



# **Evaluation Report of the British Humanist Association's Local Development Project.**

Pepper Harow  
British Humanist Association  
1 Gower Street  
London WC1E 6HD  
[local@humanism.org.uk](mailto:local@humanism.org.uk) 02074624992  
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# Evaluation Report of the British Humanist Association's Local Development Project.

## About the BHA

### Our Vision

A world without religious privilege or discrimination, where people are free to live good lives on the basis of reason, experience and shared human values.

### Our Mission

The British Humanist Association exists to promote Humanism and support and represent people who seek to live good lives without religious or superstitious beliefs.

### Links within the equality and diversity sector

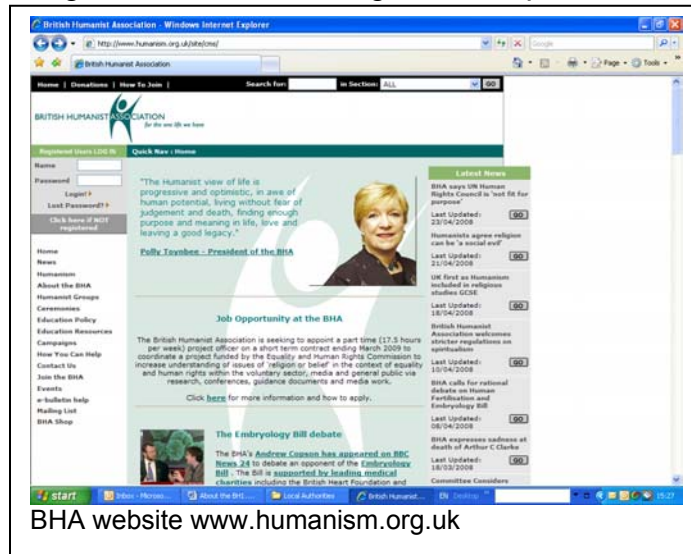
We have representation on the Equality and Diversity Forum, 'AFAN' (The All Faiths and None Project), the Religion and Belief Consultative Group, the Council of Ex Muslims, the Sex Education Forum, the National Council of Faiths and Beliefs in Further Education, the Religious Education Council of

England and Wales, the QCA's Religious Education Consultants Panel and the Anti Academies Alliance. We are former members of the Steering Group for the Equality and Human Rights Commission and the reference group for the Equalities and Discrimination Law Reviews. We are also members of the NCVO, Volunteering England and the Association of Chief Executives of Voluntary Organisations as well as being recognised stakeholders with NICE, the Human Genetics Commission and the Office of National Statistics Diversity Advisory Group.

We also have more informal links with the Interfaith Network of the UK, LVSC, TUC, ATL, NUT, ASCL, UNISON, National Spiritual Assembly of the Baha'is of the UK, Sikh Education Council, Hindu Council of the UK, Council of Christians and Jews and the Three Faiths Forum, and we are members of the European Humanist Federation and the International Humanist and Ethical Union.

### Membership and supporters

We have over 7500 members nationally and over 2000 supporters (interested parties who do not have full membership status.) Among these we have over 100 distinguished supporters including members of the House of Lords, members of Parliament and academics in the field of 'religion or belief'.

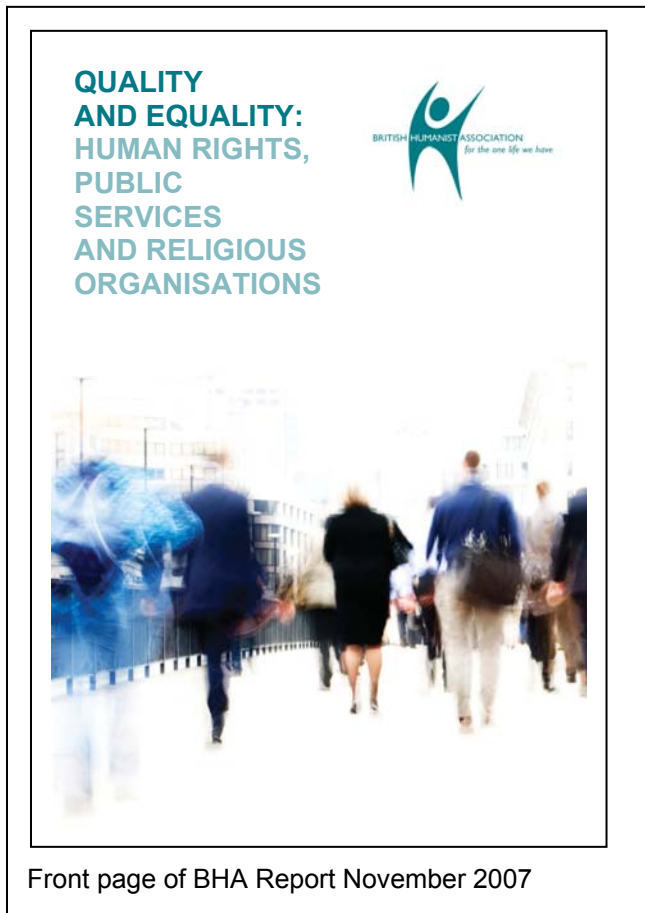


BHA website [www.humanism.org.uk](http://www.humanism.org.uk)

### *Specialist knowledge and experience*

The BHA is the national charity representing humanists and the non-religious. We work at all levels to strengthen the equality mandate within the 'religion or belief' field. At government level we currently take part in departmental consultations. In the last 10 months we have responded to 18 such documents, including the DWP Governments Proposals on Welfare Reform and the CLG Third Sector Strategy. We have also submitted evidence to the Joint Committee of Human Rights on adults with learning difficulties. To exemplify this relationship, Parmjit Dhanda, Minister for Community Cohesion Department for Communities and Local Government, described the BHA as "a key stakeholder"<sup>1</sup> in the 'religion or belief' equality strand.

In addition we have attended meetings with Jim Knight, (Minister of State for Schools and Learning) and Parmjit Dhanda, (Minister for Community Cohesion Department for Communities and Local Government) on a range of 'religion or belief' issues. We also support the All Party Parliamentary Humanist Group, which has over 100 members and supporters.



Our report *Quality and Equality: Human Rights, Public Services and Religious Organisations* was launched in November 2007. This is the only report currently studying the effects of contracting out public services to religious organisations and has been well received.

The BHA has been representing humanists and non-religious people since 1896 and has been campaigning in its present form since the 1960's. It is the largest humanist organisation working in this field and is considered an expert in the field of 'religion or

belief' and equalities by the government, voluntary sector, media and others.

### *Local Links*

The BHA has over 90 organisations affiliated to it. This includes over 60 local humanist groups as well as student groups and special interest groups. In

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<sup>1</sup> Parmjit Dhanda, Runnymede Conference on Community Cohesion in Schools, Monday 26th November 2007, The Barbican Conference Centre, Silk Street, London EC2Y 8DS

addition to this we have over 130 individual volunteers who are working with their local authorities to increase representation and inclusion opportunities for non-religious people. A number of these volunteers are also working with 'interfaith' organisations to make them more inclusive.

Our Celebrants network works within local communities to provide non-religious funerals, weddings, civil ceremonies and baby namings. This gives support and direct service provision at grassroots level.

### ***The Local Development Project Rationale***

The Local Development Project exists because the BHA believes that there is a lack of representation in some areas for humanists and non-religious people. Our experience shows that local authorities communicate with their citizens about diversity, equalities and social cohesion via a complex web of forums, networks and consultations. These feed into higher level organisations eventually reaching national bodies.

At a local level, the non-religious are often left out of this dialogue due to lack of organised and recognised systems of communication and lack of resources. In many cases local authorities do not even consider including humanists and non-religious people as they are not considered to have any distinct needs as a group; unlike ethnic minorities or the religious.

However, this leads to a gap in knowledge at local level and exclusion of humanists and non-religious people from decision making bodies. It can also lead to a lot of support for interfaith work which helps to add to cohesion between faiths but does not add to dialogue between the religious and the non-religious.

Therefore, the local development project aims to:

- identify how humanists and non-religious people might contribute effectively to the work of equality bodies and networks, including groups which discuss 'religion or belief' issues, within local authority areas
- identify how humanists and the non-religious might engage with relevant local government bodies
- set up and maintain a network of humanists and non-religious people to represent the policies of the BHA in their local area
- represent the views of humanists and the non-religious on bodies which take part in local discourse around 'religion or belief' issues
- engage representatives of humanists and other non-religious people within local activity

by :

- Recruiting individuals around the country who are interested in taking on an active role in their locality for the BHA. In some areas these individuals may already exist and will be working with their existing local groups. However, in other areas, there is no group or the group is not active locally.

- Setting up these individuals in a network supported by the Local Development Officer (LDO). This includes a web forum, contacting each other and their local group if they have one, an enewsletter and occasional visits from the LDO. In addition, 4 regional training workshops will be run for the network to train volunteers in listening techniques and networking.
- The LDO will co-ordinate activities and contact all local authorities. Local authorities will be given written guidance on working with humanists and non-religious people and how to include them.
- Meanwhile, the recruited volunteers will be supported in making contact with their local authority and CVS. They will then see what initiatives there are in their area that deal with equality, diversity and community cohesion. They will then work with these organisations in order to raise the concerns and voice of local humanists and non-religious people.

The project was part funded by the Department for Communities and Local Government via the Community Development Foundation. The fund was set up by the government specifically for faith groups and is called 'The Faith Communities Capacity Building Fund (FCCBF).' It was designed to promote and support understanding and dialogue within and between faith communities. The BHA questioned the need for faith specific funding and campaigned to have the fund opened to all 'religion or belief' groups and those contributing to general community cohesion around 'religion or belief' issues.

Although all local BHA affiliated groups who applied were unsuccessful; the BHA was successful nationally in securing funding for the local development project.

### ***Implementation Report***

We wrote a flier advertising the volunteer role and asking people to get in touch. This was sent to:

- All local group contacts via email, explaining how the new role would fit in with current group work.
- All members who had signed up for ebulletins.

Hard copies of the fliers were sent with the mailouts of the BHA newsletter and an advert appeared in the ceremonies newsletter 'Rite Lines.' This process helped to ensure that all members and stakeholders of the BHA were aware of the project and the need for volunteers.

The criteria to become a volunteer are as follows:

- humanist / non-religious beliefs
- a member of the BHA or willing to join
- a strong commitment to equality, human rights, and social cohesion
- a strong commitment to participation and local engagement

- ability to engage and work constructively with religious and interfaith groups on equality, human rights and social cohesion issues
- willing to attend an introductory training workshop
- able to attend meetings in the local area and not overstretched with too many other time commitments
- willing to read briefings from the BHA and other relevant organisations on key issues
- willing to report to the BHA on the issues that arise
- committed to sharing experiences and good practice with counterparts in other parts of the country, e.g. through an e-group

The support systems set up consisted of five approaches: the Local Development Officer, the Yahoo! Group, the resource pack, the training sessions and the feedback networking meetings.

#### *Local Development Officer*

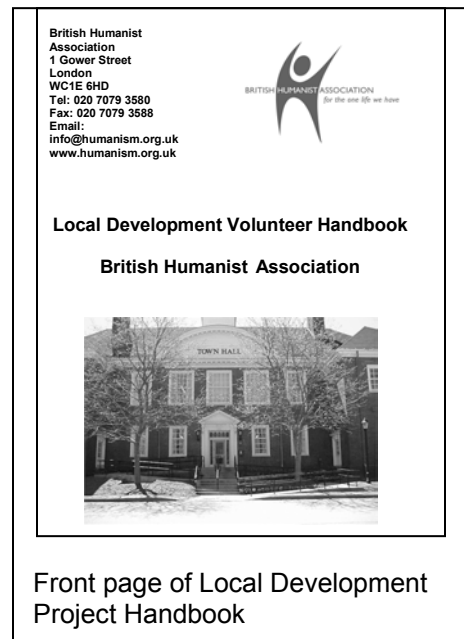
This staff member was responsible for coordinating the project and giving information and advice to volunteers as needed.

#### *The Yahoo! Group*

It was considered important for volunteers to be able to share good practice and discuss ideas. The large geographical area and small budget did not allow for many face to face meetings so this group was set up for people to communicate.

#### *Resource Pack*

This included advice on how to contact local authorities and information on equality issues and legislation which would be useful for volunteers to know about. It also included information on community work and working with people from different religions and beliefs.



Front page of Local Development Project Handbook

#### *Training Sessions*

They were held between October 2007 and March 2008 in London, Leeds, Exeter, Cardiff and London and lasted between 3 and 5 hours. All the events were successful and were attended by 94 people overall which is 63% of registered volunteers. Training was based around the information asked for by volunteers in the phone interviews. Subjects included:

- Human Rights and Equalities
- Local Authority Structure
- Communication Skills
- Examples of Community Cohesion Work
- Community Jargon



Training and networking event in Cardiff

## Working directly with local authorities

As well as these the second target of the project was to work at local government level via direct contact with local authorities from the BHA centrally. A booklet detailing the responsibilities of local authorities under equality law was produced and distributed to over 200 organisations including 170 local authorities. In addition to this, the Local Development Officer wrote a PowerPoint presentation which detailed the problems experienced by non-religious people at local government level and

delivered the presentation at:

- Equality Officer Group Meeting South West
- West London Equalities Forum
- Community Cohesion and Engagement Working Group in Bracknell
- Essex Equality and Diversity Network

Meetings were also held with:

- Head of Diversity Brent Borough Council
- City of London Local Authority
- London Borough of Lambeth
- Bedford Council

In addition to these activities, all local authorities on our database were sent copies of the following:

- Face to Face and Side by Side consultation briefing
- NOMS consultation briefing
- Quality and Equality

**Inclusion in Local Authority Work  
Equality for the Non-Religious**

British Humanist Association  
1 Green Street  
London  
WC1E 6HD  
Registered Charity No. 265991

**Our reasons for the project**

- Faith vs Religion and Belief
- Myths and stereotypes
- Community Cohesion and Inclusion
- No accessible contacts
- What we have done

"It is valuable to make others aware of our existence, and to remind them from time to time that inclusivity requires mention not just of all 'faiths' but of 'faiths and beliefs'." - Richard Norman, Humanist representative on Council of Canterbury and District Inter-Faith Action

Slide from presentation delivered to local authority staff

## Research

The following sources were used to gather evidence:

- Correspondence with local development volunteers
- Correspondence with local authority representatives
- Survey sent to all Local Development Volunteers (see appendix 1)
- Feedback Networking Meetings
- Discussions with local authority staff at meetings and presentations

## Outcomes of local work and impact of the project

In the survey, the respondents listed the following as examples of progress:

- one off response to consultation
- North Devon & Torridge Diversity Group North Devon College Culture Shock week
- 1. Attending Essex Equality & Diversity Network meeting 15 April.  
2. Have become member of Maldon District Citizens Panel. No meetings yet.
- Just about to be interviewed for Jersey Radio/TV for the Unbelievers.
- I regularly attend Crawley Inter Faith Network. The BHA is now listed in Crawley Borough Council services. I have participated in a West Sussex County Council workshop, and have established contact with their community cohesion officer and procurement of services officer. I have made contact with Mid Sussex District Council. They are enthusiastic, but still preparing a community cohesion strategy. I continue to attend West Sussex SACRE. I recently had a large article published in The Argus, and appeared on BBC Sunday Breakfast.
- Diversity Group North Devon and Torridge North Devon College Tutorials South Molton Sustainability Group No barriers whatsoever, have been welcomed
- I am now on the Leicester Agreed Syllabus Conference. The Council has put us on the list of groups to be consulted
- Joined local fairtrade network's executive/mgmt; started a local book club; started volunteer work at a local National Trust property.
- now a member of the Equality and Diversity Panel of Southwark Council
- Attended various local community meetings - all at an early stage of involvement but include eg. local poverty network and fairtrade group.
- My involvement is at my place of work - City of London Police(COLP). I represent the BHA on our Diversity & Equality Tactical Group (DETG) - Religion & Belief strand. I am primarily concerned with terminology e.g. changing 'Faith' to "religion or belief" on all COLP documents/references/internet site. I have had some success and am now working towards consistency of terminology. I have also managed to change the title of our 'Prayer Rooms' to 'Quiet Rooms'.
- I now participate in the Cumbria interfaith forum.
- Brent SACRE Harrow schools interfaith activity.
- Building Bridges-inter faith group work on Face to Face study document. Community & social Inclusion group. Voice – Lancs. Muslim led group bringing together mainly religious groups dealing with issues including extremism. Had two pieces in local paper under Have Faith banner previously only written by various church pastors/vicars.
- Community Cohesion Meeting, Faith and Belief sub-group meeting, Interfaith meetings, Police Forum.

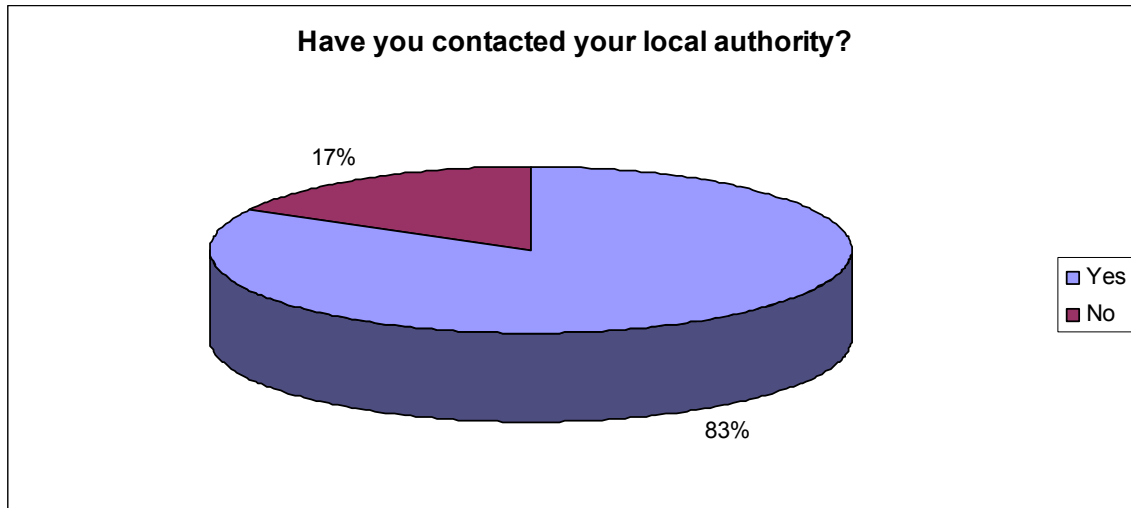
- Recognised by both the County Council and District Council as a consultative organisation for 'wider' Strategic Partnership issues. Invited to 2 annual conferences.
- I am now a member of the South Lakeland Equality & Diversity Forum
- Through meeting and engaging with the council's Equality and Diversity officer, it has been possible to engage with the InterFaith Forum and also the Community Involvement Partnership Board. In addition, it has been possible for local development volunteers to meet and share experiences and benefit from activities in other local council areas. Being able to direct a question such as "What opportunities are there for Humanists and other non-religious people to engage in activities to promote and improve community cohesion and/or increase social action?" to the right people and have the support of the BHA in doing so, is of great benefit. They are in the process of updating their website to refer to "religion or belief" instead of "religion/faith" which it now recognises as incorrect and discriminatory.
- I was invited to 2 LA consultations, one as a humanist and one as a member of the local eco-footprint working group. I have also had meetings with 3 council officers specifically about the issues raised by the LDP. I am not on any forums or committees that I wasn't before the project, but I am assured I will be consulted about relevant local issues.
- I have been attending the Leicestershire SACRE as an observer. They do not deem it appropriate to have a Humanist as a member. I have also joined Charnwood Racial Equality Council which is transforming into a body to promote social cohesion.
- 5 minute presentation at local high school.
- Local councils are very open and will invite us to any meetings where religious groups are consulted.
- HMRC Religion & Belief Network. Governor for local school.

Other updates and correspondence has included these examples:

- Humanism now on Doncaster Council's website alongside other religions/beliefs.
- Chester Humanists now networking locally with the local volunteer and now working with the CVS, the Compact, consulting with local government and working with Chester Interfaith.
- Contact with Herefordshire Local Strategic Partnership
- Spiritual care forum run by Cheshire and Wirral Partnership NHS Foundation Trust attended by volunteer.
- Consultation with East Midlands Regional Development Agency
- Essex, one volunteer has been added to the consultation database and is awaiting news about joining the local Citizens' Panel.
- Humanist Rep. on Social Inclusion Working Group in York.
- In the description of the religion & belief strand of the Cumbria County Council Equality Scheme there is a stated commitment to consult inter alia with the Cumbria Humanist Association.

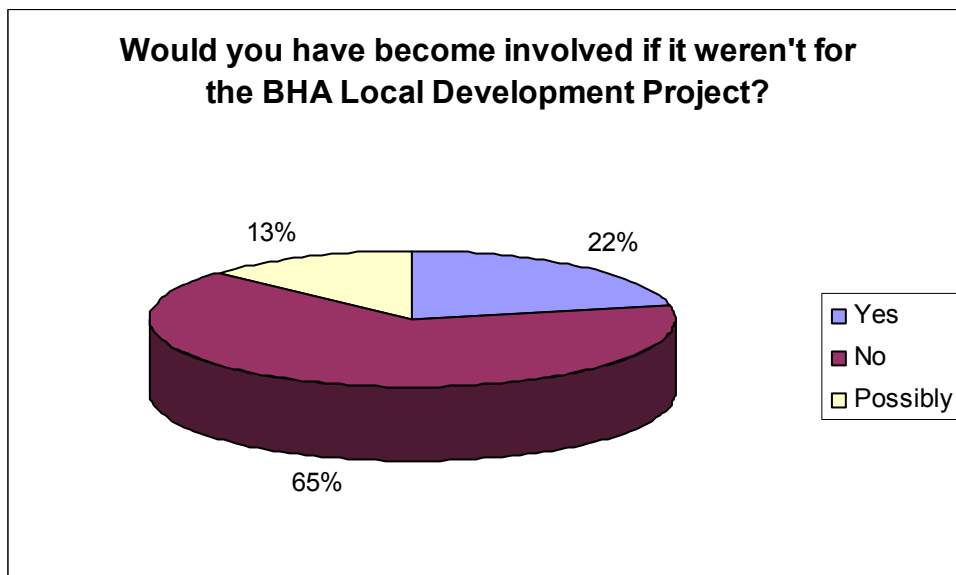
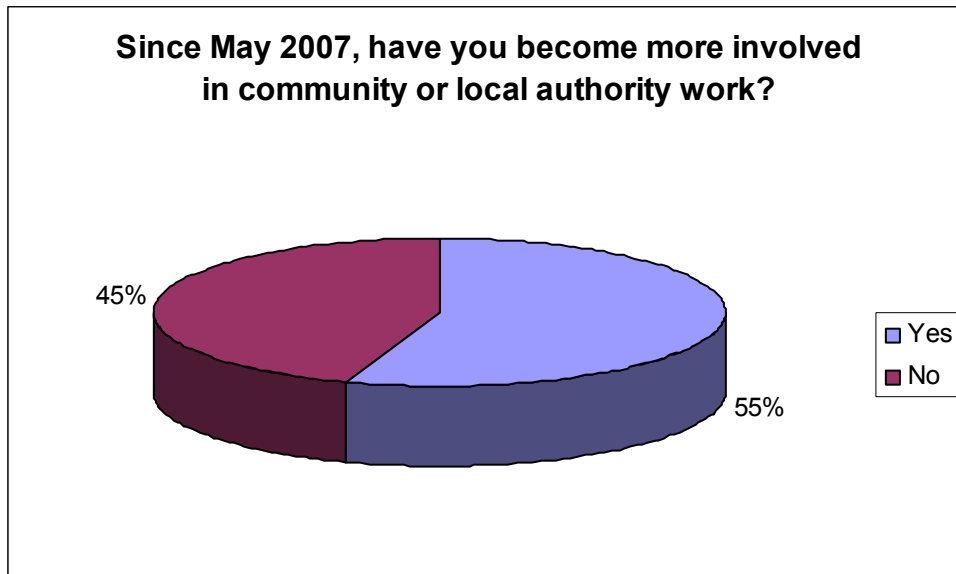
- East Riding of Yorkshire Community Cohesion Meeting, Hull & East Riding Interfaith meeting, Humberside Police Diversity Forum meeting, Humberside Police Diversity Conference, Hull and East Riding Joint SACRE meeting
- Sutton Minority Ethnic Forum attended.

The survey also shows that 83% of volunteers had contacted their local authority and 56% of those who had not were planning to. This shows a high level of engagement among the volunteers who filled in the questionnaire.



The survey also showed that 55% of volunteers now felt that they were more involved in community work since the beginning of the project. It may be that the real figure is higher as some volunteers would be new and so would not have had time to become involved yet. It is also true that other volunteers were already involved when recruited so will be using the resources and support but not doing any more activities than they were before.

In addition, the survey showed that only 22% of volunteers would have got involved without the BHA project. 65% said that they would not have got involved without the BHA support and 13% said that they possibly would. This shows the importance of the project and support systems in helping people work with their local authorities.

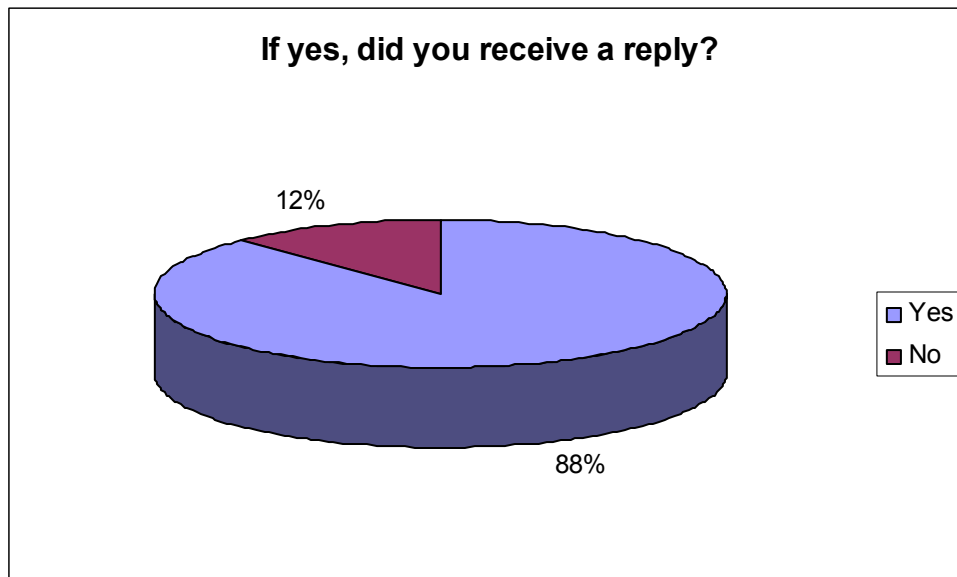


### ***Barriers to success***

During the research, both volunteers and local authority staff felt that there were difficulties to working as a humanist in local authority work.

One of the major problems identified by volunteers was the fact that some local authorities did not answer initial requests for information. The survey shows that 12% of volunteers did not receive a reply. Although this is a relatively small number, it does suggest that some local authorities are not ready to engage with

citizens as openly as we would like. It also caused ill feeling as some volunteers suggested that it was the fact that they were contacting the local authority on behalf of the BHA that meant that they did not get a satisfactory reply.



For example, at a networking meeting, one volunteer suggested that “if I was a Muslim I’d have cause to complain and my complaint would be listened to.”

**“He ignored my last communication.”**

Local Development Volunteer talking about their local authority Equality Officer. Leeds Networking Meeting.

It was also noted that, even where contact had been made, there may be little follow up. For example, after the initial meeting with the local development volunteer, and despite assurances that they would be contacted in the near future, some volunteers had not heard anything for many months.

Examples of this from the survey include:

- Provisional contacts did not evolve into conversations
- The response from the local authority was too general and promised further internal contact details that have not materialised.
- Still chasing the NHS for a response after 5 months!

These show how a lack of engagement on the side of the local authority or public body can be frustrating to those who wish to get involved.

Another main barrier was that local authorities may not be partaking in cohesion work regarding ‘religion or belief’. This could be due to lack of resources or lack of demand in more rural and less diverse areas. Some equality officers were concerned that the equality remit generally was unpopular and any work done was simply to comply with legislation.

**“Local authorities either not involved in relevant work or completely ignore all attempts to make contact.”**

Local Development Volunteer, Local Development Project Survey

One suggested that the majority of their councillors gave the impression that they

thought “we’re all Christians so it’s ok it doesn’t matter.” Another officer echoed this by suggesting that the census figures for the area showed that 77% of people were Christian with very few minority faiths. This made it difficult for them to push for community cohesion activities.

One of the volunteers explained that during a meeting with their local authority equality representative they had been told that no interfaith work was going on in the area as the census showed that 85% of the population was Christian. These examples show how the situation differs from one place to the next and how this can prevent people from becoming involved in cohesion work. The adoption of the ‘religion or belief’ equality strand in the Equality Standard for Local Government (ESLG) may well see this change in the near future.

Another major barrier was the lack of understanding at all levels of the ‘religion or belief’ strand. The timing of the project was crucial as the ESLG is just beginning to impact on local authorities in terms of ‘religion or belief’ due to the changes made in 2007 which included the strand for the first time.

Despite this, much of the project was about educating people at the local authorities on ‘religion or belief’ and how that affected their cohesion work. The guidance document from the BHA is the only document that tackled the issues in terms of the non-religious. Although the ESLG is now beginning to include ‘religion or belief’ there is no guidance on what this means and how it can be done.

**“My local authority really does not know what to do with me!”**

Local Development Volunteer, Local Development Project Survey

As well as this, there is a lot of guidance and consultation from government and other sources on ‘faith’ and ‘interfaith.’ For example:

**Working Together:** Co-operation between Government and Faith Communities Home Office 2004

**Local government Association Guidance** – A document for Local Authorities on engaging ‘faith communities.’

**Our Shared Future,** Commission for Integration and Cohesion 2007

**Face-to-Face and Side-by-Side:** A framework for inter faith dialogue and social action, Communities and Local Government consultation

**“All the pressure from government is faith, faith, faith. People are losing the plot a bit.”**  
Equality Officer, Local Authority.

**Factor in Faith,** National Council for Voluntary Youth Services

**Race and Faith Directorate,** Department of Communities and Local Government

In addition, religious groups and communities have been singled out by Government as in need of especial attention and assistance, mostly in isolation from other communities and almost always to the exclusion of the non-religious – normally under the remit of ‘faith’ or ‘interfaith’ strategies.

However, at local level, both the ESLG and all relevant legislation clearly state ‘religion or belief’ which also includes lack of religion or belief. Those working in local authorities on equality and cohesion issues are either unaware of the need to include non-religious people as a matter of course or are finding it difficult to do so in a climate of ‘faith.’

For example:

It would be “much easier with a clear piece of law and clear guidance from government.”

Equality Officer, Local Authority.

**“People don’t mean to be discriminatory: they just don’t realise.”**

Local Development Volunteer, London  
Networking Meeting

“I don’t feel the government is giving me a clear steer in the way they do with faith communities yet the law is religion and belief.”

Equality Officer, Local Authority.

Inevitably, this is leading to the exclusion of non-religious people in cohesion work and the belief that the equality strand is about ‘faith’ rather than ‘religion or belief.’

“People see religion and belief and say ‘oh right that’s about religion.’”

Equality Officer, Local Authority.

As well as being a problem in itself, this is a major contributing factor to the final major barrier faced by the local development project which is the ongoing reluctance by some people at local level to include non-religious people. Although most of the volunteers found that they were welcomed by both the local authority officers and the other community participants, there are several exceptions to that.

This resistance is coming from different sources and impacting in different ways. One volunteer taking part in community cohesion work said that faith groups “believe that they own the process” which made it difficult to become involved.

The fact that some participants did not know what Humanism is and may have considered it a threat is also disappointing. For example, one volunteer attended a Standing Advisory Council for Religious Education (SACRE) where the usual humanist representative was not present. The other members of the council spent twenty minutes of the meeting discussing if

**There are “people who care that they are not being represented.”**

Local Development Volunteer,  
Cardiff Networking Meeting

the volunteer could represent Humanism instead; something which the volunteer described as “an example of incredible defensiveness.”

As well as SACRE’s , some interfaith forums also made participation difficult. One forum “made [it] clear I wouldn’t be able to get on as a humanist”<sup>2</sup> despite the fact that there were members of the local authority staff at each meeting and that the forum were regularly consulted about important issues. Another volunteer who met with their university chaplain scheme asking to be involved said that the university authorities “ruled it out on principle.”

Even, where they are involved, some representatives of Humanism find that they are not considered as equal to the religious representatives. This has led to ill feeling and suggestions that local authorities are simply paying lip service to inclusion rather than actually engaging citizens. Extreme cases have led to humanist representatives leaving forums; for example one volunteer felt that trying to get onto their local SACRE was a pointless exercise as the previous representative had left when “anything they said was just ignored.”

Other volunteers had been accepted onto forums but only with observer status. As one volunteer put it “you do what they’ll allow you to do” as an observer, rather than being a full member of the process. One local authority staff member who had responsibility for the equality remit said that humanists “being considered as a comparable group”<sup>3</sup> to faith groups was simply not possible.

This evidence shows a clear misunderstanding about the responsibility of local authorities with regard to the ‘religion or belief’ equality strand. It is clear under equality law and human rights law<sup>4</sup> that people of all religions and beliefs (and no religion or belief) must be treated equally by the local authority in order to avoid discrimination.

**There is a need for “proper dialogue, not just between faiths and not just between leaders of faiths.”**

Local Development Volunteer, Leicester Networking Meeting

However, these examples show how religious individuals and organisations are getting privileged treatment and access to local policy influencing bodies. In some cases, correspondence sent by volunteers to the local authority was passed on to interfaith forums for reply. If these bodies are part of the local authority’s’ equality or cohesion work then they must be inclusive.

It is also true that work undertaken or supported by local authorities in the area of ‘religion or belief’ equalities may not be achieving social cohesion as intended; it may even be adding to inequalities at local level. For example, one volunteer was directed to a local organization called ‘Churches Together’ as an example of community cohesion initiatives. It was an entirely Christian organization yet appeared to be representing the ‘religion or belief’ strand in the locality.

<sup>2</sup> Local Development Volunteer, Leeds Networking Meeting

<sup>3</sup> Local Authority Officer, London

<sup>4</sup> Equality Act Part 2 2006, Human Rights Act 1998

Other volunteers have reported problems where the largest 'religion or belief' group in the area dominates the interfaith forum and thus has more influence over local policy than other, minority groups. These forums can therefore become a way for already dominant groups to gain even more influence.

There are similar problems in terms of representation. As one Equality Officer put it, "those with the loudest voices are the ones we work with" which means that some members of communities are marginalised further. Another Equality Officer pointed out that most community representatives were given no training in equality work or representation.

One Equality Officer gave the example of a local estate with a high percentage of Bangladeshi residents where almost all communication between the authority and the community was done through religious structures. This entirely ignored the needs of those living on the estate of other religions or beliefs or who did not actively participate in the religious structures. They also found that information gathered from the estate via informal channels (particularly from women and young people) differed to the opinions stated by the formal representatives.

Other volunteers discovered that local authorities felt pressured to do 'interfaith' work but that they were having difficulties in implementing anything meaningful or relevant to the local population. One volunteer who attended the first meeting of an interfaith group said that "they didn't seem to have a remit for the group at all [and] hardly anyone turned up." Another volunteer who attended a council run event on extremism found that many of the speakers used it as an opportunity "to target British foreign policy."

These examples show how the governments continued steer on 'faith communities' and privileging of 'faith groups' is damaging community cohesion rather than championing it.

## ***Conclusions***

- The project has increased participation of humanists and non-religious people in local authority work and has thus increased representation at this level.
- Despite barriers to success, the project has been mainly supported at local level by the majority of stakeholders.
- Non-religious people are, in many cases, not considered equal in 'religion or belief' work to religious participants.
- That local cohesion work is not uniform in its quality or impact.
- That continued government support for 'faith based' discourse is damaging social cohesion work at a local level and undermining the impact of equality and human rights legislation.
- The 'religion or belief' strand of equality is poorly understood by many in the equality field evidencing the need for more guidance on this issue.