state of local inter faith relations and the ability to address a range of relevant issues.[27] Getting visible senior-level support for projects was felt to be vital to their success, such as local faith leaders or senior staff within an organisation. Once community members could see the people they trusted were behind a project they felt happy to get involved.[28]

2.12 There is limited evidence of the main motivating factors for individuals to engage in inter faith activities. However, inter faith projects often focus on action that is not directly associated with faith. For example, they focus on social action, rather than discussion, as a means of bringing people together. This approach uses people's interest in a particular issue or their desire to make a difference in the wider community to

[23] Evison, *Faith Communities Pulling*, p. 5-6
[24] Spratt, *Faith, cohesion and community development*
[25] Weller, *"How Participation Changes"*, p. 69
[26] IFN, *Shaping Our Shared Society*, p. 32 - 38
[27] Spratt, *Faith, cohesion and community development*, p. 33
[28] Evison, *Faith Communities Pulling*, p. 9

facilitate cooperation. The Faiths in Action programme evaluation found that 73% of the projects encouraged social action, with many projects focusing on faith and the environment such as clean up days or tree planting activities.[29] The focus on social action was important in engaging people with no faith in inter faith activities. Projects that engaged young people through the mediums of sports, art, music and drama were also successful in engaging people with no faith in inter faith activities.[30]

Summary

2.13 In summary, there are a number of community and individual drivers and motivations to start or get involved in inter faith groups or activities. Support from more senior figures and the national faith organisations helps to build trust and therefore facilitate the activity. Reducing ignorance and prejudice and developing better understanding is a significant impetus for many faith communities. However, people can also be motivated by wanting to be involved with community issues not directly related to faith such as environmental issues where the inter faith element is an additional aspect. As with many community groups or initiatives people often get involved to contribute something to their community and develop connections with people across their local area.

Intra faith activity

Church to church activity

2.14 Intra faith activity in the UK often takes the form of different Christian denominations seeking to engage in 'ecumenical groups', to promote Christian unity and understanding through dialogue between different denominations. Means of engagement often take the form of shared services, shared teaching, research, and outreach activities. Within the general category of Christian intra faith activity, organisations can be

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[29] Pearmain, *Faiths in Action*, p. 22
[30] Pearmain, *Faiths in Action*, p. 21-23

divided into two sub-categories: ecumenical[31] communities, and inter-church groups that include both clergy and lay people.[32]

2.15 The goal of ecumenical communities much like inter faith activity is to challenge religious ignorance, suspicion and fear. Within Christian-based communities, their vehicle to achieve this is based on a shared worship of Jesus. Prayer often forms the simplest means by which intra faith activity occurs and can be an important focus for ecumenical communities. Daily prayer meetings, weekly prayer meetings and prayer schools demonstrate its importance, in addition to other meetings and prayers focused around specific religious festivals.

2.16 Intra faith activity may also be issue-focused and respond to particular tensions in a community. For example, in Northern Ireland the Corrymeela (ecumenical) Community states that one of its main aims is "to support victims of violence and injustice, to enable the healing of personal and social wounds." Support for local families, individuals and community groups is encouraged across faiths and importance is placed on sharing common experiences, difficulties and needs.[33]

2.17 Inter-church groups that include both clergy and lay people, represent another form of intra faith activity. Inter-church groups are locally organised and focus on formal community relations work, shared prayer, and Bible study. Their work is primarily focused on ways in which churches can co-operate in addressing social and community needs, pooling resources to improve community life in the local area. Inter-church groups are often characterised as smaller, local grassroots initiatives between individual churches. Awareness of these is unlikely to be widespread beyond local areas.

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[31] Ecumenical activity is defined as promoting good,relations, or relating to unity among Christian churches, e.g. ecumenical dialogue

[32] Peacemaking among protestants and Catholics in Northern Ireland: Accessed at: www.abdn.ac.uk/Peacemaking%20amongst%20Protestants%20and%20Catholics%20in%20

[33] Wilson, R. (2006). What works for reconcilliation? Accessed at: http://www.corrymeela.org/uploads/docs/Reconciliation%20Good%20Practice%20Research%20Document%202006.pdf

Motivation and sensitivities

2.18 Motivation to participate in intra faith activities can often go beyond the immediately ecumenical, to wider cultural and historical issues. For example, in Northern Ireland a member of an ecumenical group said that their motivation to participate was because:

We want to know about each other's denominations, we want to deal with each other to show that we are not all angry stereotypes. We want to show that we can live with our next-door neighbour whoever they are. We want to make a difference.

2.19 National inter faith organisations have indicated some specific ground rules when engaging in inter, or intra faith dialogue that can be beneficial to progressing good relations, such as:

- Learning to listen to and understand what others actually believe and value without prejudice;
- Accepting the right of others to hold views different to your own and;
- Respecting the confidentiality of those who discuss personal situations and incidents.[34]

Structures and mechanisms that facilitate inter faith activity

Support from national inter faith and faith organisations

2.20 Faith organisations have played an important role in developing inter faith activity.[35] National faith organisations' support for inter faith activity can provide reassurance to faith communities of the relevance of inter faith activity and its associated aims. By leading by example, the

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[34] Religion and Belief Relations in Scotland Good Practice Guide. Accessed at: http://www.scottishinterfaithcouncil.org/resources/Belief+in+Dialogue.pdf
[35] IFN, *Local Inter Faith Activity: A Survey*, p. 8-9

national faith organisations can help to build trust that can cascade down to other faith group members.[36]

2.21 Grassroots and local inter faith initiatives are important sources of learning about what works on the ground and what does not, with national faith organisations in a position to ensure learning and ideas are shared nationally and regionally where possible.[37] The resources of national faith and inter faith organisations provide guidance to their faith communities on best practice when organising and conducting inter faith activity. The Inter Faith Network has a variety of publications to advise and guide people in conducting inter faith activity, such as The Local Inter Faith Guide.[38] All levels of inter faith and faith organisations have important perspectives and knowledge relevant to inter faith activity. The national faith and inter faith infrastructures are a key conduit for ensuring mutual learning is shared widely to encourage greater inter faith work.[39]

Resources and practical support

2.22 In order to engage in inter faith activity, faith organisations have access to support from a range of agencies as follows:

- There are a number of bodies, such as Councils of Voluntary Services (CVSs), that help give advice, help and opportunities to develop their knowledge and skills of voluntary organisation such as finance, fundraising, organisational structures and volunteering.[40]
- Local authorities and other bodies such as CVSs are supportive of inter faith initiatives through grants and 'in kind' support, such as use of their premises or staff helping with organisation and administration.[41]

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[36] IFN, *Shaping Our Shared Society*, p. 39-42
[37] IFN, *Shaping Our Shared Society*, p. 10-11
[38] http://www.interfaith.org.uk/
[39] IFN, *Shaping Our Shared Society*, p. 10-11
[40] Inter Faith Network, *The Local Inter Faith Guide*, (Inter Faith Network, 2005), p. 62
[41] IFN, *The Local Inter Faith Guide*, p. 71

- Greater recognition of the contribution faith and inter faith groups make to the community, along with legislative developments such as the inclusion of religion and belief in the Equality Act, has led to local authorities increasingly seeking means to work in partnership and consult with faith and inter faith structures.[42] The Local Inter Faith in the UK survey found 18 per cent of local authorities were directly involved in setting up an inter faith or multi faith body in their area, and many more were involved in arranging inter faith events such as consultations and celebration.[43]

2.23 Grants are also available but recent funding cuts may have affected the level of financial support these bodies are currently able to give. In England, the Near Neighbours programme provides small grants between £250 and £5000 awarded to grass roots groups in six targeted geographical areas. However, this is currently the only UK Government programme that directly and specifically funds inter faith activity. There are also trusts that provide grants for inter faith work such as The Inter Faith Youth Trust that is a UK charity that funds inter faith projects for young people.[44] Grants for projects centred on local social action are available from a number of sources and the BIG Lottery Fund is an important source of funding for community groups. However, faith related groups may not wish to apply for such funds as they do not approve of to the association with gambling that funds from this source have.[45]

2.24 In addition to having access to support, the evidence suggests that inter faith organisations provide support to a range of agencies. Inter faith groups provide important information and advice to the police and hospitals on faith related issues to help enhance service delivery. Some inter faith groups provide religious awareness training to organisations

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[42] IFN, *Shaping Our Shared Society*, p. 7
[43] IFN, *Local Inter Faith Activity: A Survey*, p. 76
[44] http://www.ifyouthtrust.org.uk/
[45] IFN, *The Local Inter Faith Guide*, p. 72-73

wanting to improve their religious literacy.[46] However, it's important to note many inter faith bodies insist on their independence from local authorities, while others are happy to remain non consultative bodies and do not want to change the nature of their inter faith activity.[47]

Standing Advisory Councils on Religious Education (SACREs)

2.25 Standing Advisory Councils on Religious Education (SACREs) are responsible for advising their local authority on matters relating to Religious Education and Collective Worship in the authority's schools. SACREs have representatives from many stakeholder groups, including faith communities who work together to fulfil this role. In Wales there is an Association of SACREs (WASACRE) to provide a forum for SACREs in Wales to meet and support each other in fulfilling statutory duties and to monitor trends and provision for Religious Education in Wales.[48]

2.26 SACREs indirectly help to promote good inter faith relations and therefore there is significant overlap in their work and that of inter faith bodies. There are barriers to working together, such as the complexity roles and structures of SACREs and lack of sufficient capacity to take on projects on by both SACRES and local inter faith bodies. However, there are some areas of work where SACRE and inter faith organisations are cooperating with one another. These include faith members visiting schools/visits to places of worship; Local Agreed Syllabus development; exchange of knowledge and presentation of information about faith traditions; joint responses to events; youth inter faith forums and training programmes. The Inter Faith Network suggest a number of ways in which the relationship between inter faith bodies and SACREs could be improved such as ensuring there are at least two or three members of SACRE who are also members of local inter faith organisations.[49]

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[46] IFN, *Shaping Our Shared Society*, p. 6
[47] IFN, *Shaping Our Shared Society*
[48] Inter Faith Network, *Local Inter Faith Organisations and Standing Advisory Councils on Religious Education: Working together for understanding and community cohesion*, (Inter Faith Network, 2009), p. i - v
[49] IFN, *Local Inter Faith Organisations and SACRE*, p. i - v

Summary

2.27 In summary, there are a number of inter faith, faith and governance structures and organisations that support the work of inter faith organisations and inter faith activity. The resources and guidance these organisations provide are important in helping the growth of inter faith groups and activity. Learning must be reciprocal with grassroots groups feeding back what works on the ground and how challenges are overcome as well.

Barriers to inter faith activity

2.28 There are a number of challenges for inter faith activity, from individual resistance to greater involvement, to wider organisational considerations. The Faiths in Action and Faith Communities Capacity Building Fund reports identified a range of difficulties project leaders experienced in delivering their programmes[50]. While some of these issues are also experienced by non-faith-related community activities, there is still a need to overcome or address these barriers in order to progress inter faith work. The main barriers are summarised below:

- **Engaging people** in inter faith initiatives. This can be a challenge and there is some concern that they may only attract those with a predisposition for inter faith activity.[51]
- **Building trust, developing relationships and overcoming misunderstanding** across different faith groups and communities at the start of projects.[52] While mistrust within local faith communities can be one of the strongest drivers to engage in inter faith activity, overcoming these significant barriers can also inhibit the level of inter faith activity that occurs. External events or negative attitudes and

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[50] Spratt, *Faith, cohesion and community development*, p. 32-33, and Pearmain, *Faiths in Action*, p. 12-13 & 28-29
[51] Spratt, *Faith, cohesion and community development*, p. 32
[52] Pearmain, *Faiths in Action*, p. 12-13 & 28-29

stereotypes perpetuated by sections of the media were felt to further compound the issue.[53]

- Overcoming people's initial **anxieties about the aims and the relevance** of the activities requires creative marketing and recruitment solutions.[54]

- Overcoming concerns of a **risk of loss of identity** amongst traditional communities. [55] **Sustaining the interest** of participants over the course of the project.

- **Reaching isolated communities.**

- **Communicating** with communities whose first language is not English, addressing people's preference to remain with people of the same faith needs to be challenged to improve cohesion.[56]

- **Lack of interest or involvement** with inter faith initiatives and groups among individuals who are preoccupied by the challenging circumstances they live with, such as poverty and unemployment.[57]

- Delivering projects in places where the **community dynamics are tense** and where cultural divides exist can be particularly difficult. Although this can also be an important driver for inter faith initiatives, a key challenge is to demonstrate the relevance of the activity to the local community and to generate the interest to connect with people from the community from other faiths and different cultures.

2.29 In addition to these barriers, it is important to note that many inter faith initiatives are run by volunteers with very few resources. The 2003 survey of Local Inter Faith Activity found that 19 per cent of the local inter faith bodies surveyed have no operating budget at all and a further 46 per cent of groups had an annual operating budget of less than £500.[58] The survey found donations and membership fees were the most common forms of funding for local faith bodies at the time.

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[53] Pearmain, *Faiths in Action*, p. 28-29
[54] Pearmain, *Faiths in Action*, p. 12-13
[55] Pearmain, *Faiths in Action*, p. 12-13 & 28-29
[56] Pearmain, *Faiths in Action*, p. 28-29
[57] Pearmain, *Faiths in Action*, p. 28-29
[58] IFN, *Local Inter Faith Activity: A Survey*, p. 34

Furthermore, 82 per cent of groups had no part- or full time members of staff.[59]

2.30 Funding for inter faith groups is limited and the commitment of volunteers is vital in the running of inter faith groups. The increasing role of inter faith bodies in policy development means that groups and volunteers can be overwhelmed with the level of consultation.[60] The level of funding can have an impact of the level of activity the groups can undertake with the community, particularly with hard to reach groups which can take more time and resources to reach.[61]

Summary

2.31 In conclusion, the factors that motivate people and communities to get involved in inter faith activity can also be the same factors that inhibit action and involvement. Those trying to stimulate greater involvement are often limited by resources and need the time to build connections and trust. The relevance and aims of inter faith activity is not always understood. Conducting inter faith groups or activities requires consideration of these challenges and the sensitivities surrounding inter faith, and the learning around overcoming these barriers need to be shared to aid others who want to get involved in similar activities.

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[59] IFN, *Local Inter Faith Activity: A Survey*, p. viii
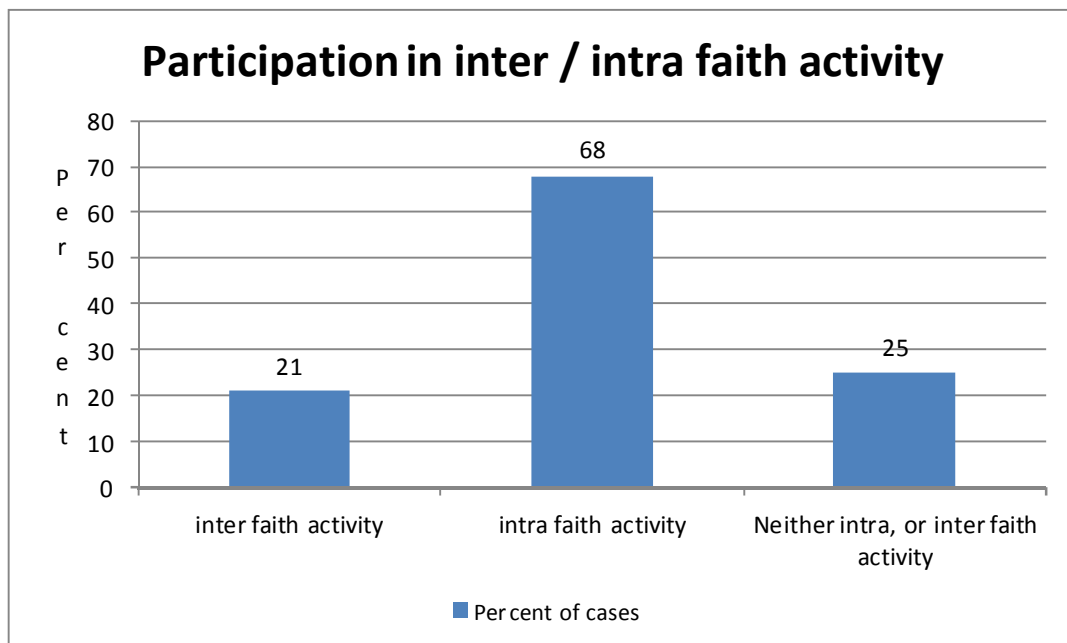[60] IFN, *Shaping Our Shared Society*
[61] Pearmain, *Faiths in Action*

3 Research Findings: The nature of Inter Faith activity

Types of activity

Survey findings

Figure 1: Grassroots groups' survey response about their participation in intra / inter faith work (multiple response question). Base = 300, 19 non-response

3.1   The majority of grassroots faith groups responding to the survey indicated that they participated in intra faith work (68 per cent), while fewer engaged in inter faith work (21 per cent), as illustrated in Figure 1. A quarter that responded to the survey indicated that they participated in neither intra, nor inter faith work.

Figure 2: Types of activity (in an inter faith context only). Base variable, 44 – 59 respondents.

3.2   Figure 2 illustrates that informal discussion and social activities represented the most common forms of contact in an inter faith context (95 per cent and 93 per cent indicated this overall). Groups engaged in this kind of activity often; over 40 per cent reported that they engaged in informal discussion or social activities 6 or more times a year. Charitable activities and addressing community issues also emerge as a strong focus of inter faith work, with 84 per cent indicating they engaged in this form of activity to some extent, and 39 per cent reporting they did this 6 or more times a year.

3.3   Interestingly, in an inter faith context, formal discussion with members of other faiths seems to be much more of a focus of activity when

compared to the wider sample (which includes intra faith activity).[62] Seventy per cent of groups engaged in this form of activity in an inter faith context overall, compared with only 45 per cent in the wider sample.

3.4 Other inter faith-specific activities identified outside of this list included a focus on chaplaincy, for example in higher education, with a role in promoting awareness of faith issues. Particular types of charitable work and social activity were also identified as forming the basis of inter faith activity, such as breakfast services for homeless people. Other shared food and community-services were also identified as important collective activities to focus on in an inter faith context.

3.5 It is important to note that although it was very uncommon in an inter faith context, there was one example of shared spiritual services between Quakers and Buddhists. They felt that felt that by meeting several times a year they could learn from one another and deepen their own spiritual practices.

Stakeholder interview findings

3.6 All local faith group interviewees were taking part in either inter faith or intra faith activity. Of these, the great majority were involved in intra faith activities, reflecting the survey findings (71% of interviewee responses to this question).

3.7 Other stakeholders' perceptions of grassroots activity reflected this data, with most respondents believing that there is relatively little inter faith activity, and much more intra faith activity. Additional points were made, including:

- It is likely that most of the grassroots inter faith activity happens in the main cities, and that in areas close to the English border, people

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[62] Please see Appendices

of minority faiths tend to travel into England for both worship and community activities.

- Inter faith work is sometimes the secondary outcome of a primary purpose of working together to meet community need.

3.8 Local faith group respondents were asked what sorts of intra faith and inter faith activities they took part in. The most common activity was worship/joint service/praying together (27% of responses), relating specifically to intra faith activity. 20% of activities were events, e.g. talks, and 18% each social activities and activities of benefit to the local community, e.g. mother and toddler groups, lunch clubs. (Please note that this data has not been disaggregated between inter faith and intra faith activity).

3.9 The types of inter faith activity that respondents noted included:

- Cultural events, e.g. One World Week;
- Guest speakers with people from different faiths e.g. Inter Faith Week;
- Dialogue, including focussing on issues that faiths have some joint interest in.
- Events, e.g. African Children's Choir, multi faith festivals, demonstrations of inter faith solidarity responding to Welsh Defence League/English Defence League action.
- Work for the homeless and vulnerable e.g. shelters, food banks;
- Inter faith youth group;
- Peace Mala;
- Visits to other places of worship;
- Invitations to join religious/traditional celebrations e.g. Diwali;
- Joint activities in schools;
- Sharing a room or a building.

3.10 In relation to intra faith activity, there was frequent mention of Cytun and Churches Together and activities through these, as well as activities

relating to joint worship/services/praying together. These, and social events, were often linked to key points in the Christian calendar, e.g. Lent lunches.

3.11 Regional and national stakeholders were asked if there are any types of inter faith or intra faith activities that people do not want to pursue. Whilst this raised issues about factors that can act as barriers (see Section 5.2), there was relatively little response. One respondent noted that some Muslim and Christian groups can be very reluctant to take part in collective worship; another that there can be difficulties if there is a close relationship with politics, such as the Israel-Palestine issue; another that there are elements of the Christian and Muslim faith communities who do not believe in inter faith working.

3.12 The interview responses revealed very little information about frequency of activity through direct responses to a question on this topic; most of these referred to intra faith activity. Most activity was said to be once or twice a year, or occasional.

Patterns of activity over time

Stakeholder interview findings

3.13 The survey showed that 98% intend to continue their inter or intra faith activity. This was reflected in the interviews as nearly all local faith group interviewees (94%) noted that they are planning on continuing their intra faith and inter faith activities. The reasons for doing so included it being seen as very important, being fundamental to what their faith community does, and because it is what the group has been doing for years.

3.14 Reasons given for not continuing with inter faith activities were that there is no real impetus locally, that there is no longer a need, and that the
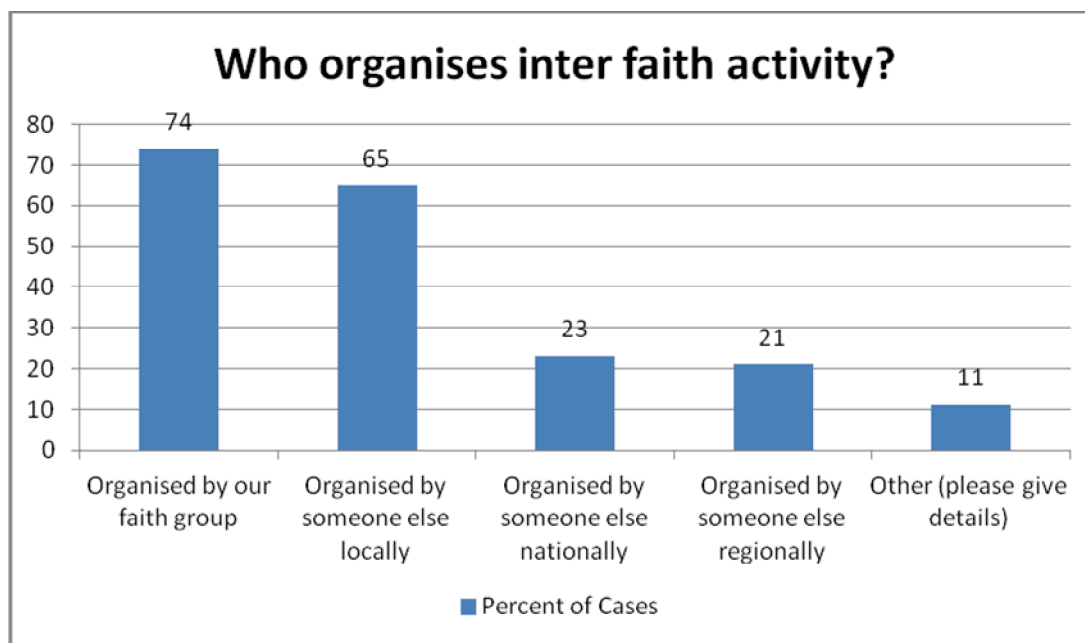
individual driving the local inter faith group moved away and the group disbanded.

3.15 There were diverging views about whether the trend is of increasing or decreasing inter faith activity.

3.16 Examples were given of sustained activity, e.g. by Community House in Newport, but also where activities stopped when funding was no longer available, e.g. Wrexham inter faith conference, or where key individuals move on and so work stops.

3.17 A variety of one-off activities were mentioned, including events as part of One World Week and Inter Faith Week. In particular, there was inter faith activity in response to an actual incident or a threatened incident of community tension. Interviewees mentioned local activity in south and north east Wales to show solidarity between faiths in the face of likely or actual English Defence League /Welsh Defence League activity, including a public march and a joint Christian-Muslim friendship meal. One interviewee talked about Jews and Muslims issuing a joint statement and doing some joint activities, following an incident of vandalism in a Jewish graveyard.

Who's involved and who leads activity

Survey findings

Figure 3: Who leads inter faith activity (multiple response question). Base = 63

Who organises inter faith activity?

3.18 In terms of who leads inter faith activity, the majority identified their faith group as the lead organisation (see Figure 3). However, in comparison to the wider sample, people involved in inter faith work specifically stated that activity was more likely to be organised by someone else (other than the leader) locally (65 per cent, compared with 53 per cent). Some local groups referenced contact with national or regional organisations such as the Inter faith Council for Wales in organising activities, or even some internationally organised activity.

Figure 4: Who is involved in inter faith work (those who indicated they did inter faith work only). Base variable, 54 – 63

3.19 As shown in Figure 4, members of the faith group were more likely to be often involved in inter faith activity than leaders. In terms of who has been involved in inter faith work (see Figure 4), members of the local faith group were most likely to be involved, which is largely similar to the wider sample (78 per cent in both samples).

3.20 Interestingly, in an inter faith context, the leaders of local faith groups were slightly less likely to be involved than within the wider sample. Sixty per cent indicated faith leaders were 'often' and 31 per cent 'sometimes' involved in an inter faith context, compared with 67 per cent 'often' and

28 per cent 'sometimes' involved in the wider sample. People from other faiths were also much more likely to be involved in the activities undertaken by groups who indicated they did inter faith work (39 per cent often and 53 per cent sometimes, compared with 17 per cent often and 37 per cent sometimes in the total sample).

Stakeholder interview findings

3.21 Regional and national stakeholders noted that faith leaders, at a national as well as a local level, have a role to play in encouraging inter faith activity. Where local faith leaders are convinced about the value of inter faith work, this is a positive demonstration to their congregation.

3.22 At a local level, most of the interview responses related to intra faith working. Most commonly, such activity is organised jointly between congregations. The majority of respondents noted that intra faith activities involved all members of the congregation or were open to anyone who wants to join in. There was a mix of responses in terms of who leads the activity; in some cases, it is the local faith group leader or a committee, but also congregation members, in particular where there is no local faith group leader. Cytun and Churches Together were mentioned as organisers of local intra faith activities.

Any activities that are not done

Stakeholder interview findings

3.23 Regional and national stakeholders were asked if there are any types of inter faith or intra faith activities that people do not want to pursue. Whilst this raised issues about factors that can act as barriers (see Section 5.2), most interviewees did not identify any such activities. However, where they did, one respondent noted that some Muslim and Christian groups can be very reluctant to take part in collective worship; another that there can be difficulties if there is a close relationship with politics, such as the Israel-Palestine issue; another that there are elements of the

Christian and Muslim faith communities who do not believe in inter faith working.
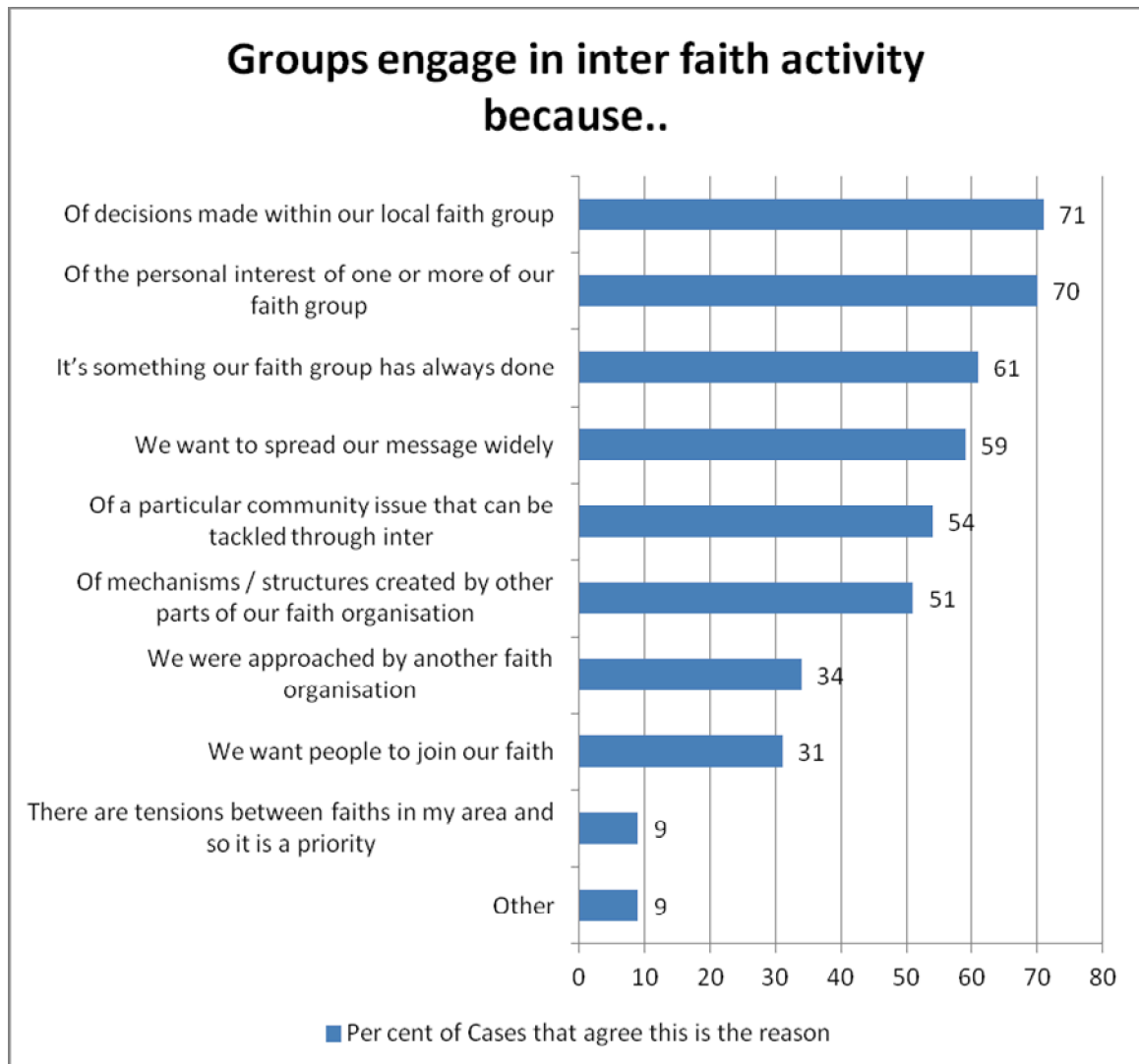
Terminology

Stakeholder interview findings

3.24 National and regional stakeholders were asked about the terms 'inter faith' and 'intra faith'. The predominant response was a perception of the term 'inter faith' as a well recognised and well used term. However 'intra faith' was seen as a less commonly used term that local faith groups might not recognise and probably do not use, although some of the interviewees were completely comfortable with the term.

3.25 Christians are more likely to use the terms 'interdenominational' or 'ecumenical' for intra faith activity. One respondent noted that it might be helpful to disaggregate the term 'inter faith' to show two different types of work: practical work, e.g. mother and toddler groups, and theological discourse. Another commented that he chose to use 'multi faith'. One interviewee thought that the term 'intra faith' could be confusing to someone who did not have English as a first language.

3.26 A different, but related point was raised - whether people thought of their activities as being 'inter faith' or 'intra faith'. In reality, the purpose of the activities themselves may be the primary factor, e.g. working with young people, and the fact that it is carried out with people from another faith or another denomination is secondary.

4 Research Findings: Motivations and benefits

Reasons for inter faith and intra faith activity

Survey findings

Figure 5: Why groups engage in inter faith work (multiple response question). Base = 59, 4 non-response

Groups engage in inter faith activity because..

Reason	Per cent
Of decisions made within our local faith group	71
Of the personal interest of one or more of our faith group	70
It's something our faith group has always done	61
We want to spread our message widely	59
Of a particular community issue that can be tackled through inter	54
Of mechanisms / structures created by other parts of our faith organisation	51
We were approached by another faith organisation	34
We want people to join our faith	31
There are tensions between faiths in my area and so it is a priority	9
Other	9

■ Per cent of Cases that agree this is the reason

4.1 As shown in Figure 5, decisions made within the local faith group represented the strongest impetus to engage in activities for both the inter faith and wider sample. However, the personal interest of one or more of the faith group emerged as a more prominent reason for engaging in activity in the inter faith context (70 per cent, compared with 58 per cent in the wider sample).

4.2 The motivation to evangelise also seems less strong in the inter faith context, with a smaller proportion of respondents stating that they wanted to 'spread their message widely' (59 per cent of those engaged with inter faith work compared with 65 per cent). There was also a considerably smaller proportion wanting people to 'join our faith' (31 per cent, compared with 51 per cent in the wider sample). This suggests that people are more likely to evangelise within their faith than between faiths. Interestingly, slightly more of the inter faith sample felt tensions in their local area had provided a reason to engage in activity than in the wider sample too (9 per cent, compared with 6 per cent), although this is still low in comparison to the other reasons. Overall, the survey suggests that tensions between faiths were not a significant driver of groups engaging in inter faith or intra faith activity.

4.3 'Other' responses to reasons for engaging in inter faith activity often referenced the importance to 'show love for others, no matter what (faith) background they are from', as part of living the values of their faith. Respondents also referred to their desire to be part of and contribute to the communities they serve and to live in harmony with all of those living there.

Stakeholder interview findings

4.4 The interviews with stakeholders provide further insights into why groups engaged in inter or intra faith activity. These fell into a number of categories:

- To improve community relations
Several interviewees talked of being motivated to organise inter faith activity to improve community relations, often in relation to a particular negative local incident, and also in response to more general negative perceptions,

> *" A good counter to intolerance".*

such as those appearing in the media. One interviewee talked of inter faith work as a key way to get resilient communities. Another noted how inter faith activity can send out messages to the Far Right about communities' support for each other and counteracting media messages of conflict.

- To increase understanding and friendship

The comments included aiming for growth of trust, learning from one another, increasing people's knowledge of others in the community that they don't usually come across, gaining a better theological understanding and what faiths have in common, removing preconceived ideas, breaking down barriers.

- To work together for community benefit

For some, the motivation was focussed on achieving benefits for the local community.

> *"We can only do things in a small way ourselves; we can do more and reach a bigger audience together".*

Comments made included references to: making a difference to people's lives in the community; doing good; coming together to share resources to have more impact together.

- As an application of one's faith.

In some cases, this is to do with trying to raise awareness of one's faith, e.g. da'wah, the term used by Muslims to describe explaining their belief with a view to convince others of their belief. For others, e.g. Quakers, it is part of the basic tenets of their faith to reach out

> *"As Christians, we have a duty to respect and honour and encourage anything that leads to good faith and harmonious society".*

to others of a different faith. Other people explained their activity as an outward demonstration of their faith.
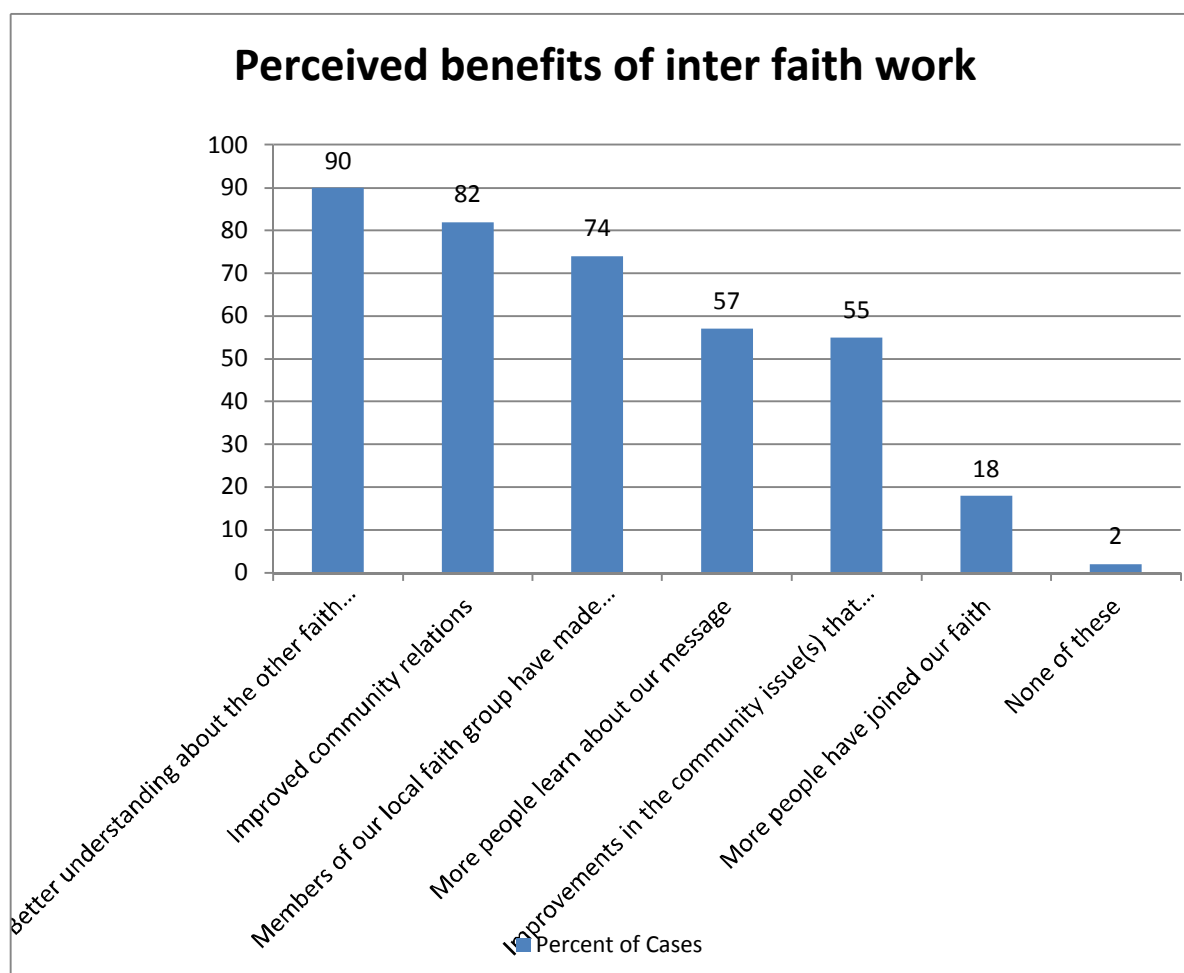
- Because the local faith group has done this for many years

This came through very strongly in relation to intra faith activity.

4.5 For Christian intra faith work, there is an important element of demonstrating unity and fellowship.

Benefits

Survey findings

Figure 6: Perceived benefits of inter faith working. Base = 62, 1 non-response

Perceived benefits of inter faith work

4.6   In an inter faith context, although most of the benefits perceived were very similar to the wider sample, there were differences. 'Better understanding about the other faith groups in our area', was felt to be the biggest benefit of inter faith activity (90 per cent, compared with 66 per cent in the wider sample), which reflects the importance of these kinds of activity in building relations. The proportion that felt improved community relations and developing friendships were key benefits was very similar in both an inter faith context and the wider sample. The distinction that 'better understanding about other faiths' was perceived as a more key benefit in an inter faith context, possibly sheds light on the

means of achieving improved community relations in religiously diverse communities. It appears therefore, that although addressing community tensions was an explicit reason for engaging in inter faith activities for only a minority of respondents, improving community relations and tackling a community issue were still outcomes for many groups.

4.7 'Other' responses on the perceived benefits of inter faith work support this concept, with groups stating that deeper understanding of other faiths leads to a greater understanding of 'what unites us'. One group asserted that a particular benefit of inter faith activity was to promote the inclusivity of certain sections of the Muslim community, indicating reduced marginalisation was important.

Stakeholder interview findings

4.8 A wide variety of answers were given in response to questions about what difference grassroots inter faith and intra faith activity makes. These were overwhelmingly positive. A flavour of these is given here.

Increasing knowledge & understanding	Improving community relations	Benefit for the wider community
See their way of thinking, develops friendships.	Better communication in the community.	Achieve more, greater influence, work across the area.
Getting to know one another better therefore not being afraid of each other.	It's essential to remove artificial barriers and misunderstanding.	Assists those in need in the community.
Initially, gets us talking	Creates a closer community.	Bigger workforce
Increased awareness and seeing people as humans, as opposed to some of the myths existing	It adds flavour and doesn't mean division.	Achieve things together that would not be possible separately.
Greater understanding on a personal level.	Improves relations.	Personal benefits
Widens perspective	Better understanding, more acceptance.	Positive socially,
Everybody is united in common cause. If you don't talk, you don't get anywhere.	More tolerance and understanding between faiths.	Supportive and enormously enriching.
Learn about the community and they learn about the Christian faith.	Helps to overcome prejudice.	Mutual support
More tolerance and understanding between faiths	Promotes understanding and peace.	Meeting more people from your own religion, when there aren't many people from that religion in the area.
Widens understanding, awareness, knowledge.		
Increases people's knowledge about others in the community that they don't usually come across.		

4.9   Although interviewees were asked if there can be negative outcomes, few interviewees identified any. One concern was raised in relation to sharing a building, where there had been issues with practicalities such
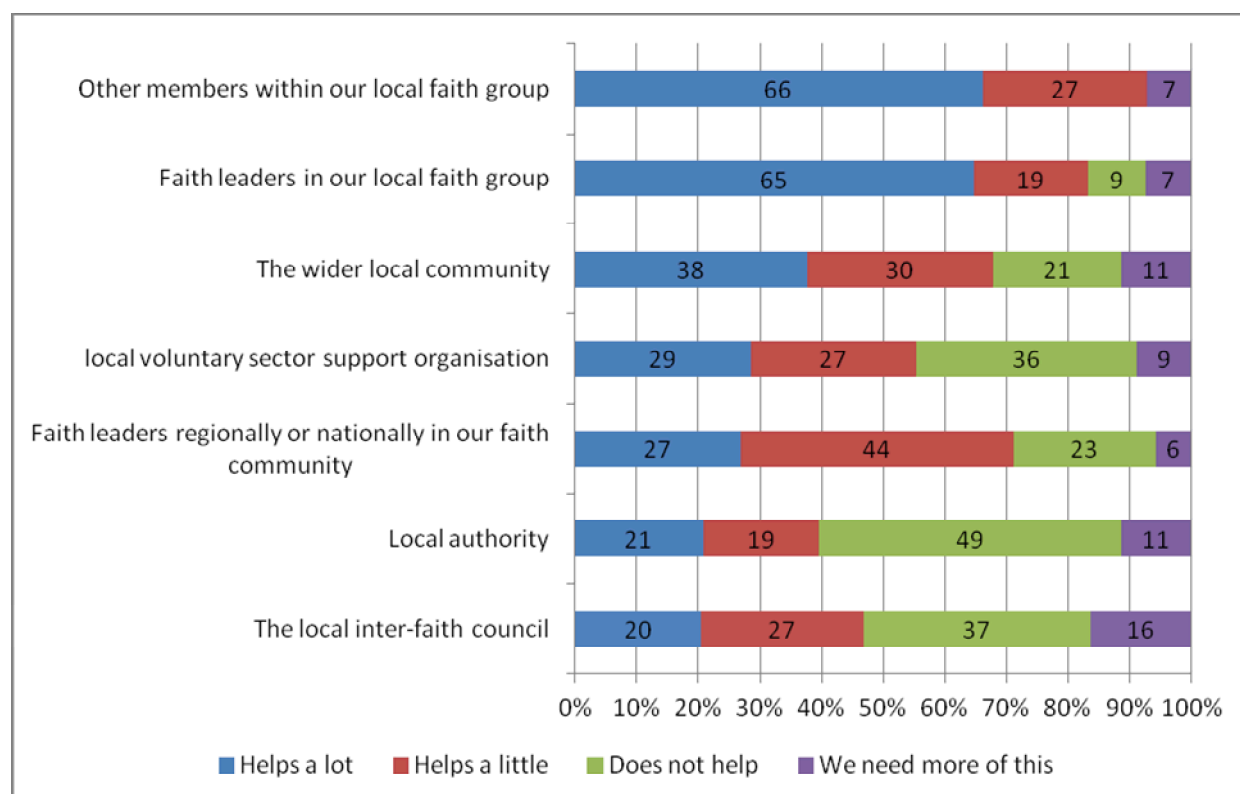
as tidying up and security. Another was that inter faith dialogue could lead to entrenchment of attitudes.

5 Research Findings: Barriers and enablers

Factors enabling inter faith and intra faith activity

Survey findings

Figure 7: Sources of support for inter faith working. Base variable, 49 - 56

5.1 As can be seen in Figure 7, the main sources of helpful support for grassroots organisations engaging in inter faith activity were other members of their group and faith leaders. These groups were less likely to have accessed helpful support from their local authority or the local inter-faith council. The way in which inter faith specific work is supported seems slightly different from the wider sample. In the inter faith context, people were more likely to identify other members within their faith group over faith leaders (93 per cent stated they were 'helping a lot', or 'helping a little' overall, compared with 84 per cent who said this about faith leaders). Overall, in an inter faith context, people do not feel that their

faith leaders are necessarily as helpful in supporting their work compared to the wider sample.

5.2 The local VCS also seems to be perceived as a more prominent form of support to inter faith activity than in the wider sample (29 per cent a lot, 27 per cent a little, compared with 17 per cent a lot, 32 per cent a little in the wider sample).

5.3 For both the inter faith and wider sample, the strongest request for more support is directed towards the local inter faith council (16 per cent, and 13 per cent in the wider sample). Similarly, the local authority is identified as a possible source of further support (11 per cent in inter faith, and 12 per cent in the wider sample).

Stakeholder interview findings

5.4 While some interviewees did not comment directly on this topic, a number of factors were identified by interviewees from local faith groups. A key enabling factor is having someone locally who is enthusiastic about inter faith activities and who has the energy to organise things. Also, activity is more likely when there is something prominent happening. On a practical note, lists of other local faith groups makes a difference, as does having free space to use and having practical projects to focus on.

5.5 There is additional information from questions about support that would be helpful. Responses from local faith group interviewees include:

- More information 'out there' so that people understand more about the benefits of inter faith work;
- More emphasis on inter faith work from national and international members of the faith community;

- Better communication and links between the local faith groups, the local authority and the police, so that they know what one another is doing;

- Funding can be helpful;

- Reducing 'red tape' for organising events;

- Visible recognition from government of the services provided by faith communities.

5.6 Regional and national stakeholders' responses comprised several references to funding, including to help people get activities started, funding small activities, events and venues.

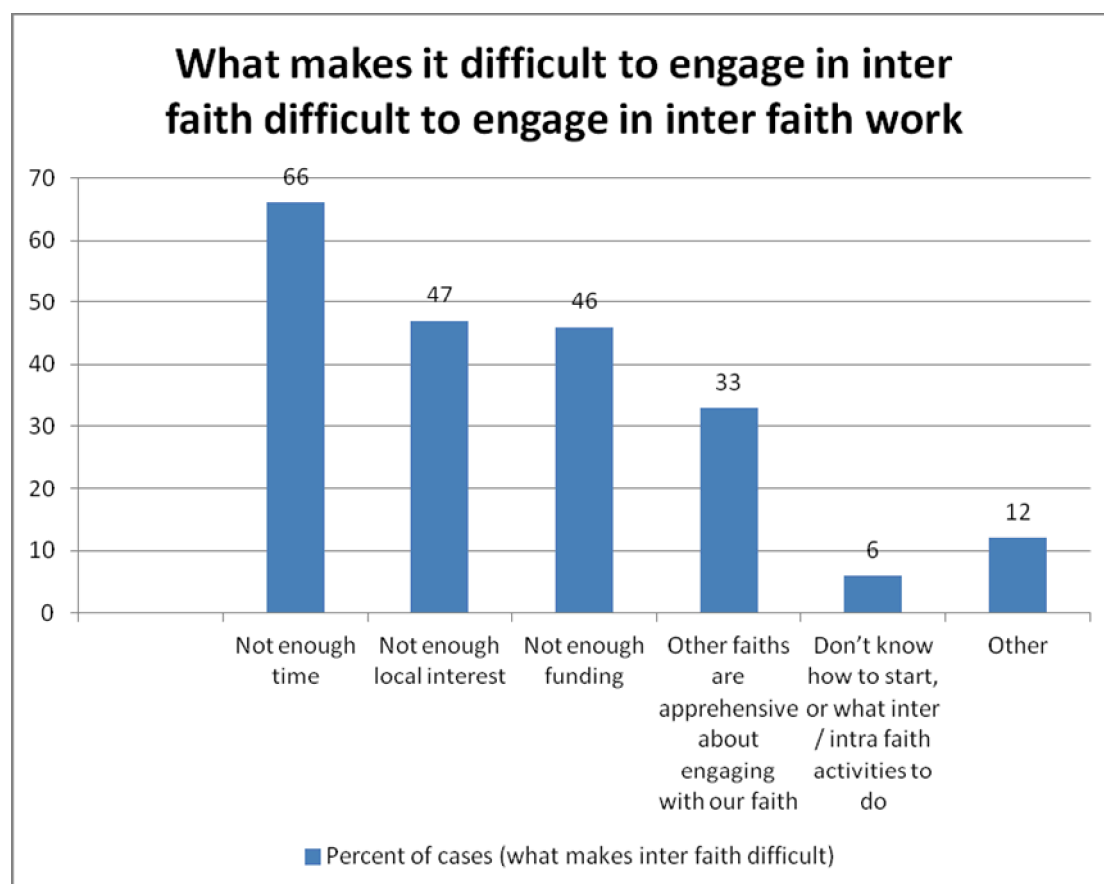*"Everything involves funding and requires financing to some extent, even just to have refreshments and a place to meet. In the current economic climate it is particularly important, as people don't have money to contribute themselves".*

5.7 As with one of the local faith groups, one respondent talked of the need for government spokespeople to speak up on behalf of faith groups and the value that they provide to the wider community.

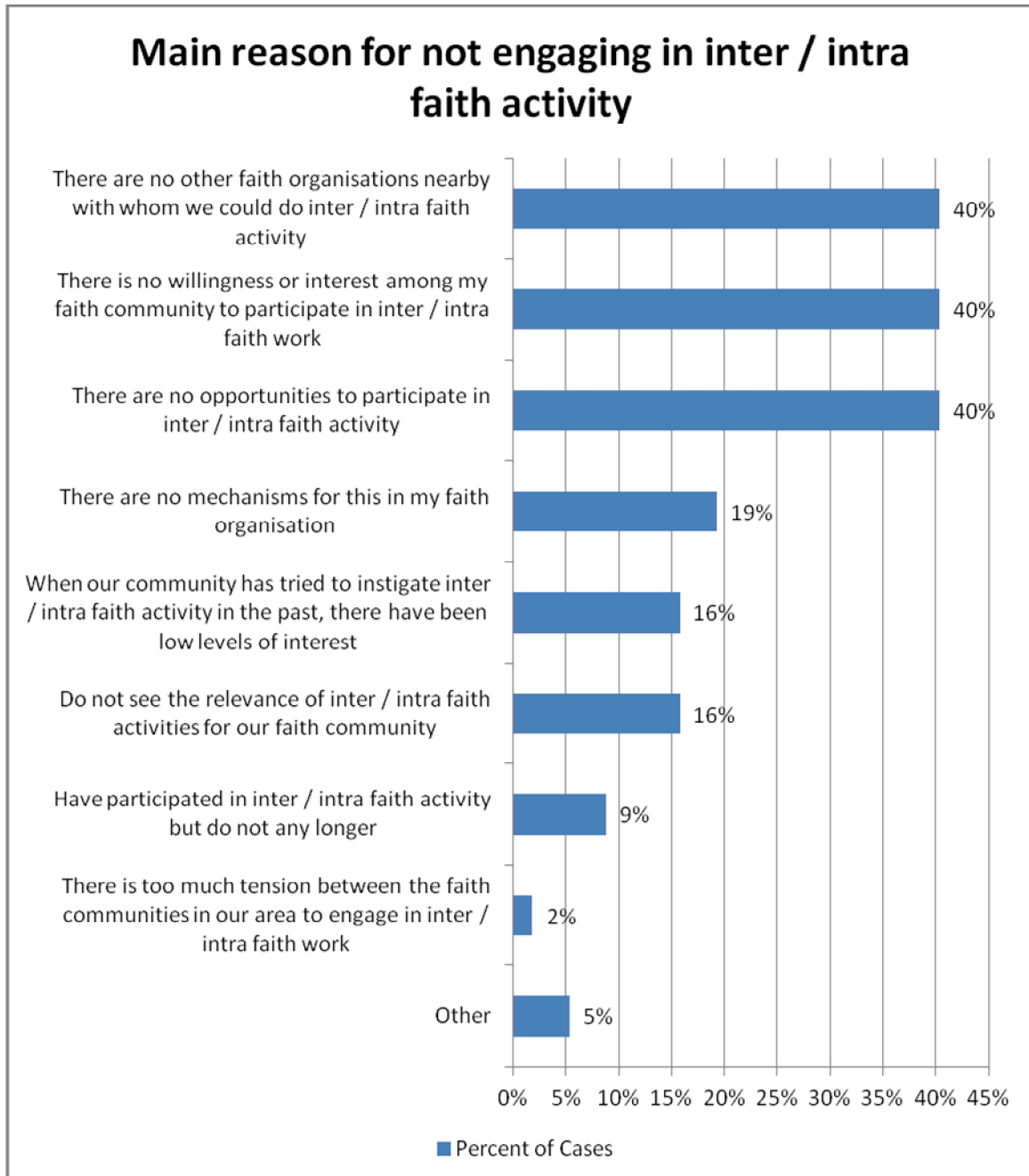**Factors hindering inter faith and intra faith activity**

Survey findings

Figure 8: What makes it more difficult to engage in inter faith work. Base = 55, 8 non-response.

What makes it difficult to engage in inter faith difficult to engage in inter faith work

5.8   Lack of time was the most common reason for difficulty in engaging in inter faith work. However, lack of interest and funds were also a barrier for nearly half of the survey respondents. In terms of what was felt to make engaging in inter faith work difficult, not having enough time was felt to be much more of an obstacle than in the wider sample (66 per cent, compared with 40 per cent). Similarly, in an inter faith context, the proportion indicating that 'not enough funding' made engagement in inter faith work difficult was much higher than in the wider sample (46 per cent, compared with 29 per cent). This perhaps indicates that resources to engage in inter faith work can be difficult to find, although 'not enough local interest' is also a prominent reason given for difficulty in engaging in inter faith work. In an inter faith context, 'other faiths are apprehensive

about engaging with our faith' was also much more felt to be barrier (33 per cent indicated this, compared with 17 per cent in wider sample).

Figure 9: Main reason given for not engaging in inter / intra faith activity (multiple response question). Base = 57, 6 non-response.

Main reason for not engaging in inter / intra faith activity

Reason	Percent
There are no other faith organisations nearby with whom we could do inter / intra faith activity	40%
There is no willingness or interest among my faith community to participate in inter / intra faith work	40%
There are no opportunities to participate in inter / intra faith activity	40%
There are no mechanisms for this in my faith organisation	19%
When our community has tried to instigate inter / intra faith activity in the past, there have been low levels of interest	16%
Do not see the relevance of inter / intra faith activities for our faith community	16%
Have participated in inter / intra faith activity but do not any longer	9%
There is too much tension between the faith communities in our area to engage in inter / intra faith work	2%
Other	5%

■ Percent of Cases

5.9   For those groups that were not participating in any intra / inter faith activity, the majority of responses focused around a lack of genuine opportunities for engagement. Forty per cent indicated there were no other faith organisations nearby, or that there were no opportunities to

participate. Local faith groups also indicated that the main reason for non-engagement in inter faith activity stemmed from a lack of interest, or willingness to engage within their own faith community (40 per cent). Some groups suggested there were no mechanisms for this engagement, or that when they tried to instigate this there had been low levels of interest (19 per cent and 16 per cent respectively). Other reasons for non-engagement in intra/ inter faith activity reflected barriers described previously.

Stakeholder interview findings

5.10 A number of barriers to inter faith and intra faith activity were noted.

5.11 Reflecting the survey findings, the most significant of the barriers to inter faith activity was the lack of other faiths to interact with. Interviewees commented that there were no places of worship for people from non-Christian faiths in their local area, which made it hard to find a single place of contact with people from other faith groups, or that there were just a few individuals and it was hard to make contact with them.

> *"Things are difficult in North Wales because of the geography – often we don't have a critical mass."*

5.12 Another notable barrier was a lack of interest for interviewees as well as the survey respondents. This was both on the part of the other local faith group that was being reached out to, and from within a local faith group. Several examples were given of experiences of a Christian faith group attempting to reach out but not receiving any response, as well as interviewees saying that people in their congregation were not interested.

5.13 The lack of time identified by survey respondents was also a barrier mentioned by several interviewees. Their comments revealed that this was the case for members of a congregation and for the local faith group leader.

5.14 In some cases, inter faith activity is not a high priority in relation to the other needs of the local faith group. This can include maintaining or growing the size of the

> *"Local people are struggling just to keep going, therefore they're more internally focussed".*

congregation, or indeed continuing to have a local place of worship and congregation.

5.15 Some respondents mentioned issues relating to matters of faith, including that the beliefs, values and practices of different faiths can make people feel uncomfortable about doing things together. Certainly there was negative feeling about different faiths praying together.

> *"A step too far".*

5.16 One person noted that the lack of a 'God concept' in Buddhism had caused problems in relating to other faiths.

5.17 There was concern that local faith groups may be afraid or worried about mingling with people from other faith groups, including worries about saying the wrong thing, about differences in belief, about talking about faith which is very personal to people they don't know.

5.18 A small number of other barriers were mentioned: the structures of a local faith group can inhibit activity; no big enough venue to meet; lack of childcare.

Flow of information

Stakeholder interview findings

5.19 Local faith group interviewees were asked whether they heard from regional and national faith community representatives about their inter faith and intra faith work, and if they (as a local group) were able to inform the regional and national levels of their faith community. Interviewees were nearly twice as likely to say that they were recipients

of information from regional and national levels of their faith than said that they provided information on their experiences or practice to their community regionally or nationally

5.20 The local faith groups reported getting information from their regional and national faith communities in a wide variety of ways, including:

- internet and emails;
- regular reports;
- updates from inter faith officer;
- at meetings;
- from faith community newspapers;
- through talks;
- at conferences.

5.21 Where local faith groups were able to feed information up to their regional and national faith communities, they did so by attending meetings, through information in their local group's magazine, when there is a visit, via email and websites.

5.22 It was noted that not all faith communities have clear leadership structures, so there is not a ready route for flow of information.

6 Research Findings: Good practice and policy advice

Recommendations from respondents for good practice

6.1 Interviewees were asked for recommendations representing good practice in grassroots inter faith and intra faith working. The responses to this direct question reflected points made in other interview discussions. They are shown below.

Be inclusive:

"Inter faith must be inclusive and there are lessons to learn about this. The Churches (in this particular area) started the inter faith group and it is still led by them. They should not just pay lip service to 'doing the right thing' and including people but be willing to accept all people including people who do not believe in a deity. E.g. think about how best to include people of no faith and let everyone contribute to the leadership and organisation".

"Open dialogue is important, you have to open your house to all faith groups so they can experience the hospitality and feel happy in all places and comfortable with their faith".

"Our example of the prayer room and making this a completely neutral space - removing visible crosses, or including all religious symbols rather than only some".

"Those involved in inter faith working tend to be more liberal and open-minded so do not necessarily represent their religion effectively, or in fact lead within their religion, and it is important to bear this in mind. Those involved in inter faith work need to bring others along within their own faith for this to be effective".

"An inter faith group's representatives should be the representing the groups with the most numbers attending, e.g. in Swansea, particular churches, the University mosque, the Sikh temple".

"The biggest mistake is to say 'we're all the same really' as this is not the reality, need to celebrate difference without it being threatening – it is how we are as human beings in the world that matters".

Share the benefits and make it relevant to encourage involvement:

"If you want to get the grassroots involved, they need to see the benefits and need to be encouraged, and churches need to see the benefit as it can be organisationally quite difficult. It's hard enough to get your own people involved in Church activities, let alone across Churches".

"Make it relevant to people's lives, so it's real and applicable. Reach out to the people who attend regularly; these individuals have the time that congregation leaders probably don't have".

If you have no other faiths near

"Use presentations as an educational tool. In Leicester there are loads of visits to mosques and temples, in Wales there is nothing because there are fewer mosques and temples".

"It's especially important outside cities, where understanding is harder because people don't have the opportunity to meet others".

Have a focus and take action

"Talking happens at conferences but doesn't easily translate to action. There needs to be clarity about what the action will be".

"There's too much talk and dialogue, and not enough practical work, e.g. canal restoration".

"Working on something together; the **focus** is important".

"You need to formalise a network so that there is agreement on how people behave, what they're there for. A network falls apart if it's too informal".

"Faith communities can learn from public processes e.g. delivering outcomes. In a real sense, different faith communities coming together to achieve things".

Have a champion and communicate

"You need someone to champion the cause, to hold regular meetings. But you need a cause, otherwise it will fizzle out".

"It needs **communication** to find satisfactory solutions".

Allow time and space

"Investing in a platform for the relational to happen – this is required but takes time to develop".

"More interactions and opportunities to develop relationships, understanding difference, accepting and respecting differences".

"One of the problems is that someone has to organise and host; the person organising automatically has some influence. It would be better to have neutral space".

"A model based on shared values rather than shared faith".

One piece of advice for policy makers…

6.2   Regional and national stakeholders were asked, "If you were to give one piece of advice to local, regional or national policy makers about grassroots inter faith or intra faith working, what would it be?" Some of the responses to this question can be broadly categorised and relate to:

- Work with children and young people, including through the school education system, recognition of faith festivals in school, visits to other places of worship.
- Creating opportunities for interaction, such as shared dinners around Ramadan.
- Continuing the work of the FCF.
- Listening to faith communities, local faith groups and individuals in order to form an agenda for inter and intra faith working.
- Taking care to understand how participants are or are not representative of their faith community, and working for diverse representation including age and gender.
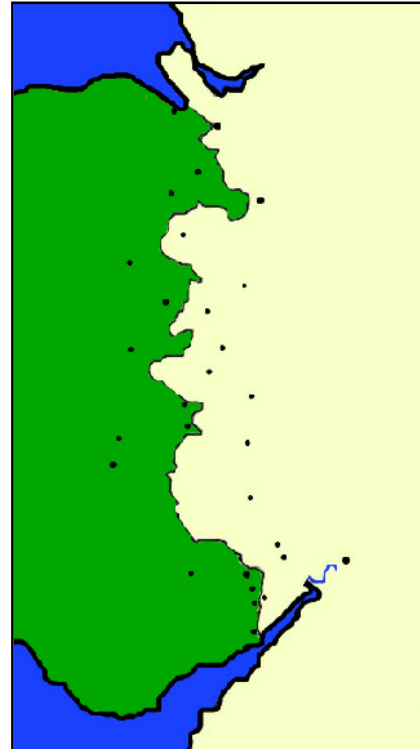
6.3   Two interviewees made comments related to Government involvement: "Welsh Government shouldn't be scared about faith involvement". "Don't dictate and don't push things on your [local government] agenda. Listen to the communities to consider their views before making any decisions. Engage, listen. Look at your joint agendas".

7 Examples of inter faith and intra faith activity

Border prayer room project

Introducing the project

The vision for the Border Prayer Room Project was carried by Yvonne and Paul Mason, members of Welshpool Baptist Church and a couple who have been very active with their faith across Wales for many years. The idea focussed on building relationships across the Welsh-English border through the creation of 28 twenty -four hour prayer rooms situated in a succession of fourteen pairs of churches, with each pair comprising one Welsh and one English church.   "I saw a map of the Welsh/English border. Running down the border was a line of stitches (rather like sutures), joining the two nations together. I heard the words 'hands across the border'". A thread running through the whole project was a specially written bilingual prayer of blessing, which was used throughout the project and whenever one church handed over to the next. Also handed over was a journal recording participants' contributions, such as prayers and excerpts of scripture, and a prayer baton.

Each of the 28 churches set up a prayer room, where people came to pray throughout the designated 24 hour period. The people who took part were from many different churches in their local area. "The border area is rural, so if you want to do something larger than your church, you have to collaborate. You don't have your own resources if you're small. You're stronger together. It's open to the whole spread of the church, we want everyone to be involved". And with this ethos firmly entrenched in the project, there was a clear inter

denominational approach that underpinned the prayers. The host churches covered a wide spread of denominations, including Baptist, Anglican, evangelical, Catholic, Methodist, charismatic, Salvation Army, Moravian, Assemblies of God and independent.

Making it happen

Making this project happen was a tremendous feat of organisation, including finding the churches to make up the succession of pairs, providing guidance and information about the prayer room concept, establishing all of the necessary logistical arrangements, creating and updating a special project website, and finally, launching it, taking part in it and celebrating its successful completion.

This work took place over more than a year, with Yvonne finding support from a core team of individuals who each took responsibility for elements of the work. Just finding the churches to take part was a major task, beginning with existing personal relationships and networks, then contacting each possible church by phone and following up with a meeting to fully explore the idea.

One-off, but a lasting impact

Although only a two week project, its effects are still being felt There are several instances where the pairs of host churches have built on the relationship initiated by the project, attending each other's services, meeting for social events and helping with each other's work in the wider community. Also, the intra faith activity boosted at a very local level by the project has continued, including examples given of repeating the concept of the prayer room, leading to more joint activities between local churches, and stronger relationships between different congregations including ministers and congregation members.

What local participating churches say about the project

Tear Fund have asked advice on doing this sort of thing, so it's grown beyond the churches.

It gave us a greater understanding about our linked town, and it was an opportunity for Christians of whatever background to work together, to put interdenominational activity into practice.

We're keen to do it again. It was good to be embracing and exploring together.

Some people got involved for the first time.

A new church has been started, working *together* with other churches.

It's been a real pleasure seeing churches working together across the border. People were surprised to see that others over the border had a heart. They found connections with each other.

We've got closer, we want to keep meeting. We went to their barbecue in the summer, and they came to our Ladies' Day. We've developed strong friendships.

It's broadened our church's horizons …it's opened our eyes to issues. The cross-border bit was important, as it wasn't just local and parochial. It created a spark in people's interest.

It's broken a sense of isolation. It's wonderful to have others to do things with, not in the city but something for us.

It was great fun. It felt like a really good way of expressing working together.

The link across a country was tremendously exciting. We met people we wouldn't usually meet. It was exhilarating. We connected at a deep, meaningful level, cross-fertilising.

We've had three more prayer rooms since, because people liked it so much …. Relationships between ministers have been cemented and others have got involved …. People are now working together more.

Sometimes you need a purpose and a goal. This was totally new and you need something new. And it was a challenge!

It's really helped our own congregation, built the life of our church.

They've been very helpful in passing on experience of building projects.

We've made a lot of links. We've been to a training day at their church, and we've made new contacts for our youth

There's been a new unity. The fruit of that is in community work. It's the product of a church working together. Just ordinary people serving their communities.

A chaplaincy for many faiths in Bangor

Bangor is a special city. Nestling in the northwest of Wales, it provides key services for this very rural region, including a large hospital – Ysbyty Gwynedd – and the University. The hospital is part of the newly formed Betsi Cadwaladr University Health Board which serves the whole of North Wales. The hospital and university in Bangor have been a magnet for people from across the world to come to Wales to study, work and live, thus adding to the diversity of population and faiths in the area. There is a history of diverse faiths settling and visiting the area, including well established Baha'i and Quaker communities, and regular summer visits from Jewish communities from the north west of England. The Muslim community has grown and there is now a mosque in the centre of the city.

The Chaplaincy at the hospital is as special as the city, having grown with the city to become a focal point for minority faiths to meet, pray, and interact with people from other faiths, formally and informally. In a place where most minority faith communities do not have enough members to warrant their own place of worship, the hospital's Chaplaincy has provided a valuable space for them to come together. As the Chaplain noted, "It's a safe space, it doesn't belong to anybody". When the opportunity arose to build a new Chaplaincy space, the Chaplain and colleagues grasped it enthusiastically, together designing a space that worked well for use by multiple faiths. As one example of this, the prayer room gives enough physical space for Muslims to pray at the same time as others and enables them to face south-east, and there are shower facilities immediately to hand.
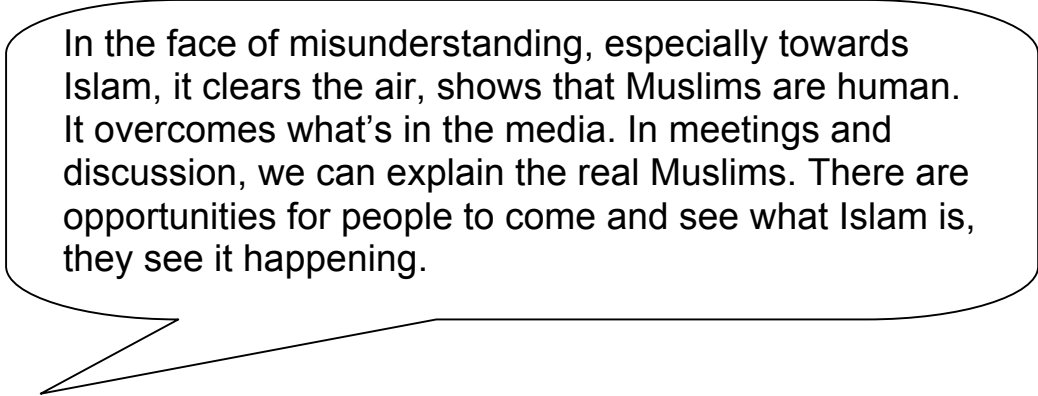
The physical space is a reflection of the outward-facing Chaplaincy practice in place at the hospital, which has built up over many years to embrace multiple faiths through the leadership of the Chaplain. An Anglican, his original involvement with the hospital chaplaincy was as a part-time role, through his post as a parish priest in Bangor. Now things are very different, and he is employed by the Health Board and is fully integrated into the structures of the organisations, with other responsibilities in the fields of health at work,

equalities and ethics, and lecturing on spiritual care to trainee doctors and nurses at the university. One of the unexpected outcomes of this has been the opportunity to meet new people and build new relationships, extending his knowledge and understanding of the different nationalities, cultures and faiths present in Bangor, and making it possible to invite them to get involved and make use of the hospital Chaplaincy. The Baha'i and Unitiarian communities both use the Chaplaincy room regularly, no longer having their own places of worship locally. Other communities are invited to make use of the space, including Sikhs.

Chaplaincy practice in the hospital has developed considerably over the years in recognition of increasing diversity in the local population, and the Chaplain has encouraged people of many different faiths and cultures to work with him as chaplaincy volunteers to be able to serve and care for patients of their own faith. He now has people he can call on from a multitude of faith backgrounds, including Islam, Hinduism, Baha'i, Wicca and other Christian denominations.

There is a blending of the Chaplaincy space and practice which together provides a unique resource, not just to the hospital but the wider community. It acts as the foundation block for a variety of other activities, including specific inter faith activities. The Muslim Leader and the full-time Chaplain have visited local schools together to talk about the similarities between their faiths; during Inter Faith Week, the Chaplain has invited people to come and see worship of other faiths; local scouts have visited to learn more about world faiths.

The benefits are clear to those making use of the Chaplaincy.

In the face of misunderstanding, especially towards Islam, it clears the air, shows that Muslims are human. It overcomes what's in the media. In meetings and discussion, we can explain the real Muslims. There are opportunities for people to come and see what Islam is, they see it happening.

It's here to respect everyone's faith group. It's a safe space, where we can begin to create dialogue.

We're on neutral and shared ground here.

It's a great step forward to have the space for worship. Our devotionals are open to people of other faiths and spiritualities. Associating freely and happily with people of other faiths is part of our Baha'i teaching.

It's not about creating a collage of faiths. It's a picture of different faiths, who can come to one another's defence.

Milford Haven Quaker meeting – inter faith activity in a rural area

Reaching out to people of other faiths is a fundamental part of Quaker practice, as explained in the Advices and Queries section "Quaker Faith and Practice"[63] where there are references to gaining wisdom from other faiths and learning from other people. However, this does not always prove easy to do. Inter faith working in rural areas presents a real challenge because there tend not to be significant faith groups other than Christians. The work done by the Quakers in south western Pembrokeshire (from Milford Haven, Narberth and St David's Meetings) illustrates some of the issues and explains their efforts to overcome them, not all of which have been successful. As one member of the Meeting noted, "It's a point of sadness that we can't be more involved in inter faith".

Inter faith activity, as put into practice by the Quakers in Pembrokeshire, is not a project, but rather a constant undercurrent with ebbs and flows. A lot of effort has been put into finding people of other faiths, with varying success. The only formal places of worship in the local area are Christian, so there is no direct route for making contact. For example, although there are Muslims in the area, there is no mosque. Informal means have been tried, including not just personal contacts, but more unusual means too, such as talking to someone of Muslim appearance working on the check-out at the local supermarket.

The main opportunity for inter faith activity is informal, and has come with a local Buddhist community, the Bede Griffiths Sangha. The founder member of the local Sangha also attends the Quaker meeting; she comments, "It the group I'm closest to and I can find a spiritual home". Through this existing relationship, there is a sound basis for doing things together. Members of the Quaker meeting have been invited – and have attended – Sangha events, including a fair trade event and events with speakers from the Bede Griffiths Sangha nationally. The Meeting House is often the venue for these events.

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[63] The Book of Christian discipline of the Yearly meeting of the Religious Society of Friends (Quakers) in Britain *Second Edition 1995, 1999 Pub: The Yearly Meeting of the Religious Society of Friends (Quakers) in Britain*

As well as this work, for the last three years one of the members of the Meeting in partnership with the South Pembrokeshire Peace Group (which most local Quakers are part of) have arranged and run a service to remember victims of war, civilian and military, and on all sides. The service has been written by members of the Quaker meeting, delivered by a local vicar and a Quaker, and incorporated material from a variety of faith traditions including Islam and Hinduism. The Quakers leading on this work wrote to other faith groups locally to invite them to attend, but commented, "It's quite difficult to find the people you need to contact, you don't get a response to letters. I haven't been very successful in getting them to come along." Other group members have tried to build relationships with chapel congregations locally. "We did have a Cytun locally, but it's recently disbanded. We've found it difficult to communicate since then, and several of the congregations are ageing, dwindling and not interested."

Nonetheless, members of the Meeting remain keen on inter faith activities, as evinced by several comments: "We're open to other faiths and some of our members are very interested"; "There's a value in exploring other spiritual pathways"; "We want to do this, it's part of our basic principles of living as a Quaker".

It is clear that the Quakers in Pembrokeshire remain open to developing more inter faith activity, and will continue their efforts to create the opportunities.

Cosmos Swansea

Cosmos – is this the universe in its entirety, or, the inter faith group Christians and Muslims of Swansea? In this case the latter, but the image presented by the formal definition of the cosmos rings true to the group. They are working to build relations between Christians and Muslims in the city, with a vision of building bridges between the faith communities. "It's a desire to work together in a positive way, to show that faith's not about something divisive".

The group has developed gradually, borne out of the interests and drive of particular individuals who have then brought others along with them. The Imam of Swansea Mosque has been instrumental, working with a local vicar with particular inter faith interests. "We've had an informal, organic beginning. People have the enthusiasm to want to do something, to make a difference in our society in a positive way". They are building on previous inter faith work and relationships in the city, including previously funded large initiatives as well as more informal activities. "It's about caring for the whole community, addressing issues for the whole of the community".

The group launched formally towards the end of 2011, organising a seminar event which attracted participants from local faith groups, the local authority, the university and the police. Three presentations introduced the audience to the vision of COSMOS, described the value of inter faith work for community cohesion, and considered how faith spaces can be iconic environments.

Over the time of the group's inception and development, there have been some small-scale, but nonetheless significant, activities. A joint picnic, bringing together members of the Mosque and church congregations, helped individuals get to know one another. "If we're all on board together, families together, we get to talk, we realise we're all human beings, we push aside different beliefs and realise that we all have the same wishes. It's a beautiful thing, we can learn so much". The relationships were then strengthened through visits to each other's places of worship, including work with young people through invitation to 'messy Church'. "Lots of parents came … it was a

real eye opener …. the first time that most people had had significant conversations with Muslims".

From these foundations, COSMOS has begun an ambitious project linked to Swansea University. The University is undertaking a major regeneration project to construct a new campus, within which it is hoped there will be a faith centre, "a space that's faith inspired but also a communal space". COSMOS is coming together with the University and the Prince's Trust to help make this happen. The Prince's Trust is bringing an innovative dimension to the project, promoting the potential of faith buildings to be exciting and positive from an environmental perspective.

This very practical application of inter faith ambition is what COSMOS is all about. "Traditional inter faith has got stuck and needs a new model of doing interesting inter faith things together, not people interested in sitting round a table talking, but *doing* things. And doing a different initiative means you reach out to a new range of people, you move out into the wider community". And as another Cosmos member put it, "Forget debating, let's work on practical issues out there".

From small beginnings, COSMOS is working towards a much bigger future.

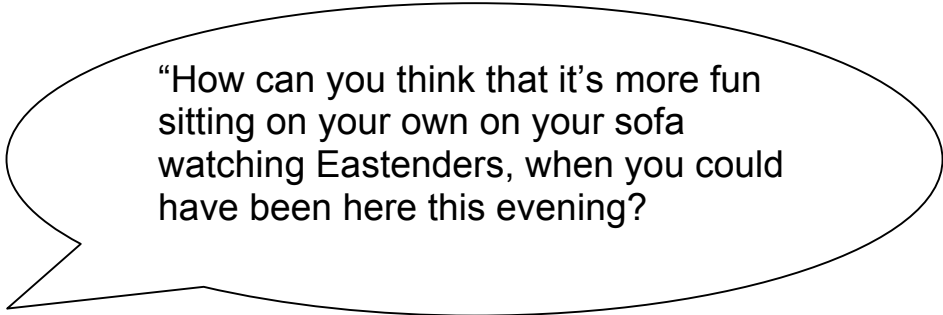**Community Spaces Partnership inter faith project**

Introduction

The Community Spaces Partnership brings together people from many different countries, cultures and faiths. Eight community organisations working for the benefit of refugees have come together in a partnership in order to share a building in central Newport. What was initially simply about sharing a space has become much more, and the Inter Faith project is a part of this. The groups have come closer together and are taking more interest in one another, including trying to work together towards better understanding between different faiths. With group members from the Congo, Sudan, Somalia, Angola, Wales and more, there are many faiths represented!

The Partnership was successful in raising grant funding from Newport City Council's Cohesion Project, which has enabled them to cover the costs of the inter faith project. It has been designed as a series of two events, each with two speakers from different faiths, with plenty of time for audience questions and answers, and a break for everyone to enjoy food together. There are four speakers from a variety of faith backgrounds – Judaism, Christianity, Islam and traditional African religions. The first event was held in March 2012.

More than 20 people attended this first event, some already associated with the Community Spaces Partnership and others not. Publicity of the event through personal networks, the Newport Inter-faith Group, Newport University and through notices in places of worship had definitely worked. There was a noticeable mix of ages and gender, not to mention faiths – Christianity (Anglican and Catholic), Islam, Judaism and Baha'i, and people of no faith.
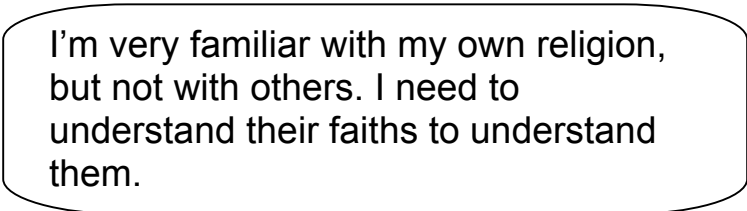
The mood was friendly and welcoming, with questions and informal discussion actively encouraged. The positive and ever-smiling facilitation of the meeting by the Community Spaces Partnership ensured that enthusiastic speakers and audience members were kept to time. The break between speakers offered an opportunity for everyone to mingle and chat over the

buffet. The variety of food reflected the mix of cultures and nationalities taking part.
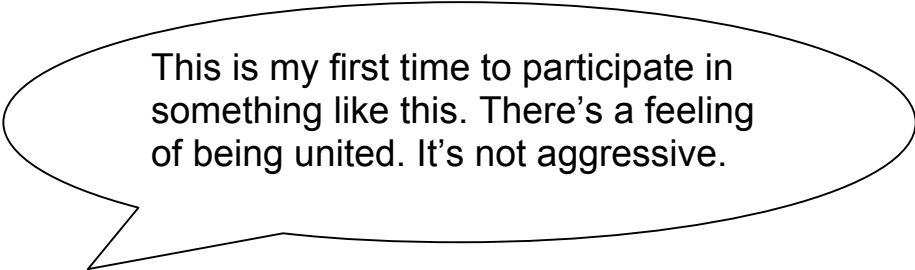
"How can you think that it's more fun sitting on your own on your sofa watching Eastenders, when you could have been here this evening?
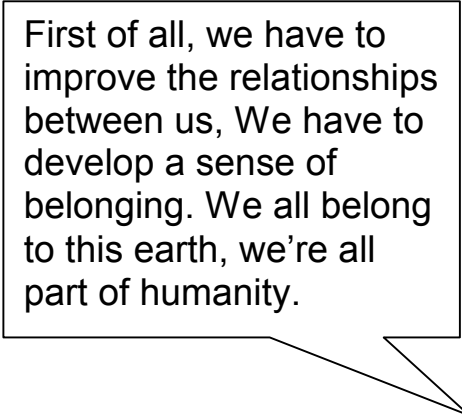
This was how one enthusiastic member of the audience described her reaction to the evening. And it is the comments from the speakers and participants that best tell the story of this project.

I'm very familiar with my own religion, but not with others. I need to understand their faiths to understand them.
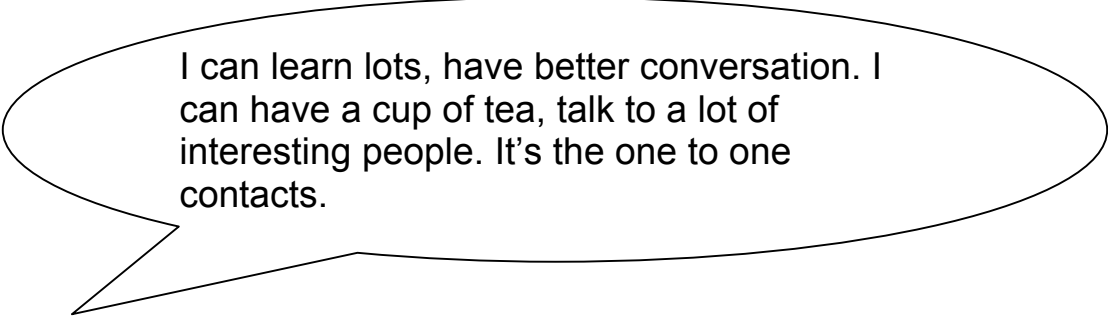
This is my first time to participate in something like this. There's a feeling of being united. It's not aggressive.

First of all, we have to improve the relationships between us, We have to develop a sense of belonging. We all belong to this earth, we're all part of humanity.

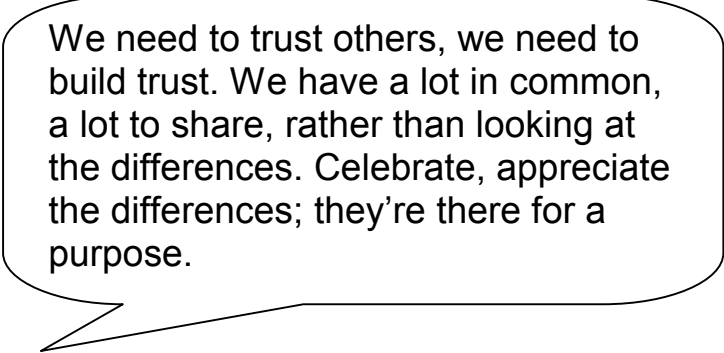I like the idea of one to one dialogue. It's absolutely necessary.

I can learn lots, have better conversation. I can have a cup of tea, talk to a lot of interesting people. It's the one to one contacts.

The theme chosen for the event series is unity, and this came across strongly in the presentations and the audience comments. The Jewish speaker took the topic of removing obstacles to inter faith activity, on the basis that you have to point out the obstacles in order to overcome them. He considered what misunderstandings may have arisen and looked at what the three Abrahamic faiths have in common.

"We're the family of Abraham. Can we get to the point of different traditions, but part of the same family? I hope so." He noted that through good works, the faiths can come together.

The Muslim speaker's topic was the one-ness of the message, talking of how the Muslim perspective is that the Abrahamic religions are not conflicting, and that one-ness is a core message for Christianity and Judaism as well as Islam. He would like intra faith to mean "embracing all who are amongst us". He went on to add, "Part of God's grace is to be good to one another….we should celebrate diversity but it shouldn't be in the way of getting together".

We need to trust others, we need to build trust. We have a lot in common, a lot to share, rather than looking at the differences. Celebrate, appreciate the differences; they're there for a purpose.

Integration is a big issue between cultures, and faith is there right at the crucial point.

Coming tonight is part of my faith, my spiritual education. I see faiths as complementary, not competitive. We're trying to get people to understand the common values of humanity, to give insight.

I had good Muslim friends when I lived in Arabia. They helped me in my Catholic faith. Much more important than the nuts and bolts of a religion is love.

In Conclusion

The enthusiasm for inter faith activity was palpable amongst attendees, but as one of them noted, the real challenge is to reach out to those people who don't come. "How do we get this out there? We're the nice fluffy ones."

This event was followed by another with two more speakers, one giving a Christian perspective and the other that of African traditional religions; more than 30 people attended.

Following the success of these events, he organisers hope to be able to run more in future. Picking up on feedback from attendees at these two events, they are now hoping to hold inter faith sessions on a monthly basis and in a larger venue. They will try having just one speaker at a time, so that there is plenty of time for questions and answers.

8 Interpretation

8.1 This section presents the research team's interpretation of the findings, presenting analysis framed through the key messages that are coming out from the spread of data collected, and incorporating discussions from the Validation and Recommendations Workshop. The aim is to move the research on from what the information says to begin the discussion about what it means. The views presented here are those of the research team; we expect that readers of the report will form their own views, but we hope that the material in the section informs further debate and – in due course – decision-making.

Terminology

8.2 'Inter faith' is well understood and seems to be the term in preferred use. 'Intra faith' is recognised, but not well used. Rather,' inter denominational' seems to be more frequently in use, particularly for Christians. Ecumenical activity is also a preferred term for Christians. 'Multi faith' is used, but to a much lesser extent; its use as heard during this study may imply a message of faiths coming together equally and focussing on joint activity (rather than theological discussion).

Beyond the 7 faiths

8.3 This research was intentionally focussed on the faiths and Christian denominations represented on the Faith Communities Forum. However, there were several instances during the research where participants pro-actively mentioned other spiritualities, such as pagans, druids, new age. We heard suggestions that these movements are increasing in popularity including with young people, are particularly strong in certain parts of Wales (Anglesey, western Powys) and that there can be 'porous boundaries' between them and Christianity, i.e. some individuals are involved with both, or move from one to another. There has been some work locally and on a Wales-wide scale to map the existence of these

other spiritualities. It was not within the scope of this study to do any research on the topic, so many questions remain unanswered, in particular how such communities might become involved in inter faith activity (as they may not to have the formalised structures that lend themselves to organised activity such as this), whether they have any desire to become involved, and whether the current inter faith 'sector' (faith communities, local faith groups, individuals, regional and national inter faith bodies) have any desire for them to become involved. If these spiritualities are in fact becoming a significant part of the jigsaw of faith within Wales, their inclusion within national, regional and local inter faith activity should be considered.

Representation

8.4   A picture emerged sub-nationally of inter faith activity at a regional level, with key individuals being particularly active and remaining active over many years. Based on passing comments from interviewees, there seemed to be a sense of how this can make it difficult for others to get involved, particularly if they are not community leaders or prominent individuals. We were given examples in Islam and Judaism where younger people and women felt that the inter faith activities regionally and nationally were not representative of their interests. If this is true more widely, this is an issue of potential concern. There are implications for who the representatives are that sit on regional and national bodies, and how they are chosen, or whether there is a need for additional representation or representative bodies.

8.5   Getting the 'right' people to sit on an inter faith group will be challenging, as it seems that different people will have different views of who the 'right' people are. For example, faith community leaders/elders are seen by some to lack understanding and representation of younger people and women, but by others as those who have relationships across the whole congregation and who have relevant experience to bring.

The importance of key people

8.6   The research uncovered several examples of local level inter faith activity which were not between congregations, but between individuals. These are people who belong to a particular faith community, but are undertaking inter faith activities because of a personal interest and motivation, and as individuals rather than representatives of their local faith group. However, they may feed back to their groups on their experiences.

8.7   Also, even where inter faith activity is between faith groups, there are particular individuals who are providing the main impetus, and who then bring their local faith group with them.

8.8   This seems to be a really important attribute of grassroots level inter faith activity, and will influence how it can be supported most effectively. It also raises wider questions about why this is the case and whether it matters or not. While there is a strength in motivated individuals being active in their communities, it is evident that there is a risk that inter faith and intra faith activity is vulnerable to ceasing when this key individual is no longer leading, for example where they move away. The faith leaders may wish to consider, therefore, how best to mitigate this risk by providing support and by encouraging a greater number of people to get involved at a grassroots level.

Funding

8.9   Nearly half of the survey respondents indicated that lack of funding was a barrier to engaging in inter faith activity, which was a higher proportion than in relation to intra faith activity. Stakeholders at regional and national also noted a need for funding for inter faith activity. They made the point that organised activities, such as events, do cost money, e.g. for a venue and refreshments. Suggestions were made that local public sector bodies could help in-kind through providing a venue free of

charge, and that this could be valuable where a neutral space for inter faith activity was needed. The invaluable input from volunteers was recognised, but it was also noted that there is a limit to what can be expected of volunteers, particularly if they are in full-time employment. At a regional level, we heard several examples of how inter faith activity was limited or was being stopped due to lack of funding.

8.10 Also, there were calls for recognition and support for work that aims to benefit the wider community, particularly in the context of faith groups delivering services that a local authority can no longer provide. It was noted that many existing funding sources will not fund faith groups, even where the activity to be funded is for wider community benefit and not contributing to the faith.

8.11 Based on our experiences of the Faith Communities Capacity Building Fund (FCCBF) and the Faiths in Action (FIA) grant funding programmes, we can see how relatively small amounts of funding can enable grassroots inter faith activity to happen. The evaluations and case study reviews of these programmes show clearly that most of the activity simply would not have happened without this funding, so this raises questions for the current situation in Wales. If there were a funding pot available, would that stimulate the kinds of activities seen through FCCBF and FIA? The kinds of activities that FCCBF and FIA funded were very much grassroots, supported the work of key individuals and got more people at a very local level involved in inter faith activity, and built the capacity locally for inter faith activity. If this route is adopted, there are issues of sustainability. Growing a dependency on grants is not desirable, and there would need to be confidence that the activities which are funded can be a catalyst to further activity that can sustain itself by some means other than grant support. We are well aware that the current economic austerity means that a grant programme is unlikely to be possible at this time. However, we believe it makes sense to have a discussion about it now, to find out if there is agreement with our premise that grant funding could be one of a variety of support

mechanisms and whether this is something to seek to implement at some time in the future.

The importance of geography

8.12 Outside of the main conurbations in South Wales and Wrexham, it was commonly noted that there are often very few members of minority faith communities; for example, it was noted that the numbers are often too low to feature on census analysis reports. Several examples were given of people travelling considerable distances to the nearest large conurbation in England where there was a suitable place of worship, e.g. Chester, Liverpool, Manchester, Bristol.

8.13 Because there aren't local places of worship where minority faith communities come together in many parts of Wales, it is therefore much more difficult for the local Christian communities to reach out to these other faiths, as they don't know where to find them, even though they may know some individuals.

8.14 This very different geography of faith communities poses difficult questions in relation to supporting inter faith activity. Is it better to put the most effort and resources into those places where there are the largest numbers of people of other faiths than Christianity? Or is it better to focus efforts on where it's harder to get activities going because numbers are lower?

Why?

8.15 Reaching out to others of different faiths is a core part of some people's faith teachings, so their inter faith activity is inspired by their faith and is carried out as part of their faith practice. In other cases, there is a faith-based drive to bring about improvement for the local community, and its implementation may be achieved through working with or for people of other faiths; thus the inter faith activity can be seen as a by-product rather than an end-product.

8.16 On the whole in Wales, the level of community tensions related to faith is low, and this was reflected in the survey responses – community tension was rarely seen as the main driver for inter faith activity. However, there were several examples given of where people of faith wanted to take a stand to show their support for another faith, in particular Muslims, in the face of threatening or difficult circumstances. In Wales, the key provocations mentioned were WDL and EDL activity, with anticipated or actual large numbers of WDL and EDL supporters being brought in from elsewhere for the day. This presents a different situation to some of the extreme Right situations in England where more of the supporters are local residents.

One –off or sustained activity?

8.17 In these instances where inter faith activity is stimulated by a negative incident, the activity is short-lived, and rarely (ever?) leads to sustained activity. Does this matter? Probably not, if the initial catalyst situation has been resolved. It demonstrates a willingness amongst the majority to exhibit unity where such a demonstration is required, but that otherwise, it's a case of just getting on with things as normal, i.e. no further action is needed. And several respondents reflected on these one-off actions positively, feeling that a particular need had been met. One person's views were particularly striking, "It was the best thing that happened when EDL came. A thousand of us were out in the square. I felt so proud of Newport."

8.18 However, it's clear that when there are incidents of tension, it makes a positive difference to have pre-existing inter faith relationships. This works on several levels: people know who they can go to for help or to offer help; there is an existing degree of trust which helps to create a feeling of positivity; there is a network already in place for organising activity.

8.19 We heard examples of more sustained inter faith activity. Many of these were at a regional or sub-regional level, e.g. county events related to Inter Faith Week. There seems to be a trend of activity levels rising and falling in cycles of a few years, according to the level of interest locally and related to this, the presence or absence of particular individuals who take a leading role in organising activities.

The nature of inter faith activity

8.20 There was a strong message that in direct contrast to intra faith activity, joint worship/services/praying together is not appropriate for inter faith activity, although there we were given one example of Quakers and Buddhists engaging in shared worship. Inter faith activity is focussed on understanding more about one another's faith, building relationships with people of another faith, doing constructive things for the wider community together with people of another faith.

8.21 There seems to be most appetite for simple dialogue (rather than in-depth discussion of religious materials and theological debate) and for joint activities for community benefit. Where there is dialogue, it is important to focus on what is shared rather than what divides communities, and for the discussion to be about values rather than specific points of faith.

The role of Government

8.22 Although the research was not focussed on this topic, there were some limited discussions during the interviews. On the whole, the mood of respondents suggests that Government can have a role to play in relation to inter faith activity, although it should tread with care in what is constitutionally a secular society.

8.23 It was noted that Government could usefully contribute to promoting faith as one of the equality strands, so that more people paid attention to it. There were also comments that Government policy should be supportive

of inter faith activity, being open about encouraging dialogue at regional and national levels. Furthermore, where faith groups are delivering services for the benefit of the wider community (and often services that are being squeezed by local authority budget cuts), Government should show recognition that the work is being done by faith groups, and recognise that outward expression of faith is their motivation for this work.

9 Potential Actions

9.1   This study provides information to inform decision-making by the Faith Communities Forum and Welsh Government in relation to grassroots inter faith activity. If there is a desire to provide support for this, there are a number of potential actions that should be considered.

9.2   With the main driving force for grassroots inter faith activity coming from individuals, the potential actions focus on supporting and linking individually inspired inter faith activity.

Build up a network of inter faith mentors

9.3   The real need here is to support those individuals who are already playing a key role in local and sub-regional inter faith activity, and to build the capacity within the 'sector' to bring other people in behind them. It is clear that the current way of working is unsustainable and vulnerable; if people move away, retire or die, there is often no-one to carry on organising activities.

9.4   Therefore, we propose building up a network of inter faith mentors. The Inter Faith Council for Wales' regional representatives offer a base to build on, and in time, more individuals could be recruited.

9.5   Their role would include: information-sharing between grassroots activists, and with regional and national activists; enabling and supporting grassroots activity; building capacity for succession by finding new people and to upskill existing activists.

9.6   There is a discussion to be had about where the responsibility and accountability for the network of inter faith mentors lies. It is important that they are seen as enablers, much in the style of community development workers. However, an initiative such as this requires co-ordination and guidance, so would need to sit within some existing body. The Inter Faith Council for Wales may be the most natural 'home', but

thinking more broadly, the Welsh Council for Voluntary Action could offer advantages too. (Please note that neither organisation has been approached about this).

9.7   There is considerable further work needed to develop from this concept stage to implementation, and an interim feasibility stage may be sensible.

Providing targeted support materials

9.8   With or without a network of inter faith mentors, there is a need for information that can be used to promote inter faith activity in general, as well as more specific practical support materials. There are existing materials, such as those published by the Faith-based Regeneration Network and the Inter Faith Network that may be suitable, or additional materials that build on these or are specific to the Welsh context may be needed.

9.9   A 'glossy' or 'easy read' summary of the benefits of local inter faith activity, including some examples, and information to signpost people to regional and national sources of support may be helpful. This could be widely circulated, by faith communities, the voluntary sector and local public sector bodies.

9.10 There should also be 'how to' guidance, providing succinct and practical information about how to organise different forms of local inter faith activity. This could include potential pitfalls and how to avoid them, ideas for activities, explanations of simple techniques, sources of further information and support, and case studies.

Improve mechanisms to hear from the grassroots

9.11 The research shows that the greatest need is to improve the flow of information from the grassroots 'up' to national level. This would give

activists at national level more depth of information and contribute to activities and decision-making nationally that support local work.

9.12 With a network of inter faith mentors in place, there would be a mechanism in place for 'upwards' communication, including reporting in person and via briefing papers to national inter faith bodies.

9.13 Another suggestion is some form of national 'award or recognition' for good practice. This could be linked to Inter Faith Week. It is important to note that this is not intended as a competition, but rather as a way to highlight good practice. Criteria for judging could include the potential transferability of an idea, innovation, relevance to different contexts, e.g. rural or urban communities.

APPENDICES

Research materials
      Survey questionnaire
      National and regional stakeholder interview question set
      Medium local faith group interview question set
      Short local faith group interview question set

Literature review bibliography

All inter and intra faith combined graphs and open responses, with commentary

List of contributors

Appendix A: Research Materials

ASSESSMENT OF INTER-FAITH ACTIVITY AMONGST GRASSROOTS FAITH COMMUNITIES IN WALES: RESEARCH FOR THE WELSH GOVERNMENT

The Welsh Government has commissioned Resources for Change in partnership with the Community Development Foundation to assess the extent to which inter-faith and intra faith activity is practiced amongst grassroots faith communities in Wales. This will provide the Welsh Government with evidence on the current levels of regular inter-faith contact at the grassroots level between different faith communities in Wales. The Welsh Government has commissioned this research after discussion with faith leaders in Wales in the Faith Forum. It is interested in the extent of inter-faith activity in Wales, as this is something that can contribute to greater understanding and mutual respect among people living here. The role of the Welsh Government in this field is to facilitate and support positive initiatives by faith leaders rather than to lead action itself

We hope you will be able to help us with this

The objectives of the research are to:
- Assess the extent to which grassroots faith communities within Wales are engaged in sustained positive contact with each other (e.g., types of activity, level of community support, participants, geographical spread), and why.
- Provide evidence of good practice to the Faith Communities Forum, to support the promotion of appropriate inter-faith activity.
- Increase the Welsh Government's knowledge of inter-faith activity, to enable it to make more informed decisions on how it can engage with faith groups, and how forums such as the Faith Communities Forum should be constituted.

We are **hoping to hear directly from grassroots faith communities**, through a questionnaire survey (online and paper copy) and telephone interviews.

We would be very grateful if you or a colleague could complete our questionnaire survey. We don't mind who fills in the questionnaire, although it would probably be easiest for the person in your faith group who leads on inter-faith working or is most active on it to respond. You can access the questionnaire online via this weblink [….], or we will also be sending out a paper copy with a Freepost return envelope. **Please respond only once,** by whichever means is easiest for you.

PLEASE FILL IN YOUR QUESTIONNAIRE AND RETURN IT TO US BY FRIDAY 24TH FEBRUARY.

Inter faith activity is defined as: "Any activity that brings people from **different faiths** together for the purpose of promoting good relations, building understanding, or working together for shared purposes".

Intra faith activity is defined as: "Any activity that brings people from **different denominations of the same faith** together for the purpose of promoting good relations, building understanding, or working together for shared purposes ".

And finally, thank you very much indeed for your time and effort on this, it will be of great help to Welsh Government.

If you have any questions relating to the questionnaire or the research project, please contact Resources for Change's manager for this work, **Irene Evison** (irene@r4c.org.uk, tel. 01691 830399, mobile tel. 07977 591510).

Or if you would like to speak to someone in Welsh Government about this work, please contact **Andrea Adams** (andrea.adams@wales.gsi.gov.uk; Tel: 0300 062-8598).

ASESIAD O'R GWEITHGAREDD RHYNG-FFYDD YMHLITH CYMUNEDAU FFYDD AR LAWR GWLAD YNG NGHYMRU: YMCHWIL AR GYFER LLYWODRAETH CYMRU

Mae Llywodraeth Cymru wedi comisiynu Resources for Change mewn partneriaeth â'r Sefydliad Datblygu Cymunedol i asesu i ba raddau y mae gweithgaredd intra-ffydd a rhyng-ffydd yn cael ei ymarfer ar lawr gwlad ymysg cymunedau ffydd yng Nghymru. Bydd hyn yn rhoi tystiolaeth i Lywodraeth Cymru am y lefelau presennol o gyswllt rhyng-ffydd rheolaidd sy'n bodoli ar y lefel sylfaenol rhwng gwahanol gymunedau ffydd yng Nghymru. Mae Llywodraeth Cymru wedi comisiynu'r ymchwil hwn ar ôl trafodaeth gydag arweinwyr ffydd yng Nghymru yn y Fforwm Ffydd. Mae ganddi ddiddordeb mewn faint o weithgaredd rhyng-ffydd sy'n digwydd yng Nghymru, oherwydd mae hyn yn rhywbeth a allai gyfrannu at fwy o ddealltwriaeth a pharch ymysg y bobl sy'n byw yma. Rôl Llywodraeth Cymru yn y maes hwn yw hwyluso a chefnogi cynlluniau cadarnhaol gan arweinwyr ffydd yn hytrach nag arwain y gweithgaredd ei hun.

> **Rydym yn gobeithio y byddwch yn gallu ein helpu gyda hyn**

Amcanion yr ymchwil yw:
- Asesu i ba raddau y mae cymunedau ffydd ar lawr gwlad yng Nghymru yn cysylltu'n gyson ac yn gadarnhaol â'i gilydd (ee, mathau o weithgaredd, lefel y cymorth cymunedol, rhai sy'n cymryd rhan, gwasgariad daearyddol), a pham.
- Darparu tystiolaeth o arfer da i'r Fforwm Cymunedau Ffydd, i gefnogi'r gwaith o hyrwyddo gweithgaredd rhyng-ffydd priodol.
- Cynyddu gwybodaeth Llywodraeth Cymru am weithgaredd rhyng-ffydd, er mwyn ei galluogi i wneud penderfyniadau mwy gwybodus ynghylch sut y gallai ymgysylltu â grwpiau ffydd, a sut y dylai fforymau megis y Fforwm Cymunedau Ffydd gael eu ffurfio.

Rydym yn gobeithio **clywed yn uniongyrchol gan gymunedau ffydd ar lawr gwlad,** drwy arolwg ar ffurf holiadur (ar-lein a chopi papur) a thrwy gyfweliadau dros y ffôn.

Byddem yn ddiolchgar iawn pe gallech chi neu gydweithiwr lenwi ein holiadur. Nid yw hi o bwys pwy sy'n llenwi'r holiadur, er mae'n debyg y byddai'n haws i'r sawl sydd yn eich grwp ffydd sy'n arwain ar faterion gweithio rhyng-ffydd neu sy'n fwyaf gweithgar yn y maes hwn ymateb. Gallwch weld yr holiadur ar-lein drwy gyfrwng dolen gwe (Saesneg) [xxx]/ (Cymraeg) [xxx], neu byddwn hefyd yn anfon copi papur gydag amlen Rhadbost i'w ddychwelyd. **Ymatebwch unwaith yn unig os gwelwch yn dda**, trwy ba bynnag ddull sydd hawsaf i chi.

LLENWCH EICH HOLIADUR A'I DDYCHWELYD I NI ERBYN DYDD GWENER 24 CHWEFROR.

Diffinnir gweithgaredd rhyng-ffydd fel: "Unrhyw weithgarwch sy'n dod â phobl o **wahanol ffydd** at ei gilydd er mwyn hyrwyddo cysylltiadau da, adeiladu dealltwriaeth, neu gydweithio i ddibenion a rennir".
Diffinnir gweithgaredd intra-ffydd fel: "Unrhyw weithgaredd sy'n dod â phobl o **wahanol enwadau o'r un ffydd** at ei gilydd er mwyn hyrwyddo cysylltiadau da, creu dealltwriaeth, neu gydweithio i ddibenion a rennir".

Ac yn olaf, diolch yn fawr iawn am eich amser a'ch ymdrech gyda hyn, bydd o gymorth mawr i Lywodraeth Cymru.

Os oes gennych unrhyw gwestiynau sy'n ymwneud â'r cyfweliad neu'r prosiect ymchwil, cysylltwch â rheolwr Resources for Change ar gyfer y gwaith hwn, Irene Evison ([irene@r4c.org.u](mailto:irene@r4c.org.uk)k , rhif ffôn y swyddfa 01691 830399, ffôn symudol 07977 591510).

Neu os hoffech siarad â rhywun yn Llywodraeth Cynulliad Cymru am y gwaith hwn, cysylltwch ag Andrea Adams (andrea.adams@wales.gsi.gov.uk; Ffôn: 0300 062-8598).

**ASSESSMENT OF INTER-FAITH ACTIVITY AMONGST
GRASSROOTS FAITH COMMUNITIES IN WALES: RESEARCH
FOR THE WELSH GOVERNMENT
KEY STAKEHOLDER INTERVIEW**

1. The Welsh Government's understanding of the term 'inter faith' includes "Any activity that brings people from different faiths together for the purpose of promoting good relations, building understanding, or working together for shared purposes". Its definition of 'intra faith' is 'any activity that brings people from different denominations of the same faith together for the purpose of promoting good relations, building understanding, or working together for shared purposes '. Do you think that this is how your faith group or faith groups you work with interpret the meaning of 'inter-faith' and 'intra-faith'? If not, please write down your understanding of 'inter-faith' and 'intra-faith?

2. To what extent do you think faith groups carry out inter-faith or intra-faith activities at a local grassroots level? What is your evidence for this, based on your experience or knowledge?

3. What different types of grassroots level inter-faith or intra-faith activities are there that you know about? E.g. social activities, civic engagement, activities focussed on a particular local issue. Which are most common / popular and why? Are there any types that you think work well?

4. Are there any types of inter-faith or intra-faith activities that you know some local groups do not want to pursue? If so, why do you think this is?

5. In your view, what difference does local grassroots level inter-faith or intra-faith activity make and for whom? Are there ever any negative consequences?

6. Who and what motivates local grassroots faith groups to get involved in or run local inter-faith or intra-faith activities?

7. Why do you think that inter faith or intra-faith activity doesn't take place in some areas?

8. What kind of support do you think would be most useful to local faith groups which are i) currently carrying out inter-faith or intra-faith activities or ii) wanting to get started?

9. There has been inter-faith activity at national and regional level in Wales for some years. Do you think the faith groups at the local level are being

informed about this by their own faith communities and if so, how? Are the local groups able to communicate up to regional and national level about their own inter-faith activities, and if so, how?

10. Do local faith groups tend to maintain activity over a sustained period, or do they focus on one-off events? If they stop after a while, why is this?

11. From your knowledge and experience, what trends do you see in relation to inter-faith and intra-faith working at a local grassroots level?

12. Do you have any recommendations for what represents good practice in grassroots level inter-faith or intra-faith activity?

13. If you were to give one piece of advice to local, regional or national policy makers about grassroots inter-faith or intra-faith working, what would it be?

THANK YOU VERY MUCH

ASESIAD O WEITHGAREDD RHYNG-FFYDD YMHLITH CYMUNEDAU FFYDD AR LAWR GWLAD YNG NGHYMRU: YMCHWIL AR GYFER LLYWODRAETH CYMRU

1. Mae'r hyn y mae Llywodraeth Cymru yn ei olygu wrth 'rhyng ffydd' yn cynnwys "Unrhyw weithgaredd sy'n dod â phobl o wahanol ffydd at ei gilydd er mwyn hyrwyddo cysylltiadau da, creu dealltwriaeth, neu gydweithio I ddibenion a rennir". Ei diffiniad o 'intra-ffydd yw 'unrhyw weithgaredd sy'n dod â phobl o wahanol enwadau o'r un ffydd at ei gilydd I'r diben o hyrwyddo cysylltiadau da, creu dealltwriaeth, neu gydweithio I ddibenion a rennir'. Ydych chi'n meddwl mai dyma sut mae eich grŵp ffydd chi neu grwpiau ffydd yr ydych yn gweithio gyda nhw yn dehongli ystyr 'rhyng-ffydd' ac 'intra-ffydd'? Os nad ydych, ysgrifennwch beth a ddeallwch chi wrth 'rhyng-ffydd' ac 'intra-ffydd?

2. I ba raddau ydych chi'n meddwl bod grwpiau ffydd yn cynnal gweithgareddau rhyng-ffydd neu intra-ffydd ar lefel llawr gwlad leol? Beth yw eich tystiolaeth ar gyfer hyn, yn seiliedig ar eich profiad neu wybodaeth?

3. Pa fathau gwahanol o weithgareddau rhyng-ffydd neu intra-ffydd ar lawr gwlad sydd yna yr ydych chi yn gwybod amdanynt? E.e gweithgareddau cymdeithasol, ymgysylltiad dinesig, gweithgareddau sy'n canolbwyntio ar fater lleol penodol. Pa rai sydd fwyaf cyffredin / poblogaidd a pham? A oes unrhyw fathau sy'n gweithio'n dda yn eich barn chi?

4. A oes unrhyw fathau o weithgareddau rhyng-ffydd neu intra-ffydd yr ydych chi yn gwybod amdanynt nad yw rhai grwpiau lleol yn awyddus I'w gwneud? Os felly, pam ydych chi'n □redo bod hyn yn bod?

5. Yn eich barn chi, pa wahaniaeth y mae gweithgaredd rhyng-ffydd neu intra-ffydd ar lawr gwlad yn ei wneud ac I bwy? A oes unrhyw ganlyniadau negyddol o gwbl?

6. Pwy a beth sy'n cymell grwpiau ffydd lleol ar lawr gwlad I gymryd rhan mewn, neu I gynnal gweithgareddau rhyng-ffydd neu intra-ffydd lleol?

7. Pam ydych chi'n meddwl nad yw gweithgaredd rhyng-ffydd neu intra-ffydd yn digwydd mewn rhai ardaloedd?

8. Pa fath o gymorth yn eich barn chi fyddai fwyaf defnyddiol I grwpiau ffydd lleol sydd yn i) cynnal gweithgareddau rhyng-ffydd neu intra-ffydd ar hyn o bryd neu ii) sydd am ddechrau arni?

9. Bu gweithgaredd rhyng-ffydd ar lefel genedlaethol a rhanbarthol yng Nghymru ers rhai blynyddoedd. Ydych chi'n meddwl bod y grwpiau ffydd ar y lefel leol yn cael eu hysbysu am hyn gan eu cymunedau ffydd eu hunain ac os felly, sut? A yw'r grwpiau lleol yn gallu cyfathrebu hyd at lefel ranbarthol a chenedlaethol am eu gweithgareddau rhyng-ffydd eu hunain, ac os felly, sut?

10. A yw grwpiau ffydd lleol yn tueddu I gynnal gweithgaredd dros gyfnod estynedig, neu a ydynt yn canolbwyntio ar ddigwyddiadau unigol? Os byddant yn rhoi'r gorau iddi ar ôl ychydig, pam?

11. O'ch gwybodaeth a'ch profiad chi, pa dueddiadau a welwch chi mewn perthynas â gweithio rhyng-ffydd ac intra-ffydd sy'n gweithio ar lefel llawr gwlad leol?

12. A oes gennych unrhyw argymhellion am yr hyn sy'n arfer da mewn gweithgaredd rhyng-ffydd neu intra-ffydd ar lawr gwlad?

13. Pe baech yn rhoi un darn o gyngor I wneuthurwyr polisi lleol, rhanbarthol neu genedlaethol am weithio rhyng-ffydd neu intra-ffydd ar lawr gwlad, beth fyddai hwnnw?

DIOLCH YN FAWR IAWN

ASSESSMENT OF INTER-FAITH ACTIVITY AMONGST GRASSROOTS FAITH COMMUNITIES IN WALES: RESEARCH FOR THE WELSH GOVERNMENT
MEDIUM LOCAL FAITH GROUP INTERVIEW

1. What sort of inter-faith or intra-faith activities does your local faith group get involved in? E.g. social activities, civil engagement, specific activities to tackle a community issue.

2. Why do you choose these activities in particular? What sorts of activities have you found work best?

3. Why does your faith group engage in inter-faith or intra-faith activities? E.g. to improve inter-faith relations, to respond to a particular community tension, because of a general interest.

4. What are the benefits from inter-faith and intra-faith activity? Are there ever any negative consequences? Thinking about individuals, your own faith group, your wider faith community, the wider local community.

5. Are these activities organised by your faith group or is your group taking part in activities organised by someone else?

6. In your local faith group, who is involved in the inter faith and intra faith activities you participate in? E.g. local faith leaders, members of the general congregation/faith group. Who leads the activities or is the driving force to make them happen?

7. Who are the activities with? E.g. other faiths, other denominations of the same faith? What are the reasons for this? Are you targeting particular faiths for your inter-faith activity?

8. Have your inter-faith or intra-faith activities been sustained for some time now? Do you intend to continue? Why? Why not?

9. What things make it easier for you to do inter-faith or intra-faith work? Is there any additional support that would be helpful?

10. What makes it more difficult? How could any problems be overcome?

11. Do you hear from regional or national representatives of your faith community about inter-faith and intra-faith work they are involved in? Are you able to tell them about yours?

12. Have you got any recommendations about what good practice in grassroots inter-faith and intra-faith activity can be?

13. If you were to give one piece of advice to local, regional or national policy makers about grassroots inter-faith or intra-faith working, what would it be?

THANK YOU VERY MUCH

ASESIAD O WEITHGAREDD RHYNG-FFYDD YMHLITH CYMUNEDAU FFYDD AR LAWR GWLAD YNG NGHYMRU: YMCHWIL AR GYFER LLYWODRAETH CYMRU

1. Pa fath o weithgareddau rhyng-ffydd neu intra-ffydd y mae eich grŵp ffydd lleol chi yn cymryd rhan ynddynt? e.e gweithgareddau cymdeithasol, ymgysylltu sifil, gweithgareddau penodol i fynd i'r afael â phroblem gymunedol.

2. Pam ydych chi'n dewis y gweithgareddau hyn yn benodol? Pa fath o weithgareddau ydych chi wedi canfod sy'n gweithio orau?

3. Pam fod eich grŵp ffydd chi yn ymwneud â gweithgareddau rhyng-ffydd neu intra-ffydd? e.e i wella cysylltiadau rhyng-ffydd, i ymateb i densiwn penodol yn y gymuned, neu oherwydd diddordeb cyffredinol.

4. Beth yw manteision gweithgaredd rhyng-ffydd ac intra-ffydd? A oes unrhyw ganlyniadau negyddol o gwbl? Meddyliwch am unigolion, eich grŵp ffydd chi eich hun, eich cymuned ffydd ehangach, y gymuned leol ehangach.

5. A yw'r rhain yn weithgareddau a drefnir gan eich grŵp ffydd chi neu a yw eich grŵp yn cymryd rhan mewn gweithgareddau a drefnwyd gan rywun arall?

6. Yn eich grŵp ffydd lleol chi, pwy sy'n cymryd rhan yn y gweithgareddau rhyng-ffydd ac intra-ffydd yr ydych chi yn cymryd rhan ynddynt? e.e arweinwyr ffydd lleol, aelodau o'r gynulleidfa / grŵp ffydd cyffredinol. Pwy sy'n arwain y gweithgareddau neu pwy sy'n gyfrifol am wneud iddynt ddigwydd?

7. Gyda phwy y mae'r gweithgareddau yn digwydd? e.e grwpiau o wahanol ffydd, enwadau eraill o'r un ffydd? Beth yw'r rhesymau am hyn? A ydych yn targedu grwpiau gyda ffydd penodol ar gyfer eich gweithgaredd rhyng-ffydd?

8. A gafodd eich gweithgareddau rhyng-ffydd neu intra-ffydd eu cynnal ers peth amser nawr? A ydych yn bwriadu parhau? Pam? Pam ddim?

9. Pa bethau sy'n ei gwneud yn haws i chi wneud gwaith rhyng-ffydd neu intra-ffydd? A oes unrhyw gymorth ychwanegol a fyddai'n ddefnyddiol?

10. Beth sy'n ei gwneud yn fwy anodd? Sut y gallai unrhyw broblemau gael eu goresgyn?

11. Ydych chi'n clywed gan gynrychiolwyr rhanbarthol neu genedlaethol eich cymuned ffydd am waith rhyng-ffydd ac intra-ffydd y maen nhw yn cymryd rhan ynddo? Ydych chi'n gallu dweud wrthyn nhw am eich gwaith chi?

12. A oes gennych chi unrhyw argymhellion am arfer da o ran gweithgaredd rhyng-ffydd ac intra-ffydd ar lawr gwlad?

13. Pe baech yn rhoi un darn o gyngor i wneuthurwyr polisi lleol, rhanbarthol neu genedlaethol am weithio rhyng-ffydd neu intra-ffydd ar lawr gwlad , beth fyddai hwnnw?

DIOLCH YN FAWR IAWN

**ASSESSMENT OF INTER-FAITH ACTIVITY AMONGST GRASSROOTS FAITH COMMUNITIES IN WALES: RESEARCH FOR THE WELSH GOVERNMENT
SHORT LOCAL FAITH GROUP INTERVIEW**

1. Does your faith community/group take part in any form of inter-faith or intra-faith activity ?

YES. *If yes, please answer Questions 2 – 8.*

NO. *If no, please answer Questions 10 and 11.*

2. Are these inter-faith and/or intra-faith[64]?

3. What sort of inter-faith activities does your local faith group get involved in? E.g. social activities, civil engagement, specific activities to tackle a community issue. How often do these happen?

4. Are these activities organised by your faith group or is your group taking part in activities organised by someone else?

5. Why does your faith group engage in inter-faith or intra-faith activities? E.g. to improve inter-faith relations, to respond to a particular community tension, because of a general interest.

6. What are the benefits? Are there ever any negative effects? Who for?

7. In your local faith group, who is involved in the inter-faith or intra-faith activities? E.g. the faith leaders, other members of the faith group. Who leads them?

8. Do you hear from regional or national representatives of your faith community about inter-faith work they are involved in? Are you able to tell them about yours?

9. Do you intend to continue your inter-faith or intra-faith work? If not, is there a particular reason for this?

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[64] **Inter faith activity is defined as**: "Any activity that brings people from **different faiths** together for the purpose of promoting good relations, building understanding, or working together for shared purposes".

Intra faith activity is defined as: "Any activity that brings people from **different denominations of the same faith** together for the purpose of promoting good relations, building understanding, or working together for shared purposes ".

If you answered NO to Question 1, please continue with these two questions.

10. Are there any particular reasons why your faith group has not taken part in inter-faith or intra-faith activities?

11. Are there any things that would help you to take part in inter-faith or intra-faith activity?

THANK YOU VERY MUCH

ASESIAD O WEITHGAREDD RHYNG-FFYDD YMHLITH CYMUNEDAU FFYDD AR LAWR GWLAD YNG NGHYMRU: YMCHWIL AR GYFER LLYWODRAETH CYMRU

1. A yw eich cymuned / grŵp ffydd chi yn cymryd rhan mewn unrhyw fath o weithgaredd rhyng-ffydd neu intra-ffydd?
   YDY. *Os ydy, atebwch Gwestiynau 2 - 8.*
   NAC YDY *Os nac ydy, atebwch Gwestiynau 10 ac 11.*

2. A yw'r rhain yn weithgareddau rhyng-ffydd a / neu intra-ffydd?[65]

3. Pa fath o weithgareddau rhyng-ffydd y mae eich grŵp ffydd lleol chi yn cymryd rhan ynddynt? e.e gweithgareddau cymdeithasol, ymgysylltu sifil, gweithgareddau penodol i fynd i'r afael â phroblem gymunedol. Pa mor aml mae hyn yn digwydd?

4. A yw'r rhain yn weithgareddau a drefnir gan eich grŵp ffydd chi neu a yw eich grŵp yn cymryd rhan mewn gweithgareddau a drefnir gan rywun arall?

5. Pam fod eich grŵp ffydd chi yn ymwneud â gweithgareddau rhyng-ffydd neu intra-ffydd? e.e i wella cysylltiadau rhyng-ffydd, i ymateb i densiwn penodol yn y gymuned, neu oherwydd diddordeb cyffredinol.

6. Beth yw'r manteision? A oes unrhyw effeithiau negyddol o gwbl? I bwy?

7. Yn eich grŵp ffydd lleol chi, pwy sy'n cymryd rhan mewn gweithgareddau rhyng-ffydd neu intra-ffydd ? e.e yr arweinwyr ffydd, aelodau eraill y grŵp ffydd. Pwy sy'n eu harwain?

8. Ydych chi'n clywed gan gynrychiolwyr rhanbarthol neu genedlaethol eich cymuned ffydd am waith rhyng-ffydd y maent yn cymryd rhan ynddo? Ydych chi'n gallu dweud wrthynt am eich gwaith chi?

9. Ydych chi'n bwriadu parhau â'ch gwaith rhyng-ffydd neu intra-ffydd? Os nad ydych, a oes rheswm penodol am hyn?

Os ydych wedi ateb NAC YDY i Gwestiwn 1, atebwch y ddau gwestiwn sy'n dilyn.

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[65] **Diffinnir gweithgaredd rhyng-ffydd fel:** "Unrhyw weithgarwch sy'n dod â phobl o **wahanol ffydd** at ei gilydd er mwyn hyrwyddo cysylltiadau da, creu dealltwriaeth, neu gydweithio i ddibenion a rennir".
Diffinnir gweithgaredd intra-ffydd fel: "Unrhyw weithgaredd sy'n dod â phobl o **wahanol enwadau o'r un ffydd** at ei gilydd er mwyn hyrwyddo cysylltiadau da, creu dealltwriaeth, neu gydweithio i ddibenion a rennir".

10. A oes unrhyw resymau penodol pam nad yw eich grŵp ffydd chi wedi cymryd rhan mewn gweithgareddau rhyng-ffydd neu intra-ffydd?

11. A oes unrhyw beth a fyddai'n eich helpu i gymryd rhan mewn gweithgaredd rhyng-ffydd neu intra-ffydd?

DIOLCH YN FAWR IAWN

Appendix B: Literature Review Bibliography

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Appendix C: All inter and intra faith combined graphs and open responses, with commentary

Figure 10: Types of activity engaged in (all inter and intra faith). Base variable, 173 -216

Looking across all intra and inter faith work in Wales, social activities between different denominations seems to have been the most frequently identified activity, with in total 91 per cent stating this happened once or twice a year or more frequently. Likewise, informal discussion with members of other faiths as a basis of intra / inter faith activity was also commonly identified (74 per cent overall).

Activities around particular community issues including charitable work were also commonly identified (by 81 per cent who did some form of intra / inter faith work). Grassroots activities often also focused on young people (74 per cent overall). Where young-people-focused activities did occur, they tended to be more frequent (34 per cent stated these happened 6 or more times a year), which may reflect the nature of these activities and indicate engagement with formal faith literacy and education.
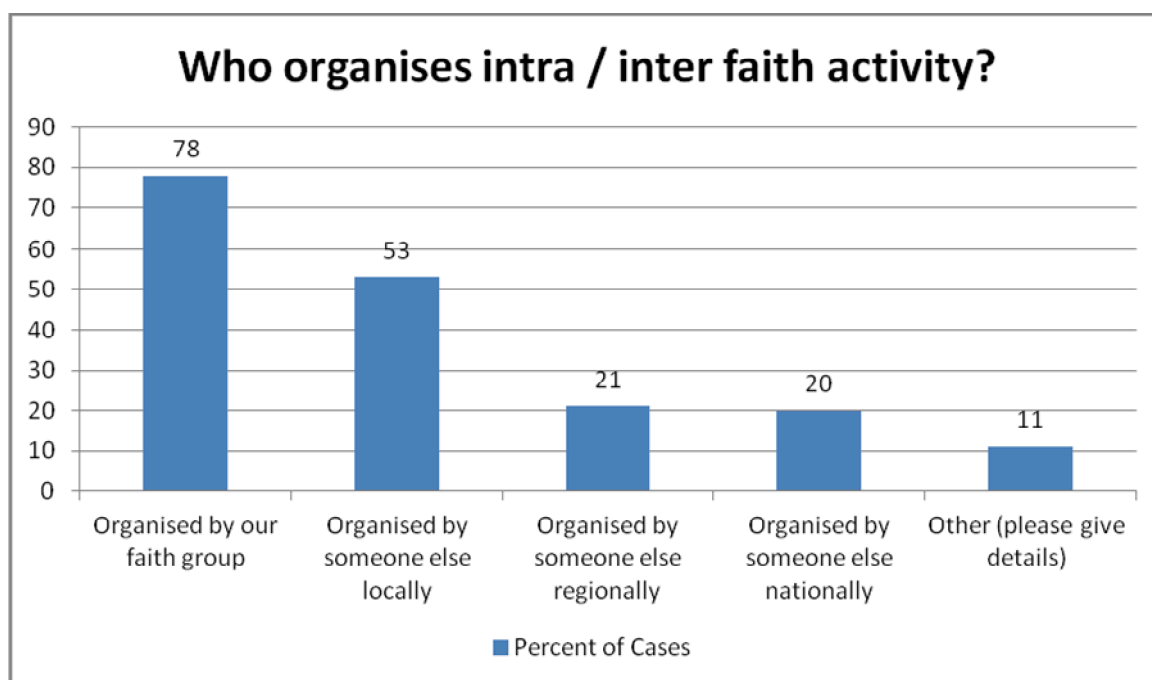
Formal discussion with members of other faiths and civic activity were much less commonly practised. Over half of those groups engaged in some form of

intra / inter faith activity indicated that they never engaged in these forms of activity.

'Other' responses about the kinds of activity engaged in included:

- Chaplaincy (intra and inter faith)
- Numerous examples of charity work e.g. breakfast for homeless in an intra faith context several)
- Community projects – e.g. sharing the grounds of faith premises to all
- Numerous faith and worship events (including those around Christmas and Easter etc)
- Group activities to deepen spiritual understanding
- Shared spiritual services in an inter faith context several times a year – for example between Buddhists and Quakers
- Coming together several times a year for social events (and in rural communities)
- Islamic lectures
- Youth groups (occasional)
- Christian Aid

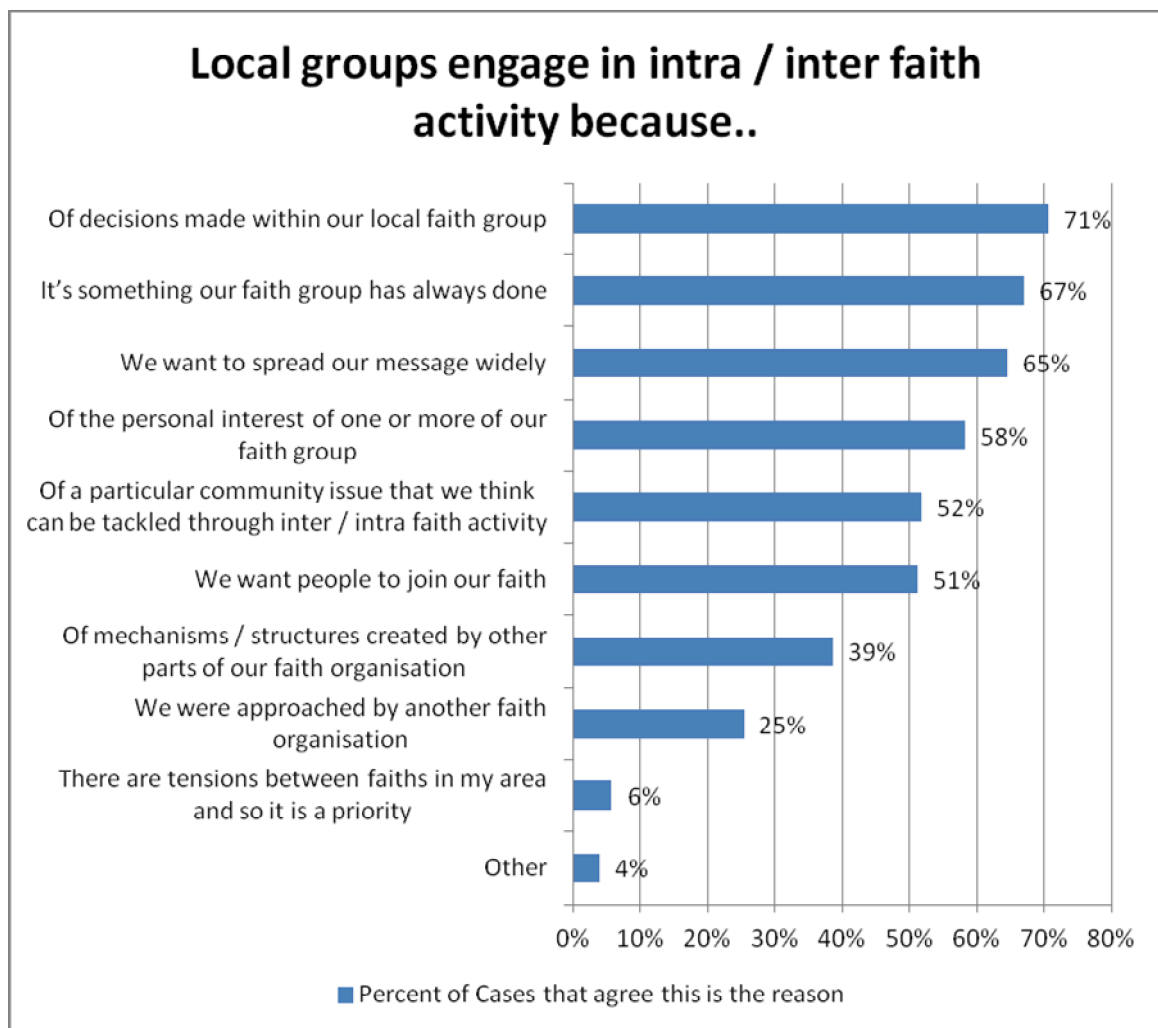**Figure 11: Organisation of intra / inter faith activity. Base = 234**

The majority of intra / inter faith work across the whole of Wales tended to be organised by faith groups (78 per cent of cases), or organised by someone else locally (53 per cent of cases). There was less a of a sense of regional or national involvement in grassroots intra / inter faith activity (21 per cent and 20 per cent respectively).

Other responses referred to specific examples of more than one partner being involved in the organisation, or referenced particular organisations. Other responses about who organised intra / inter faith activity included:

- Locally and nationally, or even internationally
- Churches Together / CYTUN
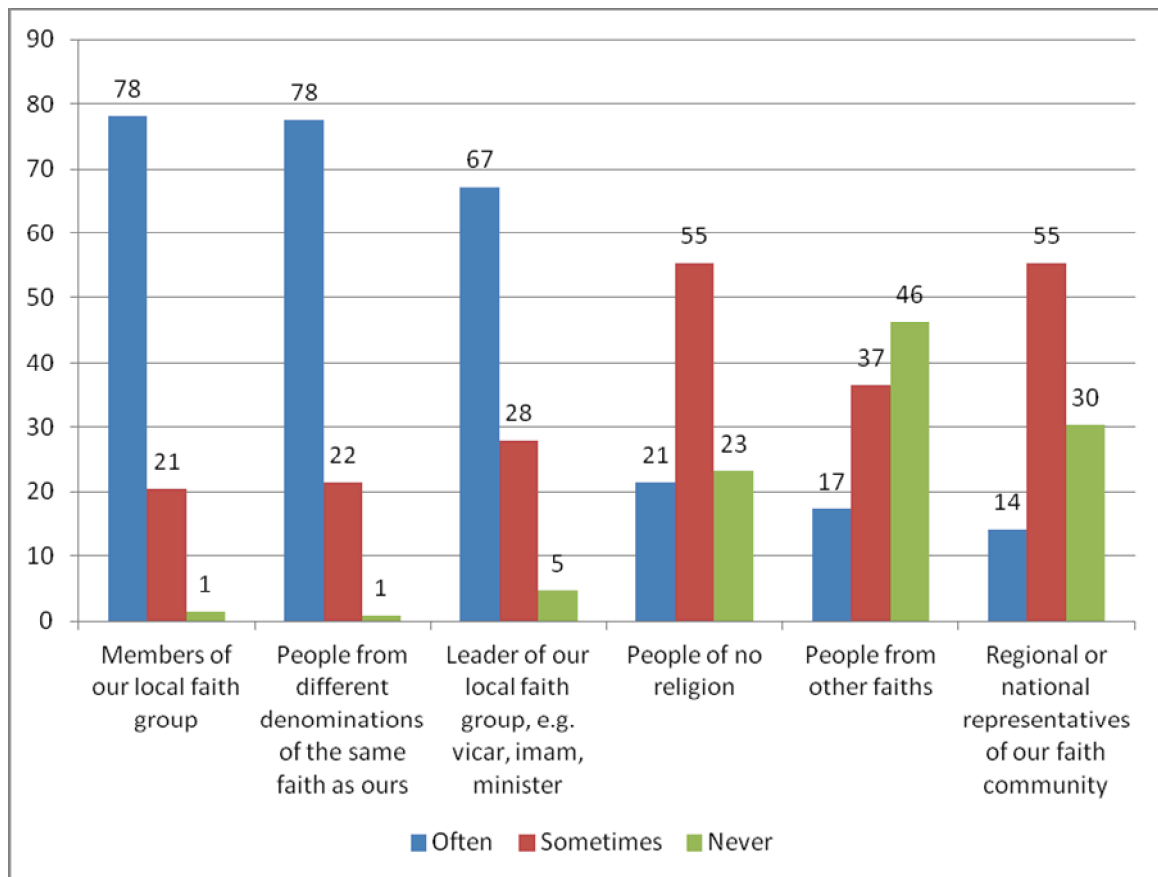- Groundwork / inter faith council for Wales/ one world week

Figure 12: Motivations to engage in inter / intra faith activity. Base = 228

Local groups engage in intra / inter faith activity because..

Reason	Percent
Of decisions made within our local faith group	71%
It's something our faith group has always done	67%
We want to spread our message widely	65%
Of the personal interest of one or more of our faith group	58%
Of a particular community issue that we think can be tackled through inter / intra faith activity	52%
We want people to join our faith	51%
Of mechanisms / structures created by other parts of our faith organisation	39%
We were approached by another faith organisation	25%
There are tensions between faiths in my area and so it is a priority	6%
Other	4%

■ Percent of Cases that agree this is the reason

Across all intra / inter faith activity, decisions made within the local faith group have been influential as a driving force (in 71 per cent of cases), but the historical basis has also been strongly influential (67 per cent), which is likely to reflect the long-standing history of much intra faith work. The desire to spread the messages of faith more widely (65 per cent), or the personal interest of members of the faith group (58 per cent), have also been important motivators in driving grassroots activity. 'Other' motivations included:

- Christian imperative to work / share together
- A desire to increase a true sense of Islamic awareness
- To bring the village together / promote community building and unity
- To come together, e.g. 'we like to involve our surround community and we would like them to be happy and we like them to interact with our community, so we can all leave in harmony', 'We wish to promote friendship, peace and understanding between all people of all faiths'.

Figure 13: Who is involved in intra / inter faith activity, base variable 204 - 219
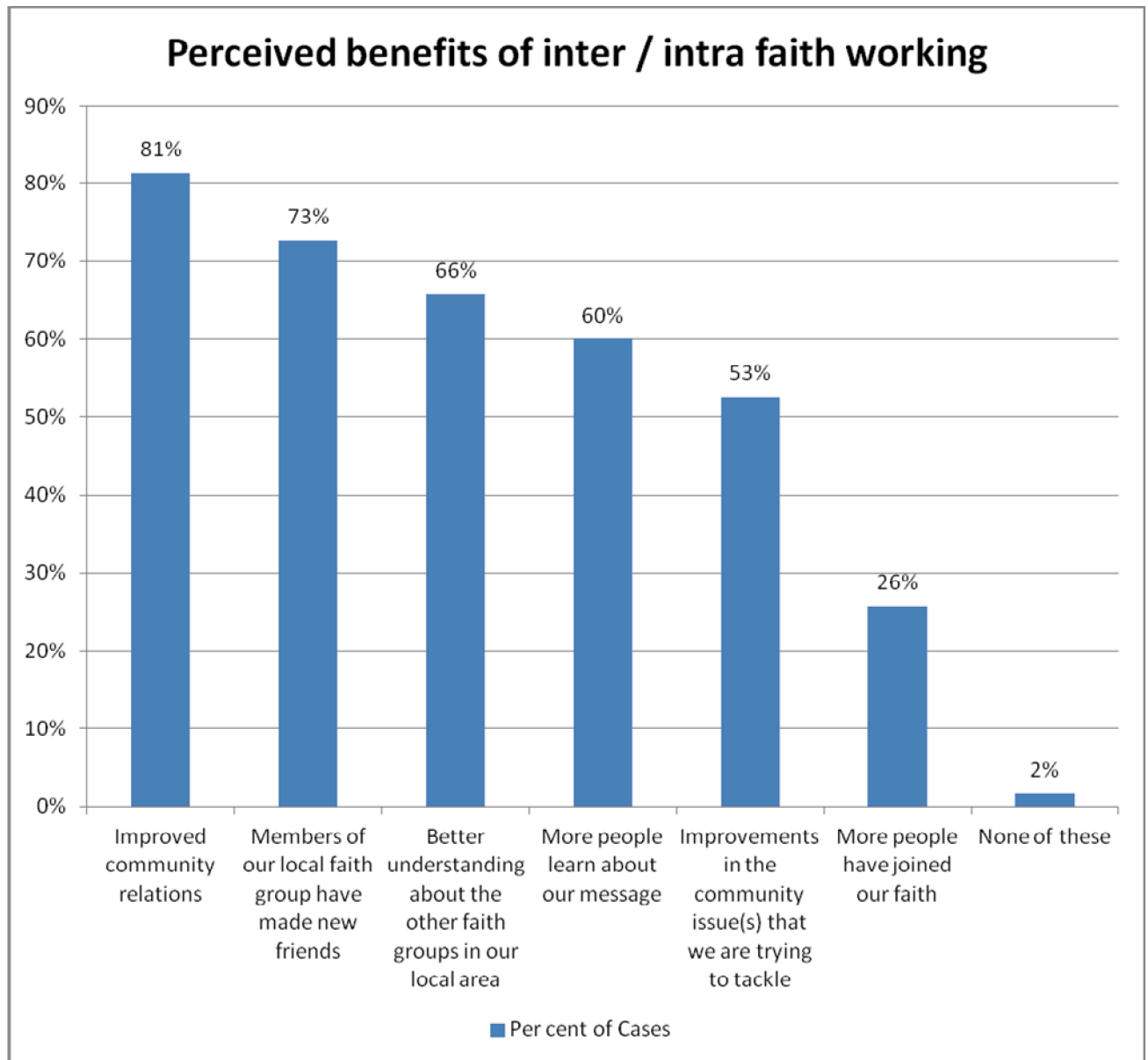

In terms of who has been involved in both intra and inter faith work, most often this tended to be members of the local faith group, mixing with people from different denominations of the same faith (both 'often' in 78 per cent of cases). This reflects the strong presence of intra faith activity across Wales and prevalence of this in survey responses.

Leaders of faith groups were very often involved in intra and inter faith activity (95 per cent of cases overall), and people of no religion were also identified as participating in activities (55 per cent sometimes and 21 per cent often).

However, in almost half of the activity described people from other faiths were 'never' involved (46 per cent of cases). Likewise, there was not such a strong

sense of regional or national representatives of faith communities being highly involved compared with other groups (30 per cent indicated they were 'never' involved), reflecting the localised nature of grassroots intra and inter faith activity.

Figure 14: Perceived benefits of inter and intra faith working (multiple response question). Base = 230

Benefits of intra and inter faith activity across Wales have been perceived as mainly relational in nature, concerning the development of positive relationships within the community through increased understanding. Improved community relations was perceived as the greatest benefit (81 per cent), with the development of friendships (73 per cent) and better understanding about the other faith groups in the local area also widely felt to be beneficial (66 per cent). In reflection of faith groups desire to spread the message of their faith, they often reported that people learning about their

message was beneficial (60 per cent). However, not many groups reported more people joining their faith was a benefit of activity compared to this as a motivation to engage; 26 per cent reported this is a benefit, compared with 51 per cent who reported it as a motivation.

Although the options provided the majority of perceived benefits from intra / inter faith activity, others included:

- Learning from each other and broadening spiritual practice e.g. shared worship, found to be enlightening
- Networking and connection with others, deepening relations with the community
- Encouraging the development of relationships
- Providing a learning experience
- Personal development of students with greater involvement in ministry, youth work etc throughout the community and beyond
- Strong community support, on social not necessarily faith issues, leading to greater effectiveness in serving local needs

Figure 15: What helps support inter and intra faith work. Base variable, 173 – 215
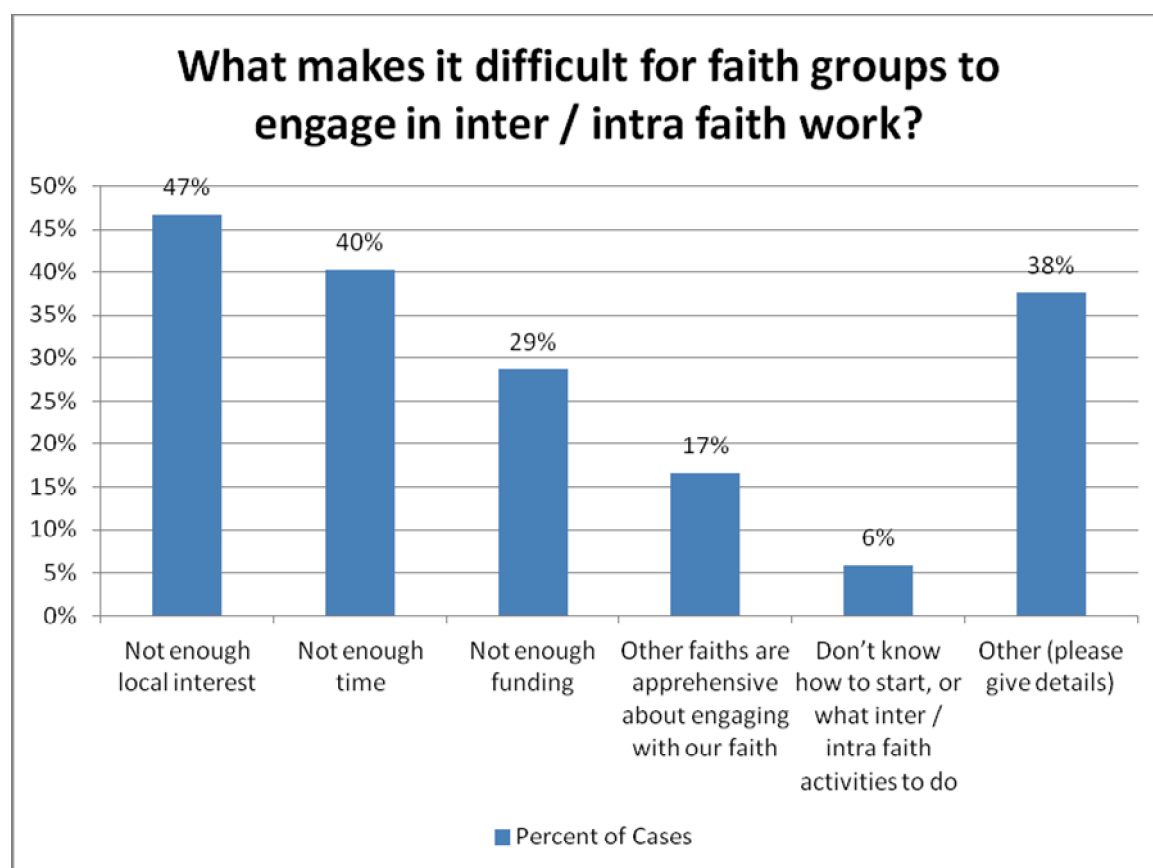

In terms of what supported intra / inter faith work across Wales, members of the faith group were felt to be more helpful than faith leaders overall (96 per cent compared with 90 per cent), but faith leaders were more likely to 'help a lot' (73 per cent compared with 67 per cent).

The wider local community and regional and national faith leaders were all felt to provide some degree of support (67 per cent and 70 per cent of groups felt they helped at least a little). However, the grassroots of intra / inter faith activity did not feel that local inter faith councils, local VCS support organisations and local authorities were as significant in supporting their work (around half in all cases stated they 'did not help').

Looking at where further support would be welcomed, local faith groups indicated that local inter faith councils and local authorities particularly were required to further support their intra and inter faith activity (13 per cent and 12 per cent respectively).

Figure 16: Barriers encountered to engagement with inter / intra faith work (multiple response question), base = 290, 29 missing

The vast majority of those already engaging in some form of intra / inter faith activity indicated that they intended to continue (98 per cent).[66]
In terms of barriers experienced to engaging in inter faith work, insufficient local interest was most often reported (47 per cent of cases), but time and funding were also felt to have an influence (40 per cent and 29 per cent of groups felt this respectively). Apprehension about engaging with their particular faith group and not knowing how to start intra / inter faith work were not reported to be barriers to such a great extent (17 per cent and 6 per cent), but a number of groups reported 'other' barriers. These tended to expand on the sense of not having enough local interest to engage in intra/ inter faith activity and formed around the following areas:

Lack of opportunities
- No opportunities to engage in inter faith work, generally because of no other organised religion in the local area
- Not enough other groups for either intra or inter faith activity in an area

Lack of motivation
- No genuine desire to engage in inter faith work

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[66] Base = 233, 11 missing

- Not seeing the relevance of intra / inter faith activity for their faith community
- Several groups reported a small and / or ageing congregation, with a sense that they were comfortable with the status quo and had no desire to step outside of their faith
- Dispersed rural areas with long distances to travel between residential areas forming too much of a practical barrier

Theological / spiritual barriers
- Matters of religious principal proving a theological barrier, particularly for shared worship
- Other barriers to shared worship, e.g. preferred style of worship necessitating silence
- Willingness to engage in shared social / community work but not engage in anything that touched directly on faith.

Difficulty instigating activity
- Lack of reply / interest from other faith groups when tried to make contact
- Lack of willingness from some denominations to join mixed groups
- Language barriers (several)
- Faith leaders of other religions in the area sometimes being hard to engage with, e.g. Imams

Lack of resources
- Not enough resources – too few people doing all the work
- Not enough volunteers – already too stretched in the activities they are doing

Figure 17: Main reason given for not engaging in inter / intra faith activity (multiple response question). Base = 57, 19 missing.

Main reason for not engaging in inter / intra faith activity

Reason	Percent
There are no other faith organisations nearby with whom we could do inter / intra faith activity	40%
There is no willingness or interest among my faith community to participate in inter / intra faith work	40%
There are no opportunities to participate in inter / intra faith activity	40%
There are no mechanisms for this in my faith organisation	19%
When our community has tried to instigate inter / intra faith activity in the past, there have been low levels of interest	16%
Do not see the relevance of inter / intra faith activities for our faith community	16%
Have participated in inter / intra faith activity but do not any longer	9%
There is too much tension between the faith communities in our area to engage in inter / intra faith work	2%
Other	5%

■ Percent of Cases

For those groups that were not participating in any intra / inter faith activity, the majority of responses focused around a lack of genuine opportunities for engagement. Forty per cent indicated there were no other faith organisations nearby, or that there were no opportunities to participate. Local faith groups also indicated that the main reason for non-engagement in inter faith activity stemmed from a lack of interest, or willingness to engage within their own faith community (40 per cent). Some groups suggested there were no mechanisms for this engagement, or that when they tried to instigate this there had been low levels of interest (19 per cent and 16 per cent respectively). Other

reasons for non-engagement in intra/ inter faith activity reflected barriers described previously.

Appendix D: List of interviewees, case study and other contributors

NATIONAL AND REGIONAL STAKEHOLDER INTERVIEWS

Name	Organisation
Tony Jones	Anglesey County Council
Robina Samuddin	Cardiff City Council
Arjan Ali	Swansea City Council
Trevor Jones	Flintshire County Council
Gill Grainger	Wrexham County Borough Council
Shereen Williams	Newport City Council
Rev. Alan Bayes	Inter-faith Council for Wales
Rev. Aled Edwards	Cytun
Jim Stewart	Evangelical Alliance Wales
Rev. Gareth Morgan Jones	Free Church Council of Wales
Mrs. Christine Abbas	Baha'i Council for Wales
Mrs. Nor'dzin Pamo	Buddhist Council of Wales
Naran Patel	Shree Swaminarayan Temple
Mrs. Diana Soffa	Reform Judaism
Saleem Kidwai	Muslim Council for Wales
Mrs. Surinder Channa	Sikh Cultural Association for South Wales
Huw Brodie	Welsh Government
Jo Glenn	Welsh Government
Andrea Adams	Welsh Government
Omer Williams	Welsh Government

CASE STUDIES AND CASE STUDY RESEARCH

Catherine Carr
Jean Lewis
Rachel Matthews
Johanna Walters
Kay Allen
Magdi Adam
Norbert Mdu-Mputu
Emmy Chater
Dr. Banerjee
Wynne Roberts
Dr. Farouk
Gerry Williams
Yvonne Mason
Angela Graham
Peter Stevens

Barbara Tonkin
Angela Pryce
Lindy Morgan
Jamie Muir
Ken Holland
Gareth Jones
Roger Taylor
Sister Gwyn Richards

SHORT LOCAL FAITH GROUP INTERVIEWS
UWIC
URC Caerphilly
URC Cowbridge
Church in Wales Prestatyn
Church in Wales Pontarddulais
Church in Wales Sketty
Church in Wales Mold
Church in Wales Llandudno
Church in Wales Gorseinon
English Presbyterian Church,
Holyhead
Methodist Chapel, Rhos on Sea
Independent evangelical
Chester Street Baptist Church
Baptist Church Abertillery
Baptist Church Neath Port Talbot
Quaker Meeting Milford Haven
Quaker Meeting Bangor
Presbyterian Bangor on Dee
Presbyterian Brecon
Presbyterial Caerphilly
Catholic Church Pontypridd
Catholic Church Pontrobert
Grangetown Mosque
Congregational Chapel
Caerphilly
Congregational Chapel Bryn
Coch
Pentecostal Church Tonypandy
Jewish Reform
Jewish group Welshpool
Gaudiya Vaisnava Swansea

MEDIUM LOCAL FAITH GROUP INTERVIEWS
Chepstow Baptist Church
St Mary's, Church in Wales
Aberystwyth Buddhist Group
Congregational Federation in Wales
Shree Kutchi Leva Patel Samaj
St Mary's, Catholic Church
Inter faith Network Wrexham
Carmarthenshire Baha'i Faith