

**FACILITIES FOR FAITH COMMUNITIES IN NEW  
DEVELOPMENTS IN THE CAMBRIDGE  
SUB-REGION**

**Report for  
Cambridgeshire Horizons**

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## EXECUTIVE SUMMARY

The brief for this study required us to identify best practice in provision for facilities for faith communities in major new developments and to make recommendations to the Cambridgeshire local authorities on how planning policy can be used to support faith communities in helping to build successful, well supported and socially cohesive new communities.

The study drew on experience from across a range of Growth Areas and it is hoped that the lessons learnt will be applicable to all Growth Areas in the UK.

Government policy has identified the significant contribution that faith groups can make to community development: *“We aim to support strong and active communities in which people of all races and backgrounds are respected. We recognise faith communities as an important part of the local community and value the experience, skills and diversity they bring to wider society.”*<sup>1</sup>

Discussion with faith groups identified a number of key themes that are central to the role of faith groups in new communities:

- Early involvement of a faith group or consortium of faith groups in a new community is a major contributor to community development
- Faith groups can operate from a house or by making part-time use of someone else’s premises, but to develop a rounded programme of activities and provide a full range of services to the community access to premises which they can own or manage is essential
- These premises will not necessarily look like a traditional place of worship. It is more important to have a large space and some smaller rooms which will accommodate a range of activities and age groups
- Faith groups are not looking for landmark buildings, although local authorities and developers may view a faith building in this light for design/master planning reasons
- Multi-faith premises are very difficult to manage and rare in practice, however ecumenical co-operation between Christian denominations is becoming a common way forward and may include the evangelical as well as the mainstream churches

Stakeholders from faith groups emphasised the view that the group is not seeking something from the community. It is providing a resource that is of direct benefit in making the new development a better place to live.

*“The church will add uniqueness. Everything else here is mainstream. We hope to run a small café and provide space for activities which could never afford high street rents.”*

Ministry can take place without a purpose built structure. It can take place in a building (such as a school), which is designed and primarily used for another purpose. Ministers in both established and new developments were wary of having their energies taken up with maintaining or searching for premises. They recognised that

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<sup>1</sup> See <http://www.communities.gov.uk/communities/racecohesionfaith/faith/>

time spent fund-raising for premises was not time spent looking after people and the latter was generally where they wished to focus their energies.

*“During the 10 months of trying to buy our own premises this was all consuming. The Church did no community initiatives. We are now going back to working with people.”*

### **Access to land for faith groups**

We start from the assumption that, as a key principle, provision for faith should be made available in new developments and planned in from the start. But there are no standards or generally accepted practice to guide how much provision should be made. We have therefore devised a set of ‘standards’ based on recent local experience and a range of examples of planned provision from elsewhere.

We propose as a starting point that provision for faith groups should be sought in all developments of 2,000 or more dwellings. 2,000 homes will generate around 4,500 people. Data from Christian Research suggests that 6% of the population attend church. This would generate a potential 270 churchgoers (not all of whom would necessarily attend a local church). Such numbers would be large enough to justify provision of facilities for faith.

We further suggest that within the Cambridge sub-region there should be standard provision of land for faith groups in much the same way as there is provision for a range of other community facilities. A figure of 0.5 hectares of free or heavily discounted land per 3,000 homes is suggested. This would then be applied on a pro rata basis to larger sites. Developments of 2,000-2,999 units would also be expected to make provision of 0.5 hectares for faith use.<sup>2</sup> The rationale for the 0.5 hectare figure is based on experience at Cambourne and in Milton Keynes, which suggests that a site of less than 0.5 hectares is too small to provide adequate space to serve a growing congregation and support a range of community facilities. Again this figure will need to be tested and may vary depending on density and built form within the development.

A development such as Northstowe or East Cambridge (10,000 and 12,000 dwellings respectively) would therefore be expected to provide 1.5 to 2 hectares of free land for faith groups either in a single location or more probably spread across several locations within the new development.

The 0.5 hectare pro rata figure would be used to assess the value of the provision for faith facilities which would be expected from the scheme. Actual provision could be in the form of land or buildings depending on the built form of the development and the known requirements of faith groups. It can be viewed either as provision in kind or as a financial contribution to support the provision of facilities which must be directly related to the proposed development, but need not necessarily be within it. For instance money could be spent on refurbishing and providing community facilities in a church across the road from a new development but physically adjacent to it, which would then serve all or some of the needs of that development.

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<sup>2</sup> See Appendix A for a full explanation of the calculation used for the land based requirement.

Depending on local needs and the built form of the development this contribution could be taken in the form of:

- All land (requiring the faith group to fund its own premises)
- Smaller amount of land plus a building
- A financial contribution based on the value of land required to use to refurbish an existing building that would meet the faith needs of local people

It should be noted that where the developer is paying for the building then the facility provided will be smaller than if the developer is providing the land and the faith group is funding the building.

Free or discounted land or buildings would be available to faith groups on the basis that they would provide a very wide range of community facilities in perpetuity (as well as enjoying a 'private' area for worship).

In order to secure free land or buildings faith groups would need to demonstrate that they could fulfil the following criteria:

- the building would provide, and staff/volunteers would be available to support, provision of a range of community activities (including making premises available to other community and faith groups)
- those community activities run by the faith group would be open to all
- they had the resources and practical skills to provide the new facility within a reasonable time
- the organisation which would own and manage the building had charitable status

Timing of release of land would be triggered by completion of a certain number of dwellings (e.g. 1,500 dwellings out of a possible 2-3,000 for a 0.5 hectare site/allocation)

Where more than one faith group wishes to provide a service to a particular community there would need to be a process in place to choose between them. There are various options as to who could carry out this function, including the landowner and local authority, a sub-regional Community Forum or a local Development Trust or parish council. We make no specific recommendation on the best approach for the Cambridge sub region and believe that this is a matter best resolved at the local level.

We recognise that where provision of land (and/or buildings) in the new growth areas is made for faith groups is free or at a heavy discount against its market value, this will lessen the revenue available to the landowner. Other calls on the development (e.g. for open space, education, play areas, other community facilities) also reduce scheme revenue. The local planning authorities must take into account scheme viability when they consider the range of planning obligations which any new development has to meet. Should overall scheme viability in any of the growth areas become an issue, the planning authority would have to reconsider the range of obligations being sought, including provision for faith communities.

We commend the practice adopted at Cambourne of providing a house for a faith group early in the life of the development as an interim measure in order to assist the early development of the local community. This has been widely reported as of

considerable benefit in helping the new community to become established. We note however the tensions that can arise if the selected faith group is then unable to commit to develop a permanent faith facility. There is no ready-made solution to this potential difficulty but we believe it is less likely to arise if housing is provided “upfront” as part of a managed programme for the provision of faith facilities within the development and the local authority, landowner and faith group have jointly considered how to ensure that resources are available to enable the faith group to develop and run a faith based community facility in the longer-term.

### **The need for provision for minority faiths**

Research carried out by Cambridge City Council in 2004<sup>3</sup> into the needs of minority faiths found that there were 10 minority faith groups who either did not have premises of their own or were operating out of premises, which were too small, or in poor repair. Difficulties in obtaining premises restrict the activities that faith groups can undertake and their ability to engage with the wider community.

*“The major issue for many of the groups is the lack of premises, from the larger groups who would be looking for a building to run a wide range of activities, as well as to worship in, to the small groups who just need access to a room to meet in on a regular basis and at low or no cost”*

Discussion with representatives of the City Council and with stakeholders from minority faith groups confirmed that the high price of residential land in Cambridge<sup>4</sup> and planning policies seeking as much housing development as possible within the City, make it very difficult for minority faiths to compete in the open land/property market. The City Council and the faith groups have sought to work together to find solutions to this problem. The change of use of an industrial unit off Kings Hedges Road to a small mosque is an example of a mechanism by which faith groups can be assisted to secure premises within the City.

However there are limited opportunities for such changes of use and it will be necessary to consider a range of additional potential options for meeting the needs and aspirations of faith groups within the City of Cambridge. Potential opportunities include:

- The release of vacant school sites (currently zoned for D1 use). Faith groups have expressed an interest in such buildings in the past, but have been unsuccessful in their bids. This will require dialogue between the City Council, the County Council and faith groups in order to establish a common understanding that appropriate policies on planning and land disposal are in place.
- Working with Cambridge University and Anglia Ruskin University. Significant numbers of students belong to minority faiths and the diversity of faith communities within the Universities adds to the richness of the University experience. The Universities are major landowners and developers. Within

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<sup>3</sup> “Engaging Communities: faith communities in Cambridge” Ariadne Henry June 2004 for Cambridge City Council

<sup>4</sup> £8m per hectare source Property Market Report July 2007

major developments they could seek to provide faith facilities that would both meet the needs of their own students and enhance cultural diversity across the City of Cambridge.

There is an urgent need for provision of facilities for minority faith communities who currently meet in the City of Cambridge, which acts as a sub-regional focus in this respect. That need should be met within or very close to the City of Cambridge. The proposed new developments in the Cambridge sub-region are neither sufficiently timely nor sufficiently centrally located to provide a convenient locus for development to meet the immediate needs of minority faiths. This does not mean that no minority faith should ever be located in the new developments. It does mean that the new developments do not offer a solution to the problems that are currently being faced by the minority faiths in the Cambridge sub-region.

### **Working with other faith groups**

Because it is anticipated that there will be potential demand from some faith groups with capital who require larger premises, consideration should also be given to mechanisms that give access to large sites. One option would be to zone further sites in residential areas specifically for faith groups and other community uses (D1 in the Use Classes Order<sup>5</sup>). The very restricted nature of this usage would have a significant impact on land value.

Another option would be to allow large faith groups to bid for sites in employment areas. Because the value of employment land in the Cambridge sub-region is much lower than for residential land (around £800,000 compared with £8m per hectare) this would enable faith groups with capital to access large sites at an affordable price, without requiring subsidy from the landowner.

### **Recommendations**

We make a range of recommendations to the local authorities, landowners/developers and faith groups in the Cambridge sub-region. Key recommendations are as follows:

- i. The standard of 0.5 hectares of free land (or its equivalent in buildings and/or financial contribution) for each 3,000 dwellings within new communities should be adopted as planning policy (or another similar standard which is put forward after further analysis and consultation with the faith communities and developer/landowners).
- ii. Adequate D1 land should be zoned within the new communities to enable faith and other community groups to have access to land at an affordable price.
- iii. Planning policy should be introduced which allows for the use of employment land for faith communities, providing other relevant planning considerations (e.g. access, design etc) are met.

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<sup>5</sup> The D1 Use Class covers places of worship, church halls, clinics, health centres, crèches, day nurseries, consulting rooms, museums, public halls, libraries, art galleries, exhibition halls, law courts and non-residential education and training centres

- iv. All the above stakeholders should work together to develop a protocol for making available free land (or its equivalent) within the new growth areas and should develop an appropriate mechanism for assessing claims on the free land when more than one faith (or group of faiths) wishes to benefit from the free land option.
- v. Each local authority should identify an officer with planning /development skills to work with local faith groups to identify opportunities where groups could be accommodated.
- vi. The local authorities should collect data on attendance at faith groups and access to premises within the Cambridge sub-region, (using either nationally published sources or primary data collection sources such as the recent Cambourne Household Survey or an email survey) and keep under regular review. This survey could form part of the evidence base to justify the 0.5 hectare standard referred to in recommendation (i).
- vii. The local authorities need to develop greater knowledge of potential sources of land/buildings in Cambridge (to include schools, employment sites and redundant or under-used churches).
- viii. Cambridge City Council should either put in place a robust and supportive plan policy or demonstrate how its existing policies can help faith groups to access land in the city.
- ix. Faith groups should be flexible in their approach to a search for buildings and to commit resources to obtaining appropriate specialist advice
- x. The Christian churches should give consideration to releasing City Centre sites to the minority faiths and to making use of the money raised to fund provision of faith facilities in the new communities.
- xi. Landowners should identify how early provision for faith groups can be made in the new communities. One possible mechanism would be to earmark premises (e.g. one or two new homes) which are available very soon after construction begins.
- xii. The East of England Faiths Council (EEFC) should set up a multi-faith committee at regional or local level to continue dialogue with the local authorities and developers. This group will have the responsibility for ensuring that local landowners are aware of the benefits of working with faith groups and could help facilitate agreement, guide negotiation and make comment on emerging priorities and mechanisms for the provision of facilities for faith groups.
- xiii. The EEFC should promote opportunities for faith groups to explore joint approaches to the creation or procurement of facilities for worship and community activities.
- xiv. Cambridgeshire Horizons should keep the issue of provision for faith groups under review and work with the local authorities to ensure that it is fully taken into account in master planning and the development of S106 Agreements.

# 1 INTRODUCTION

## **Purpose of Research**

- 1.1 The Cambridge sub region is designated as one of the country's growth areas and there are now well-established plans for significant new urban extensions around Cambridge City and a freestanding new community at Northstowe. It is also well recognised that planning for growth is not simply about delivering new housing and jobs. Policy (at national and local level) is to deliver sustainable new communities which meet the needs of a diverse population and which support social cohesion. The faith communities have a central role to play here and it is recognised by central government and through local planning policy, that the planning system should make provision for faith as new communities are planned. This project is intended to provide guidance to the Cambridge sub region on the best way of making provision for faith groups and creating a favourable environment to maximise their input.
- 1.2 The brief for this study required us, in summary, to:
- (i) Identify best practice in making provision for facilities for faith communities in major new developments;
  - (ii) Review the current need for facilities for faith communities in the Cambridge sub-region and the extent to which these might reasonably be met in the new development areas;
  - (iii) Estimate projected demand for facilities for faith groups;
  - (iv) Consider the issues and opportunities affecting co-location and sharing of facilities;
  - (v) Explore the potential roles of faith communities in building successful, well supported and socially cohesive new communities;
  - (vi) Make recommendations to the local authorities on measures that can be taken, through their planning policies to support the role of faith communities in building successful, well supported and socially cohesive new communities;
  - (vii) Draw out the lessons that could be applicable to all growth areas in the UK.
- 1.3 The evidence which underpins this report has been drawn from a number of sources:
- A review of the relevant literature and data sources (including the Census);
  - A review of current local, regional and national (planning) policy, including discussion with CLG;
  - Exploration of examples of good practice from elsewhere in the UK and overseas through literature reviews, telephone and in person discussions and site visits;
  - Meetings with individual faith groups in the Cambridge sub region;
  - Meetings with officers from Cambridge City Council and South Cambridgeshire District Council and with landowners/developers (including English Partnerships) with an interest in the sub region's growth areas;
  - Two reference group meetings that brought together a wide range of representatives of the faith groups active in the sub region and

representatives of the statutory and voluntary sector as well as representatives of developer/landowner interests. See Appendix D for a full list of invitees to and participants at the reference groups.

- 1.4 The study was commissioned by Cambridgeshire Horizons and guided by a steering group representing Cambridgeshire Horizons, Cambridgeshire County Council, Cambridge City Council, South Cambridgeshire District Council, Inspire East, English Partnerships, and the East of England Faiths Council. The study has benefited from the expert advice of Dr Adam Dinham who is both a Reader in Social Policy and Director of the Faiths and Civil Society Unit at the Department of Advanced Practice and Research Anglia Ruskin University.

## 2 WHAT CAN A FAITH GROUP BRING TO A COMMUNITY?

### Government Policy and the Wider Context

- 2.1 Government places considerable emphasis on the role faith groups can play in the community. The Communities and Local Government website sets this out in a statement of the Government's approach:

*"We aim to support strong and active communities in which people of all races and backgrounds are respected. We recognise faith communities as an important part of the local community and value the experience, skills and diversity they bring to wider society."*

- 2.2 The contribution of faith groups to the development of strong and inclusive communities was highlighted in the recent White Paper which set out the future direction for local government. Strong and Prosperous Communities,<sup>6</sup> describes the importance of clear vision and leadership for places to, "...deal with constantly changing economic, social and cohesion challenges" and states that, "Voluntary groups, faith groups, local businesses and other public agencies have an important part to play in the life of our towns and neighbourhoods but they all need to know who they can relate to in order to make their contribution".

- 2.3 The contribution of faith groups to community cohesion is made clear in another government policy statement, this time in Improving Opportunity, Strengthening Society – the Government's strategy for race equality and community cohesion (CLG 2005 and reported one year on in 2006).

*"Faith communities play an essential role in helping to deliver many of the Government's policies, especially those to do with crime reduction, anti-social behaviour and issues affecting young people."*

- 2.4 The value of faith groups to the development of cohesive communities is further explored in the guide for local authorities, Community Cohesion - An Action Guide, produced by the Local Government Association and published in 2004.

*"Faith communities are a key part of the voluntary and community sector and can be important contributors to community cohesion. This can be through participation in particular projects or through the wide range of services that they offer from their centres or places of worship not only to their own communities but in some cases also to others. This can be a particularly important method of delivering mainstream services in a culturally sensitive way. Informally, faith communities can represent a valuable form of community self-help through work with the young, older people, lunch clubs or drop-in and advice centres. Providing resources and support can increase their involvement. Faith communities can be good points of access into harder-to-reach communities". (Para 8.6)*

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<sup>6</sup> The Local Government White Paper, CLG 2006

## **Local Views**

- 2.5 Our consultations and the two reference group meetings explored the contribution of faith groups to the new communities in the Cambridge sub region. The local views echoed the value which Government places on the role of faith groups in achieving community cohesion.
- 2.6 Faith groups are seen to develop social responsibility and social capital in a way that is contagious, by inspiring others to innovate and produce ideas for initiating and maintaining community support structures. Whilst faith groups are not the only ones to do this, their ability to bring people of different ages and from different backgrounds together can mean that their influence is far reaching.
- 2.7 The potential contribution of faith groups to the new communities will be multi dimensional but they will have a particular role in strengthening community cohesion. Particular aspects of the role of faith groups have been identified by stakeholders as being:
- Long-term leadership to support community development
  - Activities for all age groups (a social structure for all members of the family and one which they can grow old in)
  - Out-reach to the vulnerable (e.g. homeless people, drug users)
  - A place to turn to for people in crisis (through, for example, bereavement, divorce, redundancy)
  - A mechanism for responding to world problems; clarify channel for communication with wider issues (Traidcraft, Oxfam)
  - Sacred/unique place for the community to use for celebration/grief
  - A focus for the community to ‘come together to discuss local issues (e.g. fundraising in the community)
  - A place for meditation
  - A focus for worship
  - “Role in strengthening community cohesion”
- 2.8 Importantly, both published research and local stakeholder feedback suggests that faith groups offer a permanent local commitment which is valued by local people. Members of faith groups and their leaders live and work within the community they serve. Because they are not dependent on public funding, their services are not likely to be withdrawn at short notice. Faith groups can also act within the community from Day 1 and can adapt and grow with the community they serve. Worship space has been demonstrated to have an important role in providing a place for the community to come together in times of crisis or grief and as a place for quiet contemplation.
- 2.9 Research by the National Council for Voluntary Organisations has emphasised that a commitment to service to the community is fundamental across the major faiths.

### Faith and service to the community

It is part of our faith to give to others through doing. Mitzvah is to do a good deed without being thanked for it or expecting any thanks – you just do it because you do it and you shouldn't be telling anybody that you are doing it. Jewish people are expected to live [their] lives by carrying out mitzvah. That is what you grow up with. It could be money, it could be being a good neighbour. It could be anything.

(Jewish faith leader)

Islam is a natural way of living – we have to volunteer ourselves to the Lord in so many fields. Islam is a way of life with no hierarchy. In the Holy Qur'an, Allah says that you should help your family and neighbours. This can be any person that is needy.

(Islamic faith leader)

Seva is volunteering and sacrifice to help others. Seva can be done physically or financially. It is built into our religion. The importance of seva is that it shows you are caring. You have to do seva. You won't be caring if you don't do it. Seva is the greatest service that a person can do.

(Hindu faith leader)

What it is to be a good neighbour informs people's Christianity.

(Christian faith leader)

*Quoted in Faith and Voluntary Action: an overview of current evidence and debates  
NCVO 2007*

2.10 Our research did not seek to explore directly the range of activities and services which faith groups can deliver. However, earlier research covering the East of England looked at this in some depth. The research, Faith in the East of England<sup>7</sup>, highlighted that faith groups extend their activities across the community, including those often most excluded:

*Social involvement is widely seen as very important to people's faith and an enormous range of activities supported by worshipping communities are taking place everyday, from the "traditional" to the more innovative. Reaching beyond the worshipping community is important — 20% of respondents work with homeless people, 32% undertake food distribution, and there is also assistance provided to those abusing alcohol (16%) and drugs (11%). Twenty-six per cent of faith groups are involved in community liaison of various types.*

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<sup>7</sup> 'Faith in the East of England. A research study on the vital role played by faith communities in the social, economic and spiritual life of a region.' Undertaken by the East of England Faiths Council and the University of Cambridge; East of England Faiths Council 2005

- 2.11 The research suggested that faith groups would like to do more and can work in the community in a different way from other agencies: They bring a “bottom up “ approach which is a valuable complement to the activities of public authorities.

*Many faith groups would like to become even more socially active, and, amongst respondents, each group had started on average two new projects over the last five years. There was little evidence of faith groups using the indices of multiple deprivation, which often form a key part of government thinking. Instead they respond to the needs they see. This can lead to differences over funding decisions, but means that faith groups, embedded in the community, see things from a different perspective. They can often spot and respond to areas of need before these become obvious to public bodies.*

- 2.12 Secular groups were found to view the activities of faith groups very positively – because they can access hard to reach parts of the community and because they, “.....exercised a beneficial influence at times of tension, promoted social cohesion, helped support disadvantaged members of society. It was also felt that worshipping communities were effective at taking the initiative and setting up community programmes...”

### **People and faith**

- 2.13 In the last Census, nationally 72% of the population said they were Christian, 5% belonged to a non-Christian religious group, with Muslims being the second largest group at 2.78% of the population, 15% said they had no religion.
- 2.14 Nationally young people were more likely than older people not to belong to any religion: among people aged between 16 and 34 years, 23% said they had no religion compared with less than 5% of those aged 65 and over.
- 2.15 In Cambridge 58% of the population said they were Christian, 27% had no religion 2.43% were Muslim, 1.19% were Hindu, 1.05% Buddhist. Jews, Sikhs and other religions were all below 1% of the population. Religion was not stated by 10% of the population.
- 2.16 In South Cambridgeshire 73% of the population said they were Christian, 18% had no religion No minority religion accounted for 1% or more of the population. 0.5% were Muslim, 0.3% were Hindu, 0.3% Buddhist. Religion was not stated by 7.6 of the population.
- 2.17 According to the latest figures from Christian Research<sup>8</sup> 6.3% of the population in England attend church on an average Sunday. The 2005 Citizenship Survey<sup>9</sup> suggests that 31% of people who state they are Christians actively practice their religion compared with 73% of Hindus and Muslims, 60% of Buddhists and 42% of Jews. These figures indicate that the majority (around 80%) of people practising religion are Christian and that there is a considerably larger number of people who do not regularly practice their Christian faith but for whom it is still important enough to be recorded on the Census form.

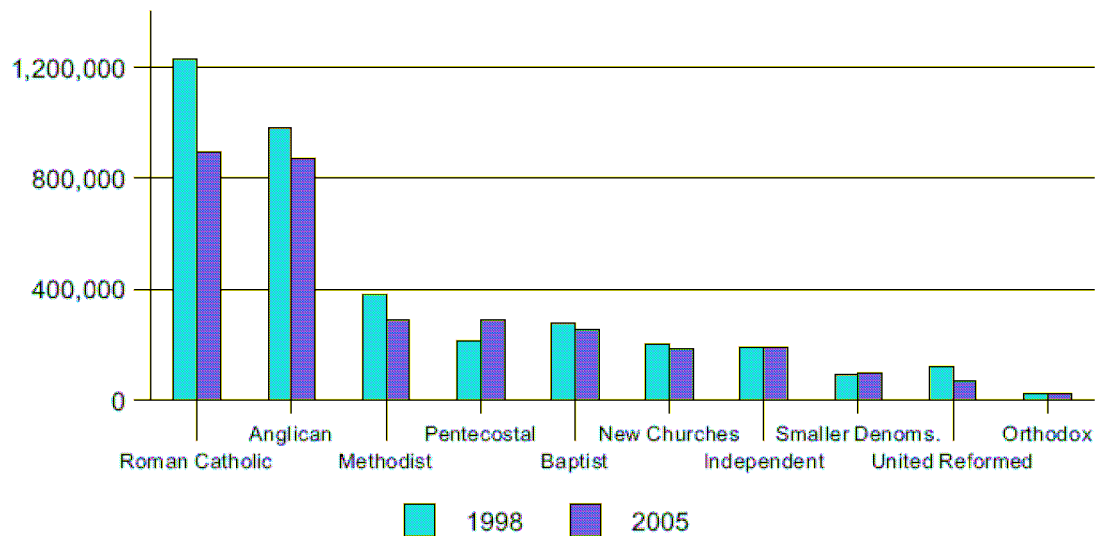
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<sup>8</sup> “Religious Trends Christian Research quoted in “Faith and Voluntary Action” NCVO 2007 p11

<sup>9</sup> 2005 Citizenship Survey DCLG quoted in “Faith and Voluntary Action” NCVO 2007 p11

2.18 Nationally the period from 1998 to 2005 saw growth in the number of members of Pentecostal churches and in the smaller denominations, whilst other Christian denominations either declined in numbers or remained static<sup>10</sup>. Both these groups are however relatively small. In 2005 the Catholic and Anglican churches both had over 800,000 members, whilst no other Christian denomination had more than 400,000 members. It is likely that since 2005 the arrival of Catholic in-migrants from EU Accession Countries has increased the number of Catholics, but we do not yet have statistical evidence of this.

### Membership of Christian churches in England 1998 and 2005



Source: The 2005 English Churches Census

2.19 Congregations vary enormously in size. Nationally 70% of churches have a congregation of fewer than 100 persons, only 4% have a congregation of more than 400, but 25% of church goers attend churches with a congregation of over 400 and a further 25% attend churches with a congregation of between 100 and 400 persons.<sup>11</sup>

2.20 It is not possible to predict which faith groups will expand or contract during the period of development of new developments in the Cambridge sub-region. Nationally active membership of Christian churches is expected to decline as congregations age<sup>12</sup>, but around one-third of Christian churches currently report growth in membership<sup>13</sup>. This implies that whatever approach is adopted to making provision for faith groups will need to be flexible and that the changing nature of the faith communities is something which will need to be reflected in future local authority plan-making.

<sup>10</sup> The 2005 English Churches Census” Christian Research 2007

<sup>11</sup> ibid

<sup>12</sup> ibid

<sup>13</sup> ibid

### 3. GROWTH IN THE CAMBRIDGE SUB-REGION

#### The pace of change

- 3.1 Over the period to 2031 eight new or significant developments are planned for the Cambridge sub-region. Between them they will deliver over 37,000 homes in developments ranging in size from 700 to 11,000 dwellings. The estimated timing of provision is set out in table 3.1 below.

**Table 3.1 Scale and timing of new housing provision 2008-2031**

**IS THIS TABLE STILL ACCURATE. 3D WOULD HAVE NO PROBLEMS IF CAMBS HORIZONS UPDATED IT AND AMENDED THE TEXT HIGHLIGHTED IN YELLOW**

	2008-2016	2017-2021	2021-2031	Total to 2031
Northstowe	4,150	3,850	900	8,900
Southern Fringe	3,247	600	0	3,847
Cambridge East	3,200	7,800 <sup>14</sup>	5,750	11,000
Cambridge North West	3,730	0	0	3,730
Arbury Park	500	0	0	721 <sup>15</sup>
Cambourne	1,561	0	0	3,741 <sup>16</sup>
Love's Farm	1,200	0	0	1,250 <sup>17</sup>
Northbridge	1,050	0	0	1,050
<b>Total</b>	<b>18,638</b>	<b>12,250</b>	<b>6,650</b>	<b>37,538</b>

Source: Cambridgeshire Horizons

- 3.2 The above table shows a period of substantial growth in housing numbers within the sub-region.

- All the major developments will commence on site during the period from 2008-2016, with Arbury Park, Cambridge North West, Northstowe, the Southern Fringe and Cambridge East all due to have started on site by 2010.

<sup>14</sup> 7,150 homes subject to relocation of airport. Excluding airport site, would deliver 650 homes.

<sup>15</sup> 221 homes delivered before the start of 2008.

<sup>16</sup> 272 homes built before the start of 2008.

<sup>17</sup> 50 homes built before the start of 2008.

- The Southern Fringe is expected to be complete by 2016, Cambridge North West and the Northern Fringe by 2021, whilst Northstowe and Cambridge East, which are much larger developments, are not expected to complete until 2031.
- 3.3 Planning applications have already been submitted for Arbury Park, the Southern Fringe and part of North West Cambridge, and in these cases we are advised that it is now too late to use the planning process to add provision specifically for faith groups. However, if there were an opportunity to incorporate provision for faith groups, even at this late stage, we would urge the local authorities to pursue the option.
- 3.4 Area Action Plans have been drawn up for Northstowe and Cambridge East. These require the provision of facilities for faith groups but do not specify how these will be provided.

#### *Northstowe Area Action Plan*

*Policy NS9/2 states that Northstowe will provide those services and facilities which are to be delivered by the community or voluntary sectors and which are essential to successfully establish a sustainable community through the provision of serviced land suitable for their development, e.g. faith, social and sporting clubs.*

*Policy D5.5 states that the faith needs of Northstowe are being investigated but could be met through an ecumenical centre for the Christian denominations but the needs of other faiths will also need to be considered . It also comments that “traditionally places of worship have provided important landmark buildings.”*

#### *Cambridge East Area Action Plan*

*Policy CE/9.12 requires the provision of community facilities essential to successfully establish a sustainable community through the provision of land for their development, e.g. for faith. It goes on to state that faith needs require further investigation but provision may include an ecumenical centre for the Christian denominations with the needs of other faiths also being considered (D5.6).*

## 4 LEARNING FROM EXPERIENCE

### Experience within the Cambridge sub-region

- 4.1 The legal agreement (or S106 agreement) that accompanied the planning permission at Cambourne required the developers at the trigger point of 500 house completions to offer the Cambridge Ecumenical Council a 1-acre site for a church.<sup>18</sup> The Local Ecumenical Partnership through its partner churches has funded a minister who lives in Cambourne. The church operated originally in a portakabin called The Ark. For some time this was the major community space for the community. 28 community groups used it as well as the church. Currently the church still uses The Ark but now gathers for Sunday worship at the Hub, as the Ark is now too small for the current size of the congregation. The church is recognised as an important part in of the local community. Shared Churches (Ely) (SCE), - the company side of the Cambridge Ecumenical Council - has endeavoured to raise the £1.7m required to finance development of a permanent church building but to date has been unable to realise this. SCE could lose the site if development has not commenced by 2010. SCE has no paid staff and is dependent on the activities of a part-time committee - this shortage of day-to-day resources may have contributed to the fund-raising difficulties it has experienced.
- 4.2 Given its experience at Cambourne, the Cambridgeshire Ecumenical Council is taking a different approach to its potential role in Northstowe. Here the Ecumenical Council has been in discussion with the local authority about the possibility that the Churches collectively should own and manage one of the three proposed community facilities.
- 4.3 **Experience in other growth areas**  
**Milton Keynes**, as a former New Town, has a long history of providing facilities for faith groups and the voluntary sector as part of master plans within both residential and city centre locations. The model used in this case is that of community reserve sites. The Plan for Milton Keynes identified a need to allocate sites for faith and community groups within the emerging grid squares. Reserve sites were set aside for this purpose. This policy is carried forward in the Milton Keynes Local Plan which sets a ratio of 0.75 hectares per 1,000 persons for reserve sites for local needs including sheltered housing, hostels, meeting places, health centres, dental surgeries, workshops, places of worship and local shops.

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<sup>18</sup> The main aim of the Cambridgeshire Ecumenical Council is to find ways of bringing to bear the expertise of the churches in building new communities. The Ecumenical Partnership funds local ministers. Shared Churches Ely Ltd operates on behalf of partner denominations for the provision of church buildings.

## MILTON KEYNES LOCAL PLAN 2005 RESERVE SITES

### Objectives of policy

- To identify and protect Reserve Sites
- To identify uses for Reserve Sites

14.36 "Reserve Sites" is the term used to describe small sites in residential housing areas that are left undeveloped to accommodate unforeseen local needs. There is a range of uses to which these sites can be put - e.g. sheltered housing, hostels, meeting places, health centres, dental surgeries, workshops, places of worship and local shops.

14.37 Undeveloped Reserve Sites are shown on the Proposals Maps and Appendix D9 lists the intended or approved uses for each site (as at April 2000). Appendix D9 denotes which Reserve Sites are designated for social and community uses (e.g. meeting places, health centres) and which are designated for commercial uses (shops, offices, private housing).

### POLICY C9

Within Milton Keynes City, a number of sites are allocated as Reserve Sites for future local commercial or community uses. These sites are identified on the Proposals Map and details of the approved uses for each site are set out in Appendix D9.

New Reserve Sites will also be required as part of new housing development in City Expansion Areas. The standard of provision will be 0.75 hectares per 1,000 population.

- 4.4 The freehold of the reserve sites is vested in Milton Keynes Community Foundation (MKCF), which administers their disposal. MKCF is a registered charity with independent trustees. Sites are available to registered charities for activities that benefit the people of Milton Keynes. Sites are offered on a 125-year lease at 25% of market value. The charity must fund its own building. MKCF holds a portfolio of existing and potential sites across the City. Faith and voluntary groups bid for these sites as their need arises. There is no formal competitive process. Competition between faiths for sites has not been an issue, although concern has been expressed that the typical 0.3 hectare site is too small to accommodate an expanding faith group.

### ***Milton Keynes community reserve site policy<sup>19</sup>***

Milton Keynes Community Foundation is a registered charity and regulated by the Charity Commission. The principle underlying charitable status is the demonstration of public benefit. It is this principle that underpins the decision by English Partnerships to transfer community reserve sites at no cost to the Community Foundation, a practice first established in 1991. The Community Foundation is then required to make sure that these sites are used by community/voluntary organisations in a way that provides a public benefit to the people of Milton Keynes and that the sites remain in community use in the future, especially where a voluntary organisation ceases to exist or moves away. The Community Foundation must ensure that its processes ensure that the land is not diverted for other uses for example for building houses or commercial uses.

#### ***Application criteria for community reserve sites***

Organisations must demonstrate that they meet the following criteria:

- Must be a registered charity with a track record of benefiting people;
- Identifiable benefits that the development would bring to the people of Milton Keynes both now and in the future;
- Detailed and realistic business plans identifying opportunities for social inclusion and access to the development by the wider community of Milton Keynes. Faith based groups must demonstrate how they will provide facilities for the wider community to use (public benefit). Facilities for worship are not considered to be of public benefit as they are accessible only to followers of that particular faith;
- Identifiable objectives highlighting how the project will reach and impact on the wider community;
- Clarity on the priority of the project and the need for such a development in Milton Keynes;
- Evidence that the organisation has the skills and experience of running large scale projects and budgets;
- Clear demonstration that the organisation has effective management systems in place to build and sustain the development;
- A realistic plan to access funds for development and sustainability

#### ***Terms of disposal***

The Community Foundation sells the reserve site to a successful applicant organisation at a maximum of 75% discount on the market value of the land. Depending on where the land is situated and its designated usage, this can amount to a discount of between £200,000 and £300,000 for an average site of 0.3 hectares. In return for this large discount the charity receives a 125 year lease of the land, the terms of which prevent its change of use without the consent of the freeholder, the Community Foundation. The terms of the lease are designed to ensure that the land is preserved 'in perpetuity' for use by the community. The organisation then develops a community building/facility on the land using its own funds.

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<sup>19</sup> Material in this box is quoted from [http://www.miltonkeynespartnership.info/committees/milton\\_keynes\\_partnership\\_committee.php#Agendas](http://www.miltonkeynespartnership.info/committees/milton_keynes_partnership_committee.php#Agendas)

The Community Foundation has since 1992 provided community reserve sites for development to a number of voluntary sector organizations, including: The Disabilities Trust, MK & District Jewish Reform Synagogue, Milton Keynes congregation of Jehovah's Witnesses, The Priory of England & the Islands of the Order of St John, National Children's Home day centre, BT nursery places made available for local children, Chiltern Hundreds charitable housing association, Spinal Injuries Association, Age Concern Milton Keynes, and St Frances Children's Society.

The Community Foundation also maintains a register of groups that have expressed an interest in reserving a site for future development. This is the first stage of the application process. There are currently 31 enquiries on the register, of these 21 are from faith based groups. In addition, a significant number of these are faith based organisations from the diverse BME communities. There is clearly a considerable and growing demand for land from faith based organisations in general and in particular, from religious organisations based in the new and emerging BME communities of Milton Keynes.

- 4.5 An alternative method of provision is being developed at **Barking Reach** by the Joint Venture Partnership of English Partnerships and Bellway Homes. This 10,800 unit development is divided into four quarters. Each quarter (2,700 dwellings) will contain one building which houses a range of community facilities typically including a primary school, Surestart Nursery for 150 pupils with three medical consulting rooms, police neighbourhood partnership base, kitchen, Community Development Trust offices and worship space capable of accommodating 100 worshippers. The intention is to maximize shared facilities and accommodate a range of facilities within a high density development.
- 4.6 A User Steering Group including a representative of the local Faith Forum will supervise development of the project and it is anticipated that the Faith Forum will resolve amongst themselves which faith group or consortium of faith groups occupies each worship space.
- 4.7 At **Ebbsfleet**, a development of 2,000 homes, the developer (Countryside Properties) and the local authority have entered in to a S106 Agreement which requires two places of worship to be built at nil cost, one at 250 sq metres, the other slightly smaller. The first is triggered by completion of 300 dwellings. There was also an expectation that 0.5 hectares will be provided for community facilities.
- 4.8 The developers were approached by many different faith groups including the Church of England, Baptists and three evangelical groups. The site went to the North Kent Community Church. They brought £500,000 to the project and were also prepared to run the community hall. By pooling resources from the developer and the church it has been possible to finance a development that is 12,000 sq. m. in total and contains a range of facilities open to the local community.
- 4.9 At **Colchester Garrison** the developer (Taylor Wimpey) has provided a house at a discount and is in negotiation with a consortium of local churches about

provision of a church. A Methodist minister lives and works in a house bought by the United Reformed Church and furnished by the Church of England

- 4.10 The original consortium (C of E, URC, Methodist, Salvation Army) has now been joined by an evangelical church which is looking to expand into new premises (and has potential capital from the sale of existing building). The hope is to acquire one building and run it as a community centre owned by one denomination but managed ecumenically. A constitution would set an order of priority for functions and events, which would be:
- regular church functions
  - any other regular functions
  - any occasional church functions

### **Key lessons from stakeholders**

- 4.11 We talked to faith groups in the Cambridge sub-region and elsewhere seeking their views on what types of facilities faith groups are seeking and how they can most effectively serve their local community. A number of key themes emerged:
- Early involvement of a faith group or consortium of faith groups in a new community is a major contributor to community development;
  - Faith groups can operate from a house or by making part-time use of someone else's premises but to develop a rounded programme of activities and provide a full range of services to the community access to premises which they can own or manage is essential;
  - These premises will not necessarily look like a traditional place of worship. It is more important to have a large space and some smaller rooms which will accommodate a range of activities and age groups;
  - Faith groups are not looking for landmark buildings, although local authorities and developers may view a faith building in this light for design/master planning reasons;
  - Multi-faith premises are very difficult to manage and rare in practice, however ecumenical co-operation between Christian faiths is becoming a common way forward and may include the evangelical as well as the mainstream churches.
- 4.12 A point made by various stakeholders (and illustrated at Cambourne and Colchester Garrison) is that it is worth distinguishing between the presence of a minister and the existence of a church building. Both at Cambourne and at Colchester Garrison the minister was provided with a house in the community very early in the development of the scheme. From here the minister ran a range of community activities and in the case of Colchester provided a venue (albeit small) in which other community groups could meet. In the case of Cambourne, the church, like other community groups, met in the waiting room of the doctor's surgery, which was in use during the week and was then used by the church on a Sunday.

- 4.13 Ministers we spoke to were very clear that they were providing something positive to the community which was much more wide ranging than simply administering acts of worship. One minister spoke of the importance of giving people courage so that they could speak to the local authority or the police if there were problems within the development. Another described as part of their role as being a listening ear when people who had made the move to a new place found that it did not live up to their expectations.

*“In one sense people are quite materialistic, in another they are asking the existential questions, what am I going to do with this new stage in my life, what are my hopes about for life as a whole. This is an exciting and stimulating but difficult place.”*

- 4.14 Stakeholders from faith groups emphasised the view that the group is not seeking something from the community, it is providing a resource which is of direct benefit in making the new development a better place to live.

*“The church will add uniqueness. Everything else here is mainstream. We hope to run a small café and provide space for activities which could never afford high street rents.”*

- 4.15 Ministry can take place without a purpose built structure. It can take place in a building (such as a school), which is designed and primarily used for another purpose. Ministers in both established and new developments were wary of having their energies taken up with maintaining or searching for premises. They recognised that time spent fund-raising for premises was not time spent looking after people and the latter was generally where they wished to focus their energies.

*“During the 10 months of trying to buy our own premises this was all consuming. The Church did no community initiatives. We are now going back to working with people.”*

- 4.16 However it was also recognised that without premises it is difficult to develop a range of regular activities that meet local community needs. Renting someone else’s building on a part time basis is too restrictive for a growing faith group that wishes to broaden the range of services it provides.

#### **Sharing premises – An Example from Milton Keynes**

Holding forth the Word Ministry (HfWM) currently has no church premises but rents space from The New Life Church (NLC) on Sunday afternoons. This arrangement has worked amicably for several years but limits the ability of HfWM to organise weekday activities and creates anxiety for NLC about the condition in which the building is handed over to HfWM after Sunday morning worship (typically litter has been picked up but chairs are all over the place). The arrangement has required tolerance and patience on both sides.

HfWM will buy the existing premises when NLC moves out to new premises and has now been waiting for 2 years to do so. The existence of an end date has helped make the arrangement tolerable to both sides.

### Sharing premises – An Example from Northampton

We currently rent facilities on a Sunday afternoon in a local Anglican Church. It is convenient and has its own car park, but we don't feel sense of ownership and resent paying "dead money" for rent. The church hall gets cleaned on a Monday, no one feels responsible for it, when we use it on Sunday it is dirty.

We cant do any weekday activities from there because the room is used for other purposes during the week

One-off interfaith or cross-denominational services are fantastic, but more frequent/regular co-operation is very difficult. We would be reluctant to share a building with other faith groups. Ownership is important, otherwise there are battles over when to have access – it's just another building, it's not yours.

Church members have covenanted to pay £24,000 pa towards a building, but this is not enough to get us started.

Church of God of Prophecy Northampton

- 4.17 Faith groups require buildings capable of performing a variety of functions. There should be space for worship, but the building needs to accommodate a much wider range of activities that meet the needs of both the faith group and the wider community. Space for activities which are attractive to young people is important:

*"Don't build a church, build a gymnasium with provision for music performances so that we can reach out to the young. Think what the Simon Bolivar Youth Orchestra has done for Venezuela. Can we do the same in our new communities and our inner cities?"*

- 4.18 This implies that a multi-purpose building is more important than one that is designed to look like a church or place of worship. This can cause tensions if the master plan or the development brief requires a faith building to be a design feature or focal point. Such tensions are exacerbated if design requirements add to costs.

*A building helps people feel part of the Church. We would use it for youth clubs, choir rehearsal, elderly meetings and Mums and Tots groups – with the latter two open to the wider community. It is important to provide a structured social life during the week so that young people in particular do not get drawn into the pub scene.*

*Facilities required include a main hall for worship and community activities, somewhere to take children out of service when crying which allows Mums to still see what is going on –the church has a couple of projectors into adjoining rooms. There should be a quiet room so that children coming to crèche can sleep while others play and older people can meet in small groups in comfort. There should be toilets, including disabled toilets, a kitchen, foyer and office. We do not need pews, but the building must be warm, welcoming and clean as well as child and disabled/older person friendly.*

- 4.19 One possibility that has been suggested is that a multi-faith building could be provided, offering facilities for a range of faiths. Faith groups consulted suggested that tensions over who has access to facilities and over the management of sacred space make this kind of initiative very difficult. The example of Genesis of Ann Arbor (in Michigan <sup>20</sup>), where a Reform Synagogue and an Episcopalian Church share premises, suggests that co-habitation can be achieved, but that its success is dependent on the personalities and commitment of those involved.

#### **Making use of existing premises**

- 4.20 *Use of school premises* – schools provide a convenient place for weekend worship and community/social activity. School premises can also be used on some evenings (allowing for parents evenings and school functions) and during school holidays (again allowing for school based activities). They have not traditionally provided a suitable venue for regular daytime activities (e.g. Mums and Toddlers Groups and Lunch Clubs). However the Education and Inspections Act 2006 introduced a duty on all maintained schools to promote community cohesion and Government guidance<sup>21</sup> on how to fulfil this duty encourages schools to develop strong links with religious groups as well as to provide a range of community facilities and requires that by 2010 school facilities are opened up to the wider community. This suggests that the importance of schools in providing a possible venue in which faith groups can meet and provide services to the local community is likely to increase and should be planned for and monitored.
- 4.21 *Converted premises* - Converted premises give a faith/community group its own 24/7 premises. They may also make good use of a building that has seen better days or outlived its current use. Buildings suitable for conversion may or may not also be suitable for residential use. Where they are, their value on the open market is likely to be prohibitive for a faith group. But where they would not be suitable for residential use, they could offer a relatively cheap way of securing premises. For example, industrial land in Cambridge fetches around £750,000 per hectare compared with about £8m per hectare for residential land (Source Valuation Office Jan 2007). Provided built form is not radically altered they may retain their original potential use (e.g. as a warehouse) and thus offer better security against a bank loan than purpose built premises.

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<sup>20</sup> <http://www.genesis2.org>

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<http://www.teachernet.gov.uk/doc/11635/Guidance%20on%20the%20duty%20to%20promote%20community%20cohesion%20pdf.pdf>

### **New Life Church Milton Keynes – use of a former warehouse**

The New Life Church currently owns a former Baptist Church in New Bradwell (4,800 sq ft). The Church (congregation 300 inc children) has outgrown the present site. The Church is therefore in the process of purchasing a warehouse on an industrial estate. The Cintex Building (24,000 sq ft) will be converted into a church building capable of accommodating a congregation of 1,000 people with additional space for pastoral and community activities, outdoor space of an acre with potential for expansion and current use for BBQs, picnics, games and football. The building has 100 car parking spaces, although this will not be adequate for Sunday worship when on-street parking may be required.

This will involve change of use from warehouse to community use, currently in negotiation with Milton Keynes Council.

#### Funding:

Contribution from current leaseholder (otherwise would have to keep paying)	£623,000
Sale of current building to HfWM	£635,000
Bank mortgage (funded by monthly payment of £8,500 from church members and supporters – covenanted for an initial 4 yrs)	£1.4m
Fundraising from church and supporters	650,000
Total Cost	£3.3m

## **5 DEVELOPING A METHODOLOGY FOR THE PROVISION OF FACILITIES FOR FAITH GROUPS IN THE MAJOR NEW DEVELOPMENT**

### **Overview**

- 5.1 In this section of the report we consider the way provision for faith groups in the new developments could be provided.

### **Access to land for faith groups**

- 5.2 We start from the assumption that, as a key principle, provision for faith should be made available in the new developments and planned in from the start. But there are no standards or generally accepted practice to guide how much provision should be made. We have therefore devised a set of 'standards' based on recent local experience and a few examples elsewhere of planned provision. The approach we have put forward needs to be further developed and tested and we recommend that a survey of local faith groups be carried out as a matter of urgency to provide detailed information on their usage of and need for premises.
- 5.3 In advance of this survey, we set out a starting point that sets the minimum level of development for which provision for faith groups should be sought as 2,000 dwellings. 2,000 homes will generate around 4,500 people. Data from Christian Research (see footnote 3) suggests that 6% of the population attend church. This would generate a potential 270 churchgoers (not all of whom would necessarily attend a local church). Such numbers would be large enough to justify provision of facilities for faith.
- 5.4 A figure of 0.5 hectares of free or heavily discounted land per 3,000 homes is suggested. This is a minimum figure that would also apply to developments of 2,000 to 2,999 homes. Above 3,000 homes the 0.5 hectare figure would be applied pro rata so that for example a development of 5,000 homes would require provision of 0.83 hectares of free or heavily discounted land.<sup>22</sup> The rationale for the figure of 0.5 hectares is based on experience at Cambourne and in Milton Keynes, which suggests that a site of less than 0.5 hectares is too small to provide adequate space to serve a growing congregation and support a range of community facilities. As noted above, further research is required to provide comparable information on size of premises currently in use in the Cambridge sub-region and the size of the faith groups that they serve and can accommodate. We recommend elsewhere in this report (para. 6.8) that the local authorities should carry out a regular email survey of faith groups in order to assess their needs and current access to facilities. Such a survey would help to provide this information and to provide a robust information base for use in taking planning policy of facilities for faith groups through the Inquiry process.

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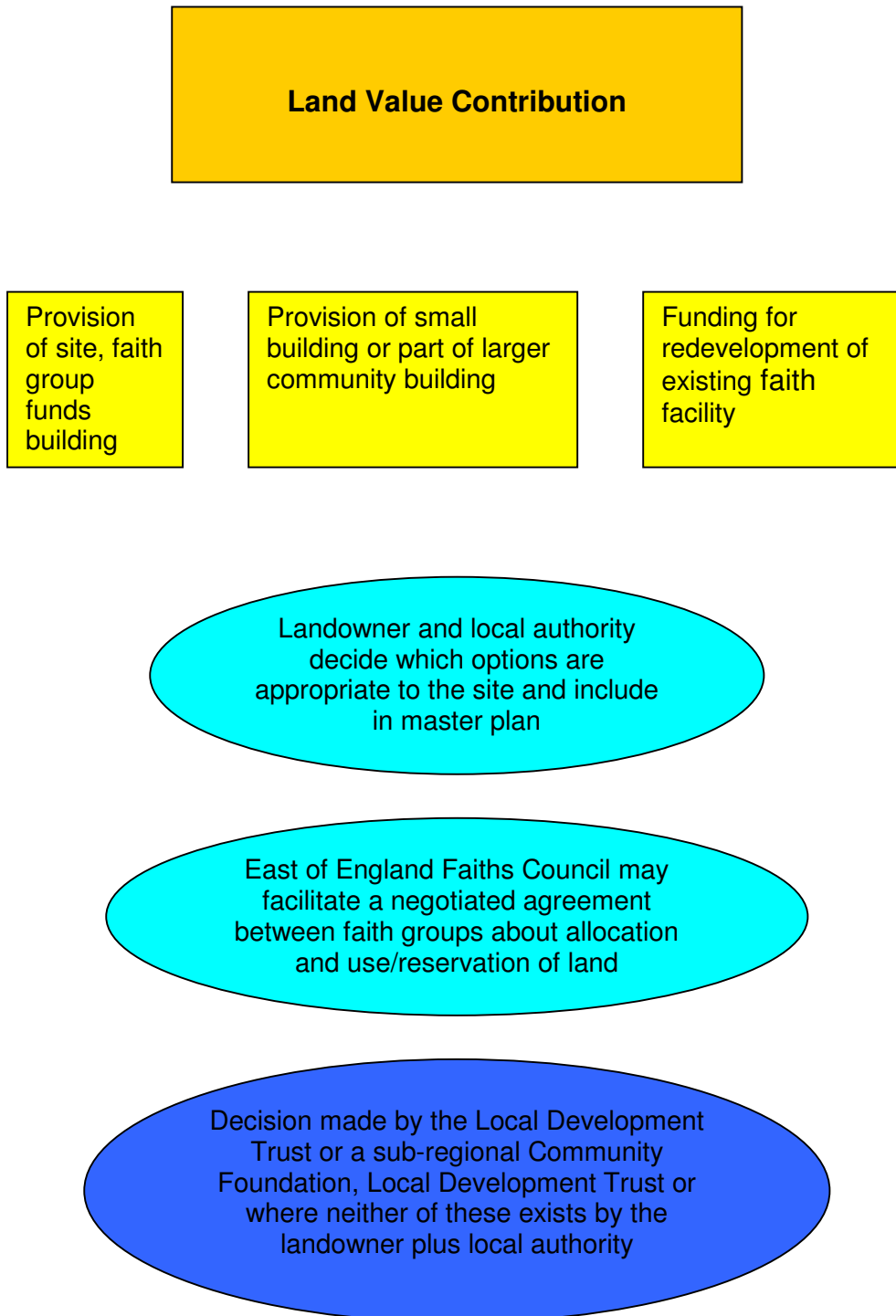
<sup>22</sup> See Appendix A for a full explanation of the calculation used for the land based requirement.

- 5.5 A standard policy of this kind would ensure that landowners and faith groups knew in advance what is the “going rate or contribution” of provision which will normally be sought through the planning process. This will enable the landowner to prepare a master plan which includes provision for faith and will give faith groups early information about how much land will be available and when – and should help them to develop a strategy for responding to the need for faith provision in the new developments within the sub-region.
- 5.6 How would this concept work in practice?
- A development of 2-3,000 properties would make provision for 0.5 hectares of land to be reserved for faith facilities;
  - Larger developments would make provision on a pro rata basis.
- 5.7 Actual provision could be in the form of land or buildings depending on the built form of the development and the known requirements of faith groups. It can be viewed either as provision in kind or as a financial contribution to support the provision of facilities which must be directly related to the proposed development, but need not necessarily be within it. For instance money could be spent on refurbishing and providing community facilities in a church across the road from a new development but physically adjacent to it, which would then serve all or some of the needs of that development.<sup>23</sup> This is illustrated in Chart 1 below.
- 5.8 In effect what happens under this model is that there is an entitlement to make discounted land to the value of 0.5 hectares per 3,000 dwellings available to faith groups, This means that in a development the size of Northstowe (10,000 dwellings) there would a requirement to make 1.67 hectares available for faith groups. Depending on local needs and the built form of the development this contribution could be taken in the form of:
- All land (requiring the faith group to fund its own premises)
  - Smaller amount of land plus a building
  - A financial contribution based on the value of land required which was to used to refurbish an existing building which would meet the faith needs of local people
- 5.9 It should be noted that where the developer is paying for the building then the facility provided will be smaller than if the developer is providing the land and the faith group is funding the building. As an example of this, in the case of Ebbsfleet the S106 Agreement required 2 buildings, both of 250 sq m or less. In the event a 3,000 sq m building was provided because the scheme pooled the developer contribution for faith, a capital sum from the faith group and a 0.5 hectare site for community facilities.

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<sup>23</sup> Provision of this kind would be in line with government guidance (set out in Circular 05/05 Planning Obligations), which both sets out tests for the reasonableness of planning obligations (para B5) and refers to the use of financial contributions (para B14). (See Diagram at Appendix 1)

**Chart 1 Provision of free or discounted land value contribution for faith groups**

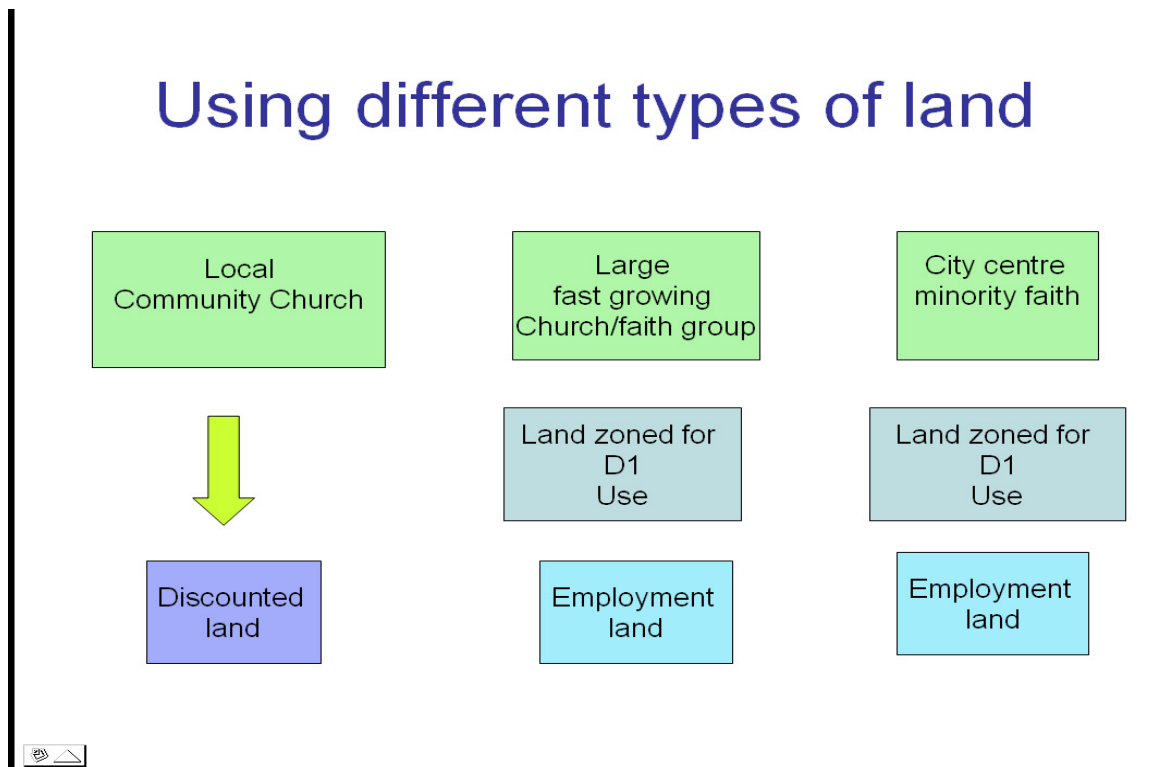


5.10 Because it is anticipated that there will be potential demand from some faith groups with capital for larger premises, consideration should also be given to mechanisms which give access to large sites. One option would be to zone further sites in residential areas specifically for faith groups and other community uses (D1 in the Use Classes Order which covers places of worship, church halls, clinics, health centres, crèches, day nurseries, consulting rooms,

museums, public halls, libraries, art galleries, exhibition halls, law courts and non-residential education and training centres). The very restricted nature of this usage would have a significant impact on land value.

- 5.11 Another option would be to allow large faith groups to bid for sites in employment areas. Because the value of employment land in the Cambridge sub-region is much lower than for residential land (around £800,000 compared with £8m per hectare) this would enable faith groups with capital to access large sites at an affordable price, without requiring subsidy from the landowner.
- 5.12 Chart 2 below indicates how this mechanism would offer a range of routes by which faith groups would secure access to land and premises. All of them would supply land at less than residential values but only the discounted land route would offer free land to a faith group that existed primarily to serve the local community.

**Chart 2 - Illustration of different sources of land**



5.13 We commend the practice of making provision for a faith group early in the life of a development, before purpose built facilities are available. Among our case studies this has proved to be a successful mechanism for supporting community development at both Cambourne and Colchester. In both cases a house was provided by the developer at a discounted price to be occupied by a minister who both lived and worked on site. This practice should be adopted across the major new developments in the Cambridge sub-region. Faith groups (or consortia) that enter into an arrangement of this kind have made a commitment to the development of the local community, which should be taken into account when assessing bids for faith facilities. But this can pose a practical problem if the same faith group is then unable to fund/run a building in the longer term.

#### **Allocation of land**

5.14 Free or discounted land or buildings would be available to faith groups on the basis that they would provide a very wide range of community facilities in perpetuity (as well as enjoying a 'private' area for worship).

5.15 In order to secure free land or buildings faith groups would need to demonstrate that they could fulfil the following criteria:

- the building would provide and staff would be available to support provision of a range of community activities (including making premises available to other community and faith groups);
- those community activities run by the faith group would be open to all;
- they had the resources and practical skills to provide the new facility within a reasonable time;
- the organisation which would own and manage the building had charitable status.

5.16 Timing of release of land would be triggered by completion of a certain number of dwellings (e.g. 1,500 dwellings for a 0.5 hectare site/allocation). However the developer, local authority and local faith groups would know in advance when land/buildings were likely to come forward and preliminary discussions would have been held between all three groups to ascertain the likely level of interest in each site.

## Ownership of land/facilities for faith

- 5.17 Long-term ownership of land/facilities, which have been provided at a discount for the good of the community, is a potentially contentious issue. It is important that there are adequate safeguards to ensure that the facility continues to provide a service to the community and that the occupant does not profit from land or facilities which have been provided at below market value. However there are also understandable concerns among faith groups who believe that if they have put capital into a project they should be able to benefit from the appreciation of that capital and not see that asset 'lost' back to the community.
- 5.18 One option is leasehold disposal. The site at Ebbsfleet has been sold on a leasehold basis, as are Community Foundation sites in Milton Keynes. Freehold disposal subject to restrictive covenants is another possibility. It would make sense for whichever mechanism that is adopted in Cambridgeshire to be made common across the various new developments and to take account of mechanisms put in place to safeguard disposal of land to community and voluntary groups.

### Freehold vs. leasehold, the debate in Milton Keynes

Milton Keynes Council of Faiths has argued that the leasehold mechanism disadvantages faith groups in a situation where they have developed and part-funded facilities for worship on a leasehold site but are required to move because the congregation has outgrown the site. In this situation the Council of Faiths argues that the freeholder (the Community Foundation) should have an obligation to buy back the site and the buildings from the faith group to enable it to relocate. Alternatively they suggest that land should be sold on a freehold basis, but subject to restrictive covenants on future use of the land. They point out that there is also the security of the purchaser's charitable status.

The Community Foundation argues that its present arrangements adequately reward the faith group for any increase in the value of the facility due to investment in buildings. The faith group needs the consent of the Community Foundation in order to sell the lease of the land on to another purchaser whether they sell the lease to another community group or to a commercial purchaser. This consent may not be unreasonably withheld. If the Trust agreed to the sale, the group can sell the leasehold and the buildings at the market value but would have to reimburse the Community Foundation for the remaining 75% (discount) of the land value either at the date of purchase or if higher, 75% of the land value at the date of sale. The faith group would then recoup the cost of the building and any increase in the value of the building, which could be used to develop a larger site. For further discussion of this issue see the Milton Keynes Partnership Committee website.<sup>24</sup>

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[http://www.miltonkeynespartnership.info/committees/milton\\_keynes\\_partnership\\_committee.php#Agendas](http://www.miltonkeynespartnership.info/committees/milton_keynes_partnership_committee.php#Agendas)

- 5.19 Both leasehold disposal and freehold disposal with restrictive covenants offer mechanisms which enable the land value to be retained for the good of the local community.

### **Examples of faith facilities by size**

#### **Milton Keynes**

Chapel Netherfield 0.2 hectares

–multi use hall/worship area, kitchen, small garden integral parking

City Church Witan Gate 0.35 hectares

550 Seats plus offices, Centre for Integrated Living and Guild Hall to seat 150, parking for about 30

Granby Mosque 0.44 hectares

Mosque, schoolroom and car parking

Christ Church Stantonbury 0.66 hectares

300 seat worship area, kitchen, multi-use hall, offices, access to shared car parking

Leadenhall Sikh Temple 0.8 hectares

Space for 1,000 worshippers plus car and coach parking

Oldbrook Christian Centre 0.8 hectares

Worship space for 700, nursery, Sunday School for 300, café, reception area, integral car parking

#### **Cambridge**

300 sq m will accommodate a small community centre with a hall, office, kitchen & toilets.

3,000 sq m will accommodate a community centre with large and small hall, health centre, cafe, youth facility & library.

## 6 MEETING THE NEEDS OF MINORITY FAITHS IN THE CAMBRIDGE SUB-REGION

### The need for provision for minority faiths

6.1 Research carried out by Cambridge City Council in 2004<sup>25</sup> into the needs of minority faiths found that the following minority faiths either did not have premises of their own or were operating out of premises, which were too small, or in poor repair.

- Chinese Christians
- Muslims
- Greater Bibleway Church
- Ahmediyya Muslims
- Sikhs
- Hindus
- Quakers
- Falun Gong
- Baha'i
- Pagan Moot

6.2 Difficulties in obtaining premises restrict the activities which faith groups can undertake and their ability to engage with the wider community

*“The major issue for many of the groups is the lack of premises, from the larger groups who would be looking for a building to run a wide range of activities, as well as to worship in, to the small groups who just need access to a room to meet in on a regular basis and at low or no cost. Due to the shortage of available, affordable property the groups are struggling to get sufficient space for themselves and therefore have no extra time and energy for the wider community activities. This has implications for the potential fragmentation of the community because when resources/premises are scarce groups tend to compete rather than to co-operate, they see each other as the opposition.”*

Engaging Communities: faith communities in Cambridge: Cambridge City Council 2004

6.3 In discussion with stakeholders from minority faiths at the two workshops and in individual interviews the following points were made:

- Minority faith groups draw members from across the City and the wider sub-region. Good access by public transport is important. They would not wish to be located far from the City Centre. A distance of 3-5 miles was mentioned as the maximum
- Minority faiths need premises now. Waiting until the major new developments come on stream post 2012 is not a preferred option

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<sup>25</sup> “Engaging Communities: faith communities in Cambridge” Ariadne Henry, June 2004 for Cambridge City Council.

- 6.4 Muslim interviewees suggested that they require a site of 0.6-1.0 hectares. Other faith groups need premises which will accommodate 50 -100 people. Available estimates suggest that any provision for faith groups in the new developments and urban extensions will not be available for several years – not until 2012 at the earliest. But there is a pressing need amongst some minority faith groups to secure new premises. Discussion with both representatives of the City Council and with stakeholders from minority faith groups confirmed that the high price of residential land in Cambridge<sup>26</sup> and planning policies seeking as much housing development as possible within the City, make it very difficult for minority faiths to compete in the open land/property market.
- 6.5 The City Council and the faith groups have sought to work together to find solutions to this problem. The change of use of an industrial unit off Kings Hedges Road to a small mosque is an example of a mechanism by which faith groups can be assisted to secure premises within the City.
- 6.6 However there are limited opportunities for such changes of use. Whilst the recent employment land study<sup>27</sup> carried out for Cambridge City Council and South Cambridgeshire District Council showed a good supply of land for meeting employment needs and released two sites for other uses it proposed safeguarding remaining sites for employment use to ensure the availability of a sufficient quantity, quality and choice of site. The report suggested that the phasing and deliverability of employment land over the plan period meant that change of use of employment land should normally be resisted. Land allocated for employment use within the new developments will be based on identified needs for that provision and alternative uses are therefore unlikely to be acceptable. It is also likely that allocations would not be in the form of traditional employment land allocations which would be suitable for other uses. Nonetheless patterns of demand for employment land change over time and this option should be kept under review.
- 6.7 However there are limited opportunities for such changes of use and it will be necessary to consider a range of additional potential options for meeting the needs and aspirations of faith groups within the City of Cambridge. Potential opportunities include:
- The release of vacant school sites (currently zoned for D1 use). Faith groups have expressed an interest in such buildings in the past, but have been unsuccessful in their bids. This will require dialogue between the City Council, the County Council and faith groups in order to establish a common understanding that appropriate policies on planning and land disposal are in place.
  - Working with Cambridge University and Anglia Ruskin University. Significant numbers of students belong to minority faiths and the diversity of faith communities within the Universities adds to the richness of the University experience. The Universities are major landowners and developers. Within

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<sup>26</sup> £8m per hectare source Property Market Report July 2007

<sup>27</sup> Environment Scrutiny Committee 6/11/07. See

[http://www.scambs.gov.uk/Environment/Planning/DistrictPlanning/Employment\\_Land\\_Review.htm](http://www.scambs.gov.uk/Environment/Planning/DistrictPlanning/Employment_Land_Review.htm)

major developments they could seek to provide faith facilities which would both meet the needs of their own students and enhance cultural diversity across the City of Cambridge.

6.8 We believe that it is the responsibility of the City Council (and potentially of South Cambridgeshire) to implement and strengthen planning policies which encourage conversion of employment and leisure sites to faith/community use, coupled with measures to ensure that sites or buildings, such as schools, with D1 use, are made available to help meet the needs and aspirations of minority faiths. We believe that this will require:

- A detailed understanding of what those needs are (size of site, access to car-parking).
- Greater knowledge of potential sources of land/buildings in Cambridge (to include employment sites, school sites and redundant or under-used churches).
- A robust and supportive plan policy on the part of Cambridge City Council.
- The City Council already has a Community Development Worker who works with faith groups. This link should be supplemented by access to an identified person within the City Council with expertise in planning and development with responsibility to support all faith groups in securing access to and making the most of premises.
- Flexibility on the part of minority faith groups, including the willingness to consider joint approaches.
- Responsibility on the faith groups to seek appropriate independent surveyor/planning advice to help them maximise their chances of success.
- Support from the Christian churches that could explore the possibility of using money released from City Centre sites to fund provision of new churches in the new developments.

6.9 We recommend that the City Council and South Cambridgeshire District Council carry out a regular email survey of all faith groups in Cambridge and South Cambridgeshire to collect information on the needs and aspirations of faith groups and on current usage of faith premises. This will help inform planning policy and ensure that the issue of provision of facilities for minority faiths does not become a perennial but unresolved item. A specimen questionnaire is attached at Appendix B.

## **7 CONCLUSIONS AND RECOMMENDATIONS**

### **Coverage**

- 7.1 In this chapter we draw together key conclusions and recommendations to a range of stakeholders. These include the local authorities, the landowner/developer consortia charged with bringing forward new developments, Cambridgeshire Horizons, faith groups operating in the Cambridge sub-region and the East of England Faiths Council.
- 7.2 We turn first to the questions identified in the brief and consider the key lessons for future provision for faith communities in the Cambridge sub region.
- 7.3 Perhaps the over-riding conclusion has to be that making provision for faith communities brings a wide range of benefits both to adherent of those faiths and to the wider population. There is clear national and local backing for making provision for faith communities in the growth areas of the Cambridge sub region and the remainder of this section is about the amount and practicalities of how this provision should be made, not about whether it is justified in the first place.
- 7.4 Experience within the Cambridge sub-region suggests that there is a potential role for faith communities in helping to build successful, well-supported and socially cohesive new communities. There is a wealth of literature which supports this point, including “Faith in the East of England” by the East of England Faiths Council and “Community Cohesion - An Action Guide”, produced by the Local Government Association. However there are practical issues to do with the ability of faith groups to fund new development which need to be taken into account when preparing a strategy for the new communities.
- 7.5 We have identified a range of practice in making provision for facilities for faith communities in major new developments. Whilst forms of provision will vary, depending at least in part on the scale and built form of particular developments, there are common issues around the varied resources which faith groups can bring to fund new development and the extent to which provision of facilities for faith dovetails with provision of wider community facilities. There is no generally accepted standard of provision for faith groups and we make suggestions about how such a standard might be developed.
- 7.6 There is an urgent need for provision of facilities for minority faith communities who currently meet in the City of Cambridge, which acts as a sub-regional focus in this respect. That need should be met within or very close to the City of Cambridge. The proposed new developments are neither sufficiently timely nor sufficiently centrally located to provide a convenient locus for development to meet the immediate needs of minority faiths. This does not mean that no minority faith should ever be located in the new developments. It does mean that the new developments do not offer a solution to the problems currently faced by the minority faiths in the Cambridge sub-region.
- 7.7 It is very difficult to estimate projected demand for facilities for faith groups in the major new development sites. If current trends continue then the Christian faith will remain the majority faith. However within the Christian faith some churches are growing and others are contracting. It is not possible to say into

which category churches in the major new development sites will fall. Support for particular faith groups is influenced by trends in migration and by the character of individual faith groups and their ministry. It will be important to keep membership of faith groups under review and to prepare a flexible strategy that aims to meet the needs of both emerging and existing faith groups and of the new communities.

- 7.8 Co-location and sharing of facilities by a variety of faith groups is not an option that is attractive to the majority of faith groups. There are practical issues around access to rooms at particular times and the handling of consecrated space, which make it very difficult to administer. We have not found in the UK examples of co-location between faiths on an equal and long-term basis, although we have found examples of faiths renting rooms to other faith groups. We have found in the USA an example of co-location between faiths but would note that this has not been without tensions and it relies on the goodwill of both faith communities. However whilst co-location is very rare, we note the growing trend towards an ecumenical approach to provision of faith facilities in new developments and that this can on occasion combine both the established and the evangelical churches.
- 7.9 We recognise that where provision of land (and or buildings) in the new growth areas is made for faith groups is free or at a heavy discount against its market value, this will lessen the revenue available to the land owner. Other calls on the development (e.g. for open space, education, play areas, other community facilities) also reduce scheme revenue. The local planning authorities must take into account scheme viability when they consider the range of planning obligations that any new development has to meet. Were overall scheme viability in any of the growth areas to become an issue, the planning authority may have to reconsider the range of obligations being sought, including provision for faith communities.
- 7.10 There is no single example of good practice to set out how provision for faith communities in new developments is best handled. The strategy adopted for the Cambridge sub region will tackle new ground. It will therefore be necessary that all those involved understand that the eventual strategy adopted and its implementation will be something of a learning experience. The strategy will need to be kept under review and monitored effectively as the new communities are developed.
- 7.11 We believe that the lessons from this research will be valuable to other growth areas in the UK which face similar issues concerning the role of faith groups within new communities and the development of best practice in supporting faith groups in developing and enriching new communities.

### **Recommendations**

- 7.12 We set out below a process which we believe will provide consistency and fairness to guide local authorities and landowner/developers in their dealings with faith groups within the new communities.
- 7.13 Our first principle is that there should be a “specified amount ” of provision for faith groups. We suggest that this should be 0.5 hectares of free residential land for each 3,000 dwellings. However actual provision, though based on this figure, could take a variety of forms including provision of land, provision of land

and buildings or renovation of an existing faith building that could serve the development as a whole. The form of provision would vary to meet the circumstances of the development and the needs of faith groups, but the monetary impact on the landowner would stay the same.

- 7.14 In order to benefit from this “free land” faith groups would need to demonstrate a combination of commitment to the local community, ability to offer a range of services to that community, charitable status and the resources and practical skills to develop and run a faith based community facility which would include worship space.
- 7.15 Where more than one faith group wishes to offer this service to a particular community there would need to be a process in place to negotiate an agreement or choose between them, taking into account their ability to meet a range of criteria which should include their strength of commitment to the local community and their practical ability to deliver the facility and community services they are promising (see Para 5.14 for suggested detailed criteria). There are various options as to who could carry out this function, including the landowner and local authority, a sub-regional Community Forum or a local Development Trust or parish council. We make no specific recommendation on the best approach for the Cambridge sub region and believe that this is a matter best resolved at the local level. The East of England Faiths Council has offered to help facilitate negotiation and dialogue between faith groups and the landowners/local authority on this issue.
- 7.16 We recognise that demand for sites for faith groups may exceed supply and also that there are some faith groups who require larger sites than are likely to be available in a residential district. We suggest that faith groups should be able to bid for employment and community development (D1) sites in the new communities, paying market value for the site. This builds on precedents in Cambridge and elsewhere in the growth areas and would provide an additional and financially accessible source of land for faith groups looking for large sites. We understand that this approach would not meet the needs of a group which requires a larger site but cannot afford even employment or D1 land values. However, we feel that our approach is a reasonable balance meeting all possible future needs for faith groups and recognising that there has to be more than one option for faith groups in the future.
- 7.17 We commend the practice adopted at Cambourne of providing a house for a faith group early in the life of the development and as an interim measure in order to assist the early development of the local community. This has been widely reported as of considerable benefit in helping the new community to become established. We note however the tensions that can arise if the selected faith group is then unable to commit to develop a permanent faith facility. There is no ready-made solution to this potential difficulty but we believe it is less likely to arise if housing is provided “upfront” as part of a managed programme for the provision of faith facilities within the development and the local authority, landowner and faith group have jointly considered how to ensure that resources are available to enable the faith group to develop and run a faith based community facility in the longer-term.
- 7.18 We note that development in the new communities will not solve the immediate and pressing problems of the minority faiths and we set out below a framework

of actions that could be taken to address this issue. These centre on use of planning policy to enable faith groups to access cheap land on employment, leisure and D1 sites within the City of Cambridge but they also include a range of recommendations for ensuring more effective dialogue between the local authorities and local faith groups. They also look at how the faith groups can help themselves and each other.

- The local authorities need to establish a detailed understanding of the needs of the faith groups, building on the work already done in 2004.<sup>28</sup>
- The local authorities need to develop greater knowledge of potential sources of land/buildings in Cambridge (to include schools, employment sites and redundant or under-used churches).
- Faith groups need to be flexible in their approach to a search for buildings and to commit resources to obtaining appropriate specialist advice.
- Cambridge City Council should either put in place a robust and supportive plan policy or demonstrate how its existing policies can help faith groups to access land in the city.
- There should be an identified person within the City Council Planning/Estates Department with responsibility to support all faith groups in securing access to and making the most of premises.
- The Christian churches should give consideration to releasing City Centre sites to the minority faiths and to making use of the money raised to fund provision of faith facilities in the new communities.

### **Recommendations to individual stakeholders**

- 7.19 We set out below our recommendations to the local authorities on measures that can be taken, through their planning policies in Local Development Documents and planning obligation strategies and through their strategies for community development, to support the role of faith communities in building successful, well supported and socially cohesive new communities in the Cambridge growth areas. We also make recommendations to the other key players, landowners and developers and the faith groups themselves.

#### ***To the local authorities***

- xv. The standard of 0.5 hectares of free land (or its equivalent) for each 3,000 dwellings within new communities is adopted as planning policy (or another similar standard which is put forward after further analysis and consultation with the faith communities and developer/landowners).
- xvi. Adequate D1 land is zoned within the new communities to enable faith and other community groups to have access to land at an affordable price.
- xvii. Planning policy is introduced which allows for the use of employment land for faith communities, providing other relevant planning considerations (e.g. access, design etc) are met.

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<sup>28</sup> Cambridge City Council *ibid*

- xviii. An officer with planning /development skills is identified in each local authority who works with local faith groups to identify opportunities where groups could be accommodated (through new build, redevelopment, refurbishment etc) in the existing urban area. The officer would act as a single point of contact and liaise with other officers in the authority (particularly in the planning department) to ensure that faith groups have full access to available opportunities (and are made aware of what can and cannot be achieved through the planning process).
- xix. Participate in the development of a criteria based protocol for making available free land within the new growth areas (as per the standard set out above or as agreed subsequently) and for the development of the appropriate mechanism for 'assessing claims on the free land when more than one faith (or group of faiths) wishes to benefit from the free land option (or its equivalent).
- xx. Work with other stakeholders to agree the nature, composition, role, operation and responsibilities of the mechanism put in place to oversee the provision and 'allocation' of the free land ear-marked for faith groups in the new communities.
- xxi. Working with the developers/landowners, identify how early provision for faith groups can be made in the new communities by ear-marking premises (e.g. one or two new homes) which are available very soon after construction begins.
- xxii. Collect data on attendance at faith groups and access to premises within the Cambridge sub-region, (using either nationally published sources or primary data collection sources such as the recent Cambourne Household Survey or an email survey) and keep under regular review. This survey could form part of the evidence base to justify the 0.5 hectare standard referred to in recommendation (i).

***To developers and landowners***

- xxiii. Work with the local authorities to ensure that the provision for faith groups recommended in this report is made available in a timely and effective way.
- xxiv. Participate in the development of a criteria based protocol for making available free land within the new growth areas (as per the standard set out above or as agreed subsequently) and for the development of the appropriate mechanism for assessing claims on the free land when more than one faith (or group of faiths) wishes to benefit from the free land option (or its equivalent).
- xxv. Work with other stakeholders to agree the nature, composition, role, operation and responsibilities of the mechanism put in place to oversee the provision and 'allocation' of the free land ear-marked for faith groups in the new communities.
- xxvi. Working with the local planning authority, identify how early provision for faith groups can be made in the new communities by ear-marking premises (e.g. one or two new homes) which are available very soon after construction begins.

***To Cambridgeshire Horizons***

- xxvii. Keep this issue under review and work with the local authorities to ensure that it is fully taken into account in master planning and the development of S106 Agreements.

***To individual faiths***

- xxviii. Participate in the development of a criteria based protocol for making available free land within the new growth areas (as per the standard set out above or as agreed subsequently) and for the development of the appropriate mechanism for ‘judging’ between competing claims on the free land when more than one faith (or group of faiths) wishes to benefit from the free land option (or its equivalent).
- xxix. Consider how best to address a situation where land is under pressure and a number of faith groups are interested in having a presence. One option which has been suggested by the East of England Faiths Council is that there could be a presumption that the first step is for faith groups to jointly consider priorities and options and for the EEFC to provide guidance to the decision-making body on its view on the preferred mechanism for provision for faith on particular sites as they come forward.
- xxx. Work with other stakeholders to agree the nature, composition, role, operation and responsibilities of the mechanism put in place to oversee the provision and ‘allocation’ of the free land ear-marked for faith groups in the new communities.
- xxxi. Ensure that they have available the relevant financial resources, skills and advice to participate in the “development process” (be this in acquiring land/premises in the existing urban areas or in the new growth areas).
- xxxii. The Christian churches should give consideration to releasing City Centre sites to the minority faiths and to making use of the money raised to fund provision of faith facilities in the new communities.

***To the East of England Faiths Council***

- xxxiii. The EEFC should set up a multi-faith committee at regional or local level to continue dialogue with the local authorities and developers. This group will have the responsibility for ensuring that local landowners are aware of the benefits of working with faith groups and could help facilitate agreement, guide negotiation and make comment on emerging priorities and mechanisms for the provision of facilities for faith groups.
- xxxiv. The EEFC should promote opportunities for faith groups to explore joint approaches to the creation or procurement of facilities for worship and community activities.

## Appendix A

### PROVISION OF FACILITIES FOR FAITH GROUPS: CALCULATION OF LAND BASED REQUIREMENT

#### Step 1

Assess total number of dwellings:

If less than 2,000 no faith provision is required

If 2,000 – 3,000 provision of 0.5 hectares of free or heavily discounted land is required.

If more than 3,000 dwellings pro rata provision of free or heavily discounted land is required.

#### Step 2

Assess pro rata requirement

E.g. a site of 5,000 dwellings

$$5,000/3,000 = 1.666$$

$$1.666 \times 0.5 \text{ hectares} = 0.8333 \text{ hectares}$$

#### Step 3

Consider appropriate form of provision of support

E.g. on a site of 5,000 dwellings

- a) Landowner provides a single site of 0.8333 hectares available for faith provision at no cost to the faith group.
- b) Landowner provides a sum of money equivalent to the value of the land (eg £1m) which must be used for provision of faith facilities to meet the needs of residents within the development. (This could be used to restore or expand 1 or more faith facilities which adjoin or are easily accessible to the development).
- c) Landowner provides a site of 0.5 hectares and a sum of money (or works in kind) equivalent to 0.333 hectares calculated as follows

Total site value £1m

Proportion of site provided as free land (0.5/0.8333) = 60%

Proportion outstanding 40%

40% of £1m = £400,000

#### Note:

This example is based on historic residential densities achieved in South Cambridgeshire, which have been at or below 50 dwellings per hectare.

Where development takes place at significantly higher densities (eg 80-100 dph and above) and the predominant form of development is high rise flats, then it may be more appropriate to seek a lower hectareage of land and accept that the built form of any faith facility will reflect the high rise nature of its surroundings. A lower hectareage of land would not necessarily translate into a lower financial contribution because land values are normally higher for high density development than for low density development of the same site.

**Appendix B**

**FAITH GROUPS EMAIL QUESTIONNAIRE**

1 Name and address of faith group.

Contact person  
Phone No.  
Email.

2. Number of regular attendees 2007  
2005  
2001

3. Regular Acts of worship

Act of worship	Day and time	Average number of people present	Size of room required

4. Festivals, special events, etc. Please include weddings, funerals, etc.

Act of worship/celebration	Day and time	Average number of people present	Size of room required

5. Regular Community/social activities

Community/social activity	Day and time	Average number of people present	Size of room required

6. Car parking

On own premises	Accessible within easy walking distance	Required

7. Size of current premises

What is the size of your current premises	
- Building	
- Grounds (including car parking)	
How many floors does the building have	
How many people will the largest room accommodate	
Do you have a car park	YES/NO
IF YES How many vehicles can be accommodated in the car park	

8. Suitability of current premises

Would you describe the premises you currently use as	Mark with a X the option which best describes your circumstances
About right in size	
Too large	
Too small	
Do not have access to premises	

9. Access to premises

Do you	Mark with a X the option which best describes your circumstances
Own your own premises	
Rent your premises but have access to them at all times	
Rent premises with time restricted access	
Do not have access to premises	

10. Location

	Current premises	Alternative Locations		
		Preferred	Acceptable	Not acceptable
City centre				
Within 1-5 miles of City Centre				
More than 5 miles from City Centre				

11. Other issues relating to premises or facilities which you would like to raise

## **Appendix C**

### **PLANNING POLICY CONTEXT**

#### **National Policy**

There is no national planning policy concerning the planning of provision of facilities for faith including places of worship, and associated meeting halls, and social and educational buildings. Various Government 'planning' publications on the creation of sustainable communities call for inclusive communities but do not deal explicitly with the planning and provision of facilities for faith.

In particular there is no equivalent of well established 'national' but not Government, planning standards such as that governing the provision of land for public open space and sporting facilities based on the amount of new housing being proposed. So for example, there is no guidance that says for developments of 1,000 homes, 1 hectare of land should be provided for faith facilities.

However, as we noted earlier, government policy specifically refers to the contribution of faith groups to community cohesion and sustainability and provides a positive context to supportive policies at the local level.

#### **Regional Planning Policy**

There is no regional planning policy or guidance concerning the planning of provision of facilities for faith in either the current Regional Planning Guidance (RPG6) or the draft East of England Plan Regional Spatial Strategy (RSS).

#### **Cambridge and Peterborough Structure Plan 2004**

The Structure Plan **in Policy P6/1** states that development will only be permitted where the additional infrastructure and community requirements generated by the proposals can be secured. Policy P9/8 requires a comprehensive approach to the provision of infrastructure to support the growth strategy for the Cambridge Sub-region, including community facilities

#### **Cambridge Local Plan 2006**

Paragraph 5.22 defines community facilities as including premises used as a place of worship or religious instruction.

**Policy 5/3** requires the return of properties built as houses but currently in another use to residential use in specified circumstances except where it is necessary for the provision of community facilities for which there is a need in Cambridge.

**Policy 5/4** resists the loss of housing except if necessary for the provision of community facilities for which there is a need in Cambridge.

**Policy 5/12** states that proposals to develop new community facilities for which there is a local need will be permitted as will City-wide or Sub-regional facilities if they are in sustainable locations.

**Policy 5/13** states that development in the areas of major change will only be permitted if they are provided with all appropriate community facilities in accordance with an agreed phasing plan. Paragraph 5.30 states that provision will partly depend on the scale of development proposed, its location and evidence of need and specifically mentions places of worship.

**Policy 5/14** states that where new developments will lead to an increased demand for community facilities they should provide or contribute to the provision of such facilities.

**Policy 9/3 (k)** states that the urban extensions will include community facilities appropriate to the development.

**Policy 10/1** states that developments, which directly improve or contribute to community facilities, will be permitted.

The Local Plan is therefore supportive provision for faith groups both within the existing City and in the urban extensions but is not specific as to any particular requirement.

### **Cambridge East Area Action Plan (AAP)**

The AAP in policy CE/12 requires the provision of community facilities essential to successfully establish a sustainable community through the provision of land for their development, e.g. for faith. It goes on to state that faith needs need further investigation but provision may include an ecumenical centre for the Christian denominations with the needs of other faiths also being considered.

### **South Cambridgeshire Local Plan**

The South Cambridgeshire Local Plan does not directly mention any policies for the provision of facilities for faith communities in new settlements. However the plan's objective is to ensure that community facilities and essential infrastructure are retained and are available, or are to be provided in step with new development.

### **Northstowe Area Action Plan**

The Area Action Plan for Northstowe does mention faith facilities. Policy NS/12 deals with Community Services, Facilities, Leisure, Arts and Culture.

**NS/12.1** states that Northstowe will provide a full range of publicly provided services and facilities (e.g. schools, community uses, health facilities), funded in full where appropriate and reasonable by the development, or by taking every opportunity to draw down funds from as many sources as possible.

**NS12.2** states that Northstowe will provide those services and facilities which are to be delivered by the community or voluntary sector and which are essential to

successfully establish a sustainable community through the provision of serviced land suitable for their development, e.g. faith, social and sporting clubs, etc.

**NS/12. 4** states that “Any planning permission granted for the development of Northstowe will include a planning obligation requiring the phased delivery of publicly provided community services, facilities, leisure, art and culture, of a high standard of design, with the provision of key services and facilities for early phases of the development, including the provision of Community Development Workers”

**Policy D6.5** states that “The service providers are investigating opportunities for closer integration of their services to offer a better overall service to the public and to make the best use of land, buildings and other resources. Co-location can provide substantial savings, operational efficiency and better customer service. This would be achieved by sharing buildings, car parks and other facilities such as receptions. One of the services mentioned is faith provision and the Plan says: “The faith needs of Northstowe are also still being investigated but could be met through an ecumenical centre for the Christian denominations but the needs of other faiths will also need to be considered - traditionally places of worship have provided important landmark buildings;”

### **Southern Fringe**

A considerable amount of work has already been undertaken to review the provision of community facilities in the Southern Fringe. A new community centre is being planned and this should include multi-purpose spaces that can be used for worship/prayer and quiet reflection. There will also be accommodation for groups that require private/unobserved space for faith based and cultural activities. The management ethos of the community facility will promote a strong commitment to equality and diversity. There are no plans for any other facilities for faith groups.

### **North West Cambridge**

A planning application has already been submitted for land between Huntingdon Road and Histon Road and this does not include any provision for faith. A Joint Area Action Plan is being prepared for land between Huntingdon Road and Madingley Road and there is a possibility that provision could be made for the faith community but there are no specific proposals for this at the moment.

## Appendix D

### ATTENDANCE AT REFERENCE GROUP MEETINGS

<b>Faith Study Reference Group - 28 February 2007 - Attendance List</b>		
<b>Name</b>	<b>Organisation</b>	<b>Confirmation of attendance</b>
<b>Steering group + consultants</b>		
Edward Cearns	Cambridgeshire County Council	Attended
Mike Hosking	Cambridgeshire County Council	Declined
Jane Thompson	South Cambridgeshire District Council	Attended
Jen Wingate	Inspire East	Attended
Jenny Kartupelis	East of England Faiths Council	Attended
Ken Hay	Cambridge City Council	Attended
Lianne Parrett	Cambridgeshire Horizons	Attended
Sara Cass	Cambridge City Council	Declined
Peter Studdert	Cambridgeshire Horizons	Attended
Dinah Roake	English Partnerships	Attended
Ariadne Henry	Cambridge City Council	Attended
Caroline Clapson	English Partnerships	Declined
Caroline Hunt	South Cambridgeshire District Council	Declined
Simon McIntosh	South Cambridgeshire District Council	Attended
Steven Gallacher	Go East	Attended
Elizabeth Rolph	Cambridge City Council	Attended
Kathleen Dunmore	Three Dragons Consultants	Attended
Lin Cousins	Three Dragons Consultants	Attended
Adam Dinham	Anglia Ruskin University	Attended
John Wilkinson	EEDA	Attended
Jane Smith	3 Dragons	Attended
Torunn Keiland	Roger Tym & Partners	Attended
<b>Developers</b>		
Alan Joyner	Gallagher Estates	Attended
Steve Sillery	Marshall of Cambridge Holdings	Attended
Lindsay Dane	Cambridge University	Declined
<b>Christian</b>		
Andrew Brown	Anglia Ruskin Multifaith Chaplaincy	Declined
Priscilla Barlow	Cambridgeshire Ecumenical Council	Attended
Janet Gilbraith	Society of Friends	Declined
Jim Platts	Society of Friends	Attended
Bishop John Inge	Suffragen Bishop of Huntingdon	Attended
John Holmes	Shared Churches	Attended
Steve Campbell	Cambridge Community Church Trust	Attended
Rev Dr John Binns	Great St Mary's the University Church	Attended

<b>Jewish</b>		
Ellis Weinberger	Cambridge University	Attended
Peter Wolfers	Acting Chair of Reform Synagogue	Attended
Lady Marilyn Fersht	Chair of Cambridge Jewish Residents Association	Declined
Professor Simon Goldhill	Cambridge University (on leave 2007)	Declined
Valerie Berkson	Cambridge Jewish Residents Association	Attended
<b>Hindu</b>		
Dina Mandalia		Attended
Suresh Patel	Chair of the Indian Cultural Assc	Attended
<b>Muslim</b>		
Hicham Kwieder	Secretary, Cambridge Muslim Welfare Society	Attended
Shaikh Abdul Mabud	Islamic Academy	Attended
Amineh Hoti	Cambridge University	Declined
Abdul Hakim Murad (aka Dr. Tim Winter)	University of Cambridge	Declined
<b>Delegates</b>		
Simon McIntosh	South Cambridgeshire District Council	Attended
Jim Platts	Religious Society of Friends (Quakers)	Attended
Orna Meir-Stacey	Former Chair of Beth Shalom Synagogue	Attended
<b>Vietnamese Buddhists</b>		
Andrew Tang	Cambridgeshire Vietnamese Refugee Community	Declined
<b>Sikh</b>		
Mr. Kanwar Surjeet Singh		Declined
<b>Chinese Christian Church</b>		
Rev. Alan Wong	Chinese Christian Church	Declined

<b>Faith Study workshop - 27 June 2007 Attendance list</b>		
<b>Name</b>	<b>Organisation</b>	<b>Attendance</b>
<b>Steering group + consultants</b>		
Edward Cearns	Cambridgeshire County Council	Attended
Mike Hosking	Cambridgeshire County Council	Declined
Brian Human	Cambridge City Council	Declined
Dave Roberts	Cambridge City Council	Declined
Ken Hay	Cambridge City Council	Attended
Sara Cass	Cambridge City Council	Declined
Ariadne Henry	Cambridge City Council	Attended
Elizabeth Rolph	Cambridge City Council	Attended
Jane Thompson	South Cambridgeshire District Council	Attended
Caroline Hunt	South Cambridgeshire District Council	Declined
Simon McIntosh	South Cambridgeshire District Council	Attended
Tracy Mann	South Cambridgeshire District Council	Declined
Wayne Campbell	South Cambridgeshire District Council	Declined
Jane Green	South Cambridgeshire District Council	Declined
Kirsty Carmichael	South Cambridgeshire District Council	Attended
Jen Wingate	Inspire East	Attended
Jenny Kartupelis	East of England Faiths Council	Declined
Dinah Roake	English Partnerships	Attended
Caroline Clapson	English Partnerships	Declined
Simon Bishop	English Partnerships	Declined
Cheryl Montgomery	English Partnerships (MK)	Declined
Steven Gallacher	Go East	Attended
Kathleen Dunmore	Three Dragons Consultants	Attended
Lin Cousins	Three Dragons Consultants	Attended
Jane Smith	Three Dragons Consultants	Declined
Eiluned Morgan	Three Dragons Consultants	Attended
Adam Dinham	Anglia Ruskin University	Attended
Sheridan James	Anglia Ruskin University	Declined
John Wilkinson	EEDA	Declined
Peter Studdert	Cambridgeshire Horizons	Attended
Lianne Parrett	Cambridgeshire Horizons	Declined
Tony Gee	Cambridgeshire Horizons	Declined
Phil Smith	Cambridgeshire Horizons	Declined
Paul van de Bulk	Cambridgeshire Horizons	Attended
Robert Cazier	CLG	Declined
Henry Cleary	CLG	Declined
David Rayner	CLG	Attended
Maqsood Ahmed	CLG	Declined
Steve Platt	CAR	Declined

<b>Developers</b>		
Alan Joyner	Gallagher Estates	Declined
Andy Lawson	Gallagher Estates	Declined
Steve Sillery	Marshall of Cambridge Holdings	Attended
Lindsay Dane - Sending John Clark	Cambridge University	Attended
Susanna Sanlon	Barton Wilmore	Attended
<b>Christian</b>		
Priscilla Barlow	Cambridgeshire Ecumenical Council	Attended
Janet Gilbraith	Society of Friends	Declined
Bishop John Inge	Suffragen Bishop of Huntingdon	Attended
John Holmes	Shared Churches	Attended
Pastor Steve Campbell	Cambridge Community Church Trust (C3)	Attended
Rev Dr John Binns	Great St Mary's the University Church	Attended
Jim Platts	Religious Society of Friends (Quakers)	Attended
Rev. Nigel Cooper	Anglia Ruskin University Chaplaincy	Attended
Rev Andrew Greany	Rural Dean of South Cambridge	Attended
Revd Dr Derek Fraser	Addenbrookes Chaplaincy	Declined
Rev. Peter Wood	Cambourne Church	Declined
Rev. Ruth Adams	Bar Hill Church	Declined
Mgr Tony Rogers	Our Lady and the English Martyrs, The Catholic Rectory	Declined
Fr David Paul	St. Laurence's Roman Catholic Church	Attended
Majors Barry and Cindy Willson	Salvation Army, Cambridge	Declined
Rev. Andrew J. Brown	Unitarian Church, Cambridge	Attended
Ven. John Beer	Archdeacon of Cambridge	Attended
Rev Malcolm Raby	Longstanton All Saints Church	Declined
Rev James Alexander	Oakington St Andrews	Declined
John Sheppard	Brethren's Gospel Trusts	Attended
John Devine	Brethren's Gospel Trusts	Attended
Gordon Marsh	Mowbray Gospel Hall Trust	Attended
<b>Jewish</b>		
Ellis Weinberger	Cambridge University	Declined
Lady Marilyn Fersht	Chair of Cambridge Jewish Residents Association	Declined
Professor Simon Goldhill	Cambridge University (on leave 2007)	Declined
Orna Meir-Stacey	Former Chair of Beth Shalom Synagogue	Declined
Valerie Berkson	Cambridge Jewish Residents Association	Attended
<b>Hindu</b>		
Dina Mandalia		Attended
Suresh Patel	Chair of the Indian Community and Culture Association, Cambridge	Attended

<b>Muslim</b>		
Hicham Kwieder	Secretary, Cambridge Muslim Welfare Society	Declined
Shaikh Abdul Mabud	Islamic Academy	Attended
Amineh Hoti	Cambridge University	Declined
Abdul Hakim Murad (aka Dr. Tim Winter)	Cambridge Mosque	Attended
Z Arshad	Cambridge Mosque	Attended
<b>Vietnamese Buddhists</b>		
Andrew Tang	Cambridgeshire Vietnamese Refugee Community	Could not Contact
<b>Sikh</b>		
Mr. Kanwar Surjeet Singh		
<b>Chinese Christian Church</b>		
Rev. Alan Wong	Chinese Christian Church	Attended

## ACKNOWLEDGEMENTS

This report has been prepared by Three Dragons for Cambridgeshire Horizons, Cambridge City Council, Inspire East and Communities and Local Government. The Steering Group was formed of representatives from Cambridgeshire Horizons, Cambridgeshire Country Council, Cambridge City Council, South Cambridgeshire District Council, Inspire East, East of England Faiths Council and English Partnerships.

To download the study in full please visit: [www.cambridgeshirehorizons.co.uk](http://www.cambridgeshirehorizons.co.uk)

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