

The role of faith centres in the provision of sport and physical activity

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1

Introduction

Religion plays an extremely important role for many communities in the UK and earlier research carried out by Sporting Equals into the role of faith centres to help drive growth in sports participation¹ revealed that faith centres are a central resource accessed by individuals who may otherwise be disengaged from wider society due to cultural or religious barriers.

Often faith centres hold the key to community engagement and are well placed to offer outreach services such as sports, as well as having untapped potential in available land and facilities which could be utilised for the benefit of the community.

This paper aims to explore these areas further and look at how faith establishments can be accessed by the sports sector to grow participation from underrepresented groups. The research paper focuses on the five main religious groups in the UK: Christianity, Islam, Sikhism, Hinduism and Judaism and looks at the role of Churches, Mosques, Gurdwaras, Temples and Synagogues in the context of sport and physical activity provision and opportunities for growth in relation to facilities and wider engagement.

The paper also seeks to provide an evidence base to support the Sporting Equals Faith Centre Model¹ and demonstrates how governing bodies can utilise Sporting Equals community engagement expertise to tap into 'hard to reach' markets.

2

Methodology

The research methods used in this report include a mixture of desktop and on-line research, questionnaires and telephone surveys. These surveys were carried out between April and June 2012.

A questionnaire survey was sent out to a random sample of faith establishments to identify whether they offered any sport or physical activity, had suitable facilities where sport and physical activity could be delivered and what support they needed to allow them to offer sport or physical activity. This was administered directly to faith centres by e-mail and was also sent via the Hindu Council UK, Muslim Council of Britain and Sikh Council UK. Alongside this a further sample of telephone interviews were conducted to maximise response rate.

An on-line survey was administered through the Sporting Equals website and facebook page to identify whether people would do more sport or physical activity if it was offered through their place of worship. The desktop research aims to cover all main faith groups, however, it should be noted that more information was available for the Muslim community than for other faith groups and more case study material for this community has been utilised as examples in the report.

In addition to this, London, Birmingham and Leicester, 3 major cities with a significant proportion of black and minority ethnic (BME) communities, have been mapped and the locations of a variety of places of worship identified. These have been added as appendices to the report.

¹ *The role of faith centres in helping drive growth in Sports Participation, Sporting Equals, December 2011.*

3

The National Picture

This research uses the 2001 Census figures which are the most recent as the 2011 Census figures have not yet been released. The 2001 Census for the United Kingdom reported that approximately 42 million people (almost 72% of the population) identify themselves as Christians. Approximately 1.6 million (2.7%) identify themselves as Muslims. The next largest religious groups are Hindus (1%), followed by Sikhs (0.6%) and Jews (0.5%). More than 9 million (15.5%) respondents stated they have no religion. The Census's religion question was voluntary, and 7.3% chose not to respond.²

Overall 76.8% of the United Kingdom population regard themselves as having some religious affiliation (2001 Census). Whilst many of these people will not be actively involved in the worship activities of a faith community, a substantial number are committed members of faith groups whose teachings, to a greater or lesser extent, guide their values and beliefs.³

Religions by ethnic group, 2001									
Ethnic group	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other	No religion	Not stated
White British	75.94%	0.11%	0.01%	0.48%	0.14%	0.01%	0.24%	15.45%	7.62%
White Irish	85.42%	0.19%	0.02%	0.18%	0.14%	0.02%	0.26%	6.35%	7.42%
Other White	62.67%	0.33%	0.09%	2.39%	8.61%	0.04%	0.57%	15.91%	9.38%
Mixed	52.46%	0.70%	0.87%	0.47%	9.72%	0.42%	0.58%	23.25%	11.54%
Indian	4.89%	0.18%	45.00%	0.06%	12.70%	29.06%	1.75%	1.73%	4.63%
Pakistani	1.09%	0.03%	0.08%	0.05%	92.01%	0.05%	0.04%	0.50%	6.16%
Bangladeshi	0.50%	0.06%	0.60%	0.05%	92.48%	0.04%	0.01%	0.43%	5.83%
Other Asian	13.42%	4.85%	26.76%	0.30%	37.31%	6.22%	0.93%	3.44%	6.79%
Black Caribbean	73.76%	0.17%	0.29%	0.10%	0.79%	0.02%	0.59%	11.23%	13.04%
Black African	68.87%	0.07%	0.21%	0.05%	20.04%	0.09%	0.21%	2.31%	8.14%
Other Black	66.61%	0.20%	0.36%	0.13%	5.97%	0.07%	0.65%	12.09%	13.93%
Chinese	25.56%	15.12%	0.07%	0.05%	0.33%	0.03%	0.49%	9.75%	52.60%
Other	32.98%	15.49%	1.32%	1.05%	25.68%	1.02%	0.90%	14.08%	7.48%

Source: UK 2001 Census

² <http://www.state.gov/j/drl/rls/irf/2005/51589.htm> (accessed 14.05.12)

³ *Working together, co-operation between government and faith communities*, Home Office, Faith Communities Unit, 2004.

Religious affiliation is not evenly distributed among ethnicities. In the 2001 Census data for Great Britain, approximately 70% of the white population described themselves as Christians. Almost 75% of black Caribbean respondents stated that they were Christians, as did 70% of black Africans. Meanwhile, 45% of Indians were Hindus, and 29 % were Sikhs. Approximately 92% of Pakistanis and Bangladeshis were Muslims.²

Non-Christian populations are concentrated in London and other large urban areas. While religious groups are not required to register with the Government, many are charities and are registered with the Charities Commission. No church or religious organisation receives direct funding from the State. Religious bodies are expected to finance their own activities through donations, endowments, investments, and fundraising. The Government sometimes funds the repair of historic religious buildings, such as cathedrals and churches, and other funding grants programmes exist which, financed largely through the lottery, help fund, repair and maintain listed places of worship of all religions nationwide.

There are nearly 50,000 places of worship of all denominations and religions in the UK, attended by over 6 million people.⁵ Faith establishments have had an immense historic influence in shaping society, and make significant contributions in a wide range of areas such as community development, education, and social inclusion. Together, the faith communities make an extremely significant contribution to the richness of society.

Faith organisations are gateways to accessing the tremendous reserves of energy and commitment of their members, which can be of great importance to the development of civil society. In the case of some of the newer communities that include among their members many recent arrivals to the UK, they are perhaps the principal gateway since new arrivals frequently relate to the wider community mostly through trusted organisations serving their religious and/or ethnic group.⁶

Most churches, mosques, synagogues, gurdwaras and temples are a good source of information, advice and guidance on working with the local community and will have a broad spectrum of membership from the surrounding community.⁵

⁴ http://www.tutorgig.info/ed/Religion_in_the_United_Kingdom (accessed 14.05.12)

⁵ *Working with BME communities, Communities and local Government, March 2007*

<http://webarchive.nationalarchives.gov.uk/+http://www.communities.gov.uk/documents/fire/doc/toolkitaudiences1> (accessed 09.05.12)

⁶ *Working together, co-operation between government and faith communities, Home Office, Faith Communities Unit, 2004.*

4

The Regional Picture

Distribution of Ethnic Minority Population in the UK			
Region	Ethnic Minority Population	Representation of Ethnic Minorities	Proportion of UK Ethnic Minority Population
East of England	435,400	7.7%	6.7%
East Midlands	371,100	8.5%	5.7%
North East	100,900	4.0%	1.6%
North West	543,500	8.0%	8.4%
South East	583,700	7.1%	9.0%
South West	163,400	3.2%	2.5%
West Midlands	792,500	14.8%	12.3%
Yorkshire & Humber	471,900	9.2%	7.3%
London	2,735,800	36.2%	42.3%
United Kingdom	6,465,100	10.7%	100%

Source: NOMIS – number and proportion of ethnic minority population in regions in the UK - 2008⁷

Of the 6.4 million ethnic minority people in the UK, nearly half (42.3%) live in London. After London, the second largest proportion of the ethnic minority population live in the West Midlands (12%), followed by the South East (9%), the North West (8%), and Yorkshire and Humber (7%).⁸

The Indian population is concentrated in London, and in the cities of the Midlands, Lancashire and West Yorkshire. The Pakistani population is strongly represented in Manchester, Lancashire and West Yorkshire and also in Birmingham and other Midlands cities, with a smaller proportion of the population in London than is the case with Indians. The Bangladeshi population is concentrated in London, and to a lesser extent in Birmingham. The Black Caribbean population has a similar distribution pattern to the Bangladeshi population but with London even more dominant, whilst Black Africans are mostly concentrated in London. The Chinese groups are more widely dispersed than other groups.⁹

⁷ *Business in the Community Regional Factsheet, Ethnic Minorities in the UK, West Midlands, Race for Opportunity (RFO), 2010.*

⁸ *Business in the Community Regional Factsheet, Ethnic Minorities in the UK, London, Race for Opportunity (RFO), 2010.*

⁹ *Migration Trends 9.9, Bull Points on Report, Minority Ethnic Groups in Britain By Ruth Lupton & Anne Power, Migration Watch UK, Dec 2004.*

London has the highest proportion of Muslims, Hindus, Jews and Buddhists.⁹

All BME groups except the Chinese have at least 25% of their population concentrated in just 5 local authorities and over 50% in 20 local authorities. Bangladeshis are the most concentrated, with 46% in just 5 local authorities; 23% in Tower Hamlets alone. The concentration of BME people means that in 2001 81% of local authorities had BME populations at or below the national average.⁹

Outside London, local authorities with more than 15% BME population are: Slough (36%), Leicester (36%), Birmingham (30%), Luton (28%), Wolverhampton (22%), Blackburn-with-Darwen (22%), Bradford (22%), Sandwell (20%), Manchester (19%), Coventry (16%) and Oadby & Wigston (16%). These are all urban areas. London, West Yorkshire and the West Midlands both have a small number of “majority minority” wards.¹⁰

Both religious and national history and more recent patterns of migration and settlement have affected the religious composition of local and regional areas. Therefore, some areas have a more multi-faith character, and others have concentrations of people of particular religion and or traditions within these regions.

10 Migration Trends 9.9, Bull Points on Report, Minority Ethnic Groups in Britain By Ruth Lupton & Anne Power , Migration Watch UK, Dec 2004.

5

Faith Centre Research

5.1 Churches in the UK

The English region with the highest proportion of Christians is the North East (80.1%). Outside London, the counties with the highest proportion of Christians are Durham, Merseyside and Cumbria, each with 82% or more. The districts with the highest proportions of Christians are all in the North West: St Helens, Wigan and Copeland (Cumbria) each have 86% or more.¹¹

Christianity is the most popular religion in the world with over 2 billion adherents. 42 million Britons see themselves as nominally Christian, and there are 6 million who are actively practising. In 2005, the total number of churches in the UK was estimated at 47,635.¹²

In 2010 it was estimated that there were around 5.2 million Christians in the UK. Immigration from the EU has led to large increases in numbers over the last 10 years. Many of these immigrants come from 'Christian' countries, both Protestant and Catholic, and have joined local churches wherever they have settled in the UK. More seem to have settled in England and Scotland than Wales and Northern Ireland.

The increase in church membership is seen especially in the Catholic, Orthodox, Presbyterian, Pentecostal and the Protestant Overseas Nationals churches — many of which are small but provide a useful role to the community.

There has also been noticeable growth in many ethnic churches, especially among the black churches of London. Although some of this growth, especially the non-black, is fuelled by immigration as described above, this is less true of the black churches. Some of these are being started by people coming particularly from African countries such as Ghana and Nigeria, in what is called 'reverse mission', that is, to start churches here in order to help bring the UK back to the Christianity from which they benefited a century or two ago. Some of these black churches are seeing spectacular growth and are now among the largest churches in the country.¹³

It is estimated that there are more than 500,000 Black Christians in over 4,000 local congregations in the United Kingdom, the majority of which are in England, particularly in London.¹⁴ The Census showed that 34% of churches in England grew between 1998 and 2005. In 2000, 33% of churchgoers were under the age of 30 and in 2005 the average age of churchgoers was 47 for congregations in Great Britain.¹⁵

Some churches have halls which are often available for local community provision and in some cases these are often used for sport and physical activity.

Distribution of Churches in England ¹⁵	
Region	Number of Churches
North East	85
Yorkshire & Humber	107
North West	78
East Midlands	155
West Midlands	174
East	414
South East	291
South West	222

11 Office for National Statistics 2001, *April Census summary of religion in Britain* released, Feb 2003.

12 http://www.whychurch.org.uk/num_churches.php (accessed 08.06.12)

13 <http://www.e-n.org.uk/p-4208-UK-Christianity-in-the-21st-century.htm> (accessed 08.06.12)

14 <http://www.bmcdirectory.co.uk/> (accessed 08.06.12)

15 <http://www.searchchurch.co.uk/local-churches/> (accessed 09.07.12)

5.2 Mosques in the UK

Mosques are a central feature of Islamic life. Their role is twofold: to meet the spiritual needs of Muslims as a place of worship, and to meet the practical educational and social needs of the Muslim community.¹⁶

Today, there are approximately 1,880 mosques in Britain serving the country's 2.4 million Muslims.¹⁷ According to the Charity Commission's Faith and Social Cohesion Unit 2009 survey of mosques, approximately 500 mosques are registered charities. The survey also found that the average number of attendees at Friday prayer gatherings is over 400, rising to over 600 for Eid, and that the average annual income for mosques is £233,452.16¹⁶

Distribution of Mosques in England ¹⁸	
Region	Number of Mosques
North East	46
North West & Yorkshire Humber	619
Midlands	489
East	26
London & South East	628
South West	80
TOTAL	1,888

Facilities

Muslim communities in Britain are made up of several denominations and ethnicities, and so are the mosques that serve them. Muslim communities and cultures have become an integral part of the British landscape, adding to the rich diversity of the country.¹⁹ There are currently 2,178 locations listed in the mosques directory¹⁸ which are a mixture of mosques, prayer rooms, and shared

places such as hired halls.²⁰ Nearly three quarters of mosques have facilities for women. Most of the smaller mosques are typically small house conversions which people access on a daily basis for prayers and are often used for afterschool madrassah for children to help them study the Qu'ran.

The larger mosques are often more centrally located and are likely to be purpose built close to transport links. These often play a more central role within the community offering wedding, funeral, education and outreach support services. For example the Central Mosque in Birmingham offers all of the above and has an annex which also provides additional services such as library, classrooms where language classes take place and a community hall. The main hall has a capacity of around 3,000 which is the average turnout on a busy Friday. On special occasions such as Eid there are five services one after the other and it is estimated that between 15,000 and 20,000 walk through the doors of the main hall for special prayer services.²¹

¹⁶ Muslim Council of Britain, *Voices from the Minarets: Empower not control*, London; 2006.

¹⁷ <http://mosques.muslimsinbritain.org/maps.php> (accessed 11.06.12)

¹⁸ <http://mosques.muslimsinbritain.org/maps.php> (accessed 11.06.12)

¹⁹ *Engaging Mosques, toolkit for involving young people* Hasib Rahman, Jamie Bartlett, Jen Lexmond, 2010.

²⁰ *UK Mosque Statistics/Masjid Statistics*, Mehmod Naqshbandi, 2011. http://www.muslimsinbritain.org/resources/masjid_report.pdf (accessed 14.05.12)

²¹ <http://centralmosque.org.uk/5-14-facilities.aspx> (accessed 16.05.12)

In the last five years there have been dramatic changes in the way British mosques are run. The Charity Commission's 2009 survey of mosques in Britain found that over 90% of mosques now provide educational programmes for youth and children and 82% fundraise to alleviate poverty and hardship. Many also provide community services and are increasing youth participation in their management structures.^{22,23}

The Muslim community as a whole has been driving this change in many places, recognising that mosques need to improve the way they operate, and open up more, especially for the young. The Muslim Council of Britain and the Islam Channel for example initiated 'Beacon Mosque' initiatives, recognising that improvement among mosques does not always need to come from government intervention, but can be achieved through promoting positive examples for other mosques to follow, such as the Golden Mosque in Rochdale.^{24,25}

A recent study carried out by the Mosques and Imams National Advisory Board,²⁶ revealed the types of services and activities Muslim youngsters want their mosques to provide range from sports activities and youth clubs to "chill-out rooms", community events and interfaith activities.

In a survey conducted by Policy Exchange in 2007, 86% of Muslims felt that "my religion is the most important thing in my life".²⁷ In a further research study carried out by the Mosque & Imams National Advisory Board in 2011²⁶ the young participants felt that in order to engage the youth in mosques, mosques should organise sports activities. They could be either indoor or outdoor activities.

The study also revealed that some of the larger mosques have community halls adjacent to the mosque's building or owned by the mosque nearby. These community centres could be used by the youth to 'chill-out' to play pool, table tennis or such similar activities. The study highlighted that basements of the mosque or any room which is not used for prayers could be turned into a 'chill-out' room which could be used by the youth to socialise, in the comfort and safety of a supervised environment (detailed in case studies, section 8 of report).

Feedback from research also supported the idea that mosques should get involved and help organise football teams and intra-faith and inter-faith tournaments. This would demonstrate to the youth that the mosque is genuinely interested in them and can cater for their needs. Sports activities could be organised around prayer times or study circles so that the youth have the opportunity to attend both study circles and/ or pray in the mosque as well as taking part in sports.

22 BMG Survey of Mosques, London: Charity Commission, 2009.

23 Good Spaces for Young People, Leicester: National Youth Agency, 2007.

24 Engaging Mosques, toolkit for involving young people. Hasib Rahman, Jamie Bartlett, Jen Lexmond, 2010.

25 The Role of the Mosque in Britain, RW Maqsood, London: The Muslim Parliament of Great Britain, 2005.

26 Mosques and Youth Engagement, Guidelines and Toolkit, Qari M Asim, Mosques & Imams National Advisory Board, 2011.

27 Living apart together: British Muslims and the paradox of multiculturalism, Policy Exchange, 2007.

<http://www.policyexchange.org.uk/images/libimages/246.pdf>

5.3 Synagogues in the UK

The Jewish community represents less than half of one percent of the total population of the UK. In terms of distribution, the Jewish community is increasingly concentrated in a handful of urban and suburban areas in North West London and North West Manchester and in smaller communities around the country, in both small towns and large cities, including Liverpool, Leeds, Birmingham and Glasgow.²⁸

The principal place of Jewish communal worship is the synagogue. A majority of Jews who are affiliated to a synagogue belong to Orthodox synagogues and a minority to the Progressive sector of Reform and Liberal synagogues.²⁹

Due to the Orthodox rule of walking to the synagogues on Shabbat and festivals, Orthodox synagogue buildings have moved from inner city areas, where Jews first settled, to the suburbs of towns and cities where the main Jewish communities are now established.

The synagogue is a building where worship takes place, but it is also a central place of administration, cultural and social activities and education programmes. Synagogues are self-financing and may have a Heder (room) that is a part time Sunday school for Jewish education where children can gain religious knowledge and learn Hebrew. The synagogue might also offer adult Jewish education.

In Orthodox synagogues men and women are separated for reasons of propriety and women usually sit in a gallery above the section where the men conduct the service. Where there is no gallery, the women are seated behind the men with a short curtain or partition separating the two. In some very small house synagogues, women and men worship in different rooms.²⁹

There are estimated to be around 409 Jewish Synagogues in the UK.²⁸ The majority of synagogues are in London, followed by Greater Manchester and the East of England.

Regional Distribution of Synagogues ³⁰	
Region	Percentage distribution of Synagogues
North East	1%
North West (Not Manchester)	2%
Yorkshire & Humber	4%
West Midlands	1%
East Midlands	1%
East (including S. Hertfordshire & S.W. Essex)	9%
South East	4%
South West	2%
Greater London	64%

²⁸ *Synagogues at risk report, Jewish Heritage on behalf of English Heritage, June 2010.*

²⁹ *Religions in the UK, Directory 2007-10, Paul Weller, Michele Wolfe & Eileen Fry, Published by the Multi-Faith Centre at the University of Derby in association with the Faculty of Education, Health and Sciences of the University of Derby. Fourth Edition, 2007.*

³⁰ *David Graham & Daniel Vulkan, Synagogue membership in the UK in 2010, the board of Deputies of British Jews, 2010.*

5.4 Temples in the UK

Hindu places of worship are called 'Mandirs'. At present most mandirs (temples) in the UK are converted public or religious buildings and private houses, with a few purpose built buildings. Within individual mandirs one may see different murti (sacred images or figures that represent deities) and pictures of holy people. As well as the main worship hall, mandirs may also have other facilities on their premises such as social, educational and cultural rooms.³¹

Many Hindus attend a place of worship associated with a saintly person from whom they can learn about spiritual topics. Worship in the mandir also fulfils an important social function, providing an opportunity to engage in community and cultural activities. The mandir is usually governed by a managing committee including the offices of the temple president and a secretary. Many priests are from India, staying only for a temporary period before returning home. As such, they will not necessarily speak English, although this situation is changing.³¹

³¹ *Religions in the UK, Directory 2007-10*, Paul Weller, Michele Wolfe & Eileen Fry, Published by the Multi-Faith Centre at the University of Derby in association with the Faculty of Education, Health and Sciences of the University of Derby. Fourth Edition, 2007.

³² http://en.wikipedia.org/wiki/Hindu_temple (accessed 12.06.12)

³³ http://en.wikipedia.org/wiki/List_of_Hindu_temples_in_the_United_Kingdom (accessed 08.06.12)

More than 97% of Hindus live in urban areas.

According to the last Census in 2001, about 37% of Hindus in this country were born in the UK, 30% were born in India and 6% in Sri Lanka. A further 21% of Hindus had been born in Africa, reflecting the 1970s migration to the UK of East African Asians.

Temple management staff typically announce the hours of operation, including timings for special pujas. These timings, due to the vast diversity in Hinduism, vary from temple to temple. For example, some temples may perform 'aarti' (worship) once or twice per day, while other temples, may perform aarti five times per day. There are also timings for devotional songs or music called bhajans, which are accompanied by a dholak (small drum) or tabla soloist and/or harmonium soloist.³²

Distribution of Hindu Temples in England ³³	
Region	Number of Hindu Temples
North East	12
North West	17
East Midlands	88
West Midlands	31
East	2
South East	10
London	60
South West	5
Total	225

There are approximately 225 Hindu Temples in England. The greatest proportion of temples are located in the East Midlands and in London, followed by the West Midlands and the North West.

5.5 Gurdwaras in the UK

The Sikh place of congregational worship is called the gurdwara meaning 'doorway of the Guru'. The majority of gurdwaras in the world, including in the UK, follow guidance from the Shiromani Gurdwara Parbandhak Committee, which is based at the Darbar Sahib (Golden Temple) complex at Amritsar in the Punjab. Councils of gurdwaras have also begun to emerge in a number of other towns and cities.³⁴

The gurdwara is not only a place for formal worship, but also a centre for religious education. Other activities take place in gurdwaras, such as Punjabi classes, social activities, youth clubs, women's groups, welfare provision and elderly day centres. In keeping with the Sikh tradition of service, gurdwaras often provide temporary accommodation for the needy.³⁵

The 'langar' is the communal kitchen through which free food is provided to all who attend the gurdwara. The food provided, which has been blessed, is vegetarian and will not any contain meat, fish or eggs or their by-products. The langar is a meal to which outsiders are cordially welcomed.³⁶

Distribution of Hindu Temples in England³⁶

Region	Number of Gurdwara
North East	52
Yorkshire & Humber	9
North West	14
East Midlands	35
West Midlands	78
South East	45
London	43
South West	7
Total	236

It is estimated that there are around 236 gurdwaras in England.³⁶ The Sikh Council however have advised that there are now likely to be more than 300 (April 2012). The West Midlands has the greatest number of gurdwaras, almost twice as many compared to other regions. The South East is not far behind, followed by London and the East Midlands.

³⁴ Religions in the UK, Directory 2007-10, Paul Weller, Michele Wolfe & Eileen Fry, Published by the Multi-Faith Centre at the University of Derby in association with the Faculty of Education, Health and Sciences of the University of Derby. Fourth Edition, 2007.

³⁵ Religions in the UK, Directory 2007-10, Paul Weller, Michele Wolfe & Eileen Fry, Published by the Multi-Faith Centre at the University of Derby in association with the Faculty of Education, Health and Sciences of the University of Derby. Fourth Edition, 2007.

³⁶ <http://www.sikhwomen.com/Community/UK/ukGurudwaras.htm> (accessed 17.05.12)

6

Insight Research

6.1 The Role of Faith Centres

Questionnaires and telephone interviews were conducted to gather data regarding whether faith establishments were involved in sport or physical activity provision and whether they would like to offer more sport or physical activity. The purpose of the two tier approach of contact was to ensure a good cross section of faith establishments from the main five faith groups; Christianity, Islam, Hinduism, Sikhism and Judaism.

The breakdown of the sample is as follows:

Mosques	28
Churches	31
Temples	16
Gurdwaras	33
Synagogues	17
Total	125

In total 53% of the places of worship that took part in the survey offered sports related activities, 25% stated they had some type of facility which was being used for sport or physical activity provision although the vast majority hired out halls or used local facilities such as school pitches and parks to offer sports provision.

Eighteen percent of the sample also stated that they had facilities which could be used for sport or exercise provision and 3% of faith centres were undergoing renovations which would allow them to run more sports activity as they would have more space available. Three gurdwaras also stated that they were undergoing refurbishment which would include gym facilities.

All of the faith establishments cited concerns around facilities and resources as the main support needs to allow them to offer more sport or physical activity.

Mosques (Muslim community)

In total, a sample of 28 mosques were contacted. The larger mosques, which had a footfall of over 500 worshippers a week, stated that they offered some form of sport or physical activity. The most popular activities were football and cricket. Some of the larger mosques had youth centres or youth clubs linked to them which offered a variety of activities including education, sport and social activities for young people. The smaller mosques, however, were limited solely to worship.

Only 3 mosques in the sample had facilities where sports activity could take place, the remaining mosques hired out halls or pitches and used local parks or schools to support the delivery of sport and physical activity. All of the mosques, with the exception of 2, stated that they would like to do more sports activity. The main support needs identified were finance, resources and facilities.

Churches (Christian community)

In total, a sample of 31 churches were contacted. Thirteen stated that they offered sports related activity. There was, however, a wide variety of sports offered including, football, hockey, cricket, basketball, volleyball, keep fit and netball. Activities were offered to all age groups.

Most of the activity is either run in the church hall if there is capacity, or in local sports halls and parks. 8 churches confirmed they would like to do more activity and 3 confirmed they had facilities which could be used for sports provision. The main support needs identified were facilities, finance, volunteers and equipment.

Temples (Hindu community)

In total, a sample of 16 temples were contacted. 9 offered physical activity, however this mainly consisted of exercise classes and yoga. Sessions were mainly aimed at those who are middle aged and activity is usually run on site using indoor facilities. None of the temples showed an interest in running additional sports related activities. Concerns were raised over space and facilities.

The main support needs identified were space, time, facilities and funding.

Gurdwaras (Sikh community)

In total, a sample of 33 gurdwaras were contacted. 22 stated that they offered sport or physical activity. The sports offered included yoga, football, badminton, exercise, hockey, gym and gatka (sikh martial arts). The gurdwaras catered for all age ranges and some offered separate provision for women.

Sixteen gurdwaras confirmed that some activities were run on site, 4 had gyms linked to the gurdwara and others hired local facilities. 8 gurdwaras confirmed they would like to do more sport and had facilities and 3 gurdwaras were being built which would have space for community facilities and would also offer a gym.

The main support needs identified were facilities, equipment, and qualified staff/instructors.

Synagogues (Jewish community)

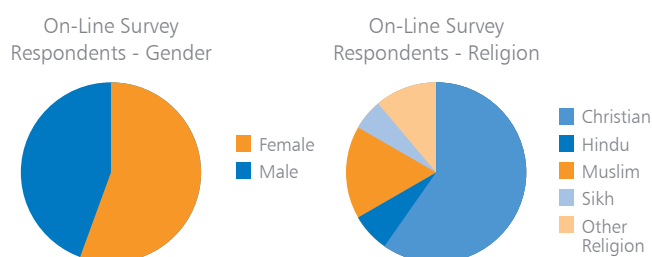
In total, a sample of 17 synagogues were contacted. Only 4, however, offered any sport related activity. Activities offered through the synagogues included football, dance, cricket, table tennis and basketball.

None of the synagogues said they would be interested in more sports provision or had facilities which could deliver sports.

6.2 On-line Participant Feedback

A further on-line survey was administered through the Sporting Equals website and facebook page to look at the type of sport that people from different faiths were taking part in and whether they would do more sport or physical activity if it was offered through their local faith centre.

In total, 69 responses were received from people of different faith groups as detailed below;



The most popular sports people participated in were swimming, badminton, cricket, cycling, football, exercise fitness and the gym. Over 50% of the sample stated that they would like to do more sport.

61% of the sample stated that they attended a place a worship and 61% also stated that they would do more sport or exercise if it was offered through their local place of worship. 39% of respondents stated that their faith centre had suitable indoor or outdoor facilities which could offer sport or physical activity.

The results again support the argument that places of worship could be used as an avenue for sport or physical activity provision. Faith centres could either utilise existing facilities if they were suitable or hire out spaces to accommodate this demand. Sport and physical activity providers should tap into this unmet demand and work with faith centres to help grow participation.

7

Sporting Equals Faith Centre Model

The Sporting Equals Faith Centre Model (Appendix 1) aims to bridge the gap with disengaged communities by connecting sports provision to the local community at a grassroots level through faith centres and using this as a gateway for access. Through the model, sport is introduced by the faith centres to the local community which encourages participation and creates avenues and opportunities for individuals to take part in sport.

This model was tested through the Nishkam Centre in Handsworth, Birmingham in July 2011 and more pilots are currently in the pipeline. Through the model the centre was introduced to key partners allowing them to integrate sports into the centre which sits alongside the main gurdwara. The gurdwara was used as an avenue for communicating health and wellbeing messages to encourage people to get more active. As a result of this community brokerage more people are now involved in sport and physical activity.

Alongside this, Sporting Equals brokered relationships with the Nishkam Centre and other key partners to hold a community wellbeing event in July 2011. This event was held at Handsworth Park in Birmingham and started with a 10km run with guest runner and Sporting Equals Ambassador Fauja Singh (the 100 year old world record holder).

Sporting Equals worked with key partners to put together a sports zone which involved the following key partners, Aston Villa Football Club, Albion Foundation, Birchfield Harriers, Run England and England Table Tennis. The sports zone offered opportunities for a 5km walk around the park, running, football, cricket, Ping! table tennis, archery and other fun activities such as yoga.

As a result of the community brokerage role undertaken by Sporting Equals, the Nishkam Centre have secured additional finance to upgrade facilities and have also been awarded an inspire mark from LOCOG. They also continue to sustain relationships with key partners to offer sports activity to the local community.

This example of community engagement demonstrates how the Sporting Equals faith centre approach can reach and engage target groups who are otherwise disconnected from mainstream health and sport services, achieving real impact.

8

Selection of case Studies

Case Study supplied by Harnek Singh – Sikh Council UK

Over the last two decades many of the major UK cities have established at least two, if not four to six gurdwaras. This growth is now slowing down, partly due to change in the economic climate and partly because many of these faith centres are now being run by third generation Sikhs.

Many of these young Sikhs are professionals with high aspirations and hence expect the gurdwara to be a hub of local activities building upon spiritual belief. According to Sikh teaching Sikhs are required to be focused on Spiritual and Temporal conduct. The latter worldly (temporal) reasons concentrate one's mind on keeping oneself physically fit for purposeful service to the community, and therefore exercise and sports are now re-emerging in the lives of the Sikh community.

It is only natural the network of UK-wide gurdwaras are gradually coming under pressure to accommodate and provide a range of physical activities for the purpose of promoting a healthier lifestyle and wellbeing at these local faith centres.

However, due to lack of expertise and resources, the delivery of such demands is limited and slow. There is significant evidence that many gurdwaras are more than capable of accommodating these emerging services, but without specialist support and match funding it is possible this enthusiasm will not yield fit for purpose programmes, capacity and capabilities.

Additionally, there are a small number of gurdwaras who have started the required transformation with outstanding results, which deserve recognition and promotion. In summary, the demand is out there, with compelling backing from the holy scriptures. The appetite is growing supported by exemplar success stories dotted around the country, and hence the sports sector needs to recognise and build into these opportunities.

Case Study – The Golden Mosque in Rochdale

The Golden Mosque in Rochdale, Lancashire, has opened its doors to all members of the community and has been praised for adopting a 'leading role' in empowering young people. To encourage local young people to get more involved with the mosque, the mosque's younger members established the 'Rochdale Inner Areas Sports Club for All'. The club organises a variety of sporting and social activities, including football tournaments, 'Laser-Quest' competitions and paint-balling games, go-carting and camping trips. Such activities have inspired local youngsters to visit the mosque more often and use its facilities and activities to improve their social life. The club aims to promote the interests of all local young people in the area – not just its members – and seeks to advance their education, employment and training, welfare, recreation and leisure opportunities. The mosque itself has its own 'youth and sports committee', which has been praised for bringing in members of different communities. In addition to offering prayer facilities and Qu'ranic reading classes to local children, the mosque is now attempting to raise £2.5m for a redevelopment programme that aims to provide better services to young people and women.³⁷

Case Study - Al Madina Jamia Masjid – Leeds

Participants from Al-Madina Jamia Masjid in Leeds said that on Sunday afternoon before going to play football, they get together in the mosque to offer the zuhr (noon) prayer. They hold a Q&A session for 30-45 minutes before going out to play football. This practice has resulted in youngsters coming to the mosque who would otherwise not attend. Intra-faith and/or interfaith sports activities also dealt with some of the prejudices that existed between individuals due to lack of information or not knowing the 'other'.³⁸

³⁷ *Engaging Mosques, toolkit for involving young people*, Hasib Rahman, Jamie Bartlett, Jen Lexmond 2010.

³⁸ *Mosques and Youth Engagement, Guidelines and Toolkit*, Qari M Asim, Mosques & Imams National Advisory Board, 2011.

9

Conclusion

Overall, the research indicates that around 25% of places of worship are playing an active role in offering sport and physical activity to the wider community. It seems however, that there is a variation between communities. The most proactive seem to be the gurdwaras, mosques and churches, particularly the larger ones, which are interested in carrying out youth related work and in linking sport to the wider community and wellbeing agenda. The focus of the mosques is on young people whilst the gurdwaras and churches appear to cater for all age ranges.

Around 25% of faith establishments have facilities which are currently being used or could be made available for sport or physical activity provision. Those who do not have facilities are using community based provision such as hiring out halls and using local parks to carry out sports or physical activity.

3% of mosques and gurdwaras also reported that they were currently going through redevelopment and more facilities would be available for sports provision as part of the wider wellbeing agenda. The gurdwaras also seem to be linking gyms to places of worship which is a new phenomenon not seen with any other faith group.

It is interesting to note that the emphasis for Hindu temples was yoga and exercise which linked back to the spiritual side of Hinduism. The temples appeared to be keen to do more of this but not other types of sport or physical activity. The synagogues were also less interested in developing sports provision.

It is clear that a considerable amount of opportunity exists to tap into faith centres to expand sports provision to wider target audiences. The larger faith centres are keen to play an active role in community engagement particularly among young people and promoting wellbeing. The footfall of some of the larger mosques and gurdwaras can be over 5,000 people per week, and this presents a huge opportunity for the sport and physical activity sectors to tap into new markets and target audiences who would otherwise not be accessible through existing channels.

The results of the on-line research clearly suggest that places of worship can be used as avenues for sport or physical activity provision. There is, however, a clear need for more support to allow faith centres to play a broader role in community wellbeing. In particular resources, equipment and links to facilities are needed to allow faith centres to offer more sport or physical activity.

This research provides a strong evidence base to support Sporting Equals Faith Centre Model³⁹ which demonstrates how governing bodies and sports providers can tap into these new markets.

39 The role of faith centres in helping drive growth in sports participation, Sporting Equals, December 2011

10

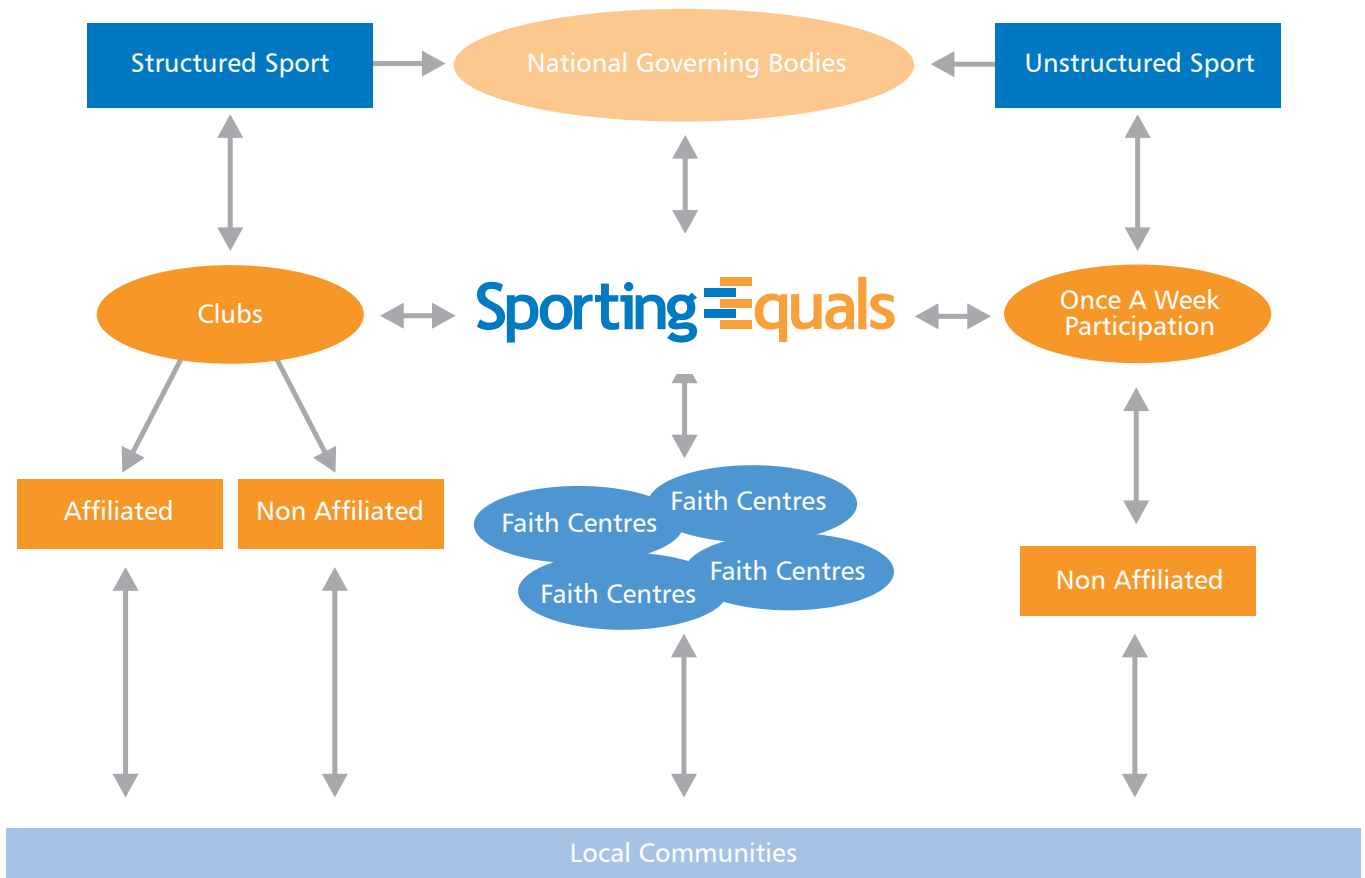
Recommendations

- National Governing Bodies (NGBs) and sports providers should recognise the potential role of faith centres and the opportunities for growth in the delivery of sport and physical activity.
- Where NGBs have infrastructure in cities with high BME numbers NGB staff at a local level should become familiar with the key faith centres and nurture positive relationships through Sporting Equals.
- NGBs and sports providers need to consider making available resources (officer time and financial) to support faith centres to offer sports and physical activity provision to help drive a growth in sports participation.
- There is opportunity to utilise the learning from the Faith Centre Model by working in partnership with Sporting Equals to help engage new communities and develop appropriate initiatives that will appeal to new target audiences.
- NGB staff should increase their knowledge, understanding and awareness of faith communities through accessing Sporting Equals insight and workshops.

Note: The regional breakdowns provided for the places of worship are based on website directories which may not be fully accurate and are subject to change.

Appendix 1

Sporting Equals Faith Centre Model



Appendix 2

Faith Centres in London

In this section a sample list of London based faith centres representing the five major faiths are provided.

Sikh Gurdwaras

London is home to a large Sikh population, who are mainly settled around the west of the city, in suburbs like Southall and Hayes. 31% of the Sikh population lives in London.⁴⁰

Name	Location	Postcode
Brent Sikh Centre	241 Stag Lane, Kingsbury	NW9 0EF
Central Gurdwara (Khalsa Jatha)	62 Queensdale Road, Shepherd's Bush	W11 4SG
Dashmesh Darbar Gurdwara	97-101 Rosebery Avenue, Manor Park	E12 6PT
Dashmesh Sat Sang Sabha	6 Evelyn Grove, Southall, London	TW3 3UA
Edgware Gurdwara	Waltham Drive, 28 Highlands, Edgware	HA8
Greenwich Sikh Association - Woolwich Sikh Temple	1 Calderwood Street, Woolwich	SE18 6QW
Gurdwara Baba Bhudha Sahib Ji	2 Shawbury Road, East Dulwich	SE22 9DH
Gurdwara Guru Nanak Nishkam Sewak Jatha [UK]	134-142 Martindale Road, Hounslow	TW4 7HQ
Gurdwara Sikh Sanghat	71 Francis Road, Leyton	E10 6PL
Gurdwara Sikh Sanghat	1a Campbell Road, Bow	E3 4DS
Gurdwara Singh Sabha	100 North Street, Barking,	IG11 8JD
Gurdwara Singh Sabha	722/730 High Road, Seven Kings, Ilford	IG3 8SX
Gurdwara Singh Sangat	Harley Grove, Bow	E3 2AT
Guru Amardas Gurmat Society & Education Centre	1a Clifton Road, Southall	UB2 5QP
Guru Granth Gurdwara	45 Villiers Road, Southall	UB1 3BS
Guru Nanak Darbar	67 - 73 King Street, Southall	UB2 4DQ
Guru Nanak Darbar Gurdwara	Old Mill Road, Plumstead,	SE18
Guru Nanak Satsang Sabha Karamsar UK	400 High Road, Seven Kings, Ilford	IG1 1TW
Khalsa Centre	95 Upper Tooting Road, Upper Tooting	SW17 7TW
Ramgharia Sikh Association	Masons Hill, Woolwich	SE18 6EJ
Ramgharia Sabha Southall	53-57 Oswald Road, Southall	UB1 1HN
Ramgharia Sikh Gurdwara	10-14 Neville Road, Forest Gate	E7 9SQ
Sikh Art & Culture Centre	21 Montague Road, Hounslow	TW3 1LG
Sikh Temple Nanak Darbar	136 High Road, New Southgate	N11 1PJ
Singh Sabha Gurdwara	68 Gloucester Drive	N4 2LN
Siri Guru Singh Sabha	74 Avarn Road	SW17
South London Sikh Gurdwara	142 Merton Road, Wandsworth	SW18 5SP
Southfield Sikh Association	1 South Brook Road, Streatham	SW16
Sri Guru Ravidas Sabha	282 Western Road, Southall, Middlesex	UB2 5JT
Sri Guru Singh Sabha	Alice Way, Hanworth Road, Hounslow	TW3 3UA
Sri Guru Singh Sabha	93 Waye Avenue, Cranford	TW3 3UA
Sri Guru Singh Sabha Gurdwara	2-8 Park Avenue, Southall	UB1 3AG
Sri Guru Singh Sabha Gurdwara	Havelock Road, Southall	UB2 4NP

⁴⁰ Census 2001, Office for National Statistics

Hindu Temples⁴¹

Over half of the UK's Hindu population lives in London, particularly in Brent and Harrow where they make up one fifth of the population, and in Southall in West London. The Hindu temple at Neasden was the largest temple of Hinduism in Europe, until the opening of the Shri Venkateswara (Balaji) Temple in Tividale in 2006. Hare Krishna are sometimes seen on the streets of London, particularly near the Radha Krishna Temple in Soho.⁴²

Name	Location	Postcode
Brent Sikh Centre	241 Stag Lane, Kingsbury	NW9 0EF
Isckon Krishna Temple	Oxford Circus	W1D 3DL
High Gate Hill Murugan Temple	200A Archway Road	N6 5BA
London Sri Murugan Temple	78 Church Road, Manor Park	E12 6AF
London Sivan Kovil	4A Clarendon Rise, Lewisham	SE13 5ES
Shree Kutch Satsang Swaminarayan Temple	Westfield Lane, Kenton, Harrow, Middx	HA3 9EA
Shri Sanatan Hindu Mandir	Ealing Road, Wembley, Alperton	HA0 4TA
Bhaktivedanta Manor Hindu Temple	Hilfield lane, Aldenham, Near Watford	WD25 8EZ
BAPS Shri Swaminarayan Neasdon Temple	105 – 119 Brentfield Road	NW10 8LD
Shree Ganapathy Temple	125 - 133 Effra Road Wimbledon	SW19 8PU
Shree Karpaga Venayagar Kovil	2 - 4 Bedford Road Walthamstow	E17 4PX
Shree Marupuram Maha Pathrakali Amman Kovil	271 Forest Road Walthamstow	E17 6HD
Shri Kanaga Thurgai Amman	5 Chapel Road	W13 9AE
Sivayogam London Muthumari Amman Kovil	180 - 186 Upper Tooting Road, Tooting	SW17 7EJ
Sri Mahalakshmi / Sri Siva Vishnu Temple	272 High Street, North Manor Park	E12 6SA

⁴¹ http://www.shaivam.org/siddhanta/toi_england.htm
(accessed 29.04.12)

⁴² http://en.wikipedia.org/wiki/Religion_in_London
(accessed 29.04.12)

Jewish Synagogues

Over two-thirds of British Jews live in London, which ranks thirteenth in the world as a Jewish population centre. There are significant Jewish communities in parts of north London such as Stamford Hill and Golders Green. There is a long history of Jews in London with the first Jews arriving in 1657. Bevis Marks Synagogue built in 1701 in the city of London is the oldest synagogue in the United Kingdom still in use.

Name	Location	Postcode
Barkingside Progressive Synagogue	129 Perrymans Farm Road, Barkingside	IG2 7LX
Barnet & District Affiliated Synagogue	Eversleigh Road, Barnet	EN5 1NE
Belsize Square Synagogue	51 Belsize Square, Camden	NW3 4HX
Bevis Marks	4 Heneige Lane	EC3A 5DQ
Catford & Bromley Synagogue	6 Crantock Road	SE6 2QS
Central Synagogue	36 Hallam Street	W1N 6NN
Cockfoster & N Southgate Synagogue	Old Faith Avenue	N14 5QR

Mosques⁴³

London wards with a significant number of mosques include Tower Hamlets, Newham, Westminster, Waltham Forest, Camden and Hackney.

Islam is London's largest minority religion. In England, 40% of Muslims live in London, where they make up 8.5% of the population. There were 607,083 Muslims reported in the 2001 Census in the Greater London area. Most are concentrated in the East London boroughs of Newham, Tower Hamlets and Waltham Forest. London Central Mosque is a well-known landmark on the edge of Regent's Park, and there are many other mosques in the city.⁴⁴ 20 of the largest mosques are listed below:

Name	Location	Postcode
Islamic Cultural Centre/ Regent's Park Mosque	146 Park Road, Regents Park	NW8 7RG
East London Mosque & London Muslim Centre	46-92 Whitechapel Road, Whitechapel	E1 1JQ
Jamia Masjid Ghosia/ Walthamstow Mosque	439-451 Lea Bridge Road, Leyton	E10 7EA
Husseini Islamic Centre	50 Wood Lane, Stanmore, Middlesex	HA7 4LQ
Greenwich Islamic Centre/ Woolwich Mosque	131 Plumstead Road, Plumstead	SE18 7DW
Jamia Masjid	59 Brick Lane, Aldgate East	E1 6QL
Hounslow Jamia Masjid & Islamic Centre	Wellington Road South, Hounslow, Middlesex	TW4 5HU
Croydon Masjid & Islamic Centre	525 London Road, Thornton Heath, Surrey	CR7 6AR
Masjid Ilyas, Riverine Centre	Abbey Mills, Canning Road, West Ham	E15 3ND
Suleymaniye Mosque/ Turkish Islamic Centre	212-216 Kingsland Road, Dalston	E2 8AX
Central Jamia Masjid	12 Montague Waye, Southall, Middlesex	UB2 5PA
Ilford Islamic Centre	52-56 Albert Road, Ilford, Essex	IG1 1HW
Bait-ul-Aziz Islamic Cultural Centre	1 Dickens Square (off Harper Road), Southwark	SE1 4JL
Mosque and Islamic Centre of Brent	33a Howard Road and 26a Chichele Road, Cricklewood	NW2 6DS & NW2 3DA
Ishaatul Islam Mosque	16 Ford Square and 18-22 Damien Street, Whitechapel	E1 2HS
Tootling Islamic Centre	145 or 127-145 Upper Tooting Road, Tooting	SW17 7TJ
Wembley Central Masjid	35-37 Ealing Road, Wembley, Middlesex	HA0 4AE
Finsbury Park Mosque	7-15 St Thomas Road, Finsbury Park	N4 2QH
Harrow Central Mosque	36-38 Station Road, Harrow, Middlesex,	HA1 2SQ
Azizia Mosque/UK Turkish Islamic Ass	117-119 Stoke Newington Road, Stoke Newington	N16 8BU

⁴³ <http://mosques.muslimsinbritain.org/show-browse.php?town=London> (accessed 29.04.12)

⁴⁴ http://en.wikipedia.org/wiki/Religion_in_London (accessed 29.04.12)

Churches

For the purposes of this insight paper a sample of Church of England churches are listed for each London region. There are, however, many churches from other denominations such as Methodist, Baptist, Pentecostal, Evangelical and Assemblies of God etc which are not listed here. Listings can be found on the following websites:

- Church of England, Church Directory - <http://www.achurchnearyou.com/county/>
- Assemblies of God: <http://www.aog.org.uk/>
- Elim Pentecostal: <http://www.elim.org.uk/>
- Baptist Union of Great Britain: <http://www.baptist.org.uk/>
- The Methodist Church in Great Britain: <http://www.methodist.org.uk/>

Name	Location	Postcode
St Paul's Cathedral	Central London	EC4
Westminster Cathedral	Central London	SW1
Westminster Abbey	Central London	SW1
St Mary Rotherhithe	Central London	SE16
All-Hallows-by-the-Tower	City and East London	EC3
Christ Church Spitalfields	City and East London	E1
St Anne & St Agnes	City and East London	EC2
St Botolph's Aldersgate	City and East London	EC1
St Brides	City and East London	EC4
St Helen's	City and East London	EC3
St James Garlickhythe	City and East London	EC4
St Magnus the Martyr	City and East London	EC3
St Margaret Pattens	City and East London	EC3
St Stephen	City and East London	EC4
Temple Church of St Mary	City and East London	EC4
All Saints	West End & Victoria	W1
Savoy Chapel	West End & Victoria	WC1
St Clements	West End & Victoria	WC2
St George's	West End & Victoria	WC1
St Marylebone Church	West End & Victoria	NW1
St Margaret's Westminster	West End & Victoria	SW1
Queen's Chapel	West End & Victoria	SW1
St Martin-in the-fields	West End & Victoria	WC2
St Pauls Church	West End & Victoria	WC2
Southward Cathedral	South East London	SE1
St Georges the Martyr	South East London	SE1
St John's Waterloo	South East London	SE1
Chelsea Old Church	South West London	SW3
St Marys Battersea	South West London	SW11
Brompton Oratory London	South West London	SW7
St Pancras New Church	North London	NW1
St John at Hampstead London	North London	NW3

Appendix 3

Faith Centres in Birmingham

Sikh Gurdwaras

1.4% of the population of Birmingham identify themselves as Sikh. The Sikh presence in Birmingham is largely due to immigration in the 1950s and 1960s, although there were Sikhs living in the city before and during World War II. The main organisation for Sikhism in Birmingham is the Council of Sikh Gurdwaras in Birmingham founded in 1989 which represents the city's gurdwaras.

Name	Location	Postcode
Akhand Kirtani Jatha Midlands	48 Mervyn Road, Handsworth	B21 8DE
Babbar Khalsa House	153 Winson Street, Winson Green	B18 4JW
Babe-Ke Gurdwara	Soho Hill, Hockley	B19 1HH
Gurdwara Bebe Nanaki	189 Rookery Road, Handsworth	B21 9PX
Gurdwara Guru Ram Das Singh Sabha	495 Moseley Road, Balsall Heath	B12 9BX
Gurdwara Namdhari Sangat Sikh Temple	Coventry Road, Hay Mills	B25 8DD
Gurdwara Singh Saba	80 Somerset Road, Handsworth Wood	B20 2JB
Gurdwara Singh Sabha Akaal Darbar	521-527 Park Road, Hockley	B18 5TR
Gurdwara Yaad Baba Deep Singh Ji	4 Holyhead Road, Handsworth	B21 0LT
Guru Gorbind Singh Gurdwara	221 Mary Street, Balsall Heath	B12 9RN
Guru Nanak Gurdwara	629-631 Stratford Road, Sparkhill	B11 4LS
Guru Nanak Gurdwara Bhat Sabha	248-250 Moseley Road, Sparkbrook	B12 0BS
Guru Nanak Nishkam Sewak Jatha	18-20 Soho Road, Handsworth	B21 9BH
Guru Ram Das Gurdwara	290 Upper Balsall Heath Road	B12 9DR
Maharaja Jassa Singh Ramgarhia Hall	Legge Lane	B1 3LD
Nishkam Civic Association	6 Soho Road, Handsworth	B21 9BH
Nishkam Education Trust	3 Soho Road, Handsworth	B21 9SN
Ramgarhia Gurdwara	27-29 Waverley Road, Small Heath	B10 0EG
Ramgarhia Sikh Temple	51 Graham Street	B1 3LA
Shiromani Akali Dal Welfare & Sikh Centre Khalsa House	535-537 Park Road, Hockley	B18 5TE
Sikh Temple	22 Goldshill Road	B21 9DJ
Sri Dashmesh Sikh Temple	305 Wheeler Street, Lozells	B19 2EU
The Council of Sikh Gurdwaras	3 Grove Lane, Handsworth	B21 9ES

Hindu Temples

The first temple in the West Midlands, the Shree Geeta Bhawan temple is located in the Handsworth area of the city on Heathfield Road. Furthermore, one of the largest mandirs in Europe, the Tividale Tirupathy Balaji Temple is located just outside the city in Tividale in the borough of Sandwell. There are concentrations of Hindus in the Handsworth and Sparkhill sections of the city.

Name	Location	Postcode
Arya Samja Vedic Mission	188 Inkerman Street, Nechells	B7 4SA
BAPS Shri Swaminarayan Mandir	75 Pitmaston Road, Hall Green	B28 9PP
Shree Geeta Bhawan Hindu Temple	107-117 Heathfield Road, Handsworth	B19 1HL
Shree Krishna Temple	10 Sampson Road, Sparkbrook	B11 1JL
Shree Laxmi Narayan Temple & Community Centre	541a Warwick Road, Tyseley	B11 2JP
Shree Ram Mandir Hindu Temple & Community Centre	8 Walford Road, Sparkbrook	B11 1NR

Jewish Synagogues

0.2% of Birmingham's residents identify themselves as Jews. Birmingham's developing industry attracted Jewish settlers as early as 1730s. The influx of Jews from Eastern Europe has led to a number of Orthodox synagogues. In the interwar period, a vibrant Jewish community existed in the area around Holloway Head in the city centre and Jews also settled in the Edgbaston and Moseley areas.

Name	Location	Postcode
Birmingham Central Synagogue	133 Pershore Road	B5 7PA
Birmingham Hebrew Congregation Singer's Hill Synagogue	Ellis Street	B1 1HL
Birmingham Lubavitch Foundation	95 Willows Road, Balsall Heath	B12 9QF
Birmingham Progressive Synagogue	1 Roseland Way	B15 1HD

The Mosques

Wards with a significant number of mosques include Small Heath, Saltley, Aston, Balsall Heath, Sparkbrook, Sparkhill, Alum Rock, Handsworth and Acocks Green.

The largest mosques are located within Sparkhill, Moseley, Balsall Heath, Aston and Small Heath. Birmingham Central Mosque in Belgrave Middleway, Highgate was conceived in the 1960s and then opened in 1975 to great acclaim as the largest mosque in Western Europe and has since cemented its role as one of Britain's largest and most prominent Islamic centres.⁴⁵

There are currently just over 270 mosques in the city, including purpose built places of worship, converted

warehouses, churches and cinemas as well as former homes, schools and centres. The other prominent mosques and Islamic centres in the city include the Central Jamia Masjid Ghamkol Sharif (located on Poet's Corner in Golden Hillock Road, Sparkhill), Jami Masjid and Islamic Centre in Coventry Road, Green Lane Mosque (a former grand library and now modern refurbished Islamic centre and mosque in Small Heath) and the 'Amaanah' or Bordesley Centre in Camp Hill run by the Muath Welfare Trust and recently renovated to provide educational and spiritual services to the large citywide Muslim community.

20 of the largest mosques in Birmingham are listed below:

Name	Location	Postcode
Central Jamia Mosque Ghamkol Sharif	150 Golden Hillock Road, Small Heath	B10 0DX
Birmingham Central Mosque	180 Belgrave Middleway, Highgate	B12 0XS
Masjid Ali	Aston Church Road, Ward End	B8 1QF
Jamia Mosque	20-21 Shakespeare Street, Sparkhill	B11 4RU
Jami Masjid & Islamic Centre	505-527 Coventry Road, Small Heath	B10 0LL
Faizul Quran Jamia Masjid	213-217 Lozells Road	B19 1RJ
Green Lane Mosque	20 Green Lane, Small Heath	B9 5DB
Jamia Masjid Aston	2 Trinity Road, Aston	B6 6AG
Idara Maarf E Islam Hussainia Mosque	Herbert Road, Small Heath	B10 0QP
Masjide Noor	257 Victoria Road, Aston	B6 5UP
Alamania u Mosque	Bordesley Centre, Camphill Island, Stratford Road	B11 4AR
Masjid-e-Hamza Islamic Centre	88-90 Church Road, Moseley	B13 9AE
Clifton Mosque	17 Clifton Road, Balsall Heath	B12 8UT
Hazarat Sultan Bahu Trust Jamia Islamiya Mosque	17-21 Omberdesley Road, Balsall Heath	B12 8UT
Jamia Masjid Mohul Islam	12-14 Victoria Road, Aston	B6 5HA
Zia Ul Quran Jamia Mosque	233 Saviours Road, Adderley Park	B8 1ER
Ukim – Sparkbrook Islamic Centre	179-187 Anderton Road, Sparkbrook	B11 1ND
Medina Mosque	7 Park Avenue, Hockley	B18 5ND
Masjidar Rahma	29 Whitmore Road, Small Heath	B10 0NR
Masjid Noor Uloom	81-85 Stoswald Road, Small Heath Park	B10 9RB

⁴⁵ http://en.wikipedia.org/wiki/Religion_in_Birmingham
(accessed 29.04.12)

Churches

For the purposes of this insight paper a sample of Birmingham based churches are listed from a range of denominations. More listings are available through the following websites:

- Church of England, Church Directory
<http://www.achurchnearyou.com/county/>
- Assemblies of God: <http://www.aog.org.uk/>
- Elim Pentecostal: <http://www.elim.org.uk/>
- Baptist Union of Great Britain:
<http://www.baptist.org.uk/>
- The Methodist Church in Great Britain:
<http://www.methodist.org.uk/>

Name	Location	Postcode
Victoria Chapel	The Conference Centre, The Apollo Hotel, Hagley Road	B16 9RA
Birmingham Christian Centre	65 The Parade	B1 3QQ
Birmingham Deaf Church of Christ the Kind	Birmingham Institute for the Deaf, Ladywood Road	B16 8SZ
Birmingham Victory Unity Centre	James Memorial Home, Stuart Street, Nechells	B7 5NW
North Birmingham Christian Fellowship	1 Brockwell Road, Great Barr	B44 9PF
North Birmingham Christian Fellowship	Brockwell Road, Kingstanding	B44 9NR
South Birmingham Vineyard	Network House, 174 -178 Barford Street, Digbeth	B5 7EP
Birmingham Central Baptist Church	Ellen Street, Winson Green	B18 7LF
St Paul's Birmingham	St Paul's Square, Hockley	B3 1QZ
Salvation Army Birmingham Citadel	The Citadel, 24 St Chads, Queensway	B4 6HH
Birmingham Assembly of God International	c/o S Aston United Reformed Church, Upper Sutton St, Aston	B6 5BN
Universal Church for the Kingdom of God	99-103 Lozells Road	B19 2TR
Birmingham Mission	187 Penns Lane, Sutton Coldfield	B76 1JU
Birmingham New Church Society	Oaklands New Church Centre, Winleigh Road, Handsworth	B20 2HN
Birmingham Church International	17 Lindsworth Close, Kings Norton	B30 3PX

Appendix 4

Faith Centres in Leicester

Sikh Gurdwaras

4.2% of the population of Leicester identify themselves as Sikh. The wards with the largest Sikh population are: Rushey Mead 9.9%, Evington 9.6% and Westcotes 0.4%.

Name	Location	Postcode
Guru Amardas Gurdwara	Leicester Sikh Centre, 219-227 Claredon Park Road	LE2 3AN
Guru Nanak Gurdwara	9 Holybones	LE1 4UJ
Guru Nanak Khalsa	45 Lanesborough Road	LE4 7NH
Guru Tegh Bahadur Gurdwara and Community Centre	106 East Park Road	LE5 4QB
Gurdwara Guru Panth Prakash	19 Ashford Road	LE2 6AA
Ramgarhia Board Gurdwara	51 Meynell Road	LE5 3NE
Gurdwara Shri Guru Dashmesh Sahib	Gipsy Lane	LE4 6RB
Namdhari Gurdwara	68a Linden street	LE5 5EE
Shri Guru Ravidass Temple	193 Harrison Road	LE4 6QN
Sant Nirankari Satsang Bhawan	2a Prebend Street	LE2 0LA

Hindu Temples

14.7% of the population of Leicester identify themselves as Hindu. The wards with the largest Hindu population are: Latimer 66.0%, Belgrave 51.9% and Rushey Mead 41.0%.

Name	Location	Postcode
Hare Krishna Centre for Vedic Studies Indraprastha Ashram	28 Evington Road	LE2 1HG
ISKCON	31 Granby Street	LE1 6EP
Haveli Shreeji Dwar	58 Loughborough Road	LE4 5LD
Shree Geeta Bhavan and Community Centre	70 Clarendon Park Road	LE2 3AD
Hindu Temple & Community Centre	34 St. Barnabas Road	LE5 4BD
Jalarama Pratharna Mandal	85 Narborough Road	LE3 0LF
Leicestershire Brahma Samaj	15 Belgrave Road	LE4 6AR
Rama Mandir	Hildyard Road	LE4 5GG
Shree Sanatan Mandir	84 Weymouth Street, Off Catherine Street	LE4 6FQ
Shakti Mandir	Moira Street	LE4 6NH
Swaminarayana Hindu Mission	3 St. James Street, Off Humberstone Gate	LE1 3SU
Swaminarayana Temple (ISSO),	139 - 141 Loughborough Road	LE4 5LQ
Shree Wanza Community Centre	Pasture Lane	LE1 4EY
Shree Mandhata Samaj Sahayak Mandal	1 Hartington Road	LE2 0GP
Maher Centre	15 Ravensbridge Drive	LE4 0BZ
Leicester Sri Murugan Temple	Unit 3A, Ross Walk	LE4 5HH
Shree Prajapati Association	Ulverscroft Road	LE4 6BY
Shree Darji Gnati Mandal	Vicarage Lane, Belgrave	LE4 5PD

Jewish Synagogues

0.1% of the population of Leicester identify themselves as Jewish. The wards with the largest Jewish population are: Castle 0.5% and Stoneygate 0.2%.

Name	Location	Postcode
Teshuvah Messianic Synagogue	140 Queens Road	LE2 3FX
Leicester Hebrew Congregation	Highfield Street, PO Box 6836	LE2 1WZ
Leicester Progressive Jewish Congregation	24 Avenue Road	LE2 3EA

Mosques

11.0% of the city's residents identified themselves as Muslim. The wards with the largest Muslim population are: Spinney Hills 55.9%, Stoneygate 31.5% and Coleman 23.9%.

Name	Location	Postcode
Masjid Al Farooq	Melbourne Road	LE2 0DS
Masjid-E-Abu Bakar	55 Barclay Street	LE3 0JD
Masjid-E-Noor	146-150 Berners Street	LE2 0FU
Masjid Al-Huda	8 Britannia Street	LE1 3LE
Masjid Quba	19 Brunswick Street	LE1 2LP
Jamai-Masjid-E-Bilal	18 Chesterfield Road	LE5 5LH
Leicester Central Mosque	Conduit Street	LE2 0JN
Madrasa e Talimul Islam	40 Cork Street	LE5 5AN
Masjid Al Khaleel	49 Donnington Street	LE2 0DE
Masjid-Al-Hussayn (MKSI Community),	17A Duxbury Road	LE5 3LR
Majlis-E-Dawat-UI-Haq	126-128 Earl Howe Street	LE2 0DG
Masjid Al Furqan	298 East Park Road,	LE5 5AY
Masjid Umar	1-3 Evington Drive, Evington	LE5 5PF
Tajdaar-E-Madina	1a Garendon Street, Maidstone Road	LE2 0AH
Hamidiye Mosque	16 Great Central Street	LE1 4JT
Masjid Ar Rahmaan	71 Guthlaxton Road	LE2 0SF
Masjid At-Taqwa	1 Harewood Street	LE5 3LX
Masjid Al Falah	3-11 Keythorpe Street	LE2 0AL
Usmani Mosque	Park Vale Works, 308 St Saviours Road, Spinney Hills	LE5 4HJ
Husseini Mosque	127 Loughborough Road	LE4 5LQ
Masjid-UI-Imam-II-Bukhari	159 Loughborough Road	LE4 5LR
Gulzar-E-Madina Mosque	Melbourne Centre, Melbourne Road	LE2 0GU
Masjid e Usman	162 Nedham Street	LE2 0HB
Masjid-e-Baitul Mukaram	22-24 St Stephens Road, Evington	LE2 1DQ
Masjid Ali	42-52 Smith Dorrien Road, North Evington	LE5 4BG
Masjid Tabuk	59 Stoughton Drive North, Leicester	LE5 5UD
The Leicester Mosque	2a Sutherland Street	LE2 1DS
Dar-Us-Salem Mosque	55-57 Upper Tichbourne Street	LE2 1GL

Churches

For the purposes of this insight paper a sample of Leicester based churches are listed from a range of denominations. More listings are available through the following websites:

- Church of England, Church Directory
<http://www.achurchnearyou.com/county/>
- Assemblies of God: <http://www.aog.org.uk/>
- Elim Pentecostal: <http://www.elim.org.uk/>
- Baptist Union of Great Britain:
<http://www.baptist.org.uk/>
- The Methodist Church in Great Britain:
<http://www.methodist.org.uk/>

Name	Location	Postcode
Central Baptist Church	1 Alfred Place Leicester,	LE1 1EB
Bishop Street Methodist Church	10a Bishop Street Leicester	LE1 6AF
Holy Trinity Church	Turner Street, Leicester	LE1 6WY
Christ Church	Dumbleton Avenue, Leicester	LE3 2EG
Harvest City Church	Unit 1 St Margarets Business Centre, Burleys Way, Leicester	LE1 3BE
St Peters R C Church	21 Hinckley Road, Leicester	LE3 0TA
All Nations Church	All Nations Centre, 10 Frog Island, Leicester	LE3 5AG
Trinity Methodist Church	Narborough Road, Leicester	LE3 2RD
Elim Pentecostal Church	Harrow Road, Leicester	LE3 0JY
New Trinity Church	Upper Tichborne Street, Leicester	LE2 1GL
Seventh Day Adventist Church	London Road, Leicester	LE2 1EF
Melbourne Hall Evangelical Church	St Peters Road Leicester	LE2 1DB
Universal Pentecostal Church	6 Evington Street, Leicester	LE2 0SA
St Patricks Church	100 Beaumont Leys Lane, Leicester	LE4 2BD
Aylestone Baptist Church	Lutterworth Road, Aylestone, Leicester	LE2 8PE

