

Bracknell Forest

Faith & Belief Communities in Action 2011



iCoCo
Institute of Community Cohesion

 Bracknell
Forest
Council

BRACKNELL FOREST
VOLUNTARY
ACTION
supporting voluntary and community
organisations in the Borough

**Mapping, Understanding and Engaging
with Faith and Belief Communities in
Bracknell Forest**

iCoCo
Futures Institute
10 Coventry Innovation Village
Coventry University Technology Park
Cheetah Road
Coventry
CV1 2TL
Tel 0247 679 5757
www.cohesioninstitute.org.uk

REVIEW TEAM

Nadeem Baksh
Ted Cattle
Daljit Kaur
Annette Hay
Harris Joshua
Daniel Range



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1. Introduction

Faith & Belief in Action 2010

- 1.1. This research follows on from and builds on the Bracknell Forest Faith in Action funded publication 'Faith and Belief In Action 2010'¹, which presented the findings of a survey carried out by Bracknell Forest Voluntary Action (BFVA) mapping '*the contribution and valuable work of the many faith and belief organisations in Bracknell Forest*' and their '*...real and economic contribution to the borough and civil society.*'
- 1.2. Based on returns from questionnaires distributed to all of Bracknell Forest faith groups, findings of the survey included and found that:
 - Services delivered by faith groups responding to the questionnaire are making a significant contribution to the local community.
 - All together, the responding faith organisations were involved in 106 projects/initiatives aimed at benefitting the local community, with a total of 5291 people accessing these activities.
 - In an average week 602 children and young people, 438 older people, 543 parent and toddlers, 498 teenagers, 145 families, 61 people with learning difficulties/physical disabilities access these activities.
 - Faith groups responding to the questionnaire donated 2067 volunteer hours each week to community life - valued at over £1 million.
- 1.3. However, in delivering services to the wider community in Bracknell Forest, the survey also found that faith groups were experiencing a range of challenges, most notably:
 - * Changing legislation placing more and more pressure on voluntary, community and faith organisations to 'professionalise' their services in-line with the statutory sector.
 - * Difficulty in accessing public sector and other funding streams.
 - * The need to develop stronger relationships between the public, voluntary and faith sectors.

A report on the survey was delivered to the inaugural conference of Bracknell Forest Faith & Belief in Action and led to the development of a Faith & Belief Forum Steering Group.

- 1.4. **The Purpose of this Research Project – Faith and Community 2011**
The primary purpose of this project is to provide the Local Authority, Bracknell Forest Voluntary Action, the Faith & Belief Forum Steering Group, other local partners and residents with a wider picture of changing faith, ethnicity, community and cohesion in the Borough.

¹ Available by contacting Bracknell Forest Voluntary Action, Ground Floor, Amber House, Market Street, Bracknell RG12 1JB, Phone: 01344 304404 Web: www.bfva.org/ Email info@bfva.org

1.5. Moving on from the contribution of 'Faith and Belief In Action 2010', the objective of this project is to:

- Provide a detailed description, narrative and profile of Bracknell Forest's changing population by faith and ethnicity - using quantitative and qualitative data – so that the local faith, public and voluntary sectors may be better informed of the communities they serve.
- Identify issues, concerns and aspirations across different communities.
- Make further recommendations on how key Partners might modify their contribution to improving engagement, participation, and cohesion and preventing all forms of violent extremism for the future, and better respond to the Government's agenda on 'localism' and the 'Big Society' - i.e. helping communities to help themselves.

1.6. Methodology

The key elements of the brief involved:

[1] A Desk-Top Documentary Review

- Key relevant strategic policies – Council and Partners.
- Latest intelligence on the Government's policy review of Prevent and cohesion and indications of developing policy on localism and the Big Society.

[2] Analysis of Statistical Data

- National and local demographic data sources broken down by ethnicity, gender, age, socio-economic group and faith – including recent migration, spatial distribution, housing tenure, labour market and educational achievement.
- National and local public opinion survey data on factors relevant to cohesion.
- Hate crime and tension monitoring statistics.
- Electoral support for Far Right Political groups.
- Previous local study reports on diversity, minorities and faith.

[3] One-to-One Interviews with Key Stakeholders

- 32 Interviews with key personnel across the Public, Voluntary and Faith Sectors to gather information on the make-up of local communities, but also to establish what they see as key issues in respect of cohesion, service delivery and engagement.

- Identifying best practice.

[4] Focus Groups

- 9 Focus groups with local residents and faith communities to gather further information on the make-up of local communities and to determine what they see as key issues for cohesion and integration as well as how local faith groups can better contribute in helping local communities. Emphasis was given to ensuring that the voices of young people, women, new and emerging communities were fairly represented.

1.7. A full list of Interviews and Focus Groups is provided in Appendix I.

About iCoCo

1.8. iCoCo is an applied research based unit within Coventry University, which combines the experience and expertise of practitioners from a range of diverse backgrounds and professions including four Universities, local councils and the Local Government (LG) Improvement and Development (formerly the IDeA).

1.9. The Institute was established in 2005 to provide a new approach to race and diversity and, in particular, to focus on the development of harmonious community relations.

1.10. iCoCo is committed to 'improvement from within' by working with local authorities to build on their current strengths. We therefore operate as a 'critical friend', constantly questioning and challenging, but also trying to find ways of supporting Councils in improving community cohesion by bringing good practice and expertise to the recommendations we make.

1.11. We have extensive experience of undertaking community cohesion reviews across a wide range of local authority areas leading to evidence-based strategies with clear priorities and Action Plans. Much of recent work has involved community mapping, tension monitoring and addressing the Prevent agenda.

SECTION 2: BACKGROUND

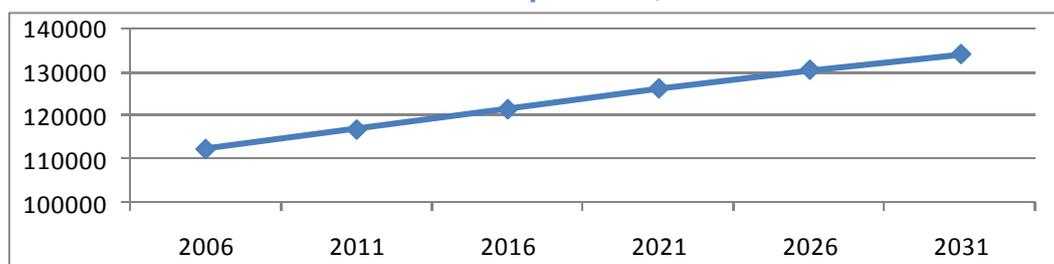
2. About Bracknell Forest

- 2.1. Bracknell Forest is located some twenty eight miles west of London. The Borough incorporates a new town established in the 1950's with most of the original residents attracted by a green and pleasant environment and skilled jobs in manufacturing. In contrast, many residents in the Borough's rural areas, villages and small towns have lived in the area for generations.
- 2.2. The economy of the Borough has changed since the 1950's and is now dominated by large global high-technology firms. Though there are significant pockets of deprivation, the Borough is reasonably affluent – ranked 320th out of 354 local authority areas on the 2007 Index of Multiple Deprivation in which the most deprived areas are ranked lowest.
- 2.3. Bracknell Forest is well connected in transport terms supporting around 50% of residents commuting out of the Borough for employment and 50% of the Borough's workforce commuting in².

Population Growth and Change

- 2.4. The population of Bracknell Forest has grown steadily and rapidly since the establishment of the new town in the 1950's.
- 2.5. According to the 2001 Census the Borough's population numbered 109,617, an increase of 11,600 from 1991. This represented the 5th largest increase in population of the 67 Local Authority areas in the South East Region, and the 23rd largest increase for Local Authorities in England and Wales over the same period.
- 2.6. The 2009 ONS Mid-Year Population Estimates (MYEs) put the population of Bracknell Forest at 115,100 - an increase of 3.8% since the 2001, and broadly consistent with the rate of population growth going back to the 1991 Census.
- 2.7. As shown in Figure 1, ONS data estimates that the Borough's population will continue to grow over the next two decades at an average rate of 1,000 per year.

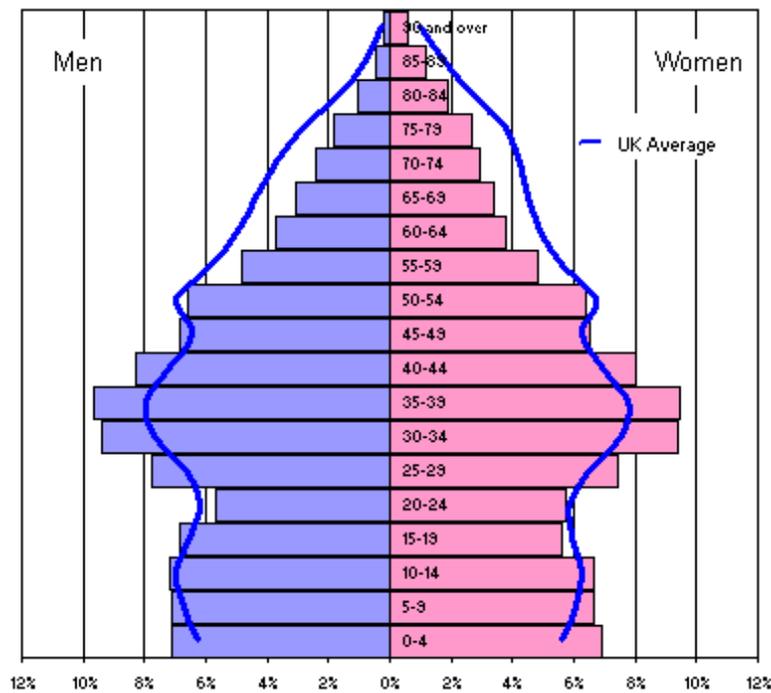
**Figure 1: Long Term Population Growth. Bracknell Forest
Estimated Population, 2006-2031**



² 'Crime and Disorder Reduction Partnership – Strategic Assessment 2010'

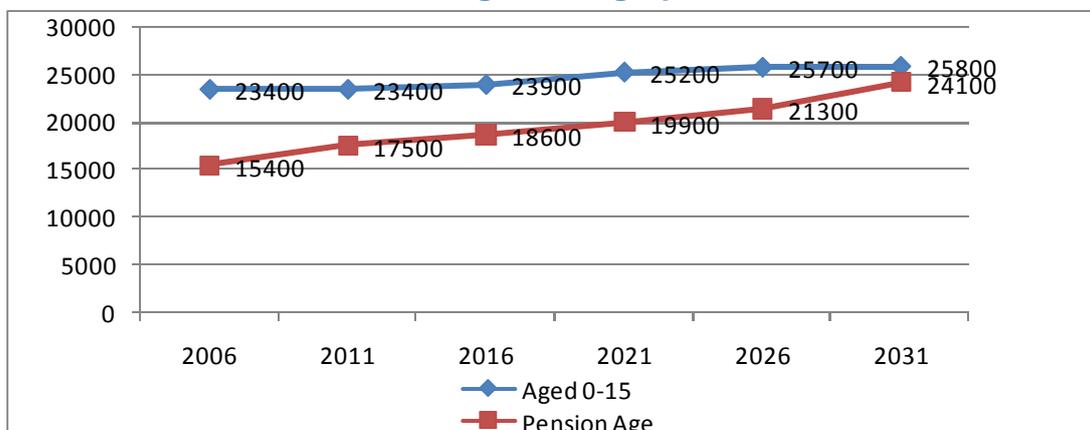
2.8. The population of Bracknell Forest is generally younger than the national average, as may be seen from the graph below. However, in 2007, it was estimated 14.1% of the Borough's residents were of pensionable age compared with 18.9% nationally.³

Figure 2: Bracknell Forest Population by Age, 2001



2.9. However, the graph below is constructed using data from the most recently available long-term population estimates from the ONS. This shows a notable rise in the amount of people of retirement age living in Bracknell Forest between 2006 and 2031. The predicted number of retired people rises by 8,700 whilst the number of 0-15 year olds rises by just 2,400 over the same period.

Figure 3: Long Term Estimates of Older & Younger Age Groups. Bracknell Forest Age Demographics, 2006-2031



³ONS Mid-Year Estimates 2007

2.10. The Borough's population is also constantly changing as a consequence of turnover (churn) – the movement of resident population in and out of Bracknell Forest.

2.11. Table 1 shows the percentage change in Bracknell Forest resident population between 2001 and 2007 taking into account net internal and international migration compared with other Berkshire local authorities, Berkshire, the South East Region and England and Wales.

Table 1 Percentage Change in Resident Population 2001-2007⁴

Local Authority Area	% Pop Change 2001 – 2007
Bracknell Forest	15.70
Slough	13.95
Wokingham	10.99
West Berkshire	8.57
Reading	6.60
Windsor and Maidenhead	5.46
Berkshire	9.80
South East Region	8.90
England and Wales	6.06

2.12. All of the factors identified above – the location of a new town in Bracknell Forest, rapid growth in the population of the Borough since the 1950s and projected population growth to 2031, projected change in the age profile of the Borough's population and relatively high levels of population turnover (churn) – have implications for how the local authority and its partners will continue to address issues of community cohesion, integration and community engagement.

⁴Place Profiles – Local Futures, 2009

3. DIVERSITY AND FAITH IN BRACKNELL FOREST

Introduction

- 3.1. Growth, change and population turnover (churn) in Bracknell Forest's resident population will continue to pose challenges for the Council and its partners in maintaining the Borough's relatively high score on the headline public perception measure of community cohesion.
- 3.2. But the composition of Bracknell Forest's resident population is also changing by ethnicity, faith and national origin.
- 3.3. The purpose of this section is to provide a detailed statistical profile of the Borough's population before going on to describe individual communities later in this report.

Diversity

- 3.4. First, the Black and Minority Ethnic (BME) population of Bracknell Forest is growing. According to the 2001 Census, BME groups made up just 5% of the Borough's population, the same as the figure for the South East region, but well below the national average of 9.1%.
- 3.5. The Office for National Statistics (ONS) Mid-Year Estimates (MYEs) for 2007 shows the Borough's BME population at 9% – an increase of 4% since 2001. This puts Bracknell Forest much closer to the 2007 national average of 11.8%, above the average of the South East – 7.9%, but still below the figure for Berkshire 14.4%.
- 3.6. However, it needs to be recognised that ONS MYEs are estimates and the population mix on the ground in Bracknell Forest may well have changed significantly since 2007 as a consequence of migration and other factors.
- 3.7. As will be seen from Table 2, within the BME category, Asian and Asian British are the largest group, accounting for 4.4% of the total population in 2007, and just under a half of the BME population. Further, within the Asian category, those of Indian heritage are the largest group, making up over 50% of the Asian population in 2007, and more than doubling in size in the period from the 2001 Census.

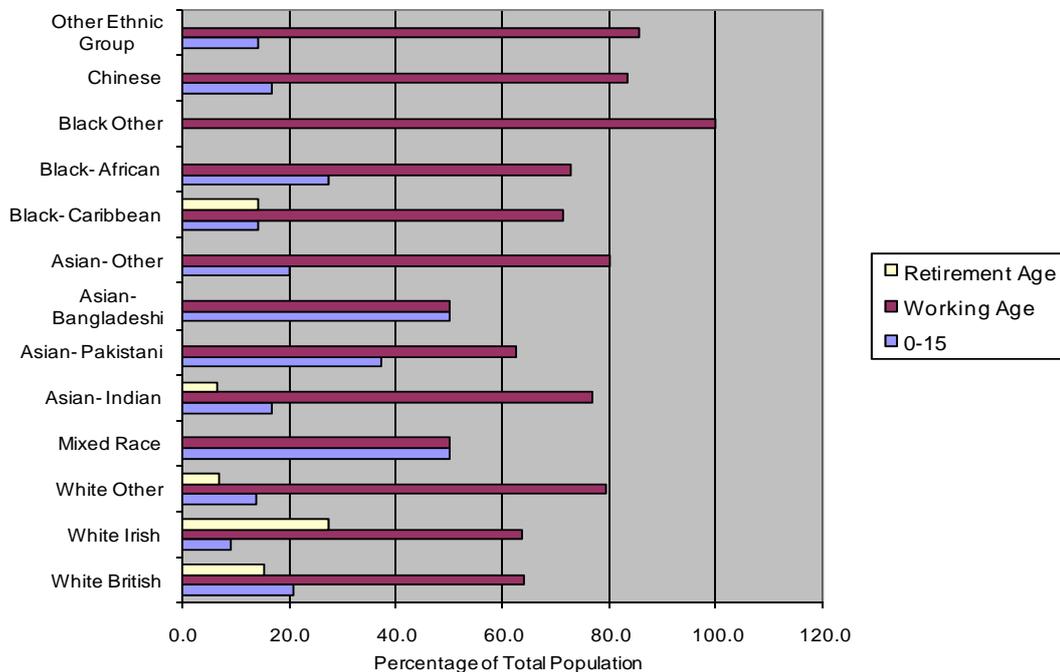
**Table 2: Population by Ethnicity
2001 Census and 2007 MYEs**

	Bracknell Forest 2001	Bracknell Forest MYE 2007	National Average 2001
White	95.0	91.0	91.0
British	90.5	84.8	87.0
Irish	1.0	1.0	1.3
Other	3.5	5.2	2.7
Mixed	1.2	1.6	1.3
White and Black Caribbean	0.3	0.4	0.5
White and Black African	0.1	0.2	0.2
White and Asian	0.5	0.6	0.4
Other	0.3	0.4	0.3
Asian	1.8	4.4	4.6
Indian	1.1	2.6	2.1
Pakistani	0.1	0.7	1.4
Bangladeshi	0.1	0.2	0.6
Other	0.5	0.9	0.5
Black or Black British	1.0	1.7	2.3
Black Caribbean	0.4	0.6	1.1
Black African	0.5	1.0	1.0
Other	0.1	0.1	0.2
Chinese or Other	0.8	1.3	0.8
Chinese	0.4	0.6	0.4
Other	0.4	0.7	0.4

3.8. Though much smaller in size, it is also worth noting that the Borough's Pakistani and Bangladeshi, and Black African heritage populations also increased significantly between 2001 and 2007.

3.9. A significant factor in the continuing growth of the Borough's BME population is the much younger age structure, particularly in respect of Black African, Pakistani, Bangladeshi and Mixed heritage groups.

Figure 4: Age by Ethnicity – 2007.
Data Source: ONS Estimated resident population by ethnic group, age, sex, mid-2007 (experimental statistics)



3.10. This is also reflected in the number of BME pupils in Bracknell Forest schools, which has increased steadily over the last decade and made up 12.1% of the total school population in 2011. Indicative of future trends, BME groups made up 13.6% of pupils in Bracknell Forest’s Primary Schools in 2011 and 9.9% in Secondary Schools.⁵

Bracknell Forest Schools Data

3.11. Since Bracknell Forest Council began collecting standardised data on ethnicity and mother tongue in schools, there has been a very clear trend of growing diversity within those schools.

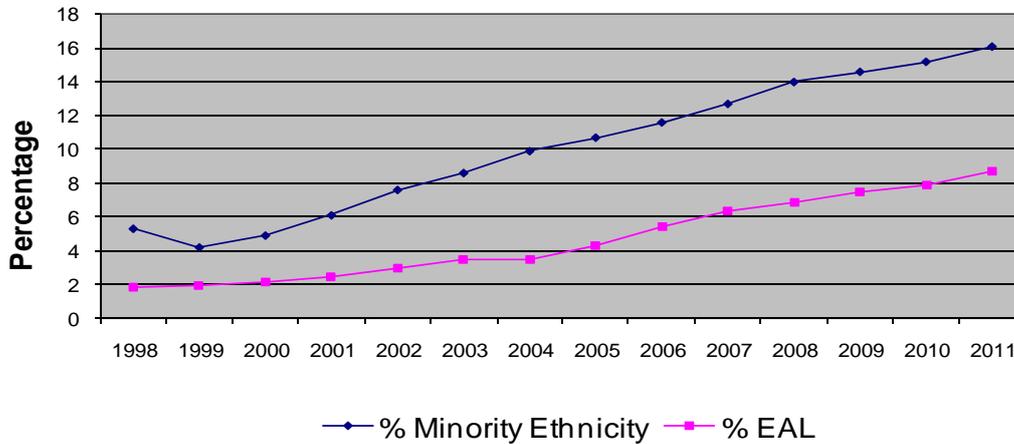
3.12. As is typical, the school population in Bracknell Forest is more diverse than the population as a whole is estimated to be. In 2007 the ONS MYEs estimated that just 9% of the Bracknell Forest population was from a BME background yet in the same year 9.4% of the total school population was of BME origins. This latter figure has since grown to 12.1% and the trends suggest that the pupil populations in Bracknell Forest’s schools are becoming more diverse and at a faster rate than the population as a whole.

3.13. The graph below shows how schools in Bracknell Forest have become more diverse in the years 1998 to 2011. More than 3 times as many pupils in 2011 are of ethnic minority backgrounds than there were in

⁵Pupil Level Annual School Census (PLASC) Statistics 2001 - 2010

1998 and there are more than 4 times as many pupils with English as an additional language (EAL) in 2011 as there were in 1998.

Figure 5: Percentage of Pupils of Minority Ethnicity and Pupils with English as an Additional Language (EAL)



3.14. Table 3 below shows the percentage of pupils at each school level who are from minority ethnic and BME backgrounds and who speak English as an additional language (EAL):

Table 3: Percentage of ME, BME and EAL pupils 2011

	% ME	% BME	% EAL
Primary & Nursery	18.0	13.6	9.9
Primary aged 5+	17.8	13.4	9.8
Secondary	13.4	9.5	6.9
Sixth Form	17.4	9.9	9.8

3.15. Of interest is that the younger pupils are, the more diverse the school populations are and the more pupils with English as an additional language there are. Indeed it is the case that 19.8% of Nursery school children in Bracknell Forest are from ME backgrounds and 11.5% speak English as an additional language.

3.16. Notably, minority ethnic pupils as a whole are well represented in the Borough's Sixth Forms compared with their representation in Secondary Schools. Largely, this would appear to be attributable to Other White pupils.

3.17. The table below shows the 5 types of school segregation typology. These are:

White British majority population

- **Type I:** White British predominate (whites 80% or more)
- **Type II:** White British majority (whites 50% to 80%)

Non-White British majority population

- **Type III:** Substantial White British minority (White British 30% to 50%)
- **Type IV:** Substantial non-White British majority (ethnic minority 70% or more) but no single ethnic group dominant.
- **Type V:** Substantial non-White British majority (ethnic minority 70% or more) with one ethnic group 50% or more of the non white total.

Table 4: School Segregation Typologies 2010

	Primary 2005	Primary 2010	Secondary 2005	Secondary 2010
Type I	95.5	79.8	100.0	100.0
Type II	4.5	20.2	0	0
Type III	0	0	0	0
Type IV	0	0	0	0
Type V	0	0	0	0

3.18. With the BME population of Bracknell Forest's schools running at less than 20%, it would be the case if pupils were distributed evenly across the schools that all schools had Type 1 segregation. Whilst this is the case in the Secondary schools, this is clearly not the case in the Primary schools and so there is evidence of some BME groups clustering in specific Primary schools. This is often the case because Primary schools have both smaller catchment areas and smaller intakes.

3.19. That over 20% of Primary pupils in 2010 now attend a school that has Type II segregation as opposed to just 4.5% doing so in 2005 demonstrates just how quickly school age demographics are changing. In the 2005 figures only 2 Primary schools had Type II segregation and in both of these schools 'White Other' was the largest other ethnic group. However in 2010 there were 8 Primary schools with Type II segregation and most of these had either 'Asian Other' (that would include Nepali) or 'Black African' were the next largest ethnic groups behind White British.

3.20. The table below shows the number of pupils of each ethnic group at Primary and Secondary schools in Bracknell Forest in 2005 and 2010. Numbers rather than percentages are used because the percentage figures are so small in many cases that rounding hides quite significant changes.

3.21. The key trends to note are that, as would be expected, diversity is much greater and growing at a much faster rate in Primary schools than Secondary schools and also that some ethnic groups have grown very quickly from low bases.

3.22. The numbers of Other White, Dual Heritage, Other Asian (which would include Nepali) and Black African heritage pupils have risen significantly in both Primary and Secondary schools over this 5 year period. In fact the number of Other Asian pupils in Primary school has more than doubled and more than tripled in Secondary schools whilst the numbers of Black African pupils in Primary schools have also more than doubled.

Table 5: Pupil Ethnicity by Primary and Secondary Schools 2010

	Primary 2005	Primary 2010	Change	Secondary 2005	Secondary 2010	Change
White British	7696	7234	-462	5123	6383	1260
White Irish	31	17	-14	9	10	1
	6	3	-3	2	0	-2
Traveller- Irish						
Other White	275	336	61	109	194	85
Gypsy/Roma	3	10	7	8	5	-3
Dual Heritage	286	405	119	158	189	31
Indian	104	168	64	27	42	15
Pakistani	35	58	23	8	12	4
Bangladeshi	12	12	0	7	7	0
Other Asian	101	237	136	49	165	116
Chinese	16	23	7	24	9	-15
	7	12	5	12	11	-1
Black Caribbean						
African	88	179	91	71	112	41
Other Black	17	17	0	7	13	6
Any Other	40	25	-15	28	21	-7

3.23. In total 77 languages were spoken in Bracknell Forest's schools in 2010 with British Sign Language making a total of 78 recorded. The largest of these was naturally English and 92.1% of pupils spoke English as their mother tongue.

3.24. The next largest mother tongue was Nepali and was spoken by a total of 121 Primary school pupils and 103 Secondary school pupils. These are 1.4% and 1.6% of the total school populations respectively. It should though be noted that 84 of the 103 Nepali speaking Secondary school pupils attend the same school and that there is similar clustering in Primary schools with 90 of the 121 pupils attending just 2 schools.

3.25. Behind Nepali, Tagalog/Filipino is the next most prevalent mother tongue and is spoken by 0.6% of the total combined school population. There is some clustering but not a great deal and the numbers involved are small.

3.26. Beyond these Polish (0.5%), Urdu (0.4%) and Akan/Twi-Fante, Hindi and Spanish (all 0.3%) are the next largest mother tongues in Bracknell Forest schools.

GCSE Attainment by Ethnicity

3.27. Because of the small numbers of pupils from most BME groups involved, attainment at GCSE level is only available in the aggregated ethnic groupings and not by gender. This data is shown below in Table 6:

Table 6: Percentage achieving 5+ A* to C grades at GCSE level, 2009

	White	Mixed	Asian	Black	Chinese	All Pupils
Bracknell Forest	51	48	49	47	67	51
South East	53	57	58	47	78	54
England	51	51	54	45	73	51

3.28. Bracknell is as a whole performing on par with England but below the level of the South East. However Asian pupils in Bracknell Forest schools are under-achieving compared to both their peers in school and Asian pupils regionally and nationally. Only 49% of Asian pupils in Bracknell Forest schools achieve more than 5 A* to C grades as compared to 58% regionally.

3.29. Whereas Black pupils in Bracknell Forest schools are under-performing relative to their peers in the schools but are on par with the regional average and above the national average.

3.30. Overall levels of attainment in Bracknell Forest schools at this aggregated up level seem more consistent and balanced than is usually typical, though there are disparities between ethnic groups.

3.31. Finally an interesting figure is that pupils with English as an additional language very slightly outperform those with English as a first language in Bracknell Forest (52% achieving 5+ A* to C grades as opposed to 51%). Though the difference is small, the difference is 1% the other way nationally and 3% regionally.

International Migration

3.32. Diversity in Bracknell Forest is also changing as a consequence of international migration.

3.33. Firstly, it is to be noted that Census category 'White Other' accounted for 5.2% of the Borough's total population in 2007, an increase of 1.7% compared with Census figures for 2001. Data from the 2001 Census show migrants moving into Bracknell Forest from outside the UK making up 1.36% of the total population, compared with 1.34% for Berkshire, 0.89% for the South East Region and 0.71% for England and Wales.

- 3.34. Evidence from the 2001 Census indicates that the majority of foreign nationals settled in the Borough were from Europe, followed by Asia, Africa and North America.
- 3.35. National Insurance Registrations (NiNo) and applications can provide an indication of the working age population moving into Bracknell Forest since 2001. It is to be noted that NiNo registrations cannot be taken as hard evidence of population change in the Borough as there is no method of accounting for foreign economic migrants moving into the area from elsewhere in the UK, or for foreign nationals leaving the Borough.
- 3.36. Table 7 shows NiNo registrations by country of origin for Bracknell Forest between 2005/6 and 2008/9.

**Table 7: NiNo Registrations by Country of Origin⁶ Bracknell Forest
2005/6 – 2008/9**

Country	2005/6	2006/7	2007/8	2008/9
All Countries	850	1,040	890	790
Poland	150	180	130	90
South Africa	80	70	70	60
India	60	70	60	90
Nepal	50	120	20	60
Slovak Rep	50	50	40	20
Germany	30	20	30	20
Australia	20	30	30	20
Czech Rep	20	30	40	20
France	20	20	20	30
Ghana	20	20	30	20
Rest of the World	350	430	420	360

- 3.37. The level of inward international economic migration as measured by NiNo registrations is not as high in Bracknell Forest as in some surrounding areas e.g. Slough and Reading. Nevertheless, it is high by national standards. Migrants from Poland comprise the single largest national group, NiNo registrations also picks up migration from Eastern European A8 countries, South Africa, India and Nepal – in total from over forty countries.

Faith

- 3.38. Hard data on the mix of faiths in Bracknell Forest – as elsewhere – is largely dependent on the 2001 Census, which is now extremely dated and does not reflect recent changes in the make-up of the Borough's population.

⁶Department of Work and Pensions

3.39. Table 8 provides a profile of faiths within the Borough compared to the national average at the time of the 2001 Census.

Table 8: Population by Religion, 2001

Religion	Number	%	National Average
Christian	78936	72.0	71.7
Hindu	1090	1.0	1.1
Muslim	741	0.7	3.1
Jewish	185	0.2	0.5
Sikh	213	0.2	0.7
Other	319	0.3	0.3
None	19687	18.0	14.6
Not Stated	8140	7.4	7.7

3.40. As may be seen, the Borough's population was overwhelmingly Christian, with other declared faiths making up just 2.4%. At the time Bracknell Forest was a great deal less diverse in terms of religion than the country as a whole, where other declared faiths accounted for 5.7% of the population.

3.41. Predictions based on ONS population estimates by ethnicity for 2007 suggests some change in the Borough's religious populations from 2001, with faiths other than Christianity accounting for 5.3% of residents, an increase of 2.9%.

Table 9: Estimate of Religious Populations, 2007⁷

Religion	Estimated Number	Estimated % of total population	Estimated Change 2001-2007
Christian	77124	69.9	-1812
Buddhist	476	0.4	+170
Hindu	2500	2.3	+1410
Jewish	194	0.2	+9
Muslim	1801	1.6	+1060
Sikh	507	0.5	+294
Other	345	0.3	+26
None	19274	17.5	-413
None Stated	8183	7.4	+43

3.42. But size is not the most distinctive feature of Bracknell Forest's minority faiths population. Looking at declared faiths by ethnicity using 2001 Census data, the Borough's minority faiths appear to be much more diverse than is the case nationally.

⁷Estimates – based on 2001 Census Data and 2007 ONS MYEs

3.43. Amongst minority faiths, Bracknell Forest's resident Muslim population is the most ethnically diverse. In 2001, nearly a quarter of Muslims (24.6%) were White – half of which were British and half coming from abroad. In addition, there were significant numbers of mixed heritage Muslims (10.9%), Indian Muslims (4.9%), and Black Muslims (5%) – mostly from Africa. In fact, only 35.8% of Muslims were of Pakistani and Bangladeshi heritage – though this may be an under representation as 14.1% of the Pakistani and 6.3% of the Bangladeshi heritage resident population did not declare their faith.

3.44. Not as significant because of the small size of the resident faith populations, ethnic diversity amongst Jews and Buddhist also appeared to differ from the national average.

Table 10: Religion by Ethnicity in Bracknell Forest in percentages (2001 Census)

	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other	None	Not stated
White	97.2	24.5	1.1	90.2	24.6	1.9	86.5	96.2	95.6
British	92.5	22.5	0.8	75.0	12.0	1.9	82.8	93.2	90.3
Irish	1.2	0.0	0.0	0.0	0.0	0.0	0.9	0.3	0.9
Other	3.5	2.0	0.3	15.2	12.6	0.0	2.8	2.7	4.3
Mixed	1.0	5.6	1.8	1.6	10.9	1.4	1.3	1.7	1.5
White and Black Caribbean	0.3	0.0	0.0	1.6	0.5	0.0	0.0	0.5	0.3
White and Black African	0.1	0.0	0.0	0.0	1.5	0.0	0.0	0.1	0.1
White and Asian	0.3	3.3	1.4	0.0	4.9	0.0	1.3	0.7	0.8
Other	0.2	2.3	0.5	0.0	4.0	1.4	0.0	0.4	0.2
Asian	0.2	20.9	95.7	1.6	52.9	95.4	6.3	0.4	1.3
Indian	0.2	0.0	71.3	1.6	4.9	94.0	4.4	0.2	0.5
Pakistani	0.0	0.0	0.3	0.0	25.8	0.0	0.0	0.0	0.4
Bangladeshi	0.0	0.0	0.0	0.0	10.0	0.0	0.0	0.0	0.1
Other	0.0	20.9	24.1	0.0	12.3	1.4	1.9	0.1	0.3
Black or Black									
British	1.1	2.0	0.7	6.5	5.0	0.0	2.2	0.4	0.9
Black Caribbean	0.4	0.0	0.4	3.8	0.9	0.0	1.3	0.3	0.4
Black African	0.6	1.0	0.0	0.0	3.6	0.0	0.0	0.1	0.5
Other	0.1	1.0	0.4	2.7	0.4	0.0	0.9	0.1	0.1
Chinese or Other	0.4	47.1	0.6	0.0	6.6	1.4	3.8	1.4	0.7
Chinese	0.1	19.6	0.0	0.0	0.0	0.0	1.9	1.0	0.4
Other	0.3	27.5	0.6	0.0	6.6	1.4	1.9	0.4	0.3

3.45. Of the Borough's Christian population it is worth noting that in 2001 over 90% were born in the UK, with the largest non-UK groups coming from Western Europe (2.2%) and Africa (1.8%). These proportions are likely to have changed significantly since 2001 with increased migration from A8 EU countries and from Africa.

3.46. By comparison, 43.6% of the Borough's resident Muslim population were born in the UK in 2001, with 18.4% born in Africa, 12% in the Middle East, 10.3% in Pakistan and 5.4% in Bangladesh.

SECTION 4: COHESION, INTEGRATION AND EQUALITY

4. COHESION, INTEGRATION AND EQUALITY

Introduction

- 4.1. The brief for this research calls for a detailed profile of community and faith in Bracknell Forest using quantitative and qualitative data. It also specifies the need to identify issues of concern aspirations and grievances within and across faith communities.
- 4.2. The previous section provided a detailed statistical profile of diversity, ethnicity and faiths in Bracknell Forest.
- 4.3. In addressing the requirements of the brief, the purpose of this section is to identify issues of concern, using statistical data combined with information from interviews and focus groups.
- 4.4. The section begins with a brief assessment based on statistical data on cohesion, integration and equality across communities in Bracknell Forest.

Integration

- 4.5. A key indication of the extent to which different communities, and by implication different faith groups have opportunities to mix – or are isolated – is spatial or geographical distribution.
- 4.6. The Cattle Report into the disturbances in Northern Towns in 2001 identified this as a significant factor in different communities leading ‘parallel lives’.⁸
- 4.7. The degree of segregation between different ethnic communities is commonly measured by the Dissimilarity Index or the Index of Isolation. Data on these measures are not available for Bracknell Forest.
- 4.8. However, looking at 2001 Census data on the distribution of different ethnicities by Ward, it is to be noted that the underlying picture is positive. Bracknell Forest’s Black and Minority Ethnic population are to be found in all of the Borough’s wards - varying from 3.1% of the total Ward population in Winkfield and Cranbourne to 7.5% in College Town – bearing in mind that the BME groups made up 5% of the Borough’s population in 2001.
- 4.9. Nevertheless, using the same data source, there is some evidence of developing ‘residential clusters’ by ethnicity. As may be seen in Table 11, 15.7% of the Borough’s total Asian population were to be found in College Town, and 41.1% in just four of Bracknell Forest’s 18 Wards (College Town, Warfield Harvest Ride, Harmans Water and Hanworth). Further, 48.6% of the Borough’s Black population were to be found in four Wards (Binfield and Warfield, Crowthorne, Bullbrook and Great Hollands North).

Table11: Percentage of each Ethnic Group living in each ward - 2001

⁸ Community Cohesion: A Report of the Independent Review Team (2001)

	All	White	Mixed	Asian	Black	Other
Ascot	5.0	5.0	5.4	4.3	5.4	7.5
Binfield & Warfield	7.5	7.4	6.5	4.1	19.6	9.4
Bullbrook	4.6	4.6	4.0	5.2	8.1	4.8
Central Sandhurst	4.8	4.9	4.7	2.6	2.4	3.9
College Town	5.4	5.2	4.9	15.7	0.8	3.3
Crown Wood	7.7	7.7	7.0	6.8	6.6	10.0
Crowthorne	4.7	4.7	5.5	3.2	12.9	2.9
Great Hollands North	3.9	3.9	3.6	3.6	8.0	4.2
Great Hollands South	5.2	5.2	5.4	6.2	4.0	3.8
Hanworth	8.1	8.1	8.3	7.0	7.0	5.9
Harmans Water	6.6	6.6	7.2	8.3	3.6	10.4
Little Sandhurst & Wellington	5.2	5.3	4.9	3.2	1.6	5.3
Old Bracknell	4.3	4.3	5.3	4.0	2.4	2.7
Owlsmoor	4.9	5.0	3.1	3.9	3.0	4.9
Priestwood & Garth	6.7	6.8	6.7	3.6	5.1	5.0
Warfield Harvest Ride	7.4	7.3	8.6	10.1	4.8	9.9
Wildridings & Central	4.1	4.1	5.0	5.6	4.6	3.7
Winkfield & Cranbourne	3.7	3.8	3.8	2.5	0.0	2.6

4.10. The explanation of these developing clusters may well involve a range of factors including migration, population turnover, affordable house prices and choice – i.e. those of the same ethnic and national group preferring to live in the same area for reasons of community, family ties, places of worship, communal facilities and services, shops and security. In addition, housing tenure data also provides some insight. In 2001, Black residents were significantly less likely to own their homes. Moreover, BME groups – in particular Asians – were under-represented in the Social Rented Sector, and significantly over-represented in the Private rented sector.

Table 12: Housing Tenure by Ethnicity – 2001

Tenure	All	White	Mixed	Asian	Black	Other
Owned	73.0	73.4	69.5	65.7	48.9	65.7
Social Rented	17.3	17.6	13.3	8.2	12.3	8.6
Private Rented	7.9	7.2	13.3	24.5	37.3	23.9
Living Rent Free	1.8	1.8	4.0	1.7	1.4	1.9

4.11. It is worth noting that the distribution of the Borough's population by declared faiths does not appear to align with patterns in most other areas in England, where going by 2001 Census data, the Muslim population is by far the most concentrated faith group in residential terms. Reflecting the level of diversity within Bracknell Forest Islamic population, Muslims were to be found in all of the Borough's Wards, with

the highest grouping (9.2%) to be found in Ascot. Just over a half of the Borough's Muslim population resided in 7 of its 18 Wards.

- 4.12. The Borough's small Sikh, Buddhist and Jewish populations were similarly dispersed. In fact, contrary to national trends it is the Hindu population in Bracknell Forest that is relatively concentrated, with just over a half (50.6%) in 2001 residing in just four Wards - College Town 22.9%, Warfield Harvest Ride 12.4%, Crown Wood 7.7%, and Harmans Water 7.6% - reflecting the Borough's growing Nepalese community.
- 4.13. In addition to residential concentration across different ethnic groups, labour market measures can also provide useful indicators of the level of integration amongst residents in Local Authority areas.
- 4.14. Nationally, different ethnicities are disproportionately concentrated in different sectors of the labour market, which for BME groups can often reflect industries and occupations at the time of initial migration to the UK.
- 4.15. Where in national statistics the Asian workforce is historically over-represented in Wholesale/Retail, Hotels and Restaurants and Transport, this is not the case in Bracknell Forest. In fact, the Borough's working age Asian population were over-represented in the Real Estate, Rental and Business Activities and Public Administration and Defence sectors which accounted for 45.3% of the workforce in 2001, compared with 27% for Bracknell Forest's workforce in general. However, within the Asian category, it is worth noting that similar to national employment patterns, 40% of the Borough's resident Pakistani heritage workforce was to be found in the Wholesale/Retail and Transport sectors.
- 4.16. The Borough's Black workforce appear to be over-represented in the Health and Social Work Sector (28.9%), which is not wholly dissimilar to national patterns. Concentration within the Health Sector appeared to be particularly pronounced within the Borough's Black African workforce (39.7%). This sector together with Real Estate, Rental and Business Activities, accounted for 49% of the Black working age population in 2001, compared with 30.3% of the workforce in general.

Table 13: Industry by Ethnicity - 2001

	All	White	Mixed	Asian	Black	Other
Agriculture, hunting and forestry	0.9	0.9	0.0	0.0	0.0	0.0
Fishing	0.0	0.0	0.0	0.0	0.0	0.0

Mining and quarrying	0.3	0.3	0.7	0.3	0.0	0.0
Manufacturing	11.2	11.3	6.8	7.9	8.6	9.2
Electricity, gas and water supply	0.6	0.7	0.7	0.5	0.0	0.0
Construction	6.1	6.3	3.9	1.3	2.7	0.6
Wholesale and retail trade, repairs	16.9	17.1	15.6	11.9	11.6	14.8
Hotels and restaurants	4.0	3.8	7.6	5.9	6.6	16.4
Transport, storage and communications	10.4	10.4	13.4	9.5	8.3	10.2
Financial intermediation	3.3	3.3	4.6	2.7	0.7	2.0
Real estate, renting and business activities	22.2	22.1	22.0	30.2	20.1	19.1
Public administration and defence, social security	4.8	4.6	2.9	15.1	4.3	2.3
Education	6.1	6.2	6.1	3.1	4.8	4.7
Health and social work	8.1	7.7	8.5	9.5	28.9	17.6
Other	5.1	5.2	7.1	2.1	3.3	3.1

Equality

- 4.17. Evidence of inequality and disadvantage across different ethnicities is also frequently used as indicators of the degree of integration and cohesion in a Local Authority area.
- 4.18. Nationally, this is a changing picture in recent years with sections of a number of BME groups climbing the educational and employment ladder and gradually moving out of the Country's most disadvantaged areas.
- 4.19. Continuing with labour market measures, different employment rates by ethnicity, indicating the level of labour market participation across different ethnic groups is commonly used as a proxy measure of annual household incomes, and the likely incidence of child and household poverty. In national terms, employment and economic inactivity rates are highest amongst the Pakistani and Bangladeshi heritage working age population.

- 4.20. Using data for June 2010,⁹ the picture in Bracknell Forest is positive. The working age employment rate for BME groups (73.2%) is only slightly lower than that for Whites (79%), with the Indian heritage workforce at 93.6%. No specific figure is available for the Borough's Pakistani/Bangladeshi heritage workforce because of the small size of the sample, but notably the employment rate within the Black workforce is measured at 32.3% which may be due to the high proportion of students amongst the Black African resident working age population.
- 4.21. Occupation by ethnicity is also an important indicator of inequality and disadvantage.

Table 14: Occupation by Ethnicity – 2001

	All	White	Mixed	Asian	Black	Other
Managers and Senior Officials	19.8	20.0	15.1	18.9	12.6	15.8
Professional Occupations	12.7	12.3	16.1	24.7	13.8	17.6
Associate Professional and Technical Occupations	14.8	14.6	14.4	24.2	23.4	14.8
Administrative and Secretarial Occupations	14.7	14.9	13.1	9.6	9.6	11.0
Skilled Trades Occupations	9.9	10.0	8.0	4.9	9.0	9.4
Personal Service Occupations	6.5	6.5	8.8	2.9	10.0	11.2
Sales and Customer Service Occupations	7.0	7.1	10.2	5.0	5.0	6.4
Process, Plant and Machine Operatives	4.8	4.9	1.9	3.7	2.7	1.8
Elementary Occupations	9.8	9.8	12.4	5.9	14.1	12.0

- 4.22. Contrary to national patterns the broad picture in Bracknell Forest is very positive. For the Asian working age population, the top three occupations – Managers and Senior Officials, Professional, and Associated Professional and Technical – accounted for 67.8% of the workforce in 2001, compared to 47.3% for the overall working age population. At 49.8%, the proportion of the Black workforce in the top three occupations is lower than for Asians, but still above the average for the Borough as a whole.
- 4.23. Going by the 2007 Index of Multiple Deprivation, Bracknell Forest is one of the least deprived Local Authority areas nationally. With lowest

⁹ Annual Population Survey June 2010

rankings indicating the most deprived, Bracknell Forest ranked 320th out of 354 Local Authority areas nationally. The most deprived quintile of wards in Bracknell Forest are Priestwood & Garth, Wildridings & Central, Bullbrook, Harmans Water. There are also pockets of severe deprivation in Great Hollands North, Crown Wood and Old Bracknell. It is estimated that 2,500 children live in low income households in the Borough, with a concentration in Great Hollands North. But overall, only 1% of residents in Bracknell Forest live in the 20% most deprived areas in England.

- 4.24. Looking at areas of deprivation and concentrations of BME residential settlement - compared with national patterns - there is little evidence to indicate a significant and disproportionate impact of deprivation on Bracknell Forest's main minority communities.
- 4.25. In respect of health inequalities across different ethnicities, the Joint Strategic Needs Assessment for 2009 recognises that the disproportionate national impact of Diabetes and Heart Disease amongst the South Asian population, and the relative prevalence of HIV amongst the Sub-Saharan African population are factors that must be taken into consideration in Bracknell Forest. In addition, a survey is currently being undertaken into the potential health needs of the Borough's increasing Nepalese population. However, a key outstanding concern is overcoming barriers, and improving access to health services for the Borough's Gypsy Roma Traveller (GRT) populations – a significant proportion of whom are settled in Sandhurst.

Cohesion

- 4.26. The overall population of Bracknell Forest has grown steadily and rapidly over the last six decades. It grew by 3.8% between 2001 and 2009. Moreover, there is significant population turnover (churn) – estimated at 15.7% between 2001 and 2007. There are high levels of workforce commuting in and out of the Borough on a daily basis (50%), and the Borough's resident population is ageing.
- 4.27. In many other areas, these factors are indicative of comparatively low levels of cohesion. Yet, as may be seen in Table 11, on most of the commonly accepted key measures, the level of cohesion in Bracknell Forest is relatively high.
- 4.28. On the headline public opinion measure, residents of Bracknell Forest are more likely to believe that 'their local area is a place where people of different backgrounds get on well together', 82.1% compared with 78.9% for the South East Region and 76.4% nationally in 2008. They were more likely to be 'satisfied with their local area as a place to live' – 83.4%, compared with 82.8% in the region and 79.7% nationally. Further, they were just as likely to agree that they can 'influence decisions in their local area' as residents across the region and nationally.

Table 15: Place Survey – 2008

	Bracknell Forest %	South East %	National %
Generally speaking would you like to be more involved in the decisions that affect your local area %	23.1	26.7	26.6
% who agree that their local area is a place where people from different backgrounds get on well together	82.1	78.9	76.4
% who feel they belong to their immediate neighbourhood	51.9	58.3	58.7
% who have been involved in decisions that affect the local area in the past 12 months	9.0	14.2	14.0
% who agree that they can influence decisions in their local area	28.0	28.2	28.9
% who are satisfied with their local area as a place to live	83.4	82.8	79.7
% who have given unpaid help at least once per month over the last 12 months	20.6	24.8	23.2

4.29. A key factor in accounting for these high scores is the level of prosperity in the Borough as measured by the 2007 Index of Multiple Deprivation.

4.30. However, the Borough appears to be relatively weak in respect of the percentage of residents who felt they 'belong to their immediate neighbourhood'. Similar to many areas in London and elsewhere, this may well reflect the relatively high level of annual population turnover and daily commuting. Bracknell Forest residents are also slightly less likely to have volunteered in the last twelve months compared to residents in the South-East and nationally though there is some evidence to indicate that the local level of volunteering may be underestimated in the Place Survey.

4.31. The number of Hate Crimes in Bracknell Forest does not appear to have increased significantly over the past four years – with a total of 59 in 2006/7 and 71 in 2009/10. The overwhelming majority were categorised as race related – e.g. 91% in 2009/10, but there were also a small number of homophobic and faith related incidents. Where ethnicity was reported, victims were mostly from BME groups – over 70% in 2009/10, three quarters of whom were Asian. But 30% of victims of hate crimes in 2010 were White. Looking at perpetrators for 2009/10, just over 70% were White and just under 30% from BME groups. However, under-

reporting of Hate Crimes was recognised as a possible issue and work is underway by the Police, Council and partners to increase reporting.

- 4.32. In addition, electoral support for Far Right political groups can provide an indication of the level of local tensions. All indications are that Bracknell Forest is not a significant target for Far Right political groups, or a local authority area in which such groups have historically received significant support. In the 2010 General Election only one Far Right candidate stood, gaining 1,253 votes (2.4%) and finishing 5th of seven candidates. Similarly, in the 2009 European Election, the only Far Right candidate standing gained 1,490 votes (5.6%) finishing 6th of fifteen candidates. Only one Far Right candidate stood in the recent (2009) local elections gaining 70 votes and finishing last.

Issues and Concerns raised in Interviews and Focus Groups

- 4.33. As may be seen from the findings and statistical analysis presented above, though the mix of nationalities, ethnicities and faiths in Bracknell Forest is changing, the underlying picture of cohesion and integration is essentially positive.
- 4.34. Notwithstanding, issues related to a low sense of belonging (reference paragraph 4.30) and recognition of under-reporting of Hate Crimes (reference paragraph 4.31) – in short, many of the factors that divide different communities and faiths in other parts of the country are not prominent in Bracknell Forest. By and large, different ethnic groups are not geographically segregated in residential terms compared with most other areas with a significant minority population. Nor is deprivation and disadvantage as disproportionately concentrated amongst some minority groups as is the case in many other areas.
- 4.35. This is not to assert that the Borough is wholly unaffected. Available evidence points to the need for a continued focus on integrating the Borough's new incoming migrant communities – in particular it's Nepalese, Eastern European and Black African population. The same may be said of the Borough's GRT communities. There appears to be very little support for Far Right political groups locally, and little evidence of other forms of violent extremism including the activities to groups claiming to be inspired by the Muslim faith. Nevertheless, as recent experience has shown, no local authority and/or Police Service can afford to ignore these issues in their area.
- 4.36. Bracknell Forest also has a small but significant Gypsy Roma and Traveller (GRT) population, many of whom are long settled. More precise details of numbers and make up of this population are likely to become available through the 2011 Census which includes the category 'Gypsy and Traveller' for the first time.
- 4.37. This having been said, a number of other specific issues and concerns were also identified in interviews and focus groups during the course of our research.

4.38. These included:

- Misinformation, a lack of knowledge and to some extent trust within and between different faiths.
- Sustain and extend meaningful engagement with minority faith groups – including sub-groups within the majority faith community.
- Voluntary and Community sector concerns regarding the impact of anticipated cuts in Government funding to local authorities and how small and medium sized organisations will cope with an increasing emphasis on competing for Public Sector service commissions in order to survive.
- Inter-generational tensions within the Nepalese community - “...us and them between the younger people and the older generation” - associated with fewer young people learning the Nepalese language and cultural traditions on the one hand and a traditional approach to parenting by the older generation on the other.
- Sustain support for the non-military community particularly women within the Borough’s expanding Nepalese population.
- Further work to integrate Nepalese pupils in local schools.
- Hostility towards the Borough’s Gypsy Roma Traveller (GRT) communities in general – but particularly in schools.

SECTION 5: FAITH AND BELIEF COMMUNITIES’ PROFILES

5. INTRODUCTION

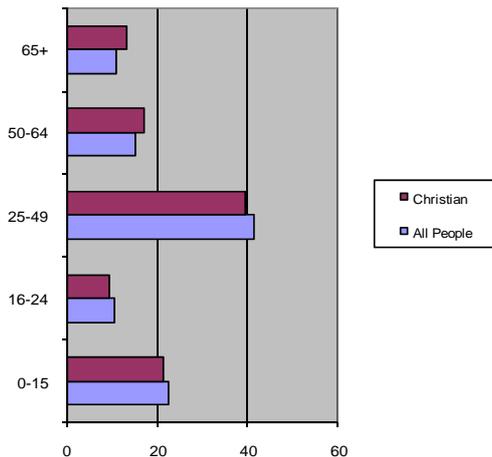
In 'Faith and Belief In Action – 2010'¹⁰, a great deal of valuable information has already been gathered on the contribution of faith and belief organisations to social, communal and civic life in Bracknell Forest. In addition, an introductory guide to respecting and understanding faith and belief communities in Bracknell Forest is due to be published shortly.

Building on previous work, the purpose of this section is to provide detailed profiles of Bracknell Forest's changing main faith communities with the aim of improving understanding, engagement, volunteering, building confidence and trust between different faith communities, identifying and addressing common issues.

Profile of the Christian Population in Bracknell Forest

- 5.1. Christianity is by far the largest faith group in Bracknell Forest making up 72% of the Borough's population in 2001 and an estimated 70% in 2007¹¹.

Figure 6: Christian Population by Age



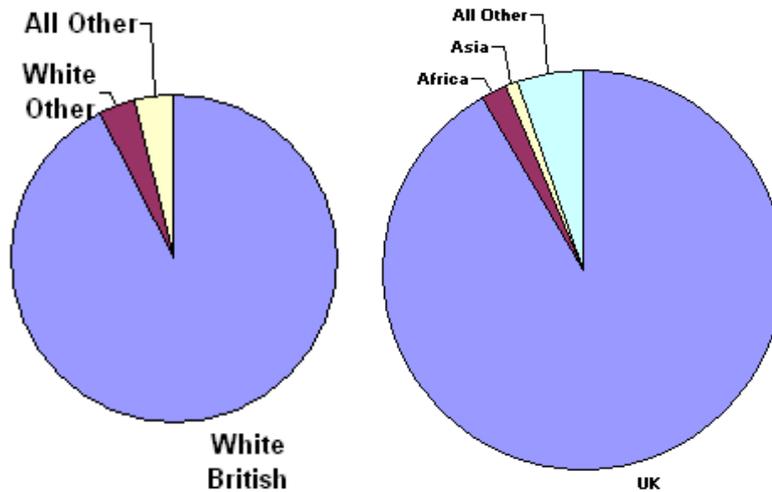
- 5.2. As might be expected, the age profile of the Christian population is fairly close to the average for the Borough, with a slight preponderance in over 50's age groups.

- 5.3. The overwhelming majority of Christians are White British (92.5%). However, 3.5% were White Other in 2001. This proportion is likely to have increased significantly with recent migration from Eastern European A8 countries – in particular Poland, but also from Hungary and Latvia

¹⁰ Available by contacting Bracknell Forest Voluntary Action, Ground Floor, Amber House, Market Street, Bracknell RG12 1JB, Phone: 01344 304404 Web: www.bfva.org/ Email info@bfva.org

¹¹ Estimates – based on 2001 Census Data and 2007 ONS MYEs

Figure 7: Christian Population by ethnicity



- 5.4. At 2.8% of the Christian population in 2001, Black and Minority Ethnic Christians are the next largest group dominated by the Borough's Mixed Heritage (1%) and Black Africans (0.6%).

Bracknell Forest's Christian Religious Diversity

- 5.5. There are over 25 Christian churches/congregations in Bracknell Forest representing a wide range of religious, cultural and many other diversities ranging from architectural building designs to styles of worship. Individual web links to the Borough's churches providing detailed information on their services and activities can be found at www.bracknellchristians.org.
- 5.6. In terms of ethnic diversity, Bracknell Forest's main Christian denominational congregations generally reflect the changing population compositions of the Borough.
- 5.7. The largest Christian congregation in Bracknell Forest is Roman Catholic. All over the world and likewise in the UK Catholic Churches are organised into Dioceses which are divided into Parishes. There are two Catholic Churches in the Bracknell Parish¹², both led by Reverend Father Christopher Rutledge, who is the Parish Priest and also Co-ordinating Pastor for South Berkshire pastoral Area. Bracknell Parish's Catholic Churches also have close links with Crowthorne and Sandhurst Church¹³ and Corpus Christi in Wokingham¹⁴, and wider afield with the diocese of Warangal, India. There are also two Catholic Primary Schools in Bracknell Forest though a major concern for the community is for the establishment of a local Catholic Senior school. Bracknell Forest's Catholic congregations are described as being very diverse and having become *"increasingly so, especially over the last nine years"*, and in

¹² www.bracknellcatholicchurch.org.uk

¹³ www.zetnet.co.uk/tempusfugit/holy-ghost

¹⁴ www.corpuschristi-wokingham.org

addition to White British include; African, Filipino, Pakistani, Indian, Lebanese and relatively recently experienced a significant increase in Poles and Eastern Europeans. Bracknell Catholic Parish also has good relations with the Borough's Catholic Irish Gypsy Roma and Traveller community. All the various groups worship together.

5.8. Next, in size is the Church of England which has a number of parishes in the Borough. Church of England Dioceses to a large extent are organised along county level borders. The next level is the Deanery. There are 14 Churches in the Bracknell Deanery¹⁵ (does not include Crowthorne or Sandhurst, but several churches in the part of Ascot which is in the Windsor Borough). The Parish is the most local level; however, parishes are "*not co-terminus with local authority boundaries*". There are 8 parishes in the Borough, 5 in Bracknell Deanery and 3 in Sonning Deanery. In recent years St Michael, the Archangel in the Bracknell Forest village of Warfield "*has planted three other churches within the parish and one other in a neighbouring parish*"¹⁶. Bracknell Team Ministries (BTM) also known as Bracknell Parish includes three Churches¹⁷. There are also two Anglican Churches in Binfield¹⁸ and two Winkfield and Cranbourne Churches¹⁹. In addition, Sandhurst Churches Together²⁰ lists another five churches. Bracknell Forest's Church of England Church congregations largely reflect the Borough's population compositions, mainly White British but also include a small number of families of Black Ethnic Minorities including some from Bracknell Forest's GRT communities specifically English show people.

5.9. The Borough's third largest Christian congregation is Seventh Day Adventist²¹ which is a "*World Church*" governed by a General Conference, with smaller regions administered by divisions, union conferences and local conferences. In the UK, Adventist church congregations are mainly made-up of African Caribbean and African heritages. Bracknell Forest's Seventh Day Adventist Newbold Church²² and College²³ is exceptionally unique. The church attracts congregations from neighbouring areas and the college is the only institution of its kind in the UK, internationally renowned with a very diverse teaching and student population contributing to a "*campus environment... alive with passionate and vibrant debates and discussions*". Although, viewed by some as a community within a community, with most of the student population spending majority of their time on-campus, facilities at Newbold College and Church are frequently offered to other denominations and several interfaith events have also been hosted at the centre. The college also has plans to open up to non-Adventist

¹⁵ www.achurchnearyou.com/activemap.php?d2=27202

¹⁶ www.warfield.org.uk

¹⁷ www.bracknell-parish.org.uk

¹⁸ www.binfield-anglican.org.uk

¹⁹ www.winkfieldandcranbourne.org.uk

²⁰ www.sandhurstmethodist.org.uk

²¹ www.adventist.org

²² <http://newbold-adventistchurch-org-uk>

²³ www.newbold.ac.uk

students by offering English language classes which has the prospect of adding to interaction and diversity on-campus. In addition to expertise in a range of religious and academic spheres, representatives from both the church and academic faculties demonstrated experience and understanding of processes leading to the adoption of extremist theology – and consequently have developed sophisticated insights/techniques to tackling such issues through reasoning debate and discussion.

5.10. Kerith Community Church²⁴ is a large independent evangelical, multi ethnic community located close to Bracknell town centre. The church is led by an eldership team who provide oversight of all the various ministries. Originally a Baptist Church founded in the 1800's, there are over 3 meetings on Sundays, with between 800 to 1000 people attending - "*everything about the Church is contemporary and modern, from the buildings, the activities, colloquial language, modes and ways of Bible teaching*". Kerith is linked with the UK based New Frontiers International²⁵ and US Willow Creek (www.willowcreek.org). Kerith offers a wide range of activities and services for people of any race, religion, age gender, marital status or disability living in Bracknell and the surrounding area.

5.11. The United Reform Church (URC)²⁶ in England is organised into provinces, each having a synod. The URC has declared itself a "*multi-cultural church*". St Pauls Church²⁷ is Bracknell Forest's only United Reformed Church (URC), which notably rents space to Anglican and Ghanaian Pentecostal congregations and also has developed good relations with Bracknell Islamic Cultural Society (BICS).

5.12. Easthampstead Baptist Church²⁸ runs a wide range of events and activities, for older people, and the community and was especially noted for their work involving children and young people. In addition, there are a number of Free Churches including two of the Methodist denomination and a third which is jointly Methodist and Church of England. Methodist Churches are organised into Districts and Circuits – Bracknell Forest comes under the South East District²⁹. Although only a small minority of the Bracknell Methodist Church³⁰ congregation live in the area, it is located on a deprived estate and is very much focused on helping local disadvantaged and vulnerable people. The congregation was described as "*interestingly multicultural*" in that there are significant proportions of professional Black African and African Caribbean members of the Church.

²⁴ www.kerith.co.uk

²⁵ www.newfrontierstogether.org

²⁶ www.urch.org.uk

²⁷ <http://stpaulsbracknell.org.uk>

²⁸ www.ebc-bracknell.org/

²⁹ www.methodistsoutheast.org.uk

³⁰ www.bracknellmethodist.org.uk

- 5.13. There is also a Pentecostal Church called 'The New Covenant Church'³¹, an assembly of Brethren³² (commonly called Plymouth Brethren) and two independent Free Churches. In addition some Bracknell Forest residents are members of the Society of Friends³³ and the Salvation Army³⁴ which both meet in Wokingham. And, relatively recently established in the Borough is a Ghanaian Pentecostal congregation.
- 5.14. In general, Bracknell Forest's churches and congregations enjoy amicable cross-community relationships. Indeed, all Churches are open to all Christians and welcoming to those of other faiths and beliefs. However, certain challenges were noted. 'Churches Together'³⁵ is a national body that provides local Churches of different denominations a range of support services to "*facilitate collaborative working*"³⁶. Churches in Crowthorne³⁷ and Sandhurst³⁸ belong to the Churches Together national network but, "*there has been no Churches Together in Bracknell Town for several years*". It was suggested that the diverse nature of churches in Bracknell Town, mean "*some churches are not entitled to join Churches Together and some find the network too prescriptive and limiting*".
- 5.15. In 2008, Bracknell Forest Christian Network (BFCN)³⁹ was established "*to link all the Borough's churches to supply information on appropriate community resources and funding opportunities they may wish to access*". Church membership to BFCN is free of charge and there is no obligation to join. In addition to several other appointments, representatives from BFCN are an integral part of Bracknell Forest Faith and Belief Forum Steering Group and have been at the forefront of supporting and initiating activities and events encouraging good relations across the Borough's faith and belief communities.
- 5.16. Nonetheless, barriers to collaborative working across all the Borough's Churches persist. Particular difficulties were said to exist in engaging Bracknell's Christian Brethren Assemblies and a relatively recently established mainly Ghanaian Pentecostal congregation. In addition for some Churches priorities were more determined by resource and capacity.

³¹ <http://newcovenantbracknell.com/>

³² Emmanuel Chapel, Netherton, Wildridings, RG12 7DX. Web: www.bracknellgospelhall.org

Tel: 01344 451693

³³ www.quaker.org.uk/wokingham

³⁴ www.salvationarmy.org.uk

³⁵ www.ctbi.org.uk

³⁶ www.ctbi.org.uk

³⁷ www.crowthorneparishchurch.org.uk/index.php?option=com_content&view=category&layout=blog&id=54&Itemid=121

³⁸ http://www.sandhurstmethodist.org.uk/standard/sandhurst_churches_together1.htm

³⁹ www.bracknellchristians.org

5.17. Bracknell Forest's Brethren Assembly, whilst said to be "*welcoming and open to all*" can "*behave in an exclusive way*", averse to engaging in collective activities with other Christian denominations or faiths.

5.18. A recently established Ghanaian Pentecostal congregation regularly organises Sunday services led by an ordained Pastor in the rented Church auditorium of St Pauls Church⁴⁰. The congregation numbers approximately 50 and is said to be a growing vibrant Christian community. However, cultural differences, language barriers and capacity issues were all suggested to have hampered engagement and wider participation.

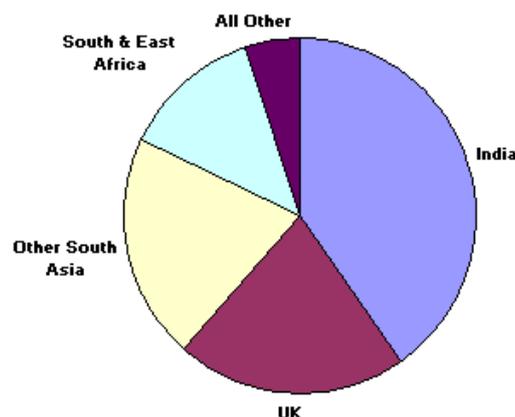
5.19. In addition, some of Bracknell Forest's long established though small churches' focus their activities relative to the resources at their disposal often restricted to locality. In a similar context doubts were also expressed regarding equitable collective representation of the Borough's diverse Christian communities where disparities in size and resource capabilities existed across churches in the Borough.

Profile of the Hindu Population in Bracknell Forest

5.20. Hinduism is the largest non-Christian faith group in Bracknell Forest and numbered 1,090 at the time of the 2001 Census. This accounted for a total of 1.0% of the total population of Bracknell Forest and is on par with the national average figure. The population is also proportionately the 8th largest in the South East region.

5.21. The Hindu population is not particularly diverse in terms of ethnicity – nearly all are Asian. But it is diverse in terms of Countries of Birth.

Figure 8: Hindu Population by Country of Birth – 2001

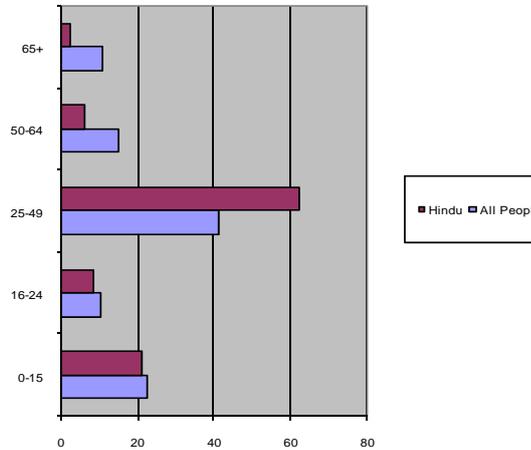


5.22. Just under half of the population were born in India and around a quarter (presumably mainly of Indian heritage) were born in the UK. There is also a significant and growing population from Nepal, and Hindus with

⁴⁰ <http://stpaulsbracknell.org.uk>

origins in East and Southern Africa – but predominantly of Indian heritage and from Kenya.

Figure 9: Age Profile of Hindu Population 2001



5.23. In overall terms, the Hindu population in Bracknell Forest was only slightly younger than the population as a whole in 2001, but with a significant and unusual bulge in the 25-49 age group reflecting Gurkha military residents in Sandhurst.

5.24. With recent changes in Immigration rules concerning Gurkha families, not only has the Hindu population grown significantly, but its age profile will also be much younger.

5.25. Compared to the national picture, the Borough’s Hindu population is also unusual in terms of housing tenure. Nationally, 74% of Hindus owned their homes in 2001, compared with just over a half in Bracknell Forest. As a result, it might be expected that Hindus are significantly represented in the Social Rented sector. However, only 5.5% of the population were in socially rented accommodation as opposed to 17.3% of the population of Bracknell Forest. In 2001, around a third of the Hindu population were to be found in privately rented accommodation - by far the highest proportion of any faith group in Bracknell Forest and wholly at odds with national patterns. Here again, the most likely explanation is the presence of the Nepalese population in Bracknell Forest. However, this profile of housing tenure may well have changed as a consequence of recent inward migration from Nepal.

5.26. The Borough’s Hindu population is also unusual in terms of spatial residential settlement patterns. Around a quarter of the Hindu population lived in just one – College Town - of the Borough’s 18 wards in 2001. Moreover, 50.5% of the Borough’s Hindu population lived in just 4 of the Borough’s 18 wards in 2001. Nationally the Hindu population is one of the most residentially dispersed faith and ethnic groups.

Bracknell Forest's Hindu Diversity

- 5.27. Religious diversity within the Hindu faith is exceptionally complex with many denominations and varied beliefs. Some Hindus prefer not to claim to belong to any denomination, nonetheless, Caste identity is for many integral to the faith, belief and social structures – based on ancestry linked to several aspects including economic and spiritual.
- 5.28. There are four general sections of Hindu faith communities in Bracknell Forest, representing diverse ethno national, regional and religious differences; the established Indian Gujarati, relatively recently settled Indian heritages (from various regions including Southern Indian States) and the Nepalese military and non-military communities.
- 5.29. There are no Hindu places of worship (Mandir) in Bracknell Forest. The Borough's established Indian Gujarati heritage and recently settled Indian Hindus are seemingly content using Mandir in neighbouring Boroughs (Reading and Slough). However, some of the Borough's Nepalese Hindu have access to an on-site Hindu Mandir at the Royal Military Academy Sandhurst that caters for the religious worship needs of the Nepalese Hindu Ghurkhas and their families.
- 5.30. In Bracknell Forest, the longest established Hindu population is of Indian Gujarati heritage and those we spoke to did not seem to consider their religious identity as being particularly important. Instead, this community prioritised being productive members of society through academic success and career progression. All those consulted conveyed being very happy and content living in Bracknell Forest having achieved significant successes in terms of careers and affluence. This community has no formal or informal relationships with Bracknell Forest's, more recently settled (and some transient) Indian Hindu families or with the Borough's Nepalese Hindu communities.
- 5.31. Most of Bracknell Forest's Nepalese residents are Hindu. Nepalese Hindu practices reflect a culturally diffused variation influenced by aspects of Buddhism. In Nepal it is quite common for Hindus to worship in Buddhist Temples and vice versa. The on-site Hindu Mandir at the Sandhurst Military Academy caters for the specific Hindu religious worship needs of the Nepalese Hindu Ghurkhas and their families. For many of the Ghurkas consulted, faith was viewed as a personal choice though wives and mothers were considered to be more religious. Some however, noted intergenerational differences, in terms of loss of religious and cultural identities amongst younger generations.
- 5.32. In Bracknell Forest there were also differences between the military and non-military Nepalese communities with the former having established strong support and social networks. However, extensive work is being carried out to support the non military community's needs e.g. the Council employ a Nepali Community Worker and are working with the

Primary Care Trust (PCT) on a European Integration Fund (EIF) project⁴¹.

Profile of the Muslim Population in Bracknell Forest

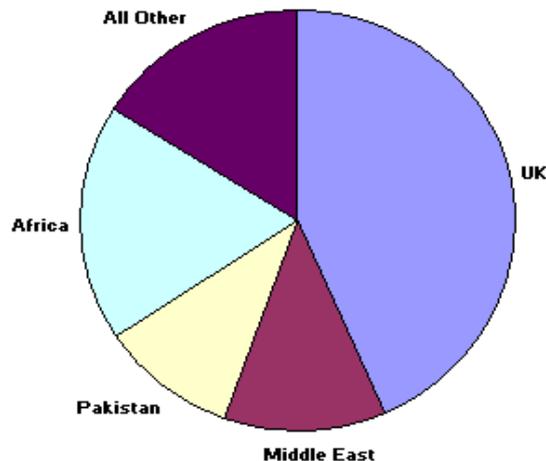
- 5.33. The Muslim population in Bracknell Forest was small by regional and national standards at the time of the 2001 Census and accounted for just 0.7% of the total population of Bracknell Forest. Nationally 3.1% of the population are Muslim.
- 5.34. Population trends linked to birth rates suggest that the Muslim population in Bracknell Forest is likely to have at least doubled in size over the last decade.

Figure 10: Muslim population by ethnicity



- 5.35. The Muslim population of Bracknell Forest is exceptionally diverse and this is perhaps a reflection of the areas affluence.
- 5.36. Nationally well over 40% of the Muslim population is of Pakistani heritage. However, in Bracknell Forest only around a quarter of the population is. There is also an unusually large White Muslim population that makes up a quarter of the population and is evenly split between White British and White Other groups.

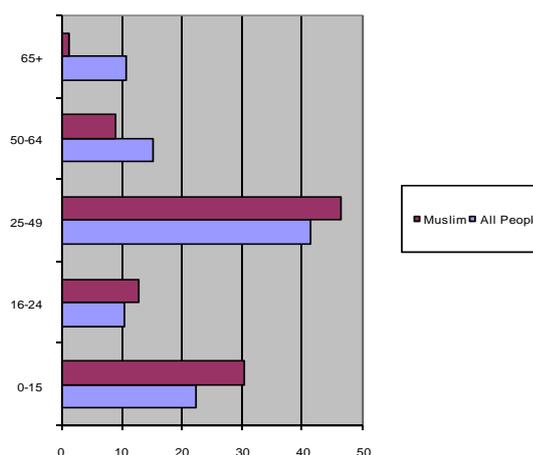
Figure 11: Muslim population by country of birth



⁴¹ Raising awareness of the needs of the Nepali community within Bracknell Forest 2010

5.37. The diversity of Bracknell Forest’s Muslim population is further illustrated by the spread of different countries of birth. That such a large proportion of the Borough’s Muslims were born in the UK is also an indication of the population’s young age profile. There are also significant populations of Muslims of African and Middle Eastern birth.

Figure 12: Muslim population by age



5.38. The Muslim population of Bracknell Forest has a very young age profile and by far the youngest faith population in the area.

5.39. 43.3% of the Borough’s Muslim population is aged 24 or below compared to just 32.8% the overall population. This pattern is reversed at the other end of the age spectrum with just 1.2% of the Bracknell Forest’s Muslims being of retirement age. The average figure in the Borough is 10.8%.

5.40. Bracknell Forest’s Muslims are amongst the least spatially segregated faith populations and are fairly evenly spread across the 18 wards. The highest concentrations are in Ascot, Harman’s Water and Crown Wood. The latter two wards are amongst the most deprived in Bracknell Forest, though this deprivation is relative and low compared to national standards.

Bracknell Forest’s Muslim Diversity

5.41. Bracknell Forest’s Muslims are represented across multiple layers of diversity – “possibly the most diverse faith group resident in the Borough”. The majority of Bracknell Forest’s Muslim residents are Sunni, represented across a range of theological and ethno national/cultural variations and traditions. There is also said to be a few Shia Muslims living and/or working in the Borough. In addition, Bracknell is home to a

long established – albeit significantly smaller and relatively less diverse – ‘religiously distinct’ community of Ahmadiyya Muslims.

- 5.42. It is significant to note that all Muslims consulted (from Bracknell Forest and surrounding areas) as part of our research were wholly commending of Bracknell as a place to live and work.

“I moved to Bracknell four years ago with my Wife and small children and can say we have never experienced any hostility, nothing not even a rude stare”

Arab heritage male Focus Group participant

“Same here, I have been here for about four years and it is a very pleasant place to live. When we first moved here, myself and my wife would regularly walk long distances through the Borough to visit friends and never had any trouble nor did we feel unsafe. My wife wears the Muslim dress and would sometimes walk alone through Borough and never had any issues”

African heritage male

Similarly within the congregation – *“everything is good”*

South Asian Muslim Male

“I have lived in Bracknell for five years and have moved house four times to different areas within the Borough and never had any problems all the people are nice, neighbours friendly I have no complaints”

African heritage Male

“Before I moved here, to be honest I thought I was going to get trouble because the place is all British. If not me then maybe my daughter at school but there has been nothing. Then when I heard about the opening of a mosque here again I thought no that’s a bad idea but again I come regularly and there’s never been any trouble at all”

North African heritage male

“Everybody is polite and willing to listen and understand. I sometimes have long discussions about faith with customers and they are always open-minded and want to understand – even about the wars [Afghanistan and Iraq] they always seem to agree”

Shopping Centre Stall Vendor Muslim male resident of Reading

“Bracknell has for a long time been considered a safe haven, a type of sanctuary for some [Muslim] women fleeing domestic issues”

Pakistani heritage Focus Group participant - Slough

“I grew up in Bracknell and remember hearing stories of ‘stand-offs’ with racists – my father and uncles who had migrated from East Africa in the 1970s were the types that would stand their ground, but these incidents

were by all accounts far and few between... Things had changed when I was growing up and apart from one or two minor incidents, I can't say there have been any issues. Nowadays, I certainly haven't heard of any!"

Male Representative Ahmadiyya Community

Sunni Muslim Religious Diversity

- 5.43. Sunni Muslim organised religious affiliations – are generally identifiable with Madhahib (School of Thought – circa 7th & 8th C) often corresponding to global geographical regional origin, and/or Sufi Order or Salafi (8th & 18th C) variation.
- 5.44. Two, Sunni Muslim Hanafi Madhab (School of Thought) and Sufi Turuq-collective Maslaqain (dual sub-schools) of Barelwi and Deobhandi (circa 19th C) constitute the [originating] traditional religious basis for the majority of South Asian heritage Muslims. Arab and African heritage Sunni Muslims more often affiliate to their respective Madhab (School of Thought) with subtle variations relative to cultural and traditional backgrounds.

Bracknell Forest's Sunni Muslims

- 5.45. Notably, there is no clear majority of Sunni Muslims resident in Bracknell Forest, however, in terms of ethno national backgrounds and origins the Borough's Bangladeshi heritage Muslims were suggested to represent a significant Muslim collective, in that many originate from Sylhet and some are linked through common traditions and extended family relations. In some places such dynamics can create competition for leadership positions. Fortunately, this is not the case in Bracknell Forest, which is home to Muslims from over 30 countries including converts of African Caribbean, White English and dual/multiple heritages.
- 5.46. The Bracknell Islamic Cultural Society (BICS)⁴² is the Borough's only mainly Sunni Muslim led organisation, and enjoys recognition and respect across the entire congregation. BICS was originally established to organise congregational prayers on Fridays (Jummah) and religious festivals such as Eid Ul Fitr and Eid Ul Adha. Other than individual relationships there are no formal links between BICS and mosques in neighbouring Boroughs or with any national Muslim organisations. BICS have recently been granted a lease on Harmans Water Community Centre, and have long-term plans to secure land for an eventual purpose-built mosque and cultural centre. A Sunni Muslim Imam's role is to lead the prayers and provide religious education and guidance. Though by and large Bracknell Forest's Muslims were described as being educated and thereby equipped with skills and abilities to seek out and source information from the array of resources available.
- 5.47. No single grouping exerts a dominate influence over the operations of BICS. Such developments are quite exceptional – with similar trends appearing in only a few places elsewhere, specifically where

⁴² <http://bracknell-ics.org.uk>

congregations are particularly diverse and are increasingly identified as “contemporary Sunni” unique in many ways to time and place. As with all local communities – organisational, social and other developments are shaped by the local environment. As indicated, Bracknell Forest as a place was repeatedly described by the Muslims consulted as a pleasant place to live, with nice and friendly people (paragraph 5.42).

5.48. Bracknell’s Sunni Muslim Religious and ethnic diversity combined with a relatively, affluent, professional, small and residentially dispersed, population – were considered to have contributed to “*harmonious Muslim and cross-community relations*” in the Borough.

5.49. BICS has good established working relationships with the Police, Council and in particular BFVA, and have representation on the Bracknell Forest Faith and Belief Forum Steering Group and the Bracknell Forest Minorities Alliance (BFMA).

5.50. Of all the faith and belief representatives consulted in Bracknell Forest, understandably those from BICS expressed most concerns about the Prevent agenda considering it to be wholly “*wrong*”. The primary issue centred on the undue and unhelpful focus on Muslim communities. This issue has largely been resolved due to assurances from Bracknell Forest Prevent Steering Group that it will be working within a wider definition to include all forms of extremism.

5.51. Bracknell Forest’s Ahmadiyya Muslims

It is important to understand Ahmadiyya Muslims are considered an “Unorthodox” group by the majority of Sunni and Shia Muslims. In some countries, Ahmadiyya Muslims are persecuted and have even been killed – particularly in South Asian countries where relationships with other faith communities can also be strained. Originally emerging in 19th century India, the Ahmadiyya faith now includes followers from many different nations said to be growing particularly in parts of Africa. In the UK the majority of Ahmadiyya are of Pakistani heritage. In Bracknell Forest the Ahmadiyya Muslim community was said to number approximately 20 families mainly of Indian heritage originally settling as secondary migrants from East Africa and described as being an educated, professional, affluent community.

5.52. Bracknell’s Ahmadiyya Muslim Association is connected to an international network headed by their Khalifa, a direct descendent of the founder of the faith and is currently based at the Baitul Futuh, Morden, Surrey⁴³. The Ahmadiyyah Association is part of a centrally governed and defined structure. Each area/locality is headed by a President who is guided by Elders. The Presidency of Bracknell Forest’s Ahmadiyya Association extends to responsibilities for organising activities across Camberley and Wokingham.

⁴³ www.ahmadiyya.org.uk

5.53. With respect to Prevent and in contrast to concerns raised by BICS, we understand Bracknell Forest's Ahmadiyya Association were keen from the outset to support Prevent initiatives locally. Such positioning can sometimes be viewed with suspicion from in particular Sunni Muslims. Nevertheless, there was a general agreement that elsewhere the Prevent agenda had unduly focussed on Muslims. The Ahmadiyya Muslim national Campaign – "Love for All Hatred for None"⁴⁴ emphasis on propagating peaceful aspects of their Muslim faith was said to have been initiated with the aim of countering negative images of Muslims.

Other Faith communities in Bracknell

Sikhs

5.54. The Sikh population of Bracknell Forest is small by both regional and national standards. At the time of the 2001 Census it comprised of 213 people and made up 0.2% of the population. Nationally the Sikh population is 0.7% of the total.

5.55. Bracknell Forest's Sikh population, like that of England as a whole, is very mono-ethnic and is 94% Indian heritage. There are no significant other Sikh ethnic groups in Bracknell Forest. The two next largest groups are that 1.4% of the population is Asian or Asian British Other and 1.4% is Mixed Race Other.

5.56. Surprisingly given that 94% of the Sikh population is of Indian heritage is that only around a quarter of the population was born in India. The overwhelming majority were born in the UK with around 10% being born in South & Eastern Africa. Many of those born in South & Eastern Africa are from Kenya.

5.57. The Sikh population in Bracknell Forest has a younger than average profile that is overly weighted on the 25-49 age bands. The proportion of the population that is aged 0-15 is close to the Bracknell Forest average but there are far less elderly Sikh residents than would be expected.

5.58. The Sikh population are mainly to be found in Warfield Harvest Ride, Harmans Water & Great Hollands South have the highest concentrations of the Sikh population.

5.59. There is no Sikh Temple (Gurdwara) in Bracknell Forest and evidently the Borough's Sikhs are content using Gurdwara in neighbouring Boroughs of Reading and Slough though the majority were said to prefer the one located in Camberley.

Jewish

5.60. Bracknell Forest's Jewish population is both small numerically and small relative to the national average figure. The 2001 Census recorded a Jewish population of 185 people and this accounted for just 0.2% of the total population. The national average figure is 0.5%.

⁴⁴ www.LoveForAllHatredForNone.org.uk

5.61. The Jewish population of Bracknell Forest is predominantly of White British ethnicity and this accounts for 75% of the total population. The bulk of the remaining 25% of the population are of the White Other ethnic group.

5.62. The Jewish population of Bracknell Forest has the oldest age demographics of any faith group in the area. The population is mainly to be found in Crown Wood, Ascot, and Little Sandhurst & Wellington. The Jewish community is by definition an ethno-religious group so diversity is difficult to ascertain. In addition, there are no Synagogues in the Borough hence no indications of denominational practices.

Buddhists

5.63. The Buddhist population in Bracknell Forest at the time of the 2001 Census numbered 306 people and accounted for a total of 0.3% of the total population of Bracknell Forest. This figure of 0.3% is exactly the same as the national average.

5.64. The Buddhist population in Bracknell Forest is one of the most diverse with no single ethnic group having close to a majority share. However, nearly 20% of the Borough's Buddhists list their ethnic group as being Chinese.

5.65. Again the diversity of the Buddhist population can be seen when looking at country of birth. Those born in the UK possibly make up the largest single group but most were born outside the UK in the Far East and South Asia. The population is most likely to be found in College Town and Central Sandhurst. There are no Buddhist centres established in Bracknell Forest, though Buddhism is practiced through a wide range of temples and small groups (also note a minority of Nepalese are Buddhist and as indicated will often worship in Hindu Mandir, reference paragraph 5.34) and practices may even take place in the home and involve no congregational meeting.

Baha'i

5.66. People belonging to the Baha'i faith are linked to a supreme governing institution, the 'Universal House of Justice' which is located in Haifa, Israel on the slope of Mount Carmel. The organisational structure filters down to elected Spiritual Assemblies at national, regional and local levels. There are only a few people of the Baha'i faith in Bracknell Forest and although represent a relatively elder age profile are from a diverse range of backgrounds including Persian and White British. Despite this minority status the 'Baha'i community of Bracknell⁴⁵' is fairly active, and has representation on the Bracknell Forest Faith & Belief Forum Steering Group and have been integral in encouraging participation particularly from minority faith groups and exploring ways to get more younger people involved in activities.

⁴⁵ www.bracknellbahaicomunity.uklinux.net/index.html

Humanists

5.67. Often described as the “*silent majority*”, it is difficult to quantify numbers of Humanists living in the Borough. Despite, what is assumed to be a minority – due to some extent the composition of their members – Humanists are very active. The most local Humanist group is the Berkshire Humanists⁴⁶ which is affiliated to the British Humanist Association⁴⁷ headed by the President, thirteen Vice Presidents a Board of Trustees and includes many distinguished supporters.

⁴⁶ www.berkshirehumanists.org.uk

⁴⁷ www.humanism.org.uk

SECTION 6: THE IMPACT OF THE PREVENT AGENDA IN BRACKNELL FOREST

6. Impact of the Prevent Agenda in Bracknell Forest

A major element of this research project was to make further recommendations on how key Partners might modify their approach to the Prevent agenda inclusive of all forms of violent extremism.

- 6.1. In line with the high-level of cohesion in the Borough, Bracknell Forest Prevent Steering Group is working with a wider definition to include all forms of extremism in its activity; concerned to ensure that Muslim communities are not stigmatised.
- 6.2. It ought to be noted that a large proportion of people consulted during this research were not aware of the Prevent Agenda and thereby general questions were asked to draw out any concerns or opinions related to radicalisation and the processes that they felt may lead to violent extremist actions.
- 6.3. Inevitably some Faith and Belief community representatives considered their individual faith teachings as providing the ultimate preventative solution to issues related to Prevent. These propositions were often qualified by statement of fact that no faith community respondent raised serious concerns regarding violent extremism in Bracknell Forest past or present. Overall, there was a general consensus in support of Bracknell Forest's Prevent steering Group's approach. Beyond this, we also heard expert level suggestions of "holistic" approaches – which we understand the Council and Partners are already harnessing.
- 6.4. In addition, Seventh Day Adventist representatives from both Newbold College and Church provided insights into understanding the processes leading to the adoption of extremist religious interpretations concluding that extremism can stem from any faith and concurring with conclusions presented by the aforementioned expert – that "*many of the processes leading to radicalisation are circumstantial*". We also heard from respondents (of various Faith & Belief backgrounds) who provided detailed analyses critiquing past government policy mistakes in the area of Prevent, including the influence of Foreign Policy and historical events.
- 6.5. The Borough's mainly and only Sunni Muslim representative organisation, the Bracknell Islamic Cultural Society (BICS) have from the outset maintained a position of co-operation though strongly criticised the very basis of the Prevent Agenda. In contrast the Borough's Ahmadiyyah Muslim Association were said to have been supportive and keen to be involved from the outset, although with good intentions this was viewed by some with suspicion. In addition, there was a noted sense of apprehension from some officers wary of inadvertently damaging relations with Muslim communities. The Police, and council have taken steps to improve understanding of local Muslim communities

with a view to building trust and confidence. However, there were suggestions for a need to avoid the situation in neighbouring areas (Slough) influencing the Prevent strategy in Bracknell.

- 6.6. It is also unhelpful to reference certain organisations established with sole purpose of countering Muslim forms of extremism – whilst providing some sophisticated insights these are generally not applicable at local levels – certainly not in Bracknell Forest.
- 6.7. The coalition Government is currently reviewing the Prevent Agenda, the information available remains too vague to predict what the new approach will be in practice. The review is due for publication by the end of May 2011.

7. RECOMMENDATIONS

First of all, it is important to stress that the following recommendations broadly reinforce and extend those made by the Faith and Belief in Action Report – 2010.

Community Cohesion and Equality

- 7.1. Rather than assume that the Borough will automatically enjoy high levels of community cohesion as a result of its relative affluence, Bracknell Forest Council, together with Partners in the wider Public, Voluntary and Faith Sectors have worked to improve relations between residents from different social, ethnic and faith backgrounds.
- 7.2. 'All of Us' is the Council's corporate community cohesion and equality strategy. Adopted in 2004, the current strategy will come to end in 2012. During this period, on the headline measure of community cohesion – the percentage of residents who agree that people of different social backgrounds get on well together – rose from 66% in 2003 to 82.1% in 2008.
- 7.3. However, the mix of nationalities, ethnicities and faiths in the Borough has changed significantly in recent years and Bracknell Forest will need to revisit its community cohesion priorities for the coming period. A key aspect of this will no doubt be the Borough's rapidly expanding Nepalese community. A wide range of interventions spanning ESOL, health, youth, education and Adult Social Care have already been put in place. In addition, a report on 'Raising Awareness of the Needs of the Nepali Community' was recently produced by the Children, Young People and Learning Department of Bracknell Forest Council. The recommendations below are intended to lend broad support for the findings of the report.

Recommendation (1)

That priority continues to be given to integrating the Borough's expanding Nepalese population.

Recommendation (2)

In addressing issues related to the integration of the Borough's Nepalese population, particular attention should continue to be given to:

- **Promoting support mechanisms for the non-military community.**
- **English language provision for women.**
- **Promoting opportunities for women in the labour market.**
- **Responding to the housing, health and other needs of the incoming Nepalese population.**
- **Ensuring Primary and Secondary Schools have the capacity and skills to incorporate new Nepalese pupils.**

Recommendation (3)

Additional steps should also be taken to identify and respond to resident concerns in areas of expanding Nepalese settlement.

Recommendation (4)

Further, steps should also be taken to explore how Voluntary, Community and Faith groups in Bracknell Forest – particularly in areas of expanding Nepalese settlement – can further contribute to building bridges and better connecting the Nepalese community.

- 7.4. But the changing mix of nationalities, ethnicities and faiths in Bracknell Forest is not only a result of recent expansion in its Nepalese population. The Borough continues to receive migrants from all parts of the world – and particularly from Poland and other Eastern European A8 Countries in recent years.
- 7.5. In comparative terms this population is relatively mobile, but a significant proportion has chosen to settle in the Borough, and where permissible to bring in their families.

Recommendation (5)

Bracknell Forest will need to respond to the continuing demand for English as a second language in schools, colleges and in the wider community.

Recommendation (6)

Ways of increasing the availability of ESOL classes could also be explored with the Business Sector, PCT, Police and Fire Service who all have an interest in welcoming and integrating new migrants.

Recommendation (7)

Attention should also be given to how new and emerging communities can be better engaged and involved in the Public, Voluntary and Faith Sectors.

- 7.6. Notwithstanding the level of prosperity in Bracknell Forest, there are significant pockets of deprivation which largely impacts on the majority population but also on some minority groups – most notably the new Nepalese, Gypsy Roma and Traveller (GRT) and small Black African population. Moreover, competition for available resources is likely to increase in the coming period with cuts in public sector services and more difficult economic circumstances.

Recommendation (8)

Emphasising that the Council's approach to tackling deprivation and disadvantage will continue to be fair, transparent and even-handed across all groups could help to reassure residents that no one group will be favoured.

The Voluntary and Community Sector

- 7.7. A key objective of this research has been to provide a detailed narrative, description and profile of Bracknell Forest's changing population in order that key organisations in the local public, voluntary and faith sectors may be better informed of the communities they serve.

Recommendation (9)

That the faith and community profiles in this report be used to help improve engagement with the Borough's new and minority communities.

Recommendation (10)

Further, that emphasis is given to taking consultation and engagement with minority groups beyond umbrella groups and traditional community leaders by encouraging grassroots residents – in particular women and young people – to participate in mainstream mechanisms of consultation.

- 7.8. More widely, the Voluntary and Community sector has been going through a period of change in recent times with the emphasis on funding switching from annual grants to service commissioning. Small and medium sized organisations are already at risk and are concerned for the future, given the potential impact of reductions in local and central government services and funding. At the same time much more is expected of the Voluntary and Community Sector under the Government's 'Localism' and 'Big Society' agendas.
- 7.9. Led by Bracknell Forest Voluntary Action and the Bracknell Forest Consortium, there are already strong organisations in the Borough providing infrastructure support to the Voluntary Sector. However, additional steps could be taken by the Council and Local Strategic Partnership to enable, empower and assist small and medium sized organisations in meeting challenges for the future.

Recommendation (11)

Further consideration should be given to supporting the development of Service based Voluntary Sector consortia bringing small and medium sized groups together with larger organisations to bid for and undertake Public Sector Service contracts.

Recommendation (12)

Continue to promote volunteering within the Public and Private Sector with the aim of providing skills, expertise, advice and

support to small and medium sized Voluntary and Community Organisations.

Faith & Belief

7.10. 'Faith and Belief' in Bracknell Forest demonstrated that the faith sector is already doing a great deal in providing services to local communities and promoting community cohesion.

7.11. One of the main issues identified by participants in this research is the relative lack of knowledge that different faiths have of each other. However, steps are already being taken to address this challenge as a result of the Faith & Belief in Action 2010 report produced by BFVA. Indeed, during the course of this research project several well attended events were organised by BFVA, funded by Faith in Action and Capacity Builders. However, some noted the absence of younger people at the events.

Recommendation (13)

Through the Faith and Belief Forum Steering Group, continued emphasis should be given to activities and events that bring different faith groups together to tackle common issues of concern, build bridges, trust and confidence between each other. Special focus should be given to involving younger people, utilising existing Faith & Belief Communities activities.

Recommendation (14)

A number of faiths have major resources, educational and other facilities in the Borough and efforts should be made to further engage and involve them in local forums and activities.

Recommendation (15)

At the same time, more also need to be done to engage and involve the Borough's minority faiths as well as majority faith sub-groups

Preventing Violent Extremism

7.12. Bracknell Forest Prevent Steering Group is working with a wider definition to include all forms of extremism in its activity; concerned to ensure that Muslim communities are not stigmatised. The Police and council have taken steps to improve understanding of local Muslim communities with a view to building trust and confidence.

Recommendation (16)

Continue with the broader view on extremism approach with assurances that any work carried out under the guise of Prevent will not stigmatise Muslim communities.

Recommendation (17)

Continue to develop harnessing of expert knowledge and extend to involve specialist religious and academic consultation.

APPENDIX I: LIST OF INTERVIEWS AND FOCUS GROUPS

	Name	Role	Organisation
1.	Abby Thomas	Head of Community Engagement & Equalities	Bracknell Forest Council
2.	Alison Sanders	Director of Corporate Services	Bracknell Forest Council
3.	Auzma Khan	Prevent Engagement Officer	Thames Valley Police
4.	Bob Welch	Chief Advisor- Education	Bracknell Forest Council
5.	Brian Uzzell	Director of Student Services	Bracknell & Wokingham College
6.	Captain Gurung		Gurkha Company Sittang
7.	Fr. Christopher Rutledge	Parish Priest	Bracknell Catholic Church
8.	Chris Smith	Executive Officer	Sandhurst Town Council
9.	Dilip Ladwa	Chair	Bracknell Forest Minorities Alliance
10.	Elaine Chalmers-Brown	Director	Pilgrim's Heart Trust
11.	Farooq Awan	Secretary and Treasurer	Bracknell Islamic Cultural Society
12.	Hassen Boodoo	Chair	Bracknell Islamic Cultural Society
13.	Henrik Jorgensen	Head of Student Services	Newbold College
14.	Ian Boswell	Community Safety Manager	Bracknell Forest Council
15.	Jon Goosey	Deputy LPA Commander	Thames Valley Police
16.	Kaleem Bhatti	President	Ahmadiyya Muslim Assoc
17.	Kashif Nawaz	EAL & Diversity Team Leader	Bracknell Forest Council
18.	Kath Cox	Head of Traveller Education Support	Bracknell Forest Council
19.	Ken Blanton	Minister	St Paul's URC Church
20.	Liam Parker	Youth & Schools Pastor	Kerith Community Church
21.	Madeline Diver	Community Action Link for Churches	Bracknell Forest Christian Network (BFCN)
22.	Major Limbu		Gurkha Company Sittang

23.	Martin Gilman	Chief Executive	Bracknell Forest Voluntary Action
24.	Michael Bentley	Retired Baptist Minister	Standing Advisory Council on Religious Education (SACRE)
25.	Michael Pearson	Vice Principal	Newbold College
26.	Paul Crawte	Acting Head of Youth Services	Bracknell Forest Council
27.	Raman Patel	Seen as resident	Indian heritage community
28.	Robin Selmes	Reverend	Bracknell Methodist Church
29.	Rosanna Boarder	Senior Advisor- Inclusion & Diversity	Bracknell Forest Council
30.	Simon Bowden	LPA Commander	Thames Valley Police
31.	Vicky Chilvers		Newbold Church Parent & Toddler Group
32.	Patrick Johnson	Pastor	Seventh Day Adventist Newbold Church

Focus Groups	
1.	Bracknell Islamic Cultural Society
2.	Gurkha Company Sittang
3.	Indian Community Association Bracknell – Female Group
4.	Indian Community Association Bracknell – Male Group
5.	Kerith Community Church – Young People Group
6.	Newbold College Students
7.	Newbold Diversity Event
8.	Newbold Parents & Toddlers Group
9.	Gypsy Roma Traveller Group

Events Attended & External Consultations	
1.	Bracknell Forest Interfaith Event
2.	Bracknell Forest Voluntary Action Equalities Conference – Joint Borough Event
3.	Newbold Diversity Event
4.	Slough Muslim Elders Group
5.	Reading Muslim Male Group

Nadeem Baksh

Nadeem Baksh is a Principal Associate with the Institute of Community Cohesion. An Alumnus of The London School of Economics and Political Science (LSE) Nadeem is skilled in research and analysis methods across several social sciences. Nadeem is highly experienced in all aspects of community cohesion and has led on many reviews across the country.

Ted Cantle, CBE

In over 30 years in public service, Ted has held a wide range of senior positions at a local level and has served on a number of national bodies focusing, in particular, on urban regeneration and key social and economic problems. He has been responsible for many action research projects, a wide range of development programmes and has helped to establish a number of new policy frameworks. He regularly contributes to many journals and publications and speaks at seminars and conferences.

Mr Cantle was the Chief Executive of Nottingham City Council between 1990 and 2001. He was Director of Housing in Leicester City Council (1988 to 1990) and in Wakefield MDC (1979 to 1983) and was Under Secretary at the AMA (1983 to 1988) and has also worked for Manchester City Council.

In August 2001, Ted Cantle was appointed by the Home Secretary to Chair the Community Cohesion Review Team and to lead the review the causes of the summer disturbances in a number of northern towns and cities. The Report – known as ‘the Cantle Report’ was produced in December 2001 and made around 70 recommendations. The concept of ‘community cohesion’ was subsequently adopted by Government and Ted Cantle was asked to chair the Panel, which advised Ministers on implementation.

Ted Cantle is Executive Chair of iCoCo and Associate Director at the Local Government (LG) Improvement and Development (formerly the IDeA). He was a member of the Board of the Environment Agency for England and Wales until 2008.

He established the Community Cohesion Institute (iCoCo) in 2005, which is supported by four Midlands Universities and a range of other partners, and is presently conducting research in this area, sponsored by governmental and non-governmental departments and agencies.

Ted has contributed over 200 articles and publications on a wide range of subjects including, ‘social capital’, ‘housing defects’ race and housing’ ‘sustainable development’ ‘leadership’ and ‘community cohesion’ – which is the subject of his book: *Community Cohesion: A New Framework for Race and Diversity*.

He was awarded the CBE in 2004.

Daljit Kaur

Daljit is the Institute of Community Cohesion's Director of Service Development, where her key role is to work with the public, private and voluntary sector organisations to provide practical solutions to the Community Cohesion Agenda.

Prior to this Daljit has 20 years work experience in Training and Development, Organisational Development, Human Resources, Equalities and Diversity from Sheffield City Council and 17 years experience of working across the voluntary, community and faith sectors across South Yorkshire.

Daljit was also a member of the Cattle Review team in 2001.

Daljit was also an integral part of the IDeA's Community Cohesion team in Leicester, and assisted the IDeA's work with Blackburn with Darwen, Tameside, Plymouth, Redcar and Cleveland, Middlesbrough, Swindon, Brent and Sunderland in identifying strategic priorities and action planning for community cohesion. She also assisted in delivering Modern Member modules on community cohesion and leadership.

She was also the IDeA's advisor for Beacons on the theme of supporting the Social Care Workforce and worked with Westminster, Tower Hamlets and Gloucestershire Council. Daljit also as part of a team assessed and advised the ODPM on the Race Equality Beacon's theme.

In a voluntary capacity Daljit for the last 15 years has been a strong activist in Sheffield in the following organisations:

- Secretary Black-CARD (Community Agency for Regeneration and Development)
- Secretary Roshni Asian Women's Resource Centre
- Treasurer Ashiana
- Board member of VAS – Voluntary Action Sheffield
- Chair of Association of Community Languages
- Transnational European UDIEX member/advisor on social inclusion on behalf of SPAT-C (Sheffield Positive Action Training Consortium)

Her particular interests are in community cohesion, equality and diversity in service areas such as education, employment and housing and in broader areas of social and economic regeneration. She is experienced in community involvement, policy development, service delivery in the area of employment programmes, facilitation and training and development. She is also a graduate of the Common Purpose 20:20, Matrix and Power Dynamics programmes.

Annette Hay – Project Manager

Annette graduated with honours from the University of Warwick in 1997. She has played a key role in a number of projects including, a review of Sunderland's approach to community cohesion (LA), Greets Green stakeholders' evaluation (NDC) and Mapping the Muslim community in Nottingham (LA). She has also supported iCoCo at 9 Regional Conferences

targeted at schools and their new duty to promote community cohesion (DCSF). In addition Annette has over 20 years experience of working with the Voluntary and Community Sectors throughout the West Midlands and has developed strong relationships in this area of work. She has a long history of working with Black and Minority Ethnic organisations in particular, as well as a particular interest of working with young people in a community cohesion context.

Harris Joshua

Harris Joshua is iCoCo Senior Associate. He has now led over 20 major community cohesion reviews in many different towns and cities across the Country. These include Oldham, Leicester, Kirklees and Sandwell Borough Councils.

Prior to joining iCoCo, he has over twenty years senior management experience in local government. In his last position as Asst. Chief Executive at a major English unitary authority he led on corporate policy, community strategy, urban regeneration and partnership. Harris Joshua has over twenty years senior management experience in local government. In his last position as Asst. Chief Executive at a major English unitary authority he led on corporate policy, community strategy, urban regeneration and partnership.

Daniel Range

Daniel graduated with Honours from The London School of Economics & Political Science in 2003. Since then he has worked in the Housing sector specialising in community consultation and stakeholder engagement. Daniel's work to date has centred around targeting and opening dialogue with under-represented, traditionally hard to reach members of the community.

He is now Project Officer at the Institute of Community Cohesion working in engagement as well as statistical analysis. Daniel has also recently been involved in promoting user involvement in the social care sector.