

# **Research Report (Condensed Version)**

on the Faith Communities  
and  
how they can increase capacity to serve Reading.

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## Summary

In the first half of 2006 Reading Faith Forum received a grant from the ChangeUp Initiative to research what the faith communities do in Reading, what problems they face and how their capacity can be increased. Jan Hearn was the main researcher, Mohammed Shabir and Nusrat Majeed helped research some of the faith communities. The full report is available on the web at [www.readingfaithforum.com](http://www.readingfaithforum.com).

### The Faith Communities of Reading

Reading has a thriving Faith Community. The research has identified

- 109 worshipping faith communities
- An estimated attendance of around 20,000 people. About 3,900 are from world faiths other than Christianity. The responding 55 faith communities who responded to the survey have 11,905 people attending
- The majority are churches, there are also 5 mosques, a Hindu Temple, a Sikh Gurdwara, two synagogues, a Buddhist priory, a Buddhist community and various smaller groups

A full list will be found in the Faith Forum's Directory.

### Faith Communities do a lot for Reading

Based on the 55 faith communities responding to the survey, faith communities provide Reading with:

- At least 45 Community Halls
- The equivalent of between 250 and 400 full time staff in the form of staff and volunteers, whose value to the community is over £5 million a year
- These benefit between 5,000 and 15,000 people

## Highlights

### At least 45 Community Halls

The research has identified at least 45 premises with rooms and halls available to the public which are run by faith communities. These are a major resource. The nature of the buildings and the lack of more buildings are also a major limitation on capacity.

### Greatly used by the wider community

52.7% of the responding faith communities had community rooms, and they listed 102 community groups who used those premises.

### Nearly 200 groups meet in these community halls

The survey showed that the 55 faith communities responding to the survey organise/lead 183 groups for their faith communities. These groups offer a huge variety to the community; support to adults, some offer advice or lunches, for parents, the elderly and for women.

### Faith-based Voluntary organisations

The research identified 34 Faith-based voluntary organisations that serve Reading (32 Christian & 2 Muslim Charities). A full list will be found in the Faith Forum's Directory.

26 Christian and Muslim organisations responded to the survey, they

- Employed 114 paid Full Time Equivalent (FTE) staff, costing £2,565,783 a year
- Managed 532 volunteers working nearly 2500 volunteer hours per week the equivalent of 67 FTE workers
- Delivered services to 2810 clients per week
- Turned over £4 million in the year 2004-2005.

These organisations include the Churches Together in Reading Drop In Centre responding to the needs of the homeless and clearly disadvantaged people in Reading; Philippi Trust Counselling & training agency; CommuniCare, an information, support and advice centre; Hope House; Reading Lifeline, a Crisis Pregnancy Centre and others.

### Youth work run by faith communities.

The 55 worshipping centres that responded to the survey run over 100 groups for the under-18s. (E.g. 44 for youth, 18 for boys, 14 for girls, 19 for toddlers) In addition there are larger projects like the YMCA, PACT, REinspired and others.

## Recommendations for Consideration

Faith communities are “bottom up” organisations and this is both their strength and their weakness.

- Being “bottom up” means they are really in touch with the reality on the ground and the people who might tackle it
- It also means it can be difficult to be strategic

The report gives the best strategic view yet in this area.

The full report needs careful consideration, which gives more information on the issues raised and the agencies and networks available for support, but the following areas seem well worth considering further:

The top issues noted by faith communities include a need for **money, better premises and more volunteers**. In practice faith communities are probably motivating a high percentage of volunteers. Vision and need are always greater than the resources.

**Volunteers** are required in various communities of need across Reading and there is a need to raise awareness of this.

**Community halls** are a major resource that enable the work of faith communities and others. Their capacity is, however, limited by number, space and facilities. Some halls may require strategic improvements and maintenance.

Some new or improved networks would be useful and appropriate for faith communities.

- Youth workers and children’s workers
  - Those interested in existing Partnerships, LSP and LAA
  - Better contact with small black led churches
  - Better contact for some faith communities who do not know of existing resources from RVA and Council etc. such as help with fund raising.
- The research in the full report makes some useful comments on this.

**Parking** and changes of parking restrictions were also mentioned as common problems.

# **Main Findings**

## **Objectives**

The research had three main objectives:

### **Identifying the faith-based organisations**

One of the main objectives of the mapping exercise was to create a more comprehensive database of all faith communities and faith-based voluntary organisations in Reading.

The existing database of faith communities and faith-based voluntary organisations dealt primarily with Christian organisations, though it included an appendix on other faiths. It has now been extended, updated and made more effective and easier to use. A new Reading Faith Forum website will enable users to link in with the various faiths in Reading and beyond. The directory and a new website will enable more effective networks and partnerships across the faiths.

### **Identifying the amount of work they do**

Another objective of this study is to highlight the contribution of the faith sector into the community of Reading. Even the Faith Communities themselves have little idea how much they do. The mapping exercise has provided evidence of the common purpose of meeting some of the needs of the people in Reading amongst the faith communities.

### **Identifying how capacity could be improved**

Finally research identified how the capacity of faith communities could be increased. The research has highlighted the many faith networks and organisations that offer resources to the communities of Reading. A further objective was to have a more informed and effective faith input to strategic partnerships and a greater respect and understanding between faith communities in Reading and the statutory sector.

# 1 The Research

## Types of Communities Investigated

The research investigated three main types of faith-based communities:

- **Worshipping communities.** These communities meet in a particular place of worship. These include churches, mosques, temples, gurdwaras, synagogues and the worship centres or groups such as Mormons, Christadelphians, Christian Science church etc.
- **Faith-run local community groups delivering services.** These are small groups associated with a particular worship centre. This might be a youth club, scout troop, parenting class etc. In the body of the report these are referred to as Community Groups.
- **Faith-based service delivery organisations.** This refers to larger organisations with a clear faith basis whose main aim is some kind of service to the community but who are not attached purely to one worshipping community. Organisations include YMCA, Christian Community Action, CIRDIC etc. The Reading Muslim Council and another Muslim organisation have been included in this section as umbrella organisations.

## The Terms for the Survey Groups

The research took place in a successive series of surveys and interviews. The groups surveyed have been labelled as follows:

- *Initial Christian churches.* Christian churches in the Directory that existed at the beginning of the research
- *Other Major World Faiths.* Muslim, Sikh, Hindu, Jewish and Buddhist Communities listed in the existing directory plus three other mosques and a Buddhist group that were swiftly identified
- *Christian Community Groups.* Community Groups run by Christian churches that were in the existing Directory
- *Additional churches.* Churches not in the existing directory discovered after research began
- *Additional faith communities.* Other faith groups identified and added later. This included groups like the Jehovah's witnesses, Church of Jesus Christ of the Later Day Saints, Christadelphians and Spiritualists.

## Summary of Method

A fuller explanation of the research is stated in the full report in the Mapping Exercise on page 26.

This booklet is a condensed version of the full report. The figures given vary from exact figures and certain minimum's on the one hand, to estimates which give the best idea available but which are subject to a wide range of possible error. Readers are warned about comparing figures within the report, especially if they have not read the whole report.

## Postal Survey

A postal survey form was sent to all the worshipping communities and faith-based service delivery organisations that had been identified. Almost half the faith communities responded.

These forms allowed those who responded to identify all faith groups delivering services. In the case of many Christian churches a second survey form was sent to the groups identified. Time did not permit a similar work with groups run by other major world faiths or to a small number of churches discovered as the research progressed.

## The Interviews

Information from the worshipping communities of Muslims, Hindus, Sikhs and Jews is particularly valuable as less information was known about them. There were language and cultural issues in enabling the effective involvement of some of these bodies, therefore Mohammed Shabir and Nusrat Majeed were subcontracted to arrange interviews.

These interviews were targeted on the larger worshipping communities of other major world faiths that gave in effect a 100% response rate of the larger groups. Smaller groups like the Bahais could not be approached in this way. Thus, while the returns were not complete, the results from worshipping communities of other major world faiths are probably only a little less than the totals for all additional faith worshipping communities.

## Interpreting the Results

Combining the results from both interviews and postal survey has given a secure minimum total for a given figure. Whatever the faith communities do it is greater than that figure.

There is an almost complete response from the larger worshipping communities of other major world faiths.

There was a lower return rate from the Christian churches approached by postal survey only. It is known that some of those not responding are very active in the community. If the responders are truly representative of all churches then the totals for all churches could be estimated by roughly doubling the figures for those who responded. There is no proof that they are exactly representative and so doubling the result for Christian churches can only be a rough estimate of the size or at least order of magnitude of the contribution.

In many cases the best estimates of the total capacity of the faith communities is given by roughly doubling the church figures and combining these with the totals of the worshipping communities in other major world faiths.

## 2 Worshipping Communities

### 2.1 Responses

***The survey identified 109 Worshipping Faith Communities in Reading.***

49.5% responded from the faith communities.

93 churches were involved in the mapping project, 48% responded.

18 other major world faith communities (OMWFC) were identified, 61% responded.

*Details of all these communities can be found in the new Directory and online.*

### 2.2 Community Halls

***Research identified at least 45 premises with 80 rooms and halls available to the public, which are run by faith communities.***

87% of worshipping communities have wheelchair access

70% of responding churches have community halls and rooms for hire.

The majority have more than one room available.

32.5% of church respondents have adequate parking.

47.5% had some parking and 15% had none.

77.5% of responding churches had their own premises. 16% did not.

63.5% of OMWFC respondents have wheelchair access

9% of responding OMWFC had rooms for hire

9% have adequate parking, 36% had some and a further 36% had none.

90% of respondents from OMWFC owned their premises, 9% did not have their own building.

*This information will be available in the Directory and on the Faith Forum website.*

## 2.3 Service to the Community

### 2.3.1 *The mapping exercise identified the community halls that belonged to the 55 responding faith communities are used by more than 100 community groups from outside the faith community concerned.*

101 groups meet on church premises from the community.  
1 Group is run by the community on other major world faith premises.

### 2.3.2 *The research identified 183 community groups run by the 55 faith communities who responded.*

The Faith Communities offer their premises to numerous and diverse groups within their communities and beyond.

From those that responded, 161 groups are held by and run by the Christian church.

Groups held for and run by the OMWFC totalled 21.  
*Full list on line.*

## 2.4 About 20,000 Attend Faith Communities

***Best estimate of numbers of people attending worship centres of all faiths in Reading is about 20,000 (+/-2,000)***

This rough estimate was made by:

Assuming that the 47.6% of churches that responded are representative of those which did not respond and so doubling the Christian attendance figures.

To this is added the attendance for the other major world faiths where all major bodies were interviewed or responded by post.

***The 55 Faith Communities that responded have 11,905 people attending.***

*It is known that the total attendance is greater than this.*

***From the responding 44 Christian church total of youth and adults that attend church was 8071.***

*It is known that the total attendance is greater than this.*

13.6% of responding churches have between 400 and 850 people attending.  
22.7% of churches that responded have less than 100 people attending.

***Adults and children in other major world faiths attending total 3833.***

37% responding other major world faiths have between 910 and 1130 people attending.  
Of those that responded 26% have less than 100 people attending.

## **2.5 90 Staff in the Faith Communities**

***The survey identified 90.27 staff in the 55 faith communities that responded.***

(The average gross annual salary for full-time workers in Reading is £32,329. On the basis of the Average Gross Annual Salary (AGAS) for full time workers in Reading the total salary costs amount to: £2,916,338.

*It is appreciated that workers in the voluntary sector earn less than AGAS in Reading.)*

In the responding churches there are **71.79** full time equivalent (FTE) staff working **2492.46** hours per week.

*It is noted that ministers of respondents were not always included.*

54% of respondents had **38** FTE ministers on staff.

There are **18.48** full time staff working **678** hours per week in the OMWFC

90% of respondents in OMWF have 15 Imams/priests that are full time.

## **2.6 Voluntary hours**

***In the 55 worshipping community groups that responded the surveys and interviews identified at least 363.75 hours a week of voluntary labour.***

This does not include volunteers working for their own community groups

Total voluntary hours known in running Community groups run by Christians is **229.25**

Volunteer hours worked from additional churches received is **3.5**  
Total volunteer hours involved in running groups in the OMWFC  
are **131**

It is known that there could be many more volunteers and space and time did not allow for detailed questions. Volunteers such as; making refreshments, management bodies such as church and Parish Councils, management of buildings etc.

## **2.7 Issues for the Faith Communities**

### ***The top issues noted for the Christian church are***

- A need for volunteers (27.5%)
- Improvement of premises (25%)
- More staff (22.5%)
- Provision for youth (17.5%)
- Lack of funds (17.5%)
- Work in the community (12.5%)
- Outreach/mission (5%)
- Number of people attending (5%)
- Absence of car parking
- Street restrictions for resident parking applied to section of street unused by residents
- Difficulties with public transport on Sundays and late evenings
- Time for service is short

### ***The majority of other major world faith communities faced***

- Parking problems for their meetings, whether with restrictions in the street or changes in the area
- Funding for youth work and projects (45%)
- Premises are a problem, mainly lack of space for worship (27%)

Other issues were lack of disabled access, transport for the elderly and publicity.

Other comments were:

Strengths: dedicated management, looking for growth and progress of charity.

"We are involved in interfaith projects."

## 2.8 Valued Support or Access

### *Some responses from the Christian church were*

- A church in Caversham would like help from a Graphic Designer
- A church in West Reading would like a point of contact for RBC grants for community work
- A church in Central West would like support in the promotion of their rooms for hire. Another in the same area would like some support in Voluntary Administration. A different church would like help in fundraising.
- A church in West Reading would like support in recruiting volunteers, help for church Administrators and courses for development
- A church in Central East commented that the Regenerate Resources Fair may help with ideas

### *5 other major world faith communities responded to this question with*

- Training in various fields eg. leadership skills for youth workers; fundraising; improving English
- Professionals to put informative seminars for youth i.e. police, drug awareness. Lunch club for the elderly. Ladies' educational classes e.g. sewing, language, health & safety issues, first aid
- Regular input from the statutory organisations to inform the community on health, crime, drugs and housing issues
- Muslim undertakers in Reading
- Transport for elderly

## 2.9 Partnerships and Networks

Many churches didn't respond to the email question on Networks. Those that did respond 90% were part of the Churches Together in their areas. 36% mentioned RCN.

### 3 Faith Community Groups

The faith-run community groups that were surveyed were mainly Christian. Other major world faiths offer small groups to the community. These were identified in the interviews but full details were not found. They are not included in the response rate.

#### 3.1 Response

161 questionnaires were sent out from the response given from 40 Christian churches.

67 (42%) of community groups responded.

#### 3.2 Service to the Community

There are a wide variety of groups, as seen in the data, with the majority benefiting the whole community.

From the 67 respondents 25% of Christian groups were for women. Some made particular provision for the disabled, the majority accepted people of all ethnic backgrounds. The largest beneficiaries of these community groups were for the under-18s.

**55% of Groups are for under-18s.**

***The 55 faith communities that responded run 101 community groups for those under-18s.***

This is 55% of total community groups offered in the responding faith communities.

59% (95) of Christian led groups are for under-18s  
(44 for youth, 18 for boys, 14 for girls, 19 for toddlers)

28% (6) of community groups are for under-18s provided by other major world faiths.

#### **Comparing Groups with Populations of Areas**

There was an investigation into whether some areas had better coverage from these community groups run by faith-based communities than other areas.

A comparison of the 161 Community groups run by Christians was drawn up with the Census 2001 parish population for each area within the Reading Borough.

***Tilehurst and South Reading have the least number of faith-based community groups per head of population.***

***East Reading, Central West and Caversham have the most faith-based community groups per head of population.***

These findings must be treated with caution as they may be influenced by the return rate. There cannot be an assumption that communities are representative on this smaller scale. Nevertheless the issue remains. If community groups are run by local worshipping groups, perhaps, financially better-off areas end up with a better selection of community groups even though they might need them less.

### **3.3 Time**

Most groups meet for 2 hours, 2 groups are ethnic Christian groups and meet for longer. The majority meet midweek and in the evening. It is known that many churches have community groups (homegroups) that meet in homes for fellowship and friendship that haven't been mentioned.

### **3.4 1,735 People Attending Groups**

***Those attending community groups run by Christians, who responded to the survey totalled 1,735.***

Since just under half the churches gave details on their community groups and just under half of those community groups responded, the total number of groups must be about 4 times as many as this.

Questionnaires for OMWFC offered different questions and numbers of attendance of community groups are not known.

### **3.5 Staff**

In the community groups run by Christians there are **2.75** staff at a cost of **£28,000** per year

This is mainly a paid youth worker.

### **3.6 Volunteers**

Voluntary hours running the community groups run by Christians which responded was 614.5

Volunteers involved in the community groups run by Christians totalled 254.5

### **3.7 Issues**

Volunteers and youth are key issues for the Christian small groups, to increase membership and be more effective are issues that are of concern.

40% of respondents said they didn't have enough volunteers, 27% were concerned with youth and their development. Other issues and concerns were:

- Funding
- Restrictive premises
- Effective publicity

### **3.7 Valued support or access**

Over a quarter of respondents from the Community groups run by Christians needed support to increase the effectiveness of their group. Mentioned were:

Links with Youth services, Co-operation with schools for holistic needs, Community newsletter included in Council literature, Advertising and marketing, Benefit from Diocesan training, Christian youth worker, Translation support and information translated into ethnic languages, Translators needed, Source of speakers, Support of youth experts and funding, Access to audio and visual material and speakers, Youth Behaviour management, Training for those working with youth, Trainer for youth in musical instruments.

### **3.9 Who They Help?**

This question was offered to the Community groups run by Christians only.

64% of Christian group respondents shared how they help those that attend the groups. The full list is in the report page 44 available on the website.

### **3.10 Partnerships and Networks**

A third of Christian groups were either aware of the LSP or networks within their own faith communities.

37% said they would like to know more about the LSP. 5 groups were already involved.

Over 50% of groups were involved in other partnerships/networks and over 32% said they wanted to be involved with other church/faith groups.

22 groups stated the partnerships/networks they were involved in. Groups in the Caversham area have the greatest links with local or national networks.

East Reading groups linked mostly with local churches or organisations. The research chapter offers the full list of these links.

The majority of groups were not linked with the PCT or with Education.

## 4 Faith-based Service Delivery Organisations

In this section the faith-based voluntary organisations surveyed in detail are Christian. Two Muslim organisations surveyed in section 3 also fit into this category but they are not part of the response rate below.

### 4.1 Response

75% (24) Christian organisations responded to the survey, 32 questionnaires were sent out.

### 4.2 Prime Activity

***Over 50% Christian based organisations offer advice / general support.***

There is a broad representation of activities across most of Reading, apart from South Reading.

Almost 30% of organisations work with under-18s and some link with Reading schools.

***The Muslim organisations offer general support to under-18s (57%) and to women (43%).***

### 4.3 Beneficiaries

The majority (54%) of Christian-based voluntary organisations deliver services for the whole community across a wide range of disabilities. Chronic conditions are least provided for.

#### **By Age**

37.5% of organisations deliver services to adults

16% support young people

12.5% deliver services to children

Babies are least catered for with 4% offering support

12.5% cater for the older person

All organisations serve people from all ethnic backgrounds.

### 4.4 Area of Activity

62.5% of Christian organisations work Reading wide, 21% serve in West Reading and 13% operate in East Reading.

One Muslim organisation works from West Reading, the other is based in East Reading. They serve Reading wide.

#### **4.5 Charitable Status**

46% Christian organisations are a registered charity, 25% are a company and registered charity.

Both Muslim organisations are registered charities.

#### **4.6 Staff**

***114.29 Full Time Equivalent (FTE) staff are employed by the 26 responding faith-based charities.***

There are over 113 staff FTE with salary costs of over £2.5 million per year working for the Christian Charities. This sum is over half of the annual turnover for these voluntary organisations.

In one Muslim organisation there is the equivalent of 1 staff working 36 hours per week.

#### **4.7 Volunteers**

The Christian organisations have almost 530 volunteers, with total hours of almost 2500 per week, which is 67 full-time equivalent (FTE) each week.

1 Muslim organisation has 4 volunteers, the other Muslim organisation is run by volunteers, the number unknown.

(Please note that voluntary hours cannot be costed, due to lack of time and resources for the researcher to ask detailed questions about the volunteer and work each one does. There will be further research through RVA on Volunteering in greater Reading over the summer 2006 under the ChangeUp initiative. This is being done by Dr Sophie Bowlby and Sally-Lloyd Evans, Department of Geography, SHES, University of Reading)

#### **4.8 Clients**

The total client number, 2,713, is heavily impacted by four large projects. A community enterprise, the Reading Schools Project, one café/shop that has many customers and a youth project working closely with those with drugs & housing problems.

This means that when later an attempt to scale up from the 75% responding a potential error is possible. The remaining 25% would have to include one similar organisation to match the figures exactly.

One Muslim organisation has 97 involved in their projects.

#### **4.9 Awareness of Local Strategic Partnership (LSP)**

Within the Christian based voluntary organisations there is awareness of and willingness to be involved in the LSP.

Nearly 50% are involved,

42% of those that responded want to know more.

#### **4.10 Networks / Partnerships**

Links, whether formal partnerships or informal networks, are encouraging.

- 33% link with Impact Reading
- 29% with RCN
- 25% with CTR
- Other Christian based organisations link with Christian Community Action, N:quire and FAITH
- 25% of organisations link with PCT and Education
- Organisations have links with Housing, Social Services, RBC Dee Park Regeneration, YOT and RBC
- Single organisations link with a range of bodies listed in the main report

#### **4.11 Turnover of Service Delivery Organisations of over £4 million.**

Total expenditure for the 25 Christian voluntary organisations (2004-2005) **£4,001,474**

Expenditure for one Muslim organisation (2004-2005) **£20,446**

#### ***Comparison:***

Forty-three museums and galleries throughout England are to benefit from grants totalling almost £4 million.

Voluntary Sector Support Unit in Reading Borough Council gave grant aid in 2005-06 to groups in Reading for core funding & community grants. **£2,528,210**

#### 4.12 Sources of Income

It can be seen from the data that Christian-based voluntary organisations:

80% rely on donations. Donations however are not the primary source of income.

54% seek funding from Grant bodies.

A Muslim organisation relies on donations and has some funding from Reading Borough Council and other bodies.

#### 4.13 Issues

***People and funding are key issues for the Christian based voluntary organisations.***

Issues noted are

- Funding (71%)
- Staff (50%)
- Volunteers (54%)

Other issues are: Building/premises, Policies/procedures, Training/competence, Outreach, Growth are further issues.

***From the Muslim organisations***

1 organisation supports women & children with a variety of problems

The other organisation commented:

Parking & changes with redevelopment of area

Building - uncertainty with Oxford Road Community Centre (ORCC)

Funding, to sustain groups and projects

#### 4.14 Specialist Services Valued

From the 24 responses in the Christian voluntary organisations, 3 responded to this question.

2 organisations would like support or access to fundraising,

1 organisation would like support in IT, to design and implement new systems.

Another would like support in marketing.

One of the Muslim organisations noted that they would appreciate support in:

Training in various fields e.g. leadership skills for youth workers

Fundraising

Improving English language

## Estimates of Total Capacity

Below is a summary of the areas of work done by Faith communities in three following ways:

- An estimate of the same sorts of work done by all faith communities in Reading in terms of **manpower**
- An approximate **financial value** to the work actually identified by those responding to the surveys and interviews
- An estimate of the total number of people **benefiting** from the work of the faith communities

### Total Capacity of the Faith Communities Staff and Volunteers

An estimate is made of the current effort put into community work by the faith communities. No figure for this has ever been suggested before. What follows is the best attempt to sum up the total effort of paid staff and volunteers in the categories researched expressed as full time equivalent (FTE) workers. Volunteer hours were divided by 37 to arrive at this figure and then added to the paid staff FTE.

*On the left-hand side of the page the list in bold are the figures given by:*

- 55 worshipping communities
  - 67 community groups and the
  - 26 service delivery organisations
- who responded to the survey and interview processes.

These set a reliable minimum figure. Whatever the faith communities do in total it must be more than that. On the other hand, because of the varying return rates and methods the figures in this column cannot be compared one with another.

On the right-hand side of the page in bold is listed the best estimates of what the totals would have been for these groups if every worshipping faith community, service delivery organisation and community group had responded. For this estimate the assumption is that the selection of Christian bodies that responded are representative of those that did not. The assumptions made to arrive at this estimate are not certain and so the figures are not accurate. They are, however, the best estimate available and certainly the right order of magnitude. Moreover, since this involves some degree of correction for return rate and method it is less misleading to compare these estimates between the three groups than to compare the actual figures on the left hand side.

## The Calculations

### Services Deliver Organisations

run by faith communities

Minimum Actual Identified	<i>Taking details from section 4</i>	Estimate of total Capacity
113	FTE Staff Christian =75% so 100% =	150.6
1	FTE Staff Muslim =100% ?	1
	(There may be others particularly in the other major world faiths.)	
67	FTE Volunteers Christian=75% so 100%= 89.3	
	(it is known that there are more from other faiths but have no precise figures.)	
<b><u>181</u></b>	<b>Total FTE Staff and Volunteers</b>	<b><u>241</u></b>

### Community Groups

run by faith communities

Minimum Actual Identified	<i>Details from section 3</i>	Estimate of total Capacity
	FTE staff	
	FTE volunteers	
	<i>Total from responding groups</i>	
	=42% of groups so 100% = FTE	46.07
<b><u>19.35</u></b>	=47.6% of churches so 100% total =	<b><u>96 FTE</u></b>

(The estimate in the right hand column is based on a calculation that assumes that the responding groups are representative of all groups and the responding churches representative of all churches. Such groups in other major world faiths have been identified but not been able to find out time spent by volunteers' etc. Therefore a figure for this has not been included, though the effort must be substantial.)

## Service Deliver Organisations and Community Groups

run by faith communities

Minimum Actual Identified	<i>Details from section 3 and 4</i>	Estimate of total Capacity
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<b><u>200.64</u></b>	<b>Total FTE Staff and volunteers</b>	<b><u>337 FTE</u></b>
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## Worshipping Communities

Minimum Actual Identified	<i>Details from section 2</i>	Estimate of total Capacity
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70	FTE Christian Staff = 44% so 100% =	140
18.48	FTE Other faiths Staff =100% =	18.48
6.2	FTE Volunteers Christian = 44.4% so 100%=	12
3.54	FTE Volunteers Other =100% =	3.54

<b><u>Total</u></b>	<b>FTE for Worshipping Communities</b>	<b><u>174</u></b>
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### Value In Secular Terms between 250 and 400 full time workers.

All this work is worthwhile in terms of faith. The question is then how much of this is valuable in strictly secular terms.

The work of the service delivery organisations and most of the work of the communities groups like scouts, language classes and parenting groups is valuable in secular terms. Some respondents, however, have interpreted Community Group to include some groups with at least partly religious aims. (On the other hand some of the worshipping community is also valuable in secular terms.)

A best estimate might be that to replace what the faith communities do for the community that can be appreciated in secular terms would take very roughly 300 full time workers. (Probably somewhere between 250 and 400 full time workers)

**Total Capacity is the equivalent of between 250 and 400 full-time workers.**

## Beneficiaries

Minimum Actual Identified <b>1,735</b>	<i>From section 3.3</i> attending Christian Community Groups = 42% so 100% of responding churches = 4,131 Responding churches =47.6% so 100%	Estimate of total benefiting  <b>8,678</b>
2,810	clients of service delivery organisation =75% so 100% = <i>from section 4.8</i>	<b>3,747</b>
<b><u>4,545</u></b>	<b>Total people benefiting</b>	<b><u>12,425</u></b>

There are three health warnings on these figures:

The total number benefiting is heavily impacted by four large projects. A community enterprise, the Reading Schools Project, one café/shop that has many customers and a youth project working closely with those with drugs & housing problems.

There is an assumption that the community groups responding are representative of community groups as a whole and that the non-responding churches are similar in the number of groups they run.

No figures are included for community groups run by other major world faiths but these are known to exist.

Therefore the figure of 12,425 is taken with caution.

The true figure is clearly substantially more than 4,545 recorded from the responding bodies and could be greater than the 12,000 estimate.

### **Between 5,000 and 15,000 people benefit.**

This is a reasonable estimate of the range.

## Summary of Total Capacity

In the main report you will also find a calculation of the total value of the staff provided by the faith communities.

The faith communities provide Reading with:

- At least 45 Community Halls
- The equivalent of between 250 and 400 full time staff in the form of staff and volunteers, whose value to the community is over £5 million a year
- This benefits between 5,000 and 15,000 people.

## About the Research

In the first half of 2006 Reading Faith Forum received a grant from the ChangeUp Initiative to research what the faith communities do in Reading, what problems they face and how their capacity can be increased. Jan Hearn was the main researcher, Mohammed Shabir and Nusrat Majeed helped research some of the faith communities.

### What this research does NOT cover

This research focuses on the Faith Communities as providers of community resources for Reading. Naturally, Faith Communities consider that their main benefit to Reading is religious both in personal spiritual development and in prayer for the town. The research does not take into account the number of people from Faith Communities who volunteer to serve their community through secular organisations or direct to their neighbours. Faith Community groups are also cultural entities which promote mutual understanding. They foster music, from Bollywood dancing to Classical anthems. They also maintain many of Reading's historic buildings.

### The Main report

Further details are in the main report. The full report includes:

- Framework for research
- In depth investigation into capacity building in Reading
- The quantitative and qualitative data analysis
- History of Reading Faith networks
- A History of the Voluntary Sector and Government
- Statistics of Ethnicity in Reading
- Bibliography

## **For More Information and Contact**

The full report is available on the web at  
[www.readingfaithforum.com](http://www.readingfaithforum.com)

A paper copy may be obtained from the secretariat at  
14 Erleigh Rd Reading RG1 5LH