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Introduction

There is a lot of work going on in our sub-region to raise awareness of different faiths. This important work is being carried out by inter-faith initiatives such as Building Bridges Pendle and is significant in building better understanding amongst people of different faiths and backgrounds. It is also helpful in breaking down barriers between community groups and bringing people together even from same beliefs. But is this happening at work? Do colleagues have the same level of understanding of a colleague's religious belief? How can faith help at work?

The Pendle Faith Conference "My Faith in our Society" organised by East Lancs Together and Building Bridges Pendle aimed to start dialogue of how better knowledge of a colleague's faith can have a beneficial effect at work. Better understanding can lead to stronger relationships, as well as greater tolerance. We spend a great deal of time in the workplace, indeed having one of the longest 'working weeks' of our European partners. As the role of faith becomes more significant in bringing communities together, how can it help us at work too?

As a starting point recognition has already been given by government of the importance of faith at work. Legislation which became effective in December 2003 now makes it unlawful to discriminate against employees because of their religious belief. These regulations stop short of instructing employers to make available facilities, or indeed to allow time for religious or belief observance while at work, but do encourage employers to look at their procedures and policies in the workplace, and consider if staff are being discriminated against due to their particular religion or belief. More complete guidance is contained in the enclosed booklet "Religion or belief and the workplace", produced by ACAS for employers and employees. Further information is also available by visiting the website www.acas.org.uk or by calling 08457 47 47 47.

Speakers at the conference gave an in-depth account of how faith is shaping policy and the integral role being played by this work, and faith organisations. The significant contribution faith communities are making to society, and the huge impact they are having in breaking down barriers and educating different groups about culture and background, was also an area covered in the speeches. As this level of understanding is raised so to is tolerance and acceptance of difference. This respect and tolerance of difference was articulated very well by one of our speakers using true life and work experiences. An inclusive workplace will recognize that to a lot of people faith is a major part of their lives.

The question and answer session generated lively debate and gave delegates an opportunity to get involved. Questions put to the speakers were wide ranging, with the odd opinion getting through at times from the floor. There remained many questions, received pre-conference, that were left

unanswered due to the lack of time with many interesting, at times thought provoking, enquiries being put by those in attendance.

The next challenge is to transfer this understanding and tolerance to the workplace, with the key being greater knowledge of the workforce and balancing that with organisational requirements.

Anayat Mohammad

Programme for the day

	Arrivals - Registration
12.15	Welcome & Introductions Anayat Mohammad (ELT)
12.25 – 1.10	Lunch – Opportunity to Network
1.10 – 1.20	Purpose of Event Dr Ikram Malik MBE – Conference Chair <i>Anayat Mohammad</i>
1.20 – 2.20	Speakers Monsignor John Devine <i>Churches' Officer for the North West, NWDA</i> Dr Khalid Anis & Dr Sara Saigol <i>Executive Member of the Islamic Society of Britain & Consultant in Muslim Community Affairs respectively</i> Mr Philip Mousdale <i>Executive Director (Community Engagement) Pendle Borough Council</i>
2.20 – 2.50	Comfort Break – Tea & Coffee Zohur Namaaz
2.50 – 3.50	Q & A Session – Panel Discussion Anayat Mohammad – Joint Chair Dr. Ikram Malik MBE – Joint Chair
3.50	Final Remarks – Vote of thanks Dr. Ikram Malik MBE
4.00	Close

Speakers Biographies

Monsignor John Devine

John was appointed Churches' officer for the North West in 2000 to liaise between the mainstream Christian Churches and regional government, regeneration, social inclusion, urban and rural affairs.

John has been a priest for 30 years, 10 of those as Director of St Joseph's College, Upholland.

He speaks on behalf of the Anglican, Methodist, Roman Catholic, United Reformed Churches, the Baptist Union, the Salvation Army and Society of Friends. Although employed by these churches, John is committed to working alongside people of all faiths and in encouraging partnership working.

In November 2003 published the report 'Faith in England's Northwest: The Contribution made by faith communities to civil society in the region.' And recently its follow up 'Economic Impact Assessment of the role of faith communities.'

Philip Mousdale

Philip being Executive Director at Pendle Borough Council has, among other things, responsibility for community cohesion issues in the borough.

Philip lives with his family in Colne, a Catholic attends Sacred Heart Church in Colne, and is a governor of Fisher More School.

Philip Mousdale is also on the Executive and Steering committees of ELT since we came into existence, and his support and encouragement has been quite extensive in the progress the agency has made to date.

Dr Khalid Anis

Dr Anis is honorary clinical lecturer at the University of Manchester.

He is the assistant clinical director for the Rochdale PCT.

National Executive Member of the Islamic Society of Britain.

Member of the Health Committee for the Muslim Council of Britain.

Immanent Past president of the Islamic Society of Britain, in Manchester.

Is currently studying for his PhD at the University of Manchester.

Has a Masters in Dentistry from the University College of London, and is a dentist by profession.

Dr Sara Saigol

Is a medical doctor, previously having worked in Hospital Medicine.

Has worked extensively with and for the Muslim community over the past 12 years.

Is involved in extensive media work of many varieties with recent appearances on shows such as:

Muslim Myths
The Sunday Supplement
Radio 2 and Radio 4.

And has a young family.

Opening Speech

by Dr. Malik MBE

The coming together of all the people present in this unique Church for today's conference is an historical event for Pendle, in the context that fifty years ago, there was no Asian Muslim community here in Pendle, no person could possibly contemplate the Catholic and Methodist communities coming together and building a place of worship which they would share, the idea of different faith groups coming together in order to learn from each other and to share in their culture and customs would not have been conceivable.

Yet here we are; people of different faiths and races sitting together in harmony, joined for the common reason of learning from each other, in a Church which is a landmark in its existence as the first Church which has been purposely built for an Ecumenical Christian community in Lancashire.

Building Bridges Pendle has been working with the faith communities in Pendle for nearly ten years. Over this period we have built a great deal of expertise in engaging with local communities, with people of faith and of no-faith, with agencies and organisations. Ultimately we strive towards having an impact on a grassroots level, to help people appreciate the diversity of the community in which we live. We are also active in making our presence make a difference with the local authority – Pendle Borough Council and on the Local Strategic Partnership, the development of the Community Cohesion agenda in Pendle has a strong and vital input from Building Bridges Pendle, the representative of the faith communities on the Local Strategic Partnership is selected by Building Bridges Pendle.

Faith communities and Interfaith networks in Pendle, in conjunction with, and in partnership with Building Bridges Pendle are starting to become more prominent in the contribution they are making in the development of their community.

Today's event is exceptional by its design and the opportunity it is presenting you with. Building Bridges Pendle and East Lancs Together are two organisations that have long established reputations with regards to their community cohesion work. The work of East Lancs Together covers many Boroughs across East Lancashire, but in terms of developing interfaith-partnerships across East Lancashire, Building Bridges Pendle has been a natural associate to work with. Both organisations have come together to merge their creative 'think-tanks' and have produced an event to bring a new and further dimension to interfaith dialogue in Pendle. The Pendle Faith Conference, "My Faith in our Society", has been prepared and structured for you to not only become more aware about different faiths, but more importantly to present you with an insight into the role of a person's faith on the working day. We are going to gain an insight into how faith; within our

working environments can help us to understand each other better, how faith can contribute to stronger relationships within the workplace and how faith can help build respect for one another.

The role of faith is something that can have a positive bearing on performance at work and support better understanding across the board relating to community cohesion, but to what extent do we engage in dialogue on this topic within our workplaces?

Our invited speakers in this conference will be enlightening us with their input into this perspective of the role of faith at work. Given that our speakers are from a broad-range of professional backgrounds, as well as from different cultural and faith backgrounds, we will hear and view presentations that are going to be very different from each other in their content, and in their relevance to their own personal lives.

I have no doubts that we will over the course of this conference, engage in positive dialogue and debate, and learn much from each other.

Monsignor John Devine

Faith in England's Northwest

Why this Survey? Faith communities lack statistical evidence of the role they play in their communities. ***Faith in England's Northwest*** demonstrates that they make an important contribution to the region's social and economic life. A survey of every **place of worship** of all faiths was undertaken with the support of the Northwest Regional Development Agency.

Who are the faith communities? **Baha'i, Buddhist, Christian, Hindu, Moslem, Jain, Jewish, Sikh, Zoroastrian. For the purpose of analysis the Christian faith community is subdivided into Church of England, Roman Catholic, Methodist, Baptist, United Reformed Church, Quaker, Salvation Army, Evangelical, Charismatic & Pentecostal and Other Christian.**

This first report was published in November 2003

KEY FINDINGS

Faith communities are keen to be listened to. There was a high level of response with 54 per cent of the survey's 4,400 questionnaires being returned. The response was particularly good for minority faith communities.

Faith communities are strongest where social need is highest. Mapped against the Index of Multiple Deprivation responses returned demonstrate that faith communities, whilst represented in the most affluent areas, are concentrated in areas of highest social need.

Faith communities are active delivery agents of care in their local communities. The survey revealed that many faith communities were engaged in community projects *unrelated to worship or religious activity*. One in ten stated that they were managing or organising projects addressing a wide range of social issues including housing, homelessness, anti-racism, crime prevention, drug and alcohol abuse, employment and training, social enterprise and personal finance. Health and fitness, Art, music and education score highly across all faith communities. 14 per cent of all faith communities also indicate that they organise, run or manage environmental projects. In total 5140 non-worship projects were identified by the survey.

Faith communities are significant patrons of arts and sports. Responses indicate substantial engagement in choral and instrumental music, dance, drama and the visual arts. 51 per cent of faith communities indicate regular and organised involvement in football and 33 per cent in fitness training.

This first report has been followed by a further publication launched in Manchester Town Hall on 3rd February 2005: *Faith in England's Northwest: an Economic Impact Assessment.*

This study reveals the following:

- **45,667 faith volunteers** in the Northwest generate between **£60.6m and £64.4m per annum**
- **Premises** made available by faith groups to the wider community at **neighbourhood level** represent between **£574,755 and £811,472 per annum.**
- **697.114 faith visitors** to the Northwest generate around **£8.4m per annum**
- **Overall** faith communities in the Northwest generate between **£90.7m and £94.9m per annum** to civil society in the region.

These impressive figures exclude programmes undertaken by the large Christian charitable organisations. For example, the Charity Commissioners website reveals that **National Children's Homes (Methodist) had a turnover for 2003 of £10.4m** for the North West and **the Nugent Care Society (Catholic) a turnover of £19.3m.** Other organisations such as the Church of England **Children's Society** and **Barnardo's** represent economic activity of the same order.

- The Roman Catholic dioceses of Lancaster, Salford, Liverpool & Shrewsbury reported a combined expenditure of **£55m** for 2003.
- These figures might suggest an overall contribution to the regional economy from Christian Churches alone in excess of **£500m per annum.**
- No account has been taken of the economic impact made by **Faith Schools.** They represent 46% of all primary and 28% of all secondary schools in the North West.

Ultimately the economic contribution made by faith communities is unimportant. What counts is the work they do, largely unseen in our neighbourhoods and communities. The real strength of faith communities lies in their daily response to those local needs that other agencies find hardest to identify.

Full report available on: www.faithnorthwest.com

Further information from Monsignor John Devine, Churches' Officer for the North West, Northwest Regional Development Agency, Renaissance House, PO Box 37, Centre Park, Warrington WA1 2FR Tel 01925 400254; e-mail john.devine@nwda.co.uk

Philip Mousdale

FAITH AND GOVERNANCE

Government (Local and Central) Traditionally not sure how to Deal With Faith and Faith Communities.

Central Government has in the past not recognised the contribution faith communities can make to national or regional policy

We have a few limited contacts around:-

- The Mayoralty (Chaplain, Mayor's Sunday, Remembrance Sunday)
- Education (independence of faith schools and religious education in schools)
- Grants to the voluntary and community sector
- Particular premises – planning permission, sale of a site

We rarely think positively about engaging and involving faith groups.

Why?

- Not seen as useful or valuable?
- Religion and faith viewed with suspicion by councillors and senior officers? (election of Pope)
- Difficult inter relationship with ethnicity and nationality
- A reflection of increasingly secular society?
- Loss of trust in churches in same way as other institutions even government itself.
- Political correctness
- Another competitor for limited resources
- Faith groups themselves not keen or don't know how to work with government. Don't know how to play the game.

And Yet

- 77% people in 2001 census associated themselves with a faith
- Joint groups are part of the fabric of our communities. They have been there many years
- Many individuals associated with faiths are prominent local people
- Councils need partners to deliver their services
- Against background of continuing large faith groups provide stability and continuity
- Set of moral values which underpin good community relations and integrity in the way the public sector conducts itself.
- Faith groups can help us provide access to some of the most socially excluded in our society

Things Seem to be Changing

National

- Political leaders are courting faith groups
 - Tony Blair and IDS in 2001 election
 - All parties this year

The Government has in the last two or three years recognised that faith communities can play a crucial role in regeneration, in community cohesion and in citizenship. Underlying this is a recognition that increased understanding of the faith communities can help contribute to a peaceful and diverse society. If you are seeking to promote diversity then you need to recognise that a multi cultural community is probably also multi faith.

We now have a Home Officer Faith Communities Unit. The role of faith communities features strongly in guidance on community cohesion.

Central government has begun to realise that churches, Christian and non Christian organisations are often very active in delivering services to the local community. In many cases, they are fulfilling specific Government policy aims such as social inclusion, active citizenship and social capital.

It is still probably the case that these groups have not been consulted when it comes to drawing up policies that impact their communities. A recent Home Office report, entitled Working Together: Cooperation between Government and Faith Communities, recognised some of these issues and addressed some of the ways they could be resolve. The report recommended that faith groups should have a greater level of involvement in the drawing up of public policies. It also proposed that less established Christian traditions, such as black-majority churches and free churches, should be involved in Government consultations.

Local

Increased Recognition of What Churches and Other Groups can do in the Community.

Many churches will have a mothers' and toddlers group; its members run a series of clubs; the church lends out its facilities; some parishioners visit the sick and the bereaved and help a local hospice; and others dig the gardens for local older people. All these activities are not, in general, provided by councils – but they are mirrored in the activities of other churches and among groups of other faiths across the country.

Other groups offer training, language classes and school liaison. They also provide social support, day centres, credit unions, community liaison, food distribution and counselling. There are community activities; youth groups and lunch clubs, music societies and discos, quiz nights and day trips. And that is just the material side.

There is a common phrase 'Social capital' which is a term used to denote the fact that healthy societies need much more than adequate financial resources to make them work. Money alone builds nothing – strong community equally requires the investment of time, energy and vision, which makes the subsequent building of trust and respect possible. Social capital recognises that there is great worth in things that cannot be measured in monetary terms.

Without at first noticing, we have been pulled apart from one another and from our communities over the last third of the (20th) century.

Millions of people throughout Britain serve as volunteers every week – giving time to their communities, or to the care of vulnerable people. Millions more donate money to the fight against poverty, disease or ignorance at home and abroad. Within self help groups, millions of people learn how to recover from life shocks like cancer or bereavement. Through mentoring, at-risk children are helped to believe in themselves – perhaps for the first time. Britain's charities advance into territory where the state or the market often fear to tread – standing up for unnoticed causes and pioneering care for people who tend to be those excluded.

It is this commitment that is the indispensable energy needed to build strong and healthy communities, in other words to promote the social capacity.

What are the Challenges? How can we build on this start?

- Build good relationships with faith communities
- Recognise religious diversity
- As an employer implement fully, new employment legislation which was introduced to end discrimination on the grounds of religion and belief. The legislation, a European Employment Directive, provides employees with religious belief protection from discrimination at the workplace for the first time.
- Find ways in which faith communities are able to play a full and diverse role in the local community
- Ensure information about the council's work is accessible and understandable by all communities
- Ensure that faith communities have the same opportunities as other non-religious groups to access local authority initiatives including funding, capacity building initiatives, local partnerships and planning forums
- Good practice guidance is widely circulated to all levels of local authority staff and the recommendations implemented
- Practise a greater level of awareness, understanding and sensitivity towards dates of faith community festivals and holy days
- How can we encourage churches to have a greater say in policies that affect the community?
- What opportunities are there for churches to become involved in local council decision-making?

In all of this we must mention a distinctive faith approach, one which affirms and celebrates the differences between each faith and does not attempt to dismiss or compromise them.

Dr. Sara Saigol

Dr. Sara Saigol presented a talk which was very personal to herself and acknowledged the fusion of both faith and work. She described how she has experienced many combinations of faith and work having worked full-time, worked full-time whilst studying a post-graduate course and is now a full-time mum.

I've experienced many combinations of faith and work. Islam means peace and submission, submission to remember God and God's people, and to serve people. There are many reminders for a Muslim to remain focussed on the meaning of Islam which are through the regular practice prayer and fasting. When one relates this practically to work, you can't just drop your faith at work, I can't not be a Muslim at work as work overflows into your faith.

Whilst on call I could face four prayers at work, they were important to me and helped me to do my best. I was fortunate to have a basic provision to perform my prayers in a Multi-faith room which was in a quiet corner of the hospital with prayer mats. In emergencies I would miss prayers because God's people came first. My working day was about doing my best, best for the team as well as best for my patients. I always kept the dignity of being respectful and kind to all patients, especially to the elderly and those who were confused. My faith helped me to protect such values because as a Muslim I believe that all people are children of Adam – no senior doctor should bully a junior doctor, or speak without respect to an asylum seeker, or not dignify those who are terminally ill.

During the month of Ramadan (fasting) – I'd shove an orange in my mouth during those awful times I was on a ward round when the sunset, I'd have no choice. How nice it would have been if I was able to take a moment away or if someone was able to provide me with respite for a few moments. My greatest sense of satisfaction in my work came during the period I worked in the Casualty department. In the Holy Quran it states 'to save one son of Adam is as if you have saved humanity,' I felt I was witness to this when I worked in casualty and I felt that I made, with God's blessings, life saving contributions.

There were issues that concerned me, some can be considered small and others can be considered as major issues for debate. Privacy was one issue where the discipline of drawing curtains around beds was not properly observed; washing hands regularly and euthanasia, these matters which always played on my conscious. Faith and work can be tricky.

My experience socially during my work history was also one of many challenges, my orthodox Jewish friend would not go out on Sabbath, I was selective when we went out for a meal and would only eat a vegetable meal, I preferred not to go to a bar. We as junior doctors had respect for one another and always found a solution that worked.

Now as full-time mum I feel I'm working longer hours with less pay! But my faith is important, being patient with my kids, reinforcing their sense of wonder at the world and all of God's creation. I've set up a carers and toddler group at our mosque, I get involved in initiatives to help heal the loneliness and isolation that parents often feel after their children move on. So as you can see, I'm still juggling with my life like most mums.

I've tried to give you a glimpse of how faith and work have interacted in my life. This has been my journey, I'm sure that as people of many different faiths here today that we are able to relate to similar experiences in our own lives.

Dr. Khalid Anis

Dr Anis highlighted four key areas in his presentation. These were the understanding of faith and culture in today's society, Diversity at work, Cultural competence and the Muslim community in focus.

Culture, providing outline and guidelines, is what equips us to be able to live in this world. Religion is part of culture – our society today is multi-faith and, perhaps, multi-cultural, and studies show statistically significant, salutary effects of religious indicators on morbidity and mortality.

Interpersonal relationships between colleagues and with clients achieve the most when people are comfortable and feel valued. Influencing factors include: the working environment, relationships with clients, having an understanding of their cultural context, and understanding behaviour through culture.

Dr. Anis looked at the importance of institutionalising cultural knowledge, and the background reasons and future benefits, but identifying ethnocentrism and stereotyping as problems in this process.

Qualities of a culturally competent worker include a capacity for cultural self-assessment, an acceptance and appreciation of diversity, an awareness of the dangers and possibility of misjudging the other's intentions and actions, and a vigilance to minimise misperception, misinterpretation and misjudgement. Professionals should 'institutionalise cultural knowledge': the access and incorporation of cultural knowledge in the delivery of services is important. They should be able to adapt to diversity, and help facilitate meeting the needs of the people requiring the service. They will deliver their service appropriately, acceptably, efficiently and effectively.

As a result colleagues will feel valued, comfortable at work and empowered.

Dr. Anis then gave a brief background to the Muslim community in Britain, saying that it is 1.5 million strong and the second largest religious community in the UK after Christianity, the majority of Muslims coming from the Indian subcontinent. The Muslim community, hugely diverse and heterogeneous, is not a minority ethnic community. Challenges for the Muslim community include citizenship & identity, social exclusion, health and the media.

Dr. Anis concluded that to get the best out of any person we must understand and appreciate the value systems they hold. Cultural competence should be embraced within the ethos of an organisation – if there is only a token and superficial understanding, then organisations will fail to make the best use of their staff and to access the people who often most need the services they deliver.

Question & Answer Session

- 1) **Do the panel agree that the best prospect for improving community cohesion is through commonly agreed local programmes of action which: -**
 - i) **engage people and encourage dialogue**
 - ii) **aim to improve both personal or family circumstances and quality of life in such neighbourhoods?**

At all levels within a society, from residents in any neighbourhood to the structure of support from statutory and voluntary groups, partnership work which engages people into making proactive contributions is essential if we are going to see the development of community cohesion. There are many examples which are witnessed whereby people of different backgrounds within neighbourhoods, have created an atmosphere of respect for each other and live together as a community. Unfortunately, there are many more examples where diverse communities live side by side and lead lives which are parallel from each other.

In order to encourage dialogue between people and create opportunities where people can engage with each other on a basis of improving knowledge and interacting / socialising across present cultural boundaries, the role of the statutory and voluntary sector is pivotal. The benefit of organisation, human resources, finance, experience and expertise are amongst many other factors, elements which provide the structure on which projects can be designed and put into practice to improve community cohesion. On a local authority level, such structures allow for the production of policies and action plans with timescales, targets, monitoring and evaluation procedures etc, to improve community cohesion. Within this process, the impact of initiatives will greatly depend on the planning and preparation of projects if we are referring to the voluntary sector, or on the level of grassroots communities being a part of various consultation programmes if we are referring to setting up of policies by local authorities.

If the desired outcome of community cohesion policies, action plans and projects is the crossing of cultural boundaries between communities which will lead to improvement of quality of life, a broad range of groups must work together in partnership and at a local level. Initiatives must have a common ground, on which they are based. Partners need to ensure that as best possible, grass-roots community engagement in any process. This is a defining factor in building trust with communities and ensuring future involvement from groups.

2) Should not faith organisation be reflecting on how they can contribute to, participate in, and work together on neighbourhood agendas and programmes?

Traditionally, faith organisations have concentrated their efforts in creating or supporting networks within their own communities or client groups. Within any specific faith community, this is understandable as funding for such initiatives has been from within their own faith congregations for specific development of their institutions. Alongside such development, public funds have also been made available for the setting up of community cohesion initiatives whereby various faith-based organisations are reaching out towards each other and 'Building Bridges' between people of different faiths and cultures.

The development of faith-based organisations over recent years has brought to the forefront issues concerning the level of involvement and participation with local authorities, in having a role on various strategic community development groups. Faith organisations have gone through a process of self-reflection and through lobbying and promotion of their effectiveness in developing communities, have had to convince local and regional authorities, as well as central Government, that the faith sector within any community can make a significant contribution for the development of their communities. Changes to help support the faith communities are becoming apparent, for example, terminology in official reports in relation to community development now refer to the Community, Voluntary and Faith sectors, only a few years ago, the word 'faith' would not be visible in such frameworks.

It is therefore essential that faith-based organisations take advantage of this change in culture and become full partners on neighbourhood agendas and programmes within their local authorities. Many added benefits will emerge from this approach which will include the activities of their work reaching members of the community who are not active within any faith networks, and also to those people who are of no-faith.

3) To what extent do you think community relations are affected by young Muslim women choosing to cover their faces?

It is important to bear in mind that Muslim women who wear the 'nikaab' to cover their faces do so by choice. It is an expression of life, as they understand it in their spiritual journey at the given stage in their lives. The 'nikaab' brings with it an inner discipline of veiling of the heart and mind from those factors in society which turn ones focus away from remembering the Lord.

To the greatest extent I think that community relations are not affected by women covering their faces. On the whole, the majority of Muslim women in the UK and in Europe, do not cover their faces. In communities where women do cover their faces, I think it is the fact that there is a lack of understanding of the practice of wearing the nikaab to cover faces which

causes tensions, rather than the issue of women choosing to cover their faces.

There are so many varieties of lifestyle choices which people make and as a result their expression in dress and character may seem unusual, it is unusual because it is not common and it is not understood. For example, an individual who dyes his hair purple and has all parts of his face pierced. It is important that we try to understand and respect choices people make as to how they want to live their lives.

4) What roles do faith communities have in promoting the movements to combat poverty?

Faith communities play a very strong role in promoting movements which combat poverty. At a local level, all faith communities work with their own communities and with each other to collect funds for relief campaigns. In Pendle we have had some excellent examples of both Muslim and Christian charities working together to collect funds for various relief operations around the world.

At a national and international level, the Christian community through Church structures or for charitable organisational structures, are much better organised and focused on movements which aim to tackle issues which create poverty. Successive models of proactive movements have been promoted to all faith communities who see the good practice and get involved. Fair trade issues, debt relief for poor countries are just some examples of how people from the faith communities have lobbied local authorities and central Governments with the aim of changing policies and practices.

The motivation for people to get involved in movements and follow them through persistently, making all kinds of sacrifices in order to make change for the better, has been their faith.

5) Can the panel give a view on the use of the word multicultural.

With reference to the world we live in today, the word multicultural is a key aspect of our society. The term multicultural refers to the different cultures present within a society/community. Multicultural can also be defined as diversity within a particular society.

When referring to the word multicultural it can be seen that this term has had a significant impact on society. With the realisation of the diverse society we live in the development of peoples' awareness of different cultures is essential. This has highlighted the importance of educating and informing people about the differences and similarities between different cultures. The main aim in educating people about diversity is to promote tolerance and social cohesion. People of different cultural backgrounds can learn a lot from being educated about the different cultures that exist within a society.

Within our local community it can be seen that it is a multicultural society with people of different cultural backgrounds living side by side. In many circumstances people of different cultures live in harmony with each other, however in some situations there is a need to continue educating people about different cultures in order to sustain and develop relations.

Living in a multicultural society therefore provides the opportunity for diversity to be celebrated. The celebration of diversity should be encouraged within every society/community. The Swann Report 1985 stated that a mature society is an inclusive society where diversity is celebrated. Consequently the impact the word multicultural has had on society cannot be underestimated it has served to highlight the importance of diversity.

6) How do we deal with colleagues feeling of unfairness e.g. Muslims allowed time out for prayer time?

I think that personally we as human beings should be aware of our colleagues identity, their culture and religious needs may differ from ones own, such as Muslims being allowed time out for prayer. This will be common in every day life for a practicing Muslim who prays five times a day such as myself, people of other faiths will also have needs which will break into common work patterns.

Colleagues should eventually come to terms with the Religious obligations or spiritual needs of any person, but also be able to separate these issues from work responsibilities. All employees are contracted to their jobs with duties and responsibilities, and are given the standard 37.5 hours to work per week if they are employed on a full-time basis. Being given a provision for any religious needs will not change contractual agreements, the employee will still have to work 37.5 hours per week and complete duties, but they will have the privilege to fulfil their cultural or religious needs.

I feel that all staff should take part in some form of cultural / religious awareness training to be more tolerant towards each other. This will create a better understanding between colleagues, and will increase one's own knowledge on different faith groups. Ultimately we are looking for the outcome of better colleague relations within the working environment and a reduction in the concept of unfairness.

7) How can faith be shared by people from different faiths?

The word faith refers to the belief within a religion; within every religion faith is essential to its followers. When discussing different religions it can be seen that there are many similarities as well as differences. With reference to similarities in different religions it can be seen that it is possible for followers to share faith. For example when considering Islam and Christianity it can be seen that within both religions prayer is significant to faith. Despite the belief in different Gods the purpose of prayer within both religions is the same. Followers of a religion pray to God in order to show submission and obedience in God.

Another example of how faith may be shared by people of different faiths is by the rules found in different religions. Followers of any religion will abide by the rules written in Holy books and scriptures. In doing so followers of a religion are showing submission and obedience to God's will, this practice can be defined as faith within a religion. Faith within a religion is the belief in a god therefore it is possible for people of different faiths to share it.

With reference to the differences within different religions this also provides an opportunity for faith to be shared. Despite there being differences in the practices of religions the principle is the same. Faith stems from a religion and therefore it is possible to share it with people of differing faiths. Whether one is a practising follower of a religion or not it is possible for faith to be shared. The belief in God within a religion produces similarities between people of different faiths.

Participants

Alyas Ahmed	Member of Muhammadi Mosque
Nasir Ahmed	Whitefield Youth Centre
Dr Khalid Anis	Islamic Society of Britain
Frank Arkwright	Member of the Unitarian Church
Mohammed Aslam	Pendle Pakistan Welfare Association
Sarah Astin	Pendle Borough Council
Domini Aunger	CAFOD
Allia Baber	East Lancashire Hospitals NHS Trust
Rauf Bashir	Building Bridges Pendle
Revd. Dale Barton	Churches Together in Lancashire
Farooq Bashir	Muslim Global Relief
Mohammed Ali Bisharet	Pendle Pakistan Welfare Association
Jennifer Bradford	Crown Prosecution Service
Revd. Brenda Catherall	Bolton Interfaith Forum
Vijayanti Chauhan	Lancashire County Council
Mrs C Curran	Edge End High School
Monsignor John Devine	North West Development Agency
Peter Dewhurst	Nelson Leader
Revd. Alison Geary	Christ Church
Mollie Greenwood	Building Bridges Pendle Executive Member
Maulana Habib ur Rehman	Imam - Muhammadi Mosque
Saiqa Hameed	Pendle Women's Forum
Sue Hogg	Christ Church
Anne Holmes	Burnley, Pendle & Rossendale CVS
Ben Humphries	Christian Aid
Jawaid Hussain	Primary Care Trust
Shazana Hussain	Preston Muslim Forum
Haleemah Iftekhar	Building Bridges Pendle
Naila Iqbal	Building Bridges Pendle
Salim Jogi	Building Bridges Pendle
Shahida Khan	Burnley Women's Refuge
Nazya Khalid	Nelson Library
Mohammed Latif	Chair - Southfield Community Action Forum
Anthony Leo	Building Bridges Pendle Executive Member
Steve Little	Lancashire Criminal Justice Board
Asif Mahmood	New Era
Abdul Hafiz Malik	Itaad Community Advisory Service
Dr M I Malik	Building Bridges Pendle
Dr Raisa Malik	Chair - Pendle Women's Forum
Shabana Malik	Lomeshaye Primary School
Stephanie Matthews	Brierfield Methodist Church
Pauline McCormick	Pendle Councillor
Anayat Mohammad	East Lancs Together
Philip Mousdale	Pendle Borough Council
Saba Mughal	East Lancashire Hospitals NHS Trust
Elena Murphy	Nelson Community Credit Union Ltd

Hassan Naeem
Mrs Madhubala Pandya
Harsha Patel
Iqbal Patel
John Price
Abdul Hamid Qureshi
John O'Brian
Yakub D Patel
Wilfred Rayson
Fazal ur Rehman Khan
Hilda Reidy
Narina Riskowitz
Dr Sara Saigol
Fred Samuels
Mohammed Sarfraz
Revd. Edward Saville
Jean Scott
Mohammed Shakeel
Jamilah Shah
Naveed Shareef
Chris Simpson
Gulab Singh
Peter Smith
Parvinder Sohal
Ken Spence
Douglas Stewart
Revd. Sally Thomas
Keith Thomlinson
Florence Thomlinson
Revd. Andrew Turner
Geoff Whitehead
Joyce Willacy
Raza Yasin
Abu Yusra
Mussurut Zia

GMB Union
Chair of Interfaith Council (BwD)
CEMVO Lancashire
Blackburn with Darwen Borough Council (BwD)
St. John's RC Southworth/Christ Church
Building Bridges Burnley
Free Spiritual Centre
University of Central Lancashire
Community Representative
Community Translation Service
Community North West
Lancashire Economic Partnership
Consultant in Muslim Community Affairs
Asian Christian Fellowship
Lancashire Children's Fund
St. Luke's Church
Christ Church
Ithaad Community Advisory Service
Blackburn with Darwen Borough Council
Lancashire Fire Service
Family Support Service
Preston Primary Care Trust
St. Vincent's Housing Association
New Era
Building Bridges Pendle Executive Member
Member of Quaker Friends Association
Building Bridges Pendle Executive Member
Brierfield Town Council
Brierfield Town Council
Barrowford Council of Churches
Pendle Community Safety Partnership
Building Bridges Pendle
Pendle Pakistan Welfare Association
Member of Local Muslim Community
LWNMEW

Apologies

Dale Barton
Rosemary Bowling
David Brown
Larry Coulston
Pauline Farrell
Bea Foster
Paul Hussey
Sarah Lee
Ian McHugh
Jean McNeile
Mike Painter
Bobbie Perry
Catherine Rhodes
Sharon Wilkinson
Kitty Ussher MP

Lancashire Forum of Faiths
Burnley District Citizens Advice Service
Burnley Borough Council
Burnley District Citizens Advice Service
MIND Befriending Scheme
LCC Youth & Community Service
Lancashire County Council
Pendle Borough Council
East Lancs Together
Padiham Unitarian Chapel
Lancashire Fire & Rescue
Lancashire Probation
East Lancs Together
Government Office North West
Burnley

Evaluation

Which part of today's event did you find most useful?

- Input from the speakers.
- Valuable information from the guest speakers in raising awareness of faith in communities and in the workplace.
- Question & Answer session.
- Networking - opportunity to become aware of local / national faith issues.
- Encouraging to see diverse audience and panel.
- Could relate to everything Dr Saira Saigol said in her speech.
- The Question & Answer session was very informative and gave a good impression of the progress being made in the area of faith communities working together.

What changes do you think would make a future event better?

- Full day event, ensuring representation from more faiths.
- Debate became more Islamic - all good but needs more diversity.
- None, it was excellent!
- More time for Question & Answer session.
- Providing a selection of workshops where there are people from different faiths in different occupations.

Any Other Comments?

- A good event but would like more information from other faiths.
- Shorten the length of introductions & opening address as this takes away valuable time from other speakers.
- It was an important event. It should continue.