University of Leeds
School of Philosophy, Religion and History of Science

The Religious Mapping of Fairtrade in Leeds 2015

What does Fairtrade engagement look like in Leeds?
A report with a specific focus on religious organisations.

Emma Beeson, Ailisha Breen-Buckley, Emma Eaton,
Charley Fowler, Helen Lee, Clare O’Leary

Word Count: 9,819
Acknowledgements

Many thanks to Dr. Melanie Prideaux, Mark Dawson, our contact Cynthia Dickinson and everyone we have encountered throughout our project.
## Contents

**Acknowledgements** ......................................................... 1  
**Contents** ........................................................................... 2  
1 **Introduction** ................................................................. 3  
2 **Methodology** .................................................................. 6  
  2.1 Preliminary Information Gathering ......................................... 6  
  2.2 Fieldwork Methodology ...................................................... 7  
  2.3 Methodological Considerations ........................................... 10  
  2.4 Boundaries ...................................................................... 11  
3 **Perceptions, Motivations and Involvement** ......................... 13  
  3.1 Initial Preconceptions ....................................................... 13  
  3.2 Motivations ...................................................................... 14  
  3.3 Non-Christian Religious Communities .................................. 16  
  3.4 Christian Communities .................................................... 17  
  3.5 Secular Communities ....................................................... 18  
  3.6 Role of Individuals ........................................................... 19  
  3.7 Conclusion ...................................................................... 19  
4 **Social Class and Fairtrade** .................................................. 21  
  4.1 The Socio-economic Circumstances of Leeds ....................... 22  
  4.2 Fairtrade and the ‘Middle Class’ ......................................... 23  
  4.3 Education and Fairtrade ................................................... 26  
  4.4 Conclusions ..................................................................... 27  
5 **Networks** ......................................................................... 29  
  5.1 Interfaith Networks ............................................................ 29  
  5.2 Fairtrade Fortnight ............................................................ 30  
  5.3 Conclusion ...................................................................... 31  
6 **Horsforth: A Case Study** .................................................... 32  
  6.1 Perceptions, Motivations and Involvement ......................... 32  
  6.2 Social Class ....................................................................... 35  
  6.3 Networks ......................................................................... 36  
  6.4 Conclusion ...................................................................... 37  
7 **Conclusion** ...................................................................... 38  
  7.1 Further Research Suggestions ............................................ 40  
**Directory** ............................................................................ 41  
**Bibliography** ....................................................................... 47  
**Appendices** ...................................................................... 50  
  Appendix A – Deprivation Table ............................................ 50  
  Appendix B – Schools Linked with Leeds DEC ......................... 51  
  Appendix C – Information Sheet and Consent Form .................. 54  
  Appendix D – Interview Questions .......................................... 57  
  Appendix E – Online Questionnaire ........................................ 58
1 Introduction

The Community Religions Project (CRP) began as a research group in 1976 to study the diversity of religious belief and practice in Leeds and neighbouring cities. Initially, the project produced a variety of work, including research papers and working papers, on a variety of topics such as Hinduism in Leeds and Bengali Muslims in Bradford. Work in these early stages of the project also focused upon building up a local database to support continuing research. The Religious Mapping of Leeds is part of this successful, diverse and longstanding project and capitalises on the existing local database of research and contacts. The Religious Mapping of Leeds is a module for final year undergraduates at the University of Leeds, which began in the 1990’s, and falls within the scope of the project, aiming to map the religious nature of localities within Leeds. Previous ‘Religious Mapping’ reports have focused on smaller scale wards or areas within the boundary of Leeds. This 2015 research project marks the first time that the project has been both thematically specific, and city-wide.

The focus of this project is the impact and presence of Fairtrade in Leeds. Leeds was declared a Fairtrade City in 2004 and as the Fairtrade Leeds website describes, it “has since enjoyed a wealth of support for Fairtrade from communities all over Leeds.” (Fairtrade Leeds, no date). Preliminary research and discussion identified a number of issues that shaped the report. Our own preconceptions of Fairtrade as being a Christian movement shaped our interest in how people perceive and understand Fairtrade in Leeds. Our research evidenced a variety of motivations that drive religious and secular Fairtrade activists and communities throughout Leeds.

Throughout our research, there seemed to be very little sense of a city-wide Fairtrade community, instead Fairtrade activity was “scattered” as our community link Cynthia Dickinson commented (06/02/2015). Despite the diversity of Leeds, religious involvement
with Fairtrade was most evident in Christian groups. Our report examines the engagement of different Fairtrade communities throughout Leeds, both religious and secular, questioning why some communities are more involved than others. We have chosen to use the phrase Fairtrade “communities” rather than Fairtrade “groups” due to the more qualitative nature of “communities”, in comparison to the more quantitative measurement of groups (Ruopp in Chatterjee and Koleski, 1970, p.80). In some cases our research participants and those they engaged with in a Fairtrade context were not as formally organised into groups as others. For example, shop owners who support Fairtrade in their shops and their customers who buy the goods are not organised in the same way as Horsforth Churches Together. Communities is a term that can be applied to both cases.

The theme of social class became important in the project when looking at different communities. We found a relationship between the levels of engagement and the socio-economic circumstances within communities. This, in part, explains why Fairtrade activity is scattered. Due to this, networking became an interesting part of our research. The existing Fairtrade networks in Leeds appeared to be minimal, with little interfaith dialogue throughout the city. Instead of larger networks, there was a trend of individuals pushing Fairtrade within their own communities. These observations allow us to examine the nature of networking in Leeds, as this is essential to understanding Fairtrade activity throughout the city.

Our report aims to give an accurate representation of the placement and nature of Fairtrade activity throughout Leeds with a specific focus on the engagement of religious communities. We will show that there are no overarching networks between communities supporting Fairtrade; they all exist as separate communities despite sharing a common cause. The report will also demonstrate the reasons why some religious communities are unable to involve themselves with Fairtrade activism as this is an important factor in why Fairtrade is more prominent in some areas of the city. All of the sections of our report will be drawn together in a case study of Horsforth, demonstrating the ideal socio-economic conditions, religious communities and networks, in which Fairtrade thrives.
Ultimately, the report aims to show that Fairtrade activity in Leeds is “scattered” (Cynthia Dickinson, 06/02/2015) for a number of reasons including issues relating to perceptions and motivations for Fairtrade activity, the impact of social class and a lack of effective networking.
Methodology

Religious mapping is a spatial approach to fieldwork, it is an analytical method of data processing (Knott, 2011, p.491). Data collection for mapping work does not involve unique research methods but builds off methods that are already commonly used. In our research we triangulated our methods of data collection as a variety of methods provides more accurate and extensive data for analysis (Patton, 1999, p.1192). Detailed data was of particular importance for our project, since this was the first time that the religious mapping of Fairtrade was carried out as a scheme in the Leeds Community Religions Project and thus, we could not draw from previous work.

Our research can be divided into two components: preliminary information gathering and data collection in the field.

2.1 Preliminary Information Gathering

To provide context for our fieldwork, we conducted literature searches and internet research including: obtaining data from Leeds City Council, Fairtrade Leeds, and the UK Fairtrade Foundation. We met with our community link, Cynthia Dickinson, a member of the Fairtrade Leeds steering group and ‘Concord’ (a Leeds interfaith group), who provided background information about Fairtrade activity in Leeds and potential contacts. After this meeting we clarified lines of enquiry for our project and devised a series of standardised questions for interviews.
2.2 Fieldwork Methodology

In the field, we primarily gathered information by conducting semi-structured interviews, participant observation, online questionnaires and to a lesser extent through social media platforms. As social researchers it was a vital aim that our work was ethically grounded (Blaxter et. al, 2010, p.161). This was taken into account by following the University of Leeds fieldwork protocol (University of Leeds, 2013). We stated our research intentions with all participants and provided them with a module information sheet. A consent form ensured confidentiality for participants and provided an opportunity for individuals to remain anonymous. All participants gave permission for their names to be used in our project and we have used their preferred job titles. To maintain confidentiality, data was kept in a secure physical location or electronic university area.

Semi-structured Interviews

We conducted 18 semi-structured interviews with individuals and groups. Overall we gathered data from 24 individuals through semi-structured interviews. The participants ranged from official figures, such as Hannah Langdana, Global Education Co-ordinator for Leeds Development Education Centre, to members of local religious organisations such as those at Makkah Masjid. The socio-economic and religious backgrounds of participants varied, though it was noticeable that most were aged 40-60. Semi-structured interviews allowed us to pursue specific themes whilst remaining adaptable to new lines of enquiry. This flexibility allowed for ‘probing’, meaning terms could be clarified by both parties, and ideas could be elaborated as outlined by Dawson (2009). This was important in terms of researching religion since beliefs, faith and religious practice are multidimensional and need space to be expressed (Bremborg, 2011, p.310).
Participant Observation

Participant observation involves observing and taking part in people’s everyday lives and then selecting relevant observations in reference to the academic focus of the study (Harvey, 2011, p.223). We undertook 5 participant observations at various locations during Fairtrade Fortnight and gained authentic data through immersing ourselves in the field rather than “observing from the margins” (Harvey, 2011, p.223). We undertook a “reflexive presence” by reflecting on our own involvement as ‘outsider[s]’ (Harvey, 2011, p.223). An example of this was when we attended a ‘Help Horsforth Become a Fairtrade Town’ awareness event, held in St. Margaret’s Parish Hall. We watched the promotional video, sat amongst other members of the audience and became actively involved in discussions. Conversations were sometimes dominated by us explaining our project and hearing people’s reactions to it and we considered this when analysing our findings and thus displayed a “reflexive presence”.

Participant observation allowed us a closer proximity to individuals and the actuality of their experiences and, as a result, we hope to have produced an academic publication that will be useful to the communities we have encountered (Harvey, 2011, p.221).

Online Questionnaires

Due to the short time frame of our project, online questionnaires were devised and sent to two respondents, (Hannah Langdana – Leeds DEC and Janice Prittleve - Horsforth town councillor). The questions asked allowed us to conduct targeted research by using the responses we gathered which qualitatively measured people’s opinions and attitudes (Harkness et al., 2004).
Social Media

During our research we used Facebook and Twitter to keep up to date with city wide Fairtrade projects and their impacts, for example, monitoring the Fairtrade Horsforth Twitter page. Through information and interaction on this account, we were made aware of Fairtrade events in Horsforth and their impacts (see figure 1). We used the CRP Twitter account to promote our project and create further contacts, however, this was not effective. Many larger organisations, such as Fairtrade Yorkshire, did not have time to engage with individual twitter accounts, and many religious organisations did not use social media.

Figure 1: Twitter page and Twitter interactions on the Fairtrade Horsforth account.

(Image Source: https://twitter.com/HorsforthFT)
2.3 Methodological Considerations

Participant Bias

Participant bias involves any changes in the responses of the participant as a result of ‘self-presentation’ factors. This includes attention to how the participant is being viewed by the researcher and others (Dane, 2011, p.76). For example, during an interview Rev. Matt Wright stopped mid-sentence and questioned whether his information was useful since we paused from writing. Rather, we as researchers had found this information to be important so paused to listen more intently. However it is likely that other participants modified their behaviour and we failed to notice. This has implications for the validity of our data. We reflected on our behaviour as researchers, adapted our later practice and appreciated that this was an important learning point in our data collection as Mehra (2002) suggests.

Additionally, participant bias manifested itself through false modesty (Joinson, 1999, p.434). Phrases such as: ‘it’s not much’ and ‘we’re getting there’ were recorded across the field, particularly in areas where Fairtrade activity was dynamic, progressive and fruitful. We collected valid data by comparing what participants said with actual activity.

‘Digression’

The conversational tone of our semi-structured interviews meant data collected was initially dominated by personal anecdotes, which were often irrelevant to our research. Digression is sometimes extremely effective, as highlighted by Measor (1985). In our research, digression meant that focus was brought to themes important to the participant, which we may not have been aware of. An example of this is the theme of ‘community identity’ which surfaced in an interview at a Horsforth Fairtrade event. However, in other interviews where some information was clearly irrelevant to our project, as reflective
researchers, we recognised when digression was occurring and phrased questions differently to secure relevant data.

2.4 Boundaries

Our research differs to previous CRP research since our fieldwork is not concerned with a specific locality within Leeds. Instead of a clear boundary of Leeds, we found multiple sources that defined the geographical boundary of Leeds differently.

A proposal that any address beginning with the postcode LS marked the Leeds boundary, proved problematic since there are LS postcodes which lie outside of the Leeds metropolitan area.

As we aimed to accurately reflect communities, we took into account people’s self-identification as a measure in the boundary of Leeds. However, this proved difficult as participants primarily self-identified by referencing their specific locality, sometimes by using colloquial terms such as ‘Horsfordians’ rather than stating that they were from Leeds. As such, self-identification was not useful to concretise the boundary of Leeds.

Boundary Justification

It was important for our project that we came to a justified and clear boundary of Leeds in order to validate our research and reflect the communities we encountered.

The geographical and administrative boundary of the city of Leeds, established in 1974, recognises Leeds as a metropolitan borough of 33 wards, which fall within eight constituencies. We chose this boundary for our research because the last reorganisation of the boundary occurred in 2004, which coincided with the year that Leeds became a Fairtrade city. The constituencies and wards which were created in 1974, and re-confirmed in 2004,
would therefore pertain to those areas recognised by the Fairtrade Foundation as having Fairtrade status, and would thus be of significant relevance to our mapping report.

Figure 2: Leeds Metropolitan District Ward bounds

(Image source: Leeds government UK site, 2015)
3 Perceptions, Motivations and Involvement

3.1 Initial Preconceptions

Before beginning research, we held a mutual preconception that Fairtrade was a Christian movement which has influenced our research. We found that whilst many churches and secular groups engaged with Fairtrade, the involvement of non-Christian faiths seemed quite limited. Although we came across several people who were involved in Fairtrade for secular “social justice” reasons or a duty to create a fairer world as a fellow human being, links between Christianity and Fairtrade were evident. We found through several interviews with people who identified themselves as Christian, that the core messages of Christianity and Fairtrade are compatible.

The term "social justice" was frequently used by research participants, and many considered Fairtrade to be a social justice cause, so an appropriate definition of the term is essential. Rawls' liberal theory of justice defines social justice as a concern with the "arrangement of major social institutions" and the principles which govern them (1971, p.54). Consideration of these social justice principles is important as they "govern the assignment of rights and duties" and "determine the appropriate distribution of the benefits and burdens of social life" (Rawls 1971, p.54).

Given the focus on religion and Fairtrade activity in this report, and the fact that the majority of our research participants were Christian, a Christian understanding of social justice is useful. Edwards picks out the themes of "responsibility" and "equality" being integral to a Christian understanding of social justice (2012). He alludes to examples of Jesus interacting with excluded groups of society and championing the idea of an intrinsic value to all individuals (2012, p.11). Bible passages such as Luke 12:48 and 2 Corinthians 2:8:13-14 also focus on equality and responsibility. A running theme in these passages is a
concern for a fair way to treat all people, regardless of social prejudices or people’s circumstances.

Through this section, we will explore some religious and secular motivations for Fairtrade involvement. From this, we will examine what our research demonstrates about the link between religion and Fairtrade, and the motivations for Fairtrade activism throughout Leeds.

3.2 Motivations

It is evident that the definition of Fairtrade is not concrete: it is personal but also has shared aims. For many religious participants, their definition can stem from a duty oriented view which can be exemplified through the teaching of Jesus on how to treat others, following him as disciples in caring for the poor and oppressed. For other participants, their definition can be directed by a selfless attitude towards stewardship, helping those less fortunate than ourselves. When interviewing Rev. Matt Wright (25/02/2015), the Pastor from Lister Hill Baptist Church in Horsforth, he mentioned how “faith encourages involvement”. Through the example of Jesus, people lead a lifestyle of supporting others, giving them a fair price for their produce. Michael, a Catholic Fairtrade activist, explained that his involvement is due to a ‘calling’, specifically referring to John the Baptist when he says, “do not take what is not your due” (26/02/2015). A similar comment was made by Linda Ferguson, from St Margaret’s Church in Horsforth, who said that if people knew the real impact and meaning of Fairtrade they could not help but be involved (25/02/2015).

People involved with Fairtrade in a non-religious setting seemed to define Fairtrade as a social justice movement that is not specific to Christianity: rather, social justice is a core principle for all religions and should be a priority for all people, regardless of religious affiliation. For instance, Meg from the radical bookshop in Chapel Allerton, Radish, told us
that her interest in Fairtrade may have been triggered by a past affiliation with Christianity, but her primary motivation is a concern for social justice and equality for humanity. From this, she explains how the ‘radicalness of Christ’ and the ‘progressive social justice movement’ are compatible but not co-dependent (21/02/2015).

It seems that faith influences many people to be involved with Fairtrade, whether this worked as a catalyst for initial involvement or something that is still practiced. However, we did not interview someone who had become a Fairtrade volunteer or campaigner and subsequently found faith. This contrasts with an opinion held by the Fairtrade Secretary for the Diocese of Leeds, who mentioned that she felt people would be drawn to Christ through involvement with Fairtrade (24/03/2015). What our research demonstrated is that Fairtrade is a way of people, both Christians and non-Christians, manifesting their beliefs in a fairer society, whether this belief stems from religious or secular motivations.

Theoretically, it does not come as a surprise that Christian’s are so heavily involved with Fairtrade due to what Northcott refers to as “Kingdom Living”: justice is the central message of the Sermon on the Mount in Matthew’s Gospel (Northcott, 2010, pp.98-110). Consequently, Acts 4:32 tells us that the people of the early Church prioritised almsgiving and economic justice, grounding roots of this practice in the foundations of the faith.

In relation to this, the success of the ‘Make Horsforth a Fairtrade Town’ campaign owes much of its success to the steering group. Janice Prittlove, Horsforth Town Councillor, mentioned that the members of the steering group hold their faith lightly in meetings but it is a reason for their involvement (23/03/2015). This displays how faith can encourage involvement, but with only half of the members of the steering group identifying with Christianity, it also shows that the Fairtrade message is not dependent on religion and can be effectively communicated separately. Clearly, social justice, whether influenced by religion or not, is the main motivator behind Fairtrade activism.
We found that a lack of personal understanding of the aims and core message of Fairtrade inhibited involvement. Some participants seemed to understand Fairtrade to be a charity, whereas others saw it to be an agent of structural and social change. As mentioned above, the definition of Fairtrade is something that isn’t concrete and has a personal meaning to many people involved, but the underlying principles of social justice seem to remain the same. In our experience, a unified message of what Fairtrade means should run seamlessly through all definitions of Fairtrade, making supporting Fairtrade and forming effective networks more accessible, but this has not been achieved in Leeds.

By looking at the actions of individuals we can learn more about “how individuals come together in communities and use connections to protect and promote their shared interests” (Gilchrist et al., 2010). Fairtrade is more obvious within Christian communities in Leeds for the reasons stated below and so they are ‘better’ at pushing the Fairtrade message.

### 3.3 Non-Christian Religious Communities

Fairtrade is not just a Christian concern, but its values reflect those of other religions. Members from Makkah Masjid in Hyde Park are aware of Fairtrade and the DEC, who provide Fairtrade education within schools, however Muslims in Britain have more pressing issues that they are currently concerned with. Representatives from the mosque highlighted that they do not have the same opportunities as other communities and they are held back by issues such as Islamophobia, and so they have to “break these barriers” before they can become actively involved in Fairtrade (26/02/2015). The mosque is keen to establish that they do not condone radicalisation but the internet is a key factor in influencing young Muslims. The media attention surrounding radicalisation has had negative consequences regarding their status in the community and so, before they can concern themselves with
social movements such as Fairtrade, they have to engage with these other matters (26/02/2015).

As a Muslim community they would like Fairtrade to have more impact. One member from Makkah Masjid told us that she is involved in local social justice movements and believes in a good quality of life for everyone, but does not specifically engage with Fairtrade. She mentioned that she supports the message of Fairtrade, and would choose to go to another religious organisations’ Fairtrade event rather than a secular activity (26/02/2015). This suggests there is an aspect of Fairtrade which resonates within religious communities.

We would like to have researched the Gurdwara in Beeston which won the 'Best Outreach and Networking Award’ in October 2013 (Fairtrade Yorkshire, 2013), and the Sinai Synagogue in Roundhay which is "Leeds’ only Fairtrade Synagogue" (Fairtrade Yorkshire, 2014). However, these religious groups were unable to participate at this time.

3.4 Christian Communities

Our Fairtrade community link Cynthia Dickinson highlighted that well established communities, specifically Christian communities, can be “outward looking” and put their time and efforts into wider global social movements such as Fairtrade (06/02/2015). Other religious groups may be more “inward looking” since they may be trying to establish themselves in a new environment, or need to focus on looking after their immediate community. This is supported by our meeting with representatives from Makkah Masjid. These communities have less time and resources to allocate to Fairtrade activity hence why there is often a preconception that Fairtrade is a Christian movement.
Although our research found a large number of Christian groups involved with Fairtrade, Cynthia articulated the idea that some Christian communities who are not involved with Fairtrade are often occupied with other things (06/02/2015). This is echoed in our research. For Rev. Joanna Seabourne from St Augustine’s, teaching about Fairtrade in a Sunday morning sermon is not as important as “getting the message of the gospel across”. She qualified this statement with the view that the life of Jesus is what her congregation need to hear and that is her first priority; “my work as a church leader is about talking about Jesus.” (04/03/2015). This suggests that for Joanna, there is a disconnection between the fundamentals of the gospel and Fairtrade activity. This is opposed to the view held by the majority of Christian research participants for whom the message of Fairtrade and the gospel are synonymous.

3.5 Secular Communities

Our research examined the engagement of businesses and secular communities with Fairtrade. As part of this, we attended a Fairtrade wine tasting event held by The Co-operative. It is a member owned business, and these members were the key driving force behind Fairtrade products being sold, demonstrating a strong sense of a Fairtrade community. As a collective, The Co-operative agreed to sell Fairtrade items as it fits with their values and principles. The representative, Giles, told us that he believes social justice begins with individuals having a desire to “do good”, it is then about these individuals coming together and practicing those desires. This is how he sees the impact of Fairtrade on society (06/03/2015). This was also evidenced by Rev. Joanna Seabourne who stated that the push for Fairtrade has to come from individuals in the congregation, and in her church there was a lack of these individuals, hence the lack of involvement with Fairtrade (04/03/2015).
This is similar to ‘The Beehive’ shop which was founded and is sustained by local volunteers. The Beehive describes their aim “to sell lots of Fair Trade products to our local communities and provide information on Fair Trade and related issues” (The Beehive, no date). This demonstrates that there is a drive within secular communities to push the Fairtrade message, and so Fairtrade is not just a religious matter. For example, despite widespread religious and community group action for Fairtrade in Horsforth, Morrisons remains the biggest provider of Fairtrade goods in the area. The potential for businesses to push the Fairtrade message became apparent in our research and has been flagged up as an important resource for the future of Fairtrade.

### 3.6 Role of Individuals

Most communities have a volunteer who is passionate about Fairtrade and without these individuals pushing for Fairtrade, there may not be the same level of engagement. Examples of these individuals whom we encountered are: Linda Fergusson, a member of St. Margaret’s Church of England and a steering group member of the Horsforth Fairtrade movement; Michael Emly, a member of the Catholic Church in Kirkstall; and Christine Brent from the St Edmund’s Traidcraft Roadshow. A representative from The Co-operative (06/03/2015) told us that individual choice and passion is pivotal for the Fairtrade movement. The passion of individuals influences the community around them and this is crucial for sustaining Fairtrade activity.

### 3.7 Conclusion

In conclusion, we have evidenced that the understanding of Fairtrade often holds a subjective value and its relationship with Christianity is not co-dependent but relational.
Some secular organisations involved with Fairtrade, such as The Beehive, believe that Christianity plays a significant role in the movement, evidenced by the Christian groups they supply Fairtrade goods to. However, others like Radish Bookshop, believe the opposite; that Christianity does not play a central role, and Fairtrade is about being concerned purely with social justice which, in turn, drives involvement.

Even within the most active Fairtrade community, which is seemingly Christian, there is ambiguity surrounding the influence faith plays in practical Fairtrade support. For instance, Rev. Joanna Seabourne of St Augustine’s distinguishes Fairtrade from the gospel, suggesting that Fairtrade is not an essential part of preaching the gospel. Whereas, Rev. Matt Wright of Lister Hill Baptist Church talks about how Fairtrade is essential to his faith and religious identity.

Despite this conflicting information as to the importance of Christianity and Fairtrade, what is evident throughout our research is that people who class themselves as Christian seem to be more involved with Fairtrade activism in Leeds than those of other faiths, or no faith at all. This is evidenced in the fact that many of the participants we interviewed identified themselves as Christian and some of the secular businesses identified Christians as a large percentage of their customer base. It therefore seems that Christian motivations for Fairtrade support are an important factor in the prevalence of Fairtrade in Leeds. However, it is also clear that secular involvement and motivations behind Fairtrade activity are present throughout Leeds.
Many reasons given for the differing levels of involvement in Fairtrade in Leeds relate to socio-economic factors. A common theme arising from those who were actively supporting Fairtrade was that the majority of the people involved were from "middle class" backgrounds. The term was used by various research participants (Beehive, 25/02/2015 and Giles, 06/03/2015), although they did not define exactly what they meant. An academic definition of social class and middle class is provided below, however it should be noted that the research participants have not explicitly agreed or disagreed with any academic definitions.

Until the mid-20th century, descriptions of social class divided society into two layers; those who own the means to production, and those who sell their labour in order to live. The distinction between these two groups has since become increasingly blurred, and the "middle class" is now widely accepted as an additional layer (Bruce and Yearley, 2006, p.36). The increasing availability of cheaper goods to a wide range of people, and the rise in technology affecting manual labour has been attributed to the emergence of the middle class (Bruce and Yearley, 2006, p.37). Class has an "enduring importance" in determining life chances, social attitudes, consumer choice, health and income (Bruce and Yearley, 2006, p.37). Contemporary understandings of class now include social and cultural factors, as well as economic factors. The division between the working class and middle class is caused by differences in all three of these areas. Most relevant to our research, is that many middle class people have jobs which entail addressing problems which arise out of capitalist modernity, such as "social workers, regulars, therapists" (Bruce and Yearley, 2006, p.197). These kinds of jobs are only accessible to those with certain educational backgrounds and qualifications, and as a result they are more likely to engage with criticisms of unrestricted markets. Bruce and Yearley argue that members of the middle class are more likely than
others to support "environmental groups or organisations that campaign for animal welfare or prisoner’s rights" (2006, p.197).

It is difficult for religion to overcome class boundaries and influence in Leeds, due to the fact that deprivation is unevenly distributed and so it occurs in pockets, with wealthier communities isolated from this deprivation. Although deprivation is not synonymous with class, the social realities that deprivation data captures are heavily determined by class, as noted in the previous paragraph. The domains of deprivation can be considered as a realisation of social class.

Furthermore, communities with larger non-Christian populations are likely to be more deprived than communities with smaller non-Christian populations (Stamford-Holland, 2015). This suggests that religion may not be able to overcome class boundaries in Leeds. Firstly, because people who are not Christian disproportionately live in more deprived areas and so cannot engage with Fairtrade as easily. This point will be explored below. Secondly, if religion is going to ensure that people from a variety of class backgrounds in Leeds are going to engage with Fairtrade, strong city-wide interfaith networks would be beneficial, as non-Christian people are unevenly distributed across the city. The issue of networking is explored in section 4 of this report.

4.1 Socio-economic Circumstances of Leeds

Leeds is the fourth most deprived local authority district in the UK based upon income and work measures (Leeds City Council, 2011a, p.1). 9.1% of 16 to 64 year olds in Leeds are unemployed, compared to the national average of 6.5% (Nomis, 2015).

Deprivation in Leeds is confined to specific local areas. There are 33 wards in Leeds, which are split into Super Output Areas (SOAs). SOAs are groups of roughly 1500 people. Domains where deprivation is measured are the following: income, employment, health,
education, housing, crime and living. From this point onwards levels of deprivation will refer to the levels of deprivation in these seven categories overall. Out of the 33 Leeds wards, 15 of them have no SOAs in the top 10% of the most deprived SOAs nationally. However, 5 Leeds wards have over half of their SOAs in the top 10% most deprived nationally. This demonstrates how Leeds is compiled of a range of areas with diverse deprivation levels. For example, the ward of Horsforth has 14 SOAs, but none of them fall into the top 20% of the most deprived SOAs nationally. The ward of City and Hunslet has 12 SOAs, and 75% of them fall into the top 10% of the most deprived SOAs nationally. These statistics are all taken from the table included in the Index of Deprivation report for Leeds. See Appendix A.

Religion in Leeds is more diverse compared to the national average. The 2011 census showed that 9.1% of Leeds respondents affiliated with a non-Christian religion, compared to 8.4% nationally. Out of Leeds respondents 55.9% of them classified themselves as Christians, compared to 59.3% nationally (Leeds City Council, 2011b, p.3). Recent research compiled by Stamford-Holland demonstrates that in Leeds, people who are not Christian disproportionately live in more deprived areas of Leeds (Stamford-Holland, 2015). For example, 61% of the population of the most deprived ward in Leeds, Gipton and Harehills, is not Christian. Similarly, 64% of the population of Hyde Park and Woodhouse, another deprived ward, is not Christian. In contrast, 38% of the populations of Otley and Yeadon, and Horsforth, are not Christian. These wards are two of the least deprived in Leeds.

4.2 Fairtrade and the ‘Middle Class’

Engagement in Fairtrade activity being confined to the “middle class” was a common theme in our research. The term was used by many to sum up people’s financial abilities, as well as their particular social and cultural outlooks. This fits in with the academic definitions of class and middle class offered above.
The cost of Fairtrade goods was given as a key reason as to why Fairtrade support is mostly confined to the middle class. The Beehive described Chapel Allerton, the area where the shop is in, as being a “young, upward, mobile and professional area” (25/02/2015). Giles from the Co-operative described customers who were interested in Fairtrade as being typically middle class and richer than most (06/03/2015). This link between the cost of Fairtrade goods and a middle class income was echoed in our research into activity in more deprived areas of Leeds. For example, both the Lady of Lourdes church in Burley (26/02/2015), and St Augustine’s Wrangthorn in Hyde Park (04/03/2015), claimed that the cost of Fairtrade goods prohibited active engagement due to the socio-economic circumstances of their congregations.

This focus on supporting the goals of Fairtrade economically supports academic definitions of Fairtrade. Even academic arguments which seek to shift the understanding of what Fairtrade is from a consumer action, to a political statement, define Fairtrade as “market driven ethical consumption” (Clarke et al, 2007, p.4). An individual’s ability to consider the ethical implications of their purchases could be limited if they could not accommodate the financial cost. Social class is going to affect the ability for people to support Fairtrade if supporting it requires a financial commitment which may be beyond the means of some.

A middle class world view was also cited as a reason why people support Fairtrade. For example, Meg, the owner of Radish bookshop in Chapel Allerton, described her customers as “middle class”, and as a result they have the time and ability to think critically about social justice, and to act to support it. Meg spoke about how the books that Radish sell compel customers to buy Fairtrade goods as it is a more ethical choice (21/02/2015). The Beehive spoke about their customers not sharing a common religious view, but they did all share a common political stance (25/02/2015). Giles from the Co-operative spoke about how their customers were politically minded, and so more compelled to buy Fairtrade (06/3/2015). Voting trends in the UK 2010 general election show a considerable decline in
voter turnout in the poorer social classes compared to the richer classes (Ipsos MORI, 2010). This supports the common theme in our research that middle class people are more likely to engage with Fairtrade, as they are more politically minded than those from other social classes.

Academic research into the charitable attitudes of middle class people could offer insights into why Fairtrade activity is mostly confined to this social class. Adams and Raisborough describe supporting Fairtrade as being a “reflexive” activity; meaning that it involves people having a better personal awareness of their choices, preferences and actions (2008, p.1168). They argue that consumer choices can be a way in which people self-identify their class. In the case of a middle class person, their consumer choices can be a way in which they distinguish themselves from those from poorer social classes (Adams and Raisborough, 2008, p.1174). In particular, the marketing of Fairtrade and proposed support methods, are part of a narrative which is most accessible to the middle class. Adams and Raisborough talk about the demonisation of the working class in the UK (2008, p.1174). Widespread concepts such as “chavs” reinforce the understanding that those in poorer socio-economic circumstances in the UK are undeserving of help from middle class people. This is due to the moral significance placed on work and labour in a middle class narrative; only the ‘hard working’ poor are deemed deserving of help. The marketing of Fairtrade involves the celebration of hard working poor producers from abroad (Adams and Raisborough, 2008, p.1175). This places them outside of the undeserving UK poor stereotype, and so they are understood to be more deserving by the middle class.

Furthermore, research participants in more deprived areas of Leeds spoke about how they prioritise dealing with local social justice issues, before focusing on global issues. We were told that for the Lady of Lourdes Church, the issue of homelessness in their community takes first priority (26/02/2015). Similarly, St Augustine’s Wrangthorn church estimated that only 1 in 6 of their congregation earned a wage (04/04/2015). They sometimes provide food to the most vulnerable members of their congregation. In order to
maximise the amount available, buying cheaper food is necessary. Our research into less deprived communities often spoke about the goals of Fairtrade being an overseas issue. Duncan Stow from the Horsforth Farmer’s Market described Fairtrade as not being locally relevant to Horsforth, and that it is a “Third World Issue” (07/03/2015). This exclusively overseas understanding of Fairtrade could be contested by local social justice issues being identified in more deprived areas of Leeds. Adams and Raisborough’s arguments surrounding middle class involvement with Fairtrade could be relevant here.

4.3 Education and Fairtrade

Hannah Langdana from Leeds DEC, provided us with a list of the schools they have recently worked with. Appendix B shows a table that we have compiled listing the schools who paid for workshops on Fairtrade from Leeds DEC in 2014, and schools who attended a free Fairtrade celebration in February 2015. The table identifies the percentage of each school’s pupils who receive Free School Meals, as well as the levels of deprivation in the areas the schools serve.

What is interesting about Leeds DEC’s work, is that it overcomes boundaries of social class which affect other types of support for Fairtrade in Leeds. For example, the majority of schools who paid for Fairtrade workshops served areas with above average levels of deprivation. Furthermore, 41% of the schools who attended the free celebration event had above average numbers of Free School Meal pupils. Leeds DEC’s work provides an example of how poorer communities could engage with Fairtrade, through educating people about Fairtrade’s aims. This method of engagement does not require a financial contribution from individuals, which was a key limitation raised by research participants in more deprived communities.

The table also identifies which schools are faith schools. Interestingly, the minority of schools Leeds DEC worked with were faith schools. However, there were four schools that
paid for workshops and also attended the celebration, and two of these schools were Christian faith schools. Further research would have to be carried out in order to discover the reason behind this, although the statistic does fit the trend of religion being likely to engage with Fairtrade. Whether this was due to theological motivations, or more practical reasons, could not currently be answered.

4.4 Conclusion

The socio-economic mapping of Leeds demonstrates how levels of deprivation, a realisation of social class, are pocketed across the city. This issue of pocketing means that the socio-economic circumstances of some people are isolated from that of others. Furthermore, within these pocketed communities, those that have higher Christian populations are more likely to be less deprived, and those with higher non-Christian populations are more likely to be deprived.

The more deprived communities spoke about local issues of concern being more pressing for them than Fairtrade. In contrast, the marketing of Fairtrade emphasises the need to support producers abroad as a matter of social justice. The academic literature on middle class narratives of the deserving and undeserving poor supports the idea that Fairtrade is a social justice issue easily supported by the middle class, as opposed to more local issues relating to the poor closer to home.

Research participants from more deprived communities highlighted the cost of Fairtrade goods as a key limitation on supporting Fairtrade and more affluent communities focused on buying and selling Fairtrade goods. These two findings suggest that the key method of supporting Fairtrade is through financial commitments, although this method is often beyond the means of more deprived communities. An alternative method of supporting Fairtrade would be necessary to overcome this barrier.
Fairtrade supporters in more middle class areas of Leeds were also claimed by research participants to be more politically engaged and highly educated. This point is supported by national statistics on voting trends. Meg from Radish spoke about her customers supporting Fairtrade through upholding certain world views (21/02/2015). Similarly, Fairtrade consumers often purchase Fairtrade goods based upon ethical reasoning. Holding certain world views and engaging with politics does not necessarily require a financial commitment.

In light of this point, our findings of the scope of the work that Leeds DEC does is encouraging in terms of Fairtrade support overcoming class boundaries and engaging with non-Christian communities. Speculatively, this could contribute to shaping the world views of school pupils, which in turn could lead to them supporting Fairtrade through political engagement, much like Radish’s customers.

The pocketed diversity of Leeds in terms of class and religion is a barrier to Fairtrade activity. In homogenous middle class communities, the understanding of the poor abroad lends these communities to support Fairtrade over and above the poor at home. Buying Fairtrade was outlined as the most important way to support the movement, however, through the work of the DEC it is hoped that alternative methods of supporting Fairtrade are encouraged and social barriers can be overcome.
5 Networks

This section covers the nature of Fairtrade networks in Leeds and will analyse how communities work together on Fairtrade, and explain why this is often not possible. Networks in this report are described thusly: “Dialogue is comprised of patterns of communication between individuals and, taken together, the patterns of communication form a network.” (Williams and Ruparell, 2014, p.472-3).

As mentioned in the class section, the pocketed nature of deprivation in Leeds negatively affects networking as it is difficult for separate communities to interact and work together on Fairtrade. This links into spatial theory because all networks depend on the creation of a space of dialogue in which all members can relate to one another (Knott, 2005 and 2011).

Despite the presence of Fairtrade certified churches in Leeds, there was no evidence of networking between them. This could be due to a lack of common understanding of Fairtrade as well as a lack of common ground.

5.1 Interfaith Networks

We have found that the vast majority of current networks are Christian, or else secular. Organisations such as Concord, and the event 'Fairtrade Fortnight' have given faith groups opportunities to network, but this has not resulted in sustained interfaith networking regarding Fairtrade, for a number of reasons.

One reason for the lack of interfaith engagement could be due in part to the Fairtrade Foundation’s marketing, which seems to be most accessible to Christian congregations. This
is evident from the Fairtrade Foundation website, although offering educational resources for many religions, they only offer specific “worship resources” for Christian groups (Fairtrade Foundation, 2015). Thus limiting the ability of non-Christian religious communities to engage with Fairtrade.

Another reason is the correlation between non-Christian religious communities and socio-economic deprivation. For example, Gipton and Harehills ward has a high population of Muslim inhabitants and is deprived, as opposed to affluent areas with high populations of Christian inhabitants, such as Horsforth (Stamford-Holland, 2015). As discussed in the Social Class section of the report, socio-economic factors are often a barrier to Fairtrade activity and in this case Fairtrade networking.

It was raised at our presentation that mosques in Leeds may not be well networked with other religious organisations in the city on the issue of Fairtrade, although they are well networked on a transnational scale with other Islamic efforts overseas.

5.2 Fairtrade Fortnight

During our research we noticed little presence from the Fairtrade Foundation or Fairtrade Leeds, instead smaller groups and individuals with a passion for Fairtrade were evident. However, Fairtrade Fortnight, facilitated by the Fairtrade Foundation, was an exception to this and proved informative for our research for interviews and observations. In particular, the fair at Parkinson Court in the University of Leeds (03/03/2015), provided us with insights on networking within Fairtrade communities. There were many stalls, yet the stallholders did not appear to interact. The stalls appeared to be disparate, representing the interests of individuals or small communities within churches and secular initiatives.
Therefore, we suggest that Fairtrade Fortnight is a valuable networking resource and could be better utilised to create larger networks.

5.3 Conclusion

We have found that there are no interfaith Fairtrade networks in Leeds. Intra-faith Fairtrade networks are negligible, except from the Horsforth Churches Together initiative. We suggest this lack of networking is due to the diverse nature of Leeds, with its considerable socio-economic divides and religious plurality. We suggest that if Fairtrade is to have a stronger presence across the city, and across all religions, then the Fairtrade Foundation and the City Council should communicate more with all faith groups, and consider the issues of individual congregations.
6 Horsforth: A Case Study

Throughout our research, the Horsforth Fairtrade town movement and the people connected with it provided us with extensive data. The town, with its largely homogenous community, in terms of its socio-economic, religious, ethnic and cultural makeup and well utilised networks made for a successful Fairtrade campaign. As a result, we used this town as a case study to exemplify our research findings. However, the social context of the town has a huge significance in terms of the success of the movement.

Horsforth is a large town and ward located within the constituency of Pudsey in the northwest of Leeds, containing a population of approximately 19,000 residents. During our research Horsforth was attempting to achieve Fairtrade town status by working towards meeting the five statutory goals as set out by the Fairtrade Foundation. At the time of writing this report, Horsforth has officially been awarded Fairtrade town status (Fairtrade Yorkshire News, 2015).

The fact that Horsforth achieved Fairtrade town status is testament to the successful networks that were built, and the dominant role Christian individuals and organisations played in supporting Fairtrade and uniting the community throughout the campaign. This affluent town utilised resources effectively to raise awareness of Fairtrade and simultaneously enhanced community identity.

6.1 Perceptions, Motivations and Involvement

The importance of religious communities and individuals in the Horsforth Fairtrade town campaign cannot be underestimated. The steering group, at the heart of the campaign, comprises of four members, three of whom are religiously affiliated. Steering group member
and member of St. Margaret’s Anglican Church, Linda Fergusson, suggested that the social justice element of Fairtrade complimented the values of her Christian faith, encouraging her involvement (25/02/2015). Steering group member and minister at Lister Hill Baptist Church Rev. Matt Wright, highlighted Biblical examples where Jesus tells followers to assist the poor and vulnerable, and these provided the foundation for Matt’s passion for Fairtrade (25/02/2015). Such individuals were pivotal in creating awareness of Fairtrade within their religious communities - Linda Fergusson stressed that if she were to give up her Fairtrade stall at church it would be unlikely to continue - but their passion also drove them to expand the Fairtrade campaign to the wider community. The Horsforth Fairtrade town campaign involved numerous individuals and groups but the initial drive came from religious individuals and motivations, particularly those within the steering group.

All religious organisations within Horsforth are Christian and most have achieved Fairtrade status, meaning that a lot of support for the campaign came from religious organisations, particularly through ‘Horsforth Churches Together’. This organisation, consisting of ten churches and a university chaplaincy, connects groups and supports local activity. The organisation provided vital encouragement and financial support through sponsoring campaigns like the awareness event “Help Horsforth Become a Fairtrade Town” held during Fairtrade fortnight.

It was stated that within Horsforth people recognised the Fairtrade logo but there was a lack of appreciation of the gravity of supporting it. Further, it was suggested that people were put off by the price and viewed Fairtrade as a form of charity instead of paying what is due (25/02/2015). However, this view is in binary opposition to the passion for Fairtrade shown by certain religious individuals like Rev. Matt Wright who spoke zealously and informatively about the impact of Fairtrade (25/02/2015).

Due to the timeframe of our project we were unable to measure the changing perceptions of, motivations for, and involvements in Fairtrade in Horsforth over time.
However, some of our participants stated that the Fairtrade town campaign is beginning to change local perceptions of Fairtrade. We witnessed a communal enthusiasm and interest for the social justice element of Fairtrade by local people when attending an event during Fairtrade Fortnight. Attendees, mostly church-goers, were vocal in the question and answer session, asking when and where they could buy Fairtrade and praised the work of the steering group.

The steering group encouraged the education of children about Fairtrade. Many schools held workshops teaching the values of Fairtrade to pupils during Fairtrade Fortnight which some of the steering group members attended. The Fairtrade Horsforth Twitter account evidences the encouragement given to local schools to influence perceptions of Fairtrade and suggests both local and secular schools encourage education on the topic.

The people of Horsforth have a strong sense of identity and are proud of their community as evidenced in our interviews; some refer to themselves as ‘Horsfordians’. This strong community identity was also clear throughout the town, for example the noticeboard outside of the town council office advertised upcoming festivals and projects, alongside an announcement of grants and sponsorships available to local groups and charities (See figure 3). The availability of such grants evidences the affluence of the town.
6.2 Social Class

Horsforth is an affluent area within Leeds with low levels of income, employment and health deprivation, additionally only 1% of the working age population claim jobseekers allowance benefits compared to 4% regionally and nationally (Office for National Statistics, 2010). The social and economic capital means that resident community groups, including religious organisations, can channel efforts and finance into movements like Fairtrade that seek to help people outside of their own neighbourhood.

In contrast with other wards such as Harehills where there is huge diversity in terms of the socio-economic, religious, ethnic and cultural background of residents, Horsforth is less diverse. This could be a reason for the success of the Fairtrade campaign as messages are more easily spread among a group with numerous commonalities or a town that is socially cohesive. Kearnes and Forrest (2001) describe a socially cohesive area as one that has:

“The capacity for these groups to organise themselves and for the town to create institutions in which these groups can confront each other and decide about the town’s future” (p.2129).

The social cohesiveness of Horsforth manifests itself in the capacity of likeminded people to come together to create and utilise successful organisations, including the steering group, town council, churches and schools which forward the Fairtrade campaign.
6.3 Networks

The Horsforth Fairtrade town campaign successfully made use of existing networks and also created its own. Networks utilised included ‘Horsforth Churches Together’, but links were also made with Fairtrade Ilkley, which achieved Fairtrade town status in 2006 and Fairtrade Yorkshire where ideas were shared and support was given.

The thriving Town Council was a crucial network involved in the campaign. Through holding regular meetings and distributing newsletters to all houses in the ward, the council was vital for promoting awareness of the campaign and financially supporting events which the steering group organised.

The network created for the campaign was the Horsforth Fairtrade steering group who set out the vision for the town and led the movement. This group comprised a network of four individuals, the Rev. Matt Wright, Linda Fergusson, Janice Prittlove, a town councillor, and another member who acted as the community champion for Morrisons. The group comprises a mix of ages and religious affiliations and worked successfully together.

I have enjoyed working alongside all the people involved and have been inspired by those who have a strong faith, which, though they wear it lightly at Fairtrade meetings and events, is at the heart of their attitude to making Horsforth a Fairtrade town

– (Online questionnaire, Janice Prittlove, 23/03/2015)

Social media networking, particularly Twitter, was extensive in the campaign. The Fairtrade Horsforth Twitter page was updated regularly, and created links with organisations such as the Yorkshire Post. The Rev. Matt Wright was also able to use the Lister Hill Baptist Church Twitter page to promote the campaign.
6.4 Conclusion

Horsforth exemplifies many of the conclusions drawn earlier in this report. Our finding of a high proportion of Christian involvement in Fairtrade is demonstrated in Horsforth, through widespread church support for Fairtrade. The strong link between the social justice element of Fairtrade and Christian values was clearest in the words of Rev. Matt Wright. For both religious and secular communities an essential part of Fairtrade is the belief in social justice. This was clear in Horsforth as there was high level of support from secular institutions like the town council. The analysis that the scattered nature of Fairtrade activity in Leeds stems from the pocketed diversity of the city is also reflected in Horsforth. We suggest the homogenous and socially cohesive nature of the town, where there are “common values…social solidarity and reductions in the disparity of wealth” (Forrest and Kearnes, 2001, p.2129) significantly impacted the success of the Fairtrade campaign. A lack of interfaith and citywide networks in Fairtrade activity across Leeds was exemplified in Horsforth. The town comprises no interfaith networks, since all religious organisations are Christian. Further, despite involvement from organisations such as Fairtrade Yorkshire, it was clear that most work was carried out by successfully created networks within the town itself. This in turn highlights the idea that the town is socially cohesive since Kearnes and Forrest outline “social networks and social capital” as one of the hallmarks of social cohesion (2009, p.2129).

As raised in our presentation to the community, it would be problematic to suggest that other places in Leeds can learn from the campaign (28/04/15). Horsforth is unlike other localities within Leeds in terms of its socially cohesive nature. Therefore the campaign in Horsforth is contextual and may not provide a good model for other wards to follow.
7 Conclusion

It is clear that perceptions and understandings of Fairtrade are subjective even within groups with the same religious affiliation. Secular engagement with Fairtrade is important in Leeds, with many secular shops supplying Fairtrade goods, and organisations such as the DEC providing Fairtrade education within schools. There is ambiguity surrounding the importance of religious involvement with Fairtrade, but from our research we have seen that Christian communities and motivations play an important role in Fairtrade activity in Leeds. Whilst Christianity is important for Fairtrade in Leeds, they are relational and not co-dependent.

Levels of engagement with Fairtrade vary throughout the city due to the varying socio-economic circumstances. Deprivation in Leeds is pocketed, with huge class divisions affecting the ability of individuals or communities to get involved with Fairtrade due to the financial commitment. We have found that Fairtrade activism is often seen to be restricted to the middle class due to this. Education about Fairtrade seems to be a way to overcome class boundaries rather than religion being the universal factor.

In our research, we found that there were no effective city-wide networks connecting separate communities and individuals with a passion for Fairtrade, and there were no interfaith networking regarding Fairtrade. As stated earlier the pocketed diversity of Leeds means that communities in separate locations do not communicate with each other. Networking is most efficient in areas of community cohesion, where people share common values and lifestyles. The size of our research area and the differences in social class and socio-economic circumstances can explain why there is little city-wide networking; people do not share a common lifestyle across the city. However, events in Fairtrade Fortnight successfully brought a range of people together and could be utilised by larger organisations like Fairtrade Leeds and Leeds City Council, to create and sustain effective Fairtrade networks.
Horsforth provided an interesting case study, exemplifying all of the themes we explored in our research. The Horsforth Fairtrade town campaign demonstrates how successful Fairtrade engagement can be in Leeds, however only over a small, socially cohesive area with very few differences in the social class of residents. Horsforth exemplifies the importance and impact of Christian involvement which we have seen throughout the project, as well as demonstrating efficient networking used to raise awareness and promote Fairtrade.

The themes explored in our research; perceptions and motivations, the impact of social class and networking; all relate to an overarching issue of the inclusivity of Fairtrade engagement across Leeds. Fairtrade activity is spread throughout the boundary of Leeds however this activity is not consistently distributed. The pocketed socio-economic and religious diversity of Leeds affects the inclusivity of Fairtrade. The ward of Horsforth was homogenous in terms of religion, social-economic background and lifestyle meaning that the inclusivity of Fairtrade was not an issue in this area. However, our own preconceptions of Fairtrade as a Christian movement, and our participants who have stated the strong connection between Christianity and Fairtrade, may make the movement seem somewhat exclusive and may prevent engagement from non-Christian faith groups. Alongside this is the trend that communities in more deprived areas, which often include non-Christian religious groups, are unable to get involved with Fairtrade due to financial reasons or the need to address more pressing local issues. Although Fairtrade is theoretically an inclusive movement which all communities should be able to engage with, this is not reflected in Fairtrade activity in Leeds. To combat this, larger interfaith Fairtrade networks need to be established and sustained across all areas of Leeds, to educate and encourage a range of people to engage with Fairtrade and its aims. At the moment, Fairtrade activity in Leeds is scattered but more effective networking could solve this problem and spread the message of Fairtrade to a larger audience.
7.1 Further Research Suggestions

- Fairtrade Fortnight played an important role in our research for observations and networking, and seems like an ideal time to utilise networks. Future research into the impact of Fairtrade Fortnight on Fairtrade activity, networking and public engagement in Leeds would prove informative.

- We found it difficult within the time constraints to successfully make contact with and collect information on Fairtrade activity carried out by non-Christian religious communities in Leeds. Our data could be used as a comparison to this kind of future research.

- As educating younger generations about Fairtrade is vital for the future of the movement, it would be useful to examine the impact and success of this education in future research projects.

- In further research we would like to examine what can be done to ensure that supporting Fairtrade is accessible to everyone regardless of their socio-economic or religious background. For example, could Fairtrade Leeds work on a personal basis with religious communities in deprived areas to help organise Fairtrade awareness events, or to translate resources to make Fairtrade immediately accessible to these communities?
Directory for Fairtrade Activity in Leeds

The directory contains the contact details of both religious and secular communities or organisations who we have encountered throughout the project whilst mapping Fairtrade activity in Leeds.

Italic text indicates that the group does not actively engage with Fairtrade specifically, but is concerned with other social justice issues.

Religious - Christian

All Hallow’s Church
Denomination: Church of England
Address: 24 Regent Terrace
Hyde Park
Leeds
LS6 1NP
Tel: 0113 242 2205 / 07595 261389
Website: www.allhallowsleeds.org.uk
Email: contact@allhallowsleeds.org.uk

Assumption of Our Lady
Denomination: Catholic
Address: Spen Lane
Kirkstall
Leeds
LS16 5EL
Tel: 0113 267 8257
Website: www.ourladyofkirkstall.org.uk
Email: info@ourladyofkirkstall.org.uk
Cragg Hill Baptist Church
Denomination: Baptist
Address: Cragg Avenue
Horsforth
Leeds
LS18 4LX
Website: www.spbc.org.uk/
Email: geoff.king@spbc.org.uk

Lister Hill Baptist Church
Denomination: Baptist
Address: 1 Brownberrie Avenue
Horsforth
Leeds
LS12 5PW
Tel: 0113 258 4506
Website: www.lhbc.org.uk/
Email: office@lhbc.org.uk

St. Aidan’s Church
Denomination: Church of England
Address: Roundhay Road
Harehills
Leeds
LS8 5QD
Tel: 07570 999477
Website: www.staidan-leeds.org.uk
Email: clergy@staidan-leeds.org.uk
**St. Augustine’s Wrangthorn**

Denomination: Church of England  
Address: Hyde Park Terrace  
Hyde Park  
Leeds  
LS6 1BJ  
Tel: 0113 380 0849  
Website: www.wrangthorn.org.uk

**St. Edmund’s Roundhay**

Denomination: Church of England  
Address: Lidgett Park Road  
Roundhay  
Leeds  
LS8 1JN  
Tel: 0113 266 4532  
Website: www.stedmundsroundhay.org.uk  
Email: enquiries@stedmundsroundhay.org.uk

**St. Margaret’s Church**

Denomination: Church of England  
Address: Church Lane  
Horsforth  
Leeds  
LS18 5LA  
Tel: 0113 258 1719  
Website: www.stmargaretshorsforth.org.uk
St. Mary’s Church
Denomination: Church of England
Address: Church Lane
Kippax
Leeds
LS25 7HF
Tel: 0113 286 2176
Website: www.stmarykippax.org.uk
Email: rector@stmarykippax.org.uk

Religious – Non-Christian

Guru Nanak Nishkam Sewek Jatha Gudwara
Address: 78 Lady Pit Lane
Beeston
Leeds
LS11 6DP
Tel: 0113 276 0261
Website: www.gnnsjleeds.com
Email: info@gnnsjleeds.com
**Makkah Masjid Mosque**

**Address:** 36 Thornville Road  
Hyde Park  
Leeds  
LS6 1JY  

**Website:** www.makkahmasjid.co.uk  
**Email:** mail@makkahmasjid.co.uk

---

**Sinai Synagogue**

**Address:** Roman Avenue  
Roundhay  
Leeds  
LS8 2AN  

**Tel:** 0113 266 5256  
**Website:** www.sinaisynagogue.org.uk  
**Email:** info@sinaisynagogue.org.uk

---

**Secular**

---

**Leeds Development Education Centre (DEC)**

**Address:** 233-237 Roundhay Road  
Harehills  
Leeds  
LS8 4HS  

**Tel:** 0113 380 5655  
**Website:** www.leedsdec.org.uk  
**Email:** office@leedsdec.org.uk
The Beehive Shop
Address: 67 Potternewton Lane
Chapel Allerton
Leeds
LS7 3LW
Tel: 0113 262 2975
Website: www.thebeehiveshop.org.uk
Email: thebeehiveleeds@yahoo.co.uk

The Co-operative Food
Address: 132 Cardigan Road
Burley
Leeds
LS6 1LU
Tel: 0113 278 5575
Website: www.co-operative.coop/store/food/LS6-1LU/132-cardigan-road

Radish Bookshop
Address: 128 Harrogate Road
Chapel Allerton
Leeds
LS7 4NZ
Tel: 0113 269 4241
Website: www.radishweb.co.uk
Bibliography


Stamford-Holland, A. 2015. Leeds Children’s Charity Placement: A Reflection. 01/05/2015, University of Leeds


### Appendix A – Deprivation Table

This table is taken from the Index of Deprivation published by Leeds City Council in 2011. The table shows the percentage of Super Output Areas (SOAs) in each ward of Leeds that are part of the top 20% and 10% most deprived SOAs nationwide.

<table>
<thead>
<tr>
<th>Ward</th>
<th>Overall 10%</th>
<th>Overall 20%</th>
<th>Income 10%</th>
<th>Income 20%</th>
<th>Employment 10%</th>
<th>Employment 20%</th>
<th>Health 10%</th>
<th>Health 20%</th>
<th>Education 10%</th>
<th>Education 20%</th>
<th>Housing 10%</th>
<th>Housing 20%</th>
<th>Crime 10%</th>
<th>Crime 20%</th>
<th>Living 10%</th>
<th>Living 20%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gipton &amp; Harehills</td>
<td>81</td>
<td>100</td>
<td>63</td>
<td>100</td>
<td>38</td>
<td>63</td>
<td>31</td>
<td>63</td>
<td>88</td>
<td>100</td>
<td>6</td>
<td>81</td>
<td>100</td>
<td>88</td>
<td>94</td>
<td></td>
</tr>
<tr>
<td>City &amp; Hunslet</td>
<td>75</td>
<td>92</td>
<td>58</td>
<td>75</td>
<td>50</td>
<td>75</td>
<td>50</td>
<td>83</td>
<td>83</td>
<td>92</td>
<td>8</td>
<td>8</td>
<td>92</td>
<td>8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Burmantofts &amp; Richmond Hill</td>
<td>75</td>
<td>87</td>
<td>44</td>
<td>88</td>
<td>38</td>
<td>69</td>
<td>31</td>
<td>75</td>
<td>56</td>
<td>88</td>
<td>6</td>
<td>75</td>
<td>87</td>
<td>56</td>
<td>87</td>
<td></td>
</tr>
<tr>
<td>Middleton Park</td>
<td>71</td>
<td>79</td>
<td>79</td>
<td>71</td>
<td>18</td>
<td>65</td>
<td>82</td>
<td>88</td>
<td>62</td>
<td>88</td>
<td>24</td>
<td>82</td>
<td>88</td>
<td>62</td>
<td>88</td>
<td></td>
</tr>
<tr>
<td>Killingbeck &amp; Seacroft</td>
<td>59</td>
<td>82</td>
<td>24</td>
<td>65</td>
<td>35</td>
<td>71</td>
<td>35</td>
<td>76</td>
<td>59</td>
<td>82</td>
<td>24</td>
<td>65</td>
<td>82</td>
<td>65</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>Chapel Allerton</td>
<td>46</td>
<td>54</td>
<td>23</td>
<td>54</td>
<td>31</td>
<td>46</td>
<td>31</td>
<td>54</td>
<td>15</td>
<td>46</td>
<td>31</td>
<td>46</td>
<td>46</td>
<td>46</td>
<td>46</td>
<td></td>
</tr>
<tr>
<td>Beeston &amp; Holbeck</td>
<td>36</td>
<td>50</td>
<td>7</td>
<td>43</td>
<td>21</td>
<td>43</td>
<td>36</td>
<td>50</td>
<td>43</td>
<td>64</td>
<td>21</td>
<td>36</td>
<td>43</td>
<td>36</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>Armley</td>
<td>31</td>
<td>62</td>
<td>19</td>
<td>31</td>
<td>19</td>
<td>38</td>
<td>19</td>
<td>44</td>
<td>31</td>
<td>63</td>
<td>25</td>
<td>31</td>
<td>63</td>
<td>31</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>Farnley &amp; Wortley</td>
<td>31</td>
<td>50</td>
<td>31</td>
<td>31</td>
<td>13</td>
<td>31</td>
<td>13</td>
<td>50</td>
<td>44</td>
<td>50</td>
<td>25</td>
<td>44</td>
<td>50</td>
<td>44</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>Temple Newsam</td>
<td>31</td>
<td>31</td>
<td>31</td>
<td>31</td>
<td>23</td>
<td>31</td>
<td>15</td>
<td>23</td>
<td>31</td>
<td>31</td>
<td>16</td>
<td>23</td>
<td>31</td>
<td>23</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>Bramley &amp; Stanningley</td>
<td>19</td>
<td>37</td>
<td>6</td>
<td>19</td>
<td>25</td>
<td>25</td>
<td>6</td>
<td>31</td>
<td>31</td>
<td>56</td>
<td>6</td>
<td>44</td>
<td>56</td>
<td>44</td>
<td>56</td>
<td></td>
</tr>
<tr>
<td>Alwoodley</td>
<td>14</td>
<td>21</td>
<td>14</td>
<td>21</td>
<td>14</td>
<td>14</td>
<td>7</td>
<td>36</td>
<td>7</td>
<td>36</td>
<td>7</td>
<td>36</td>
<td>21</td>
<td>21</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Hyde Park &amp; Woodhouse</td>
<td>8</td>
<td>31</td>
<td>8</td>
<td>15</td>
<td>8</td>
<td>23</td>
<td>15</td>
<td>46</td>
<td>8</td>
<td>15</td>
<td>31</td>
<td>62</td>
<td>8</td>
<td>62</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>Cross Gates &amp; Whinmoor</td>
<td>7</td>
<td>33</td>
<td>13</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>27</td>
<td>40</td>
<td>20</td>
<td>40</td>
<td>20</td>
<td>40</td>
<td>13</td>
<td>40</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>Kirkstall</td>
<td>7</td>
<td>29</td>
<td>7</td>
<td>14</td>
<td>7</td>
<td>21</td>
<td>36</td>
<td>7</td>
<td>21</td>
<td>7</td>
<td>36</td>
<td>7</td>
<td>7</td>
<td>21</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Moortown</td>
<td>7</td>
<td>14</td>
<td>7</td>
<td>14</td>
<td>7</td>
<td>14</td>
<td>7</td>
<td>21</td>
<td>7</td>
<td>21</td>
<td>7</td>
<td>21</td>
<td>7</td>
<td>21</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Weetwood</td>
<td>6</td>
<td>12</td>
<td>13</td>
<td>19</td>
<td>6</td>
<td>13</td>
<td>6</td>
<td>13</td>
<td>13</td>
<td>25</td>
<td>31</td>
<td>6</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>Roundhay</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Morley South</td>
<td>14</td>
<td></td>
<td>7</td>
<td>14</td>
<td>7</td>
<td>21</td>
<td>14</td>
<td>57</td>
<td>7</td>
<td>64</td>
<td>64</td>
<td>64</td>
<td>64</td>
<td>64</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td>Adel &amp; Wharfedale</td>
<td>8</td>
<td></td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Pudsey</td>
<td>7</td>
<td></td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>13</td>
<td>27</td>
<td>13</td>
<td>33</td>
<td>47</td>
<td>27</td>
<td>47</td>
<td>33</td>
<td>47</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>Ardley &amp; Robin Hood</td>
<td></td>
<td></td>
<td></td>
<td>8</td>
<td>17</td>
<td>8</td>
<td>43</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Calverley &amp; Farsley</td>
<td></td>
<td></td>
<td></td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>21</td>
<td>14</td>
<td>21</td>
<td>14</td>
<td>21</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Garforth &amp; Swillington</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>8</td>
<td>15</td>
<td>8</td>
<td>15</td>
<td>8</td>
<td>15</td>
<td>8</td>
<td>15</td>
<td>8</td>
<td>15</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Guiseley &amp; Rawdon</td>
<td></td>
<td></td>
<td></td>
<td>6</td>
<td>13</td>
<td></td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>19</td>
<td>19</td>
<td>19</td>
<td>19</td>
<td>19</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>Harewood</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>46</td>
<td>77</td>
<td>46</td>
<td>77</td>
<td>46</td>
<td>77</td>
<td>46</td>
<td>77</td>
<td>46</td>
<td>77</td>
<td>46</td>
<td></td>
</tr>
<tr>
<td>Headingley</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>7</td>
<td>14</td>
<td>7</td>
<td>14</td>
<td>14</td>
<td>50</td>
<td>14</td>
<td>50</td>
<td>14</td>
<td>50</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Horsforth</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>21</td>
<td>7</td>
<td>21</td>
<td>7</td>
<td>21</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Kippax &amp; Methley</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>14</td>
<td>29</td>
<td>7</td>
<td>14</td>
<td>14</td>
<td>29</td>
<td>7</td>
<td>14</td>
<td>14</td>
<td>29</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Morley North</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>7</td>
<td>14</td>
<td>7</td>
<td>14</td>
<td>7</td>
<td>29</td>
<td>7</td>
<td>29</td>
<td>7</td>
<td>29</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Otley &amp; Yeadon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Rothwell</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>20</td>
<td>7</td>
<td>20</td>
<td>7</td>
<td>20</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Wetherby</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>7</td>
<td>14</td>
<td>7</td>
<td>14</td>
<td>43</td>
<td>7</td>
<td>7</td>
<td>43</td>
<td>7</td>
<td>43</td>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

LEEDS MD | 19 | 23 | 9 | 22 | 10 | 23 | 11 | 28 | 20 | 31 | 9 | 25 | 25 | 46 | 27 | 38
## Appendix B – Schools Linked with Leeds DEC

<table>
<thead>
<tr>
<th>School Name and Postcode</th>
<th>Deprivation (% of households deprived in at least 2 dimensions)*</th>
<th>% of Free School Meals pupils*1</th>
<th>Faith school?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ireland Wood Primary School, LS16 6BW</td>
<td>15%</td>
<td>38.9%</td>
<td>No</td>
</tr>
<tr>
<td>Allerton Church of England Primary School, LS17 7HL</td>
<td>16%</td>
<td>40%</td>
<td>Yes</td>
</tr>
<tr>
<td>Westgate Primary, LS21 3JS</td>
<td>18%</td>
<td>14%</td>
<td>No</td>
</tr>
<tr>
<td>Kirkstall St Stephens Primary, LS5 3JD</td>
<td>22%</td>
<td>45%</td>
<td>Yes</td>
</tr>
<tr>
<td>Stockingate Mill Junior School, WF9 3DP</td>
<td>29%</td>
<td>42%</td>
<td>No</td>
</tr>
<tr>
<td>Kippax Greenfield Primary, LS25 7PA</td>
<td>19%</td>
<td>9%</td>
<td>No</td>
</tr>
<tr>
<td>Lindley Church of England Infant School, HD3 3NE</td>
<td>16%</td>
<td>12%</td>
<td>Yes</td>
</tr>
<tr>
<td>Pudsey Southroyd Primary School, LS28 8AT</td>
<td>20%</td>
<td>25%</td>
<td>No</td>
</tr>
<tr>
<td>Middleton Primary School, LS10 4HU</td>
<td>27%</td>
<td>72%</td>
<td>No</td>
</tr>
<tr>
<td>Westerton Primary School, WF3 1AR</td>
<td>20%</td>
<td>12.5%</td>
<td>No</td>
</tr>
<tr>
<td>Bardsey Primary School, LS17 9DG</td>
<td>12%</td>
<td>4.5%</td>
<td>No</td>
</tr>
<tr>
<td>Sharp Lane Primary School, LS10 4QE</td>
<td>27%</td>
<td>43.5%</td>
<td>No</td>
</tr>
<tr>
<td>Horbury Bridge Church of England Academy Junior and Infants, WF4 5PS</td>
<td>19%</td>
<td>13%</td>
<td>Yes</td>
</tr>
<tr>
<td>Hillside Primary, HD4 6LU</td>
<td>24%</td>
<td>52%</td>
<td>No</td>
</tr>
<tr>
<td>Harehills Primary School, LS8 5DQ</td>
<td>28%</td>
<td>46%</td>
<td>No</td>
</tr>
<tr>
<td>Ossett Academy, WF5 0DG</td>
<td>19%</td>
<td>20%</td>
<td>No</td>
</tr>
<tr>
<td>Prince Henry's Grammar School, LS21 2BB</td>
<td>18%</td>
<td>13%</td>
<td>No</td>
</tr>
<tr>
<td>Ashville College (private school), HG2 9JP</td>
<td>9%</td>
<td>N/A</td>
<td>No</td>
</tr>
<tr>
<td>BBG Academy, BD19 4BE</td>
<td>19%</td>
<td>17%</td>
<td>No</td>
</tr>
<tr>
<td>North West Leeds Specialist Inclusive Learning Centre (special school), LS6 4QD</td>
<td>17%</td>
<td>46.5%</td>
<td>No</td>
</tr>
<tr>
<td>School Name</td>
<td>Paying (%)</td>
<td>Attending (%)</td>
<td>Paid for Workshop</td>
</tr>
<tr>
<td>-------------------------------------------------</td>
<td>------------</td>
<td>---------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>Priesthorpe School, LS28 5SG</td>
<td>16%</td>
<td>31%</td>
<td>No</td>
</tr>
<tr>
<td>Horton Grange Primary School, BD7 2EU</td>
<td>27%</td>
<td>44%</td>
<td>No</td>
</tr>
<tr>
<td>St Michael's Church of England Primary Academy, WF2 9JA</td>
<td>23%</td>
<td>42%</td>
<td>Yes</td>
</tr>
<tr>
<td>Beechwood Primary, LS14 6QB</td>
<td>29%</td>
<td>60%</td>
<td>No</td>
</tr>
<tr>
<td>Royds School, LS26 8EX</td>
<td>20%</td>
<td>35.5%</td>
<td>No</td>
</tr>
<tr>
<td>Warley Road Primary School, HX1 3TG</td>
<td>32%</td>
<td>37%</td>
<td>No</td>
</tr>
<tr>
<td>Roundhay School, LS8 1ND</td>
<td>14%</td>
<td>23%</td>
<td>No</td>
</tr>
<tr>
<td>Ralph Thoresby High School, LS16 7RX</td>
<td>13%</td>
<td>42%</td>
<td>No</td>
</tr>
<tr>
<td>Rufford Park Primary School, LS19 7QR</td>
<td>18%</td>
<td>35%</td>
<td>No</td>
</tr>
<tr>
<td>St Philips’ Catholic Primary and Nursery School, LS10 3SL</td>
<td>27%</td>
<td>37%</td>
<td>Yes</td>
</tr>
<tr>
<td>Crossley Heath Grammar Academy, HX3 0HG</td>
<td>14%</td>
<td>6%</td>
<td>No</td>
</tr>
<tr>
<td>Abbey Grange Church of England Academy, LS16 5EA</td>
<td>22%</td>
<td>24%</td>
<td>Yes</td>
</tr>
<tr>
<td>Morley Academy, LS27 0PD</td>
<td>20%</td>
<td>22%</td>
<td>No</td>
</tr>
</tbody>
</table>

For confidentiality reasons, it is not possible for the table to identify for each school whether they paid for a workshop or attended a free celebration.

**Key Statistics**

- 22 schools attended the Fairtrade School Celebration in 2015, which was free of charge
- 15 schools paid for Fairtrade workshops in 2014
- 4 schools attended the celebration and also booked workshops. 2 out of these 4 schools were faith schools.
- 27% of the schools who paid for workshops were faith schools
- 23% of the schools who attended the free celebration were faith schools
- 45% of the schools who attended the free celebration served areas with above average percentages of households deprived in 2 or more dimensions
- 60% of the schools who paid for workshops served areas with above average percentages of households deprived in 2 or more dimensions
- 41% of the schools who attended the free celebration had an above average number of Free School Meals pupils
- 67% of the schools who paid for workshops had an above average number of Free School Meals pupils

*The dimensions of deprivation are as follows: Employment (any member of a household not a full-time student is either unemployed or long-term sick); Education
(no person in the household has at least level 2 education, and no person aged 16-18 is a full-time student); Health and disability (any person in the household has general health 'bad or very bad' or has a long term health problem.); and Housing (Household's accommodation is either overcrowded, with an occupancy rating -1 or less, or is in a shared dwelling, or has no central heating). (ONS 2015)

*¹ Eligibility for Free School Meals is as follows: "Your child may be able to get free school meals if you get any of the following:

- Income Support
- income-based Jobseekers Allowance
- income-related Employment and Support Allowance
- support under Part VI of the Immigration and Asylum Act 1999
- the guaranteed element of State Pension Credit
- Child Tax Credit (provided you’re not also entitled to Working Tax Credit and have an annual gross income of no more than £16,190)
- Working Tax Credit run-on - paid for 4 weeks after you stop qualifying for Working Tax Credit
- Universal Credit" (GOV.UK 2014)
Appendix C – Information Sheet and Consent Form

Theology and Religious Studies
Module Information Sheet for Fieldwork in Leeds

Hopewell House,
Leeds
LS2 9JT

December 2014

Dear Sir/Madam,

The student who has handed you this letter is following a course of study at the University of Leeds which requires them to undertake fieldwork.

Please ask the students for their University ID to verify this. The module being studied is called ‘The Religious Mapping of Leeds’ The students are researching Fairtrade activities and activism among religious groups in Leeds. To help them they will visit places of worship and other buildings of religious significance, observe some acts of worship, informally speak to participants, and on some occasions carry out formal interviews. These experiences help the students to build up a picture, or ‘map’ of religion and Fairtrade, which we hope will be a useful resource.

If students invite you to be interviewed more formally they will ask you to complete a brief questionnaire to demonstrate you have understood why they are interviewing you, and give consent for the information to be used. You are, of course, able to withdraw from the research at any time. Students will remove the names of individuals from all information unless you give permission for your name to be used. Except for the final report, which will be made available on the Community Religions Project website (https://crp.leeds.ac.uk), the research notes will not be stored beyond the end of the student’s time at the University.

Students will write an extended report, and give a presentation on their findings, as part of their assessed work. If you would like to be invited to this presentation, please let the student know.

If you have any concerns about this research please make the students aware, and please contact me, as the module leader. Thank you for your time and for your assistance in what I am sure you will agree is a very valuable learning opportunity for our students.

Yours,

Dr. Mel Prideaux
m.j.prideaux@leeds.ac.uk
0113 313 0461
Title of Module: THEO3360 Religious Mapping of Leeds

Consent form

Name of Module Leader: Dr Mel Prideaux  
m.j.prideaux@leeds.ac.uk

Location

Please indicate how you would like to be identified? E.g. by name, location, type of premises.

Or: I wish my responses to be used anonymously (initial the box to the right) [ ]

Initial the box if you agree with the statement to the left

1. I confirm that I have read and understand the information sheet explaining the above research project and I have had the opportunity to ask questions about the project.
2. I understand that my participation is voluntary and that I am free to withdraw at any time, prior to publication of final report (27th May 2015), without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline.
3. I understand that my responses will be anonymised and used only through the identifier given above. I give permission for members of the research team to have access to my anonymised responses.
4. I agree for the data collected from me to be used in future research
5. I will inform the module leader should my contact details change.
6. I agree that my interview can be recorded (if applicable)
   Note: The audio recordings of your activities made during this research will be used only for analysis and for illustration in conference presentations and lectures. No other use will be made of them without your written permission, and no one outside the project will be allowed access to the original recordings.

Name of participant  Date  Signature

Name of student taking consent  Date  Signature
To be signed and dated in the presence of the participant

Name of Module leader  Date  Signature

A copy of the signed and dated consent form should be given to the module leader for signature, and should be kept in a secure location.

Date: 01/01/2015
Title of Module: THEO3360 Religious Mapping of Leeds

Photograph Release form

Name of Module Leader: Dr Mel Prideaux  m.j.prideaux@leeds.ac.uk

Name of person or location being photographed _____________________________

Please indicate how you would like to be identified? E.g. by name, location, type of premises.

Initial the box if you agree with the statement to the left:

1  I confirm that I have read and understand the information sheet explaining the above research project and I have had the opportunity to ask questions about the project.

2  I understand that my participation is voluntary and that I am free to withdraw at any time, prior to the publication of the final report (27th May 2015), without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline.

3  I have necessary authority and give permission for
   (location or person) to be photographed

4  I permit the image(s) to be retained and used in future research, publications, displays and exhibitions by the University of Leeds
   a  With no restrictions on use now and in the future
   or b  For a limited time: please remove images after ....................

5  I give permission for the image(s) to be used online on University of Leeds sites, and associated online academic sites.
   A  With no restrictions on use now and in the future
   or b  For a limited time: please remove images after ....................

Name of participant  Date  Signature

Name of student taking consent  Date  Signature
To be signed and dated in the presence of the participant

Name of Module Leader  Date  Signature

Copies:
A copy of the signed and dated consent form should be given to the module leader for signature, and should be kept in a secure location.

Date: 01/01/2015
Appendix D – Interview Questions

Questions for Religious Communities involved with Fairtrade

- What do you understand by the term Fairtrade?
- How are you involved in Fairtrade? (Events/promotions/sermons/stalls)
- How long have you been involved with the movement? Did something prompt this involvement?
- What is support for Fairtrade like in your religious community as a whole and who supports it?
- Do you view Fairtrade as a religious responsibility, a social justice responsibility or both? Why?
- Do you feel that you, and Fairtrade as a whole is making a difference? How do you measure this?

Questions for Religious Communities who do not engage with Fairtrade

- What do you understand by the term Fairtrade?
- What are the main reasons why you do not engage with Fairtrade?
- Have you ever considered being involved? If yes, why? If no, why?
- Do you think there is a link between the message of Fairtrade and religious values?
- Are you involved with any other social justice based activities or events?

Questions for Secular Organisations where Participant was Religious

- What do you understand by the term Fairtrade?
- How are you involved with Fairtrade?
- How long have you been involved with the movement? Did something prompt this involvement?
- What is support for Fairtrade like in your organisation as a whole and who supports it?
- Can you tell us about the demographics of your clientele
- Personally, do you view Fairtrade as a religious responsibility, a social justice responsibility or both? Why?
- Do you think there is a link between the message of Fairtrade and religious values?
- Do you feel that you, and Fairtrade as a whole is making a difference? How do you measure this?

Questions for Secular Organisations where Participant was Non-religious

- What do you understand by the term Fairtrade?
- How are you involved with Fairtrade?
- How long have you been involved with the movement? Did something prompt this involvement?
- What is support for Fairtrade like in your organisation as a whole and who supports it?
- Can you tell us about the demographics of your clientele?
- Do you feel that you, and Fairtrade as a whole is making a difference? How do you measure this?
Appendix E – Online Questionnaire

19th March 2015

Interview questions: Horsforth Town Councillor

1. What is the current progress with the ‘Make Horsforth a Fairtrade town campaign’/when is it expected that the town will achieve Fairtrade status?

2. What do you expect to change as a result of achieving Fairtrade town status?

3. Do you feel that by placing Horsforth at the centre of a campaign for Fairtrade that this motivates people to take part in fair trade more than a general push for Fairtrade? – has something to do with ‘our town/our home’ played a part in involvement?

4. Do the people of the town have a strong sense of identity, in the sense of being from Horsforth, and how do you feel becoming a Fairtrade town will affect this sense of identity?

5. Do you feel that, in the process of becoming a Fairtrade town, a greater sense of community been created? What links between different organisations have been made?