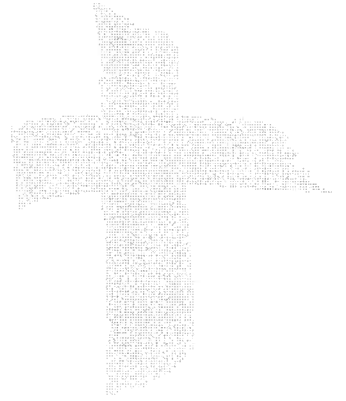


A Good Practice Paper for Dioceses

The Archbishops' Council's Committee
for Minority Ethnic Anglican Concerns





A GOOD PRACTICE PAPER FOR DIOCESES

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ACKNOWLEDGEMENTS

CMEAC is extremely grateful to the *Passing Winter* Advisory sub-Committee and to the following persons who were involved in writing the Good Practice Paper:

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The Committee would also like to express sincere thanks to the members of the Advisory sub-Committee, the Diocesan Link Persons as well as CMEAC members who have given and continue to give their time unstintingly to serve on Advisory Team visits to dioceses; to date the CMEAC has conducted 36 visits. Advisory teams felt very privileged to have been invited to visit the dioceses and appreciated immensely everyone's support.

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GOOD PRACTICE

Introduction by The Rev. Rose Hudson-Wilkin, Chairman CMEAC

In 1985, a very challenging report, *Faith in the City*, commissioned by the Archbishop of Canterbury on Urban Priority Areas, was published. There were several recommendations proposed but the most significant proposals concerned with the alteration of central Church structures, led to four specific actions. One of those recommendations gave birth to the Committee for Black Anglican Concerns (CBAC), now the Committee for Minority Ethnic Anglican Concerns (CMEAC).

It was very clear from the beginning that this was not going to be simply “window dressing” of the problems facing the church. CMEAC was given a remit to:

Monitor issues arising or which ought to arise, in the context of the work of the Standing Committee, the Central Board of Finance (CBF), Synod’s Boards and Councils and of the General Synod itself, as far as they have policy implications for minority ethnic groups within the Church and the wider community.

The work of the Committee has been set right at the heart of the church. The fact that the Committee reports directly to the Archbishops’ Council underlines the key role of the work. The dioceses have been able to look to the Committee (through the diocesan visits and other contacts) as a resource to help them develop diocesan-wide strategies relevant to the needs of their areas.

The Committee has produced several reports and study-packs e.g. *Seeds of Hope*, *The Passing Winter*, and *How We Stand* to name a few. These have provided the Church of England with relevant data and theological analyses needed to help the church wrestle with the institutional racism which exists within the church and our society.

In July 1999, The Rt. Rev. Dr. John Sentamu presented a paper to the General Synod at York entitled *Towards an Agenda for Action for the Church of England – the Church’s response to the Stephen Lawrence Enquiry Report*. The response from the dioceses has been positive overall. More and more dioceses are wanting to respond to this and CMEAC has worked tirelessly,

responding to requests as they have come in. At all times the Committee has kept at the forefront of its agenda its main purpose, that of "enabling the Church to combat racism".

CMEAC has been proactive in holding conferences such as the **1994 Black Anglican Celebration for the Decade of Evangelism** held in York, and the Vocations conferences in 1998 and 1999. These have highlighted the fact that there are eligible people from a minority ethnic background within the church and more significantly, these people want to actively participate in the life of the church.

At the November General Synod 2000, a report was received entitled: *Called to Lead: A Challenge to Include Minority Ethnic People*, which was prepared by the Stephen Lawrence Follow-up Staff Group of the Archbishops' Council. This report was the Church's follow up to Bishop John Sentamu's paper presented in 1999 to the General Synod entitled: *Towards an Agenda for Action for the Church of England - the Church's response to the Stephen Lawrence Inquiry Report*. In *Called to Lead*, the church reaffirmed its commitment to ensure that minority ethnic people are given their rightful place both in church and society. This report sets out five areas as the next stage of the church's action plan. CMEAC is committed to the monitoring of this ongoing work in the Church.

The origins of this **Good Practice Paper** is derived from a recognition that in a number of dioceses, there is some interesting and innovative work already going on. These practices are being affirmed and made known to a wider audience.

This is a clear strategy of the Committee – to make available realistic and achievable practices. It is hoped that all who are themselves committed to a more inclusive church, will find within this paper some ready tools to begin their task.

SHARING GOOD PRACTICE

Message from The Rev. Canon Clarry Hendrickse

As Chairman of the CMEAC's *Passing Winter* sub-Committee, I have had the great privilege of visiting a good number of the dioceses of the Church of England. The main purpose of the visits is to listen and learn, as well as to encourage and support the good pieces of work which many dioceses are doing in promoting the areas of work needed to address minority ethnic issues, and equal opportunities for all. Also we aim to share good practice and make recommendations on how this work might be further strengthened and made more effective within the life of the diocese to everyone's benefit.

We have been greatly encouraged and supported by the dioceses in the high degree of commitment and detailed planning which is done in preparation for our visits, and to all who have worked so hard in every diocese to make our visit such a success we are deeply grateful. Towards the end of a visit we invariably meet with the Bishop's Council where we have a chance to make an initial response to the visit, to have an open discussion, and to hear of particular diocesan concerns and hopes. Following the visit, a report detailing findings and recommendations for further work is sent to the diocese and often becomes the basis for future pieces of work.

Findings in one diocese may readily become the good practice which the team shares with others. Questions raised during a diocesan visit may spur us on to reflect on new issues and cause us to undertake further pieces of work. A case in point was the question raised by a visit to the Diocese of Hereford. We were asked, "How can a predominantly rural diocese address the issue of racism, especially in its schools". This eventually led to a research project being undertaken by Professor Maurice Galton of Homerton College, Cambridge and Dr. Linda Hargreaves of the School of Education in the University of Durham, to discover how church primary schools in rural areas celebrate cultural diversity. Its findings were published in July 1999 under the title, *Valuing Cultural Diversity in Rural Primary Schools*, and presented at a meeting of Diocesan Directors of Education. Follow-up work is being carried out by several dioceses.

These findings are extremely illuminating and challenging. One of the recommendations from the Stephen Lawrence Inquiry Report stated that:

... If racism is to be eradicated there must be specific and co-ordinated action both within the agencies themselves and by society at large, particularly through the education system from pre-primary upwards and onwards. (par. 6.54).

The *Valuing Cultural Diversity in Rural Primary Schools* report made the point that sometimes schools in white areas tended to equate the need for multicultural education with having minority ethnic pupils. There can also be a presumption that staff in mainly white small rural schools would be indifferent to the task of educating this country's future citizens to live and work within a multicultural society. In fact the report found much worthwhile activity taking place in rural church schools. Most of those interviewed took their responsibility as leaders of a Christian school seriously and were strongly committed to celebrating cultural diversity.

This report is written to make more freely accessible some of those good practices and resources which have resulted from our diocesan visits. If you recognise it as something your diocese is doing or has done, we trust you will take pride in it being offered for others to copy.

The final word of thanks must go to Diocesan Bishops and all the dioceses which we have visited for making this document possible.

SECTION ONE

ORIGIN

This paper comes out of the experience gained from visiting dioceses, as well as the questionnaires which have been circulated to dioceses in order to follow-up mainly the *Passing Winter*, a sequel to *Seeds of Hope* and *The Seeds of Hope in the Parish* study pack. Recently, the issues of social cohesion in our nation have become increasingly vital. The onus on the Church to show within its own structures, policies and their implementation, that it is equipping itself to take part with integrity in the debate, is urgent. The Good Practice paper is meant to assist dioceses in the Church of England and to encourage all dioceses to re-commit themselves to the task of combating institutional racism.

The publication of the Stephen Lawrence Inquiry Report in 1999 was timely and has given fresh impetus to the work. Bishop John Sentamu's paper entitled *Towards an Agenda for Action for the Church of England*, (synopsis Appendix I) which he presented to the Archbishops' Council, the House of Bishops and the GS in July 1999 has led to a more committed approach at the national level of the Church.

The Archbishops' Council in its second report to the GS November 1999 sessions stated *The follow-up to the Stephen Lawrence Enquiry is a huge agenda which will require a very considerable commitment from the Church at all levels and over a sustained period if it is to be delivered. That of itself will require a 'step change' in the Church's own self-understanding and its attitude towards racism and the place of minority ethnic members in its life and development. The issues are critical not only as a question of justice but also for the growth and development of the Church's life. We believe an early priority is to help achieve that 'step change'.*

The Archbishops' Council is committed to developing work in several areas and proceeding in a way which builds up momentum and provides the Church with a reliable basis against which to measure further progress.

✦ The Committee is heartened by the initiatives which some dioceses are already implementing in response to the Stephen Lawrence Inquiry Report – dioceses such as Gloucester, Guildford, Manchester, Sheffield, Blackburn, York and Portsmouth, have held training in racism awareness for Bishops and their senior staff.

In 2000, the Diocese of Southwark received the report of an Independent Inquiry on Institutional Racism within the structures. The report has been debated by Diocesan Synod with a view towards action at all levels.

CMEAC genuinely hopes that the entire church will pattern these examples and commit itself seriously towards combating institutional racism. **A strategic, structured holistic approach will be essential if sustained change is to be achieved in the dioceses at all levels.**

DEFINITIONS AS PRESENTED IN THE STEPHEN LAWRENCE REPORT

Racism

Racism in general terms consists of conduct or words or practices which disadvantage or advantage people because of their colour, culture, or ethnic origin. In its more subtle form it is as damaging as in its overt form.

Institutional Racism

The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people.

It persists because of the failure of the organisation openly and adequately to recognise and address its existence and causes by policy, example and leadership. Without recognition and action to eliminate such racism it can prevail as part of the ethos or culture of the organisation. It is a corrosive disease.

OBJECTIVES OF THIS PAPER

1. To highlight good practice on various issues in dioceses, deaneries and parishes in order to inform other dioceses.
2. To identify policies in the Church of England which are attempting to combat institutional racism.

3. To provide information on resources which can be helpful to all diocese in tackling institutional racism.
4. To highlight issues of relevance to dioceses, deaneries and parishes as raised in Bishop Sentamu's paper, and *Called to Lead, a challenge to include Minority Ethnic People*.
5. To encourage dioceses which have not attempted to address these issues to set up a programme of action.
6. To encourage other dioceses to redouble their efforts and develop systematic action plans.

Some themes were constantly brought to the Committee's attention as areas in which guidance would be helpful. This paper attempts to offer that assistance. Developing strategies through the major themes listed will help dioceses develop a strategic and sustained approach in order to combat institutional racism.

A. Review of the diocese and its policies

- i. Review
- ii. Ethnic Monitoring
- iii. Diocesan motions
- iv. Constitutions/Terms of Reference
- v. Membership of Synods Boards, Councils and Committees
- vi. Equal Opportunities Policy

B. Racism in rural areas

C. Education

D. Parish Education

E. Deaneries

F. Vocations

G. Training for clergy and other ministries

H. Racial Justice Sunday

I. The Cathedral

J. Resource Centres

K. Chaplaincies

L. Secular Agencies

SECTION TWO

The Church of England in 2000 in many cities is ethnically rich, culturally diverse and vibrant. In such places minority ethnic Anglicans play a critical role in sustaining the life and witness of the Church – indeed in many places the local church would collapse without their participation. And yet they are a long way from being fully drawn into the leadership and ministry of the Church: there is a perceptible 'glass ceiling' beyond church wardens.
(Source: Para 64. *Called to Lead*)

A. THE DIOCESE AND ITS POLICIES

REVIEW

- i. In Autumn 1999, The Bishops of Southwark set up an independent inquiry into racism within the structures of the Diocese of Southwark. The Review Group had the task to do the following:
 - a) to review the Diocese of Southwark's current policies, procedures and structures against legal requirements and best race equality practice and to make recommendations to the Bishop of Southwark for consideration and implementation.
 - b) to complete the review and produce a report.

The Diocese of Bradford has undertaken a review.

Question: How is your diocese planning to review its structures?

ETHNIC MONITORING

- ii. In November 1997, the Southwark Diocesan Synod passed with a large majority the following motion which arose out of a pilot approach in Battersea Deanery:
That this Synod:
 - a) *recognise the advantages of showing that the Church of England is a multi-ethnic church with multi-ethnic leadership at all levels; and*

- b) *call upon the Archbishops' Council to organise the collection of statistics at the time of the next general revision of church electoral rolls (2002) on the ethnic origin of members on electoral rolls, members of church councils, churchwardens, deanery synod representatives and clergy throughout all the dioceses of the Church of England.*

In November 1999, the General Synod debated this motion, which was approved with an additional proviso:

[that this Synod] calls further upon the Archbishops' Council to arrange the collection of the statistics by the procedure suggested in the Background Paper from the Diocese of Southwark.

How We Stand, a report on black Anglican membership of the Church of England in the 1990's provided the church with useful information on the numbers of minority ethnic Anglicans and the levels of participation. Some dioceses have used profitably the Archdeacons' Articles of Enquiry in order to establish information about minority ethnic Anglicans in parishes e.g. Birmingham, Coventry, Derby and more recently, Lichfield.

It should be noted that for several years, the Ministry Division (former ABM) has been monitoring applicants for ordination, as well as those accepted for ordination training.

Question:

- a) Has your diocese carried out a survey of minority ethnic Anglicans?
b) Will your diocese be giving this matter some emphasis in the general revision of church electoral rolls in 2002?

Effective ethnic monitoring sustains good equal opportunities practices and enables the Church to determine whether it is drawing from its diversity.

DIOCESAN MOTIONS

- iii. Many dioceses have debated *Seeds of Hope* and/or *The Passing Winter*, a sequel to *Seeds of Hope*. The latter report includes resolutions from Birmingham, Bristol, Coventry, Leicester, Oxford, Ripon and Sheffield dioceses. Since then dioceses such as Manchester, Lichfield, Chester, Liverpool, London, Wakefield and York have held debates.

The Stephen Lawrence Inquiry Report has given added urgency to the need for all dioceses to address institutional racism as a priority. Debates help to raise awareness of the issues and often lead to action. Action Plans following on from debates are made more effective when they include deadlines and responsibility assigned to a specific group.

Questions:

- a) Has your diocese debated *The Seeds of Hope* or *The Passing Winter*?
- b) If so how are the resolutions being followed up?
- c) If no debate has been held, how does the diocese intend to raise awareness of these issues?
- d) Are there ways in which your dioceses can be encouraged to engage with the issues raised by the Stephen Lawrence Inquiry Report as outlined by Bishop John Sentamu's paper (**Appendix II**), as well as *Called to Lead, a challenge to include Minority Ethnic People*, GS Misc, report debated by the General Synod in Nov 2000?

CONSTITUTIONS/TERMS OF REFERENCE

- iv. Several dioceses have already set up Committees\Groups for Minority Ethnic Anglican Concerns; where these exist, the majority have formulated Constitutions or Terms of Reference. Models of these can be obtained from CMEAC.

Question:

If your diocese has not yet set up a Committee, are there ways in which CMEAC can assist?

MEMBERSHIP OF SYNODS, BOARDS, COUNCILS AND COMMITTEES

- v. If the Church is truly to reflect the body of Christ then structures at the diocesan, deanery and parish levels should make every effort to reflect its diversity in the membership of decision-making bodies. This has happened in Leicester diocese where the diocese made constitutional provision in order to ensure that minority ethnic Anglicans are represented on Diocesan Boards. In association with the Board of Education and PCCs, minority ethnic Anglicans have been appointed as Foundation Governors in some church schools. The Diocese of Southwark has committed itself to increasing the involvement of minority ethnic Anglicans in the structures. In the Diocese of Wakefield, 1 clergy and 3 lay people are serving on Diocesan Synod.

It is important that persons who are invited to serve on Synods/Boards/Councils/Committees should be properly inducted so that they will feel confident to make a contribution.

Question:

- a) What measures are being undertaken by your diocese to reflect the diversity of the Church in the membership of Synods, Boards, Councils and Committees?
- b) What support is offered?

EQUAL OPPORTUNITIES POLICY (EOP)

- vi Currently, although a number of dioceses have Equal Opportunity Policies (EOP), very few dioceses have implemented these policies, and there has been little monitoring. Dioceses fall into four categories:
- a) dioceses with comprehensive policies
 - b) dioceses with brief statements
 - c) dioceses working on policies
 - d) dioceses without policies, most of whom judged there was no need

CMEAC would suggest that dioceses with policies should review them in the light of the Disability Discrimination Act. The Joint Equal Opportunities Policy for Staff of the Archbishops' Council, Bishopthorpe Palace, the Church Commissioners, Lambeth Palace and the Church of England Pensions Board all have good models which can be used to help

dioceses develop their own models and prevent dioceses from reinventing the wheel. The EOP Monitoring Group in Church House has devised strategies towards effective implementation, training and monitoring the policy.

* The Joint EOP encompasses issues of gender, culture, colour, ethnic or national origin, nationality including citizenship, age, sexual orientation, disability, HIV status, social class, marital status, membership of a trade union and political status.

The Diocese of Liverpool's Equal Opportunities Monitoring Group prepared a paper on the **Appointment of Parish Clergy** which was presented to Bishop's Staff meeting, other dioceses might find it useful. The Diocese of Bath and Wells includes in its statement a clause on the hiring of contractors, consultants and other agencies and the fact that they should have due regard to the Diocese's commitment to Equal Opportunities. The Diocese of Winchester has a comprehensive Equal Opportunities Policy, including guidelines for parishes.

Implementation

In order to ensure that the policy is implemented (also training provided for staff, as well as monitoring of the policy) it will be essential to set up an Equal Opportunities Policy Monitoring Group; which should include a senior staff member.

Questions:

- a) Does your diocese have an EOP?
- b) If your diocese does not have a policy, when is it hoping to formulate one?
- c) If your diocese has a policy, how is it implemented? monitored annually and made public?

SECTION THREE

B. RACISM IN RURAL AREAS

A paper setting out the issues, how these can be tackled and some indications of good practice is attached as **Appendix II**. This has arisen out of the fact that CMEAC's Advisory team has realised that racism in mainly rural dioceses manifests itself in particular ways. Up-to-date research on rural areas also bears this out. Note Resources – **Appendix VI**. Some dioceses are more rural than others, all dioceses have rural areas so CMEAC thinks that this information is vital.

Question:

How can your diocese respond to the indicators of good practice in the Rural Racism paper attached as **Appendix II**?

C. EDUCATION

With respect to educating children and young people, the evidence given by Chief Constable Burden (South Wales Police) in the Stephen Lawrence Inquiry is relevant:

..... racism exists within all organisations and institutions, and that it infiltrates the community and starts amongst the very young. Recent research in Cardiff showed that 50% of the racist incidents considered by the Race Equality Council involved young people under 16 years old, and 25% of these incidents involved children between the ages of six and ten years. The problem is thus deeply ingrained. Radical thinking and sustained action are needed in order to tackle it head on, not just in the Police Service of our country, but in all organisations and in particular in the fields of education and family life.

Racism, institutional or otherwise is not the prerogative of the Police Service. It is clear that other agencies including those dealing with housing and education also suffer from the disease. If racism is to be eradicated there must be specific and co-ordinated action both within the agencies themselves and by society at large, particularly through the educational system, from pre-primary school upwards and onwards.

The Church of England has an impact on the lives of thousands of people across all age ranges through its children's work, youth work and schools (nearly 5,000, mostly primary), adult education, further and higher education chaplaincies, and teacher training.

Bishop John Sentamu made reference to strategies which The Stephen Lawrence Inquiry had identified as being relevant to church schools.

CMEAC's Advisory Team visits have identified the need for action by all schools in the following areas, if the task of combating racism is to be taken seriously by schools:

- Admission Policies
- Exclusions
- Anti-racism
- Valuing Cultural Diversity
- Equal Opportunities
- Curriculum issues in a multi-cultural society
- Racial Harassment, stereotyping and teacher attitudes
- Religious Education including multi-faith issues
- The teaching of English
- Special Needs
- School Inspection

In some schools, CMEAC came across good practice in various aspects and wondered how this was being disseminated, e.g. in Staffordshire a project involving the schools, Police and LEA. Coventry had a similar project which had led to a decrease in truancy in secondary schools. Three schools participated and a full time social worker worked with the teachers, parents and young people to try to keep them in schools. One of the schools managed to reduce exclusions to zero during one year. Leicester's Board of Education had developed guidelines for anti-racist policies for church schools. In Southwark, the Board of Education took part in the "Shine" project, a Children's Society Project intended to prevent racist exclusions. In Peterborough, St James Church of England Lower School placed a great deal of emphasis on multi-cultural development and had formulated appropriate policies. Foleshill School in Coventry also had an impressive record of multi-culturalism. In Lincoln, the Little Gonerby Church of England Infant School is doing work on Equal Opportunities Policy –

Race. Schools demonstrating "good practice" could be used to encourage others that felt less confident. A collection of "testimonies" about current practice would celebrate this important aspect of life in church schools.

In some dioceses there was some collaboration on these issues with the Local Education Authority, especially in areas where the LEA had developed expertise on these matters, Blackburn as well as Bristol Dioceses were good examples of collaboration between the diocese and the LEA.

The Diocesan Board of Education will need to review its policy in order to ensure that it is assisting schools to respond to OFSTED's new guidelines entitled *Evaluating Education Inclusion*, published in October 2000. *Inspectors are asked specifically to inspect for racism and to ask what action is being taken by schools to promote racial harmony, to prepare pupils for living in a diverse and increasingly interdependent society and specifically to address racism? Inspectors are also expected to ask does the school have strategies for promoting inclusion, including race equality and how well are they working?*

The Lincoln Diocesan Board of Education is raising awareness of these issues through its paper entitled: *Respect for All: Developing a Race Equality Policy in Schools*.

CMEAC suggests that the Report on *Valuing Cultural Diversity in Rural Primary Schools* should be discussed by the DDE and Headteachers with a view towards identifying what should be done and how it could be done. The City of Norwich Secondary School offered a good model of anti-racism work which had been developed by a small group of students among their peers, with the assistance of a teacher who had worked in a multi-cultural area. The Diocese of Bristol's Diocesan Board of Education had circulated a questionnaire to its Voluntary Assisted Schools on Valuing Cultural Diversity a copy of which is attached as **Appendix III**.

Questions:

- a) How does the Diocesan Board of Education offer assistance and support to schools, in the areas of concern raised above?
- b) Is good practice being disseminated?

- c) How are Further and Higher Education Chaplains responding to the challenges raised in the Stephen Lawrence Report?
- d) To what extent is teacher training addressing these issues?

D. PARISH EDUCATION

The education of parishioners is vital given the role which people play in the family, the workplace, the community and the wider society.

All parishes should be encouraged to discuss the *Seeds of Hope in the Parish* study pack. The dioceses of Birmingham and Blackburn have used the *Seeds of Hope in the Parish* study pack as a model to design their own packs. Parish clergy in the dioceses of London, Liverpool, Bristol and Coventry were provided with the study packs. In the London Diocese, the Committee for Minority Ethnic Anglican Concerns conducted an audit on the use of the study pack. Over 90% of parishes gave feedback on how it was being used. Several parishes in London Diocese have stated that aspects from the pack will be included in their Missions Action Plans.

The CCRJ annual Racial Justice Sunday packs are a very useful resource which more parishes are using each year, as a means of educating parishioners.

Questions:

- a) Has your diocese distributed the *Seeds of Hope in the Parish* study pack?
- b) Do you have any feedback on where the study pack was used, how it was received and what good practices have since been implemented?

E. DEANERIES

The assistance which deaneries can give to parishes with respect to highlighting the importance of race and racial justice is vital.

Deaneries should undertake to discuss the *Seeds of Hope in the Parish* study pack and give a lead to parishes, this work is about the church in the community and the role of the church in educating parishes.

In the Diocese of Oxford, the Diocesan Committee for Racial Justice works with Deanery Synods. There are 29 Deanery Synods in the Diocese and the majority have been visited. The main objectives are as follows:

- To stimulate group discussion.
- To raise awareness of the effects of racism within the Church and Society.
- To encourage valuing of cultural diversity and full inclusion of minority ethnic people.

Questions:

- a) What work has been done in your deaneries towards addressing the issues?
- b) And with what results?

Please inform CMEAC of good practice which can be shared with other dioceses.

F. VOCATIONS

If minority ethnic clergy and laity were promoted more readily to positions of authority in the dioceses and cathedrals, this itself would encourage vocations and a greater sense of accessible opportunity. Critical in enabling all this to happen was training and awareness raising, particularly of the leadership. (Source: Para 57. *Called to Lead*)

The experience of holding two Vocations Conferences mainly for young minority ethnic Anglicans has resulted in the report entitled *Serving God in Church and Community*, vocations for minority ethnic Anglicans in the Church of England. The Committee is very pleased that despite the small number of participants, vocations came out of both conferences. This indicates that there is good potential among minority ethnic Anglicans. The Recommendations from the report, together with the paper on Vocations which is attached as **Appendix IV**, will be essential reading for dioceses and parishes recognising the need to identify, affirm and encourage minority ethnic Anglicans to come forward for ordained and lay ministries. e.g. Chelmsford, Oxford and Coventry. In the Diocese of Southwark, the

Diocesan CMEAC which has been set up recently is giving attention to the selection and appointment patterns for minority ethnic ordinands and clergy.

The *Called to Lead* report identified vocations as one of the themes for the next stage of the Archbishops' Council's action plan. The report stated that *we need a long term aspiration or objective for vocations which is at least proportionate to the strength of minority ethnic Anglican participation in our churches (e.g. a three to five fold increase over ten years).*

To put together a long-term strategy to achieve this which:

- ✠ *draws in the experience and mentoring role-model potential of clergy and leaders in parishes with substantial minority ethnic communities (through regional and national meetings) to 'seek out the seekers'.*
- ✠ *draws in the experience of other churches (e.g. other parts of the Anglican Communion and Black Majority Churches) to nurture potential vocations (in the widest sense – lay and ordained) from school onwards.*

The long term objective would not be a 'quota' but would provide a context against which to measure and monitor progress (with regularly published figures) and to energise the long-term strategy outlined above.

Questions:

- a) What is your diocese doing to identify and support any vocations from minority ethnic Anglicans?
- b) Is there good practice in the diocese with respect to strategies for encouraging minority ethnic Anglicans to consider Vocations, and can these be shared with other dioceses and with CMEAC?
- c) How can your Diocese contribute towards the long-term aspiration or objective for vocations?

G. TRAINING FOR CLERGY AND OTHER MINISTRIES

A commitment – starting with the Archbishops' Council – to experiential learning about racism, to engender a new sense of shared understanding and urgency (Source: Para. 61 Called to Lead).

Within clergy training, racism awareness, the valuing of cultural diversity, and racial justice issues need to be integral. The need for such training has been identified in several areas of CMEAC's work – the research conducted on young minority ethnic Anglicans and their needs, the 1998 and 1999 Vocations Conferences identified clergy training as a great area of need, and the Asian Anglican converts from other faiths spoke of the need for clergy training at the Committee's Conference on Conversion. The report on *Valuing Cultural Diversity in Rural Primary Schools* also stated in its recommendations: *Attention should also be given to providing training for clergy, local church leaders and diocesan visits with a view to greater involvement in rural church primary schools' efforts to promote cultural diversity across the whole curriculum.*

The parish, with the assistance of the diocese, has a special role to play in ensuring that clergy, as well as people exercising other ministries are trained in racism awareness, cultural diversity, and racial justice issues. **This should be included in post-ordination, in-service and lay training.** There are resources available in most local areas through parishes, the Diocesan Race Relations Officer, and local secular agencies.

The Bishop's Staff needs to set a lead by itself undergoing training – recently the Bishops and Senior Staff of Guildford, Blackburn, Gloucester, Oxford, Sheffield, York and Manchester Dioceses have had training in racism awareness. In Southwark, the Bishop's Staff Meeting has had training, this will be followed up with equivalent training for the Bishop's Council and Rural Deans. The Archbishops' Council is itself having training in racism awareness.

Dioceses such as Ripon & Leeds and Wakefield have developed very useful **information packs for clergy.**

Question:

How is your diocese addressing issues which have been identified here and in **Appendix V**?

H. RACIAL JUSTICE SUNDAY (RJS)

Racial Justice Sunday is now well established across all denominations; it is marked on the second Sunday in September. Parishes, encouraged by the dioceses, need to recognise Racial Justice Sunday not as an option but as integral to the Church's calendar.

In some areas this has been written into the Parish Calendar e.g. in the Church of Christ the Cornerstone Milton Keynes. In Leicester, Racial Justice Sunday is now an integral part of the Diocesan Liturgical Calendar. Several Diocesan Bishops do commend RJS in their Diocesan Newsletter. The Diocese of Oxford commemorates RJS in a different archdeaconry each year. The Black Anglican Concerns Group in Sheffield Diocese offers training in the use of the Racial Justice Sunday packs.

Question:

How can the parishes and the Cathedral Church in your diocese promote and support Racial Justice Sunday?

I. THE CATHEDRAL

The involvement of the Cathedral is absolutely seminal in raising awareness on racial justice issues. In some dioceses there has been good practice in the holding of events such as Racial Justice services, vigils and conferences e.g. Coventry, Lichfield, Oxford, Sheffield, Leicester, Wakefield and Winchester dioceses. The leadership of the Dean seems to be central and critical to the effectiveness of these ventures.

Salisbury Cathedral is outstanding in its literature which it provides for visitors, as well as the knowledge which the Cathedral Guides have built up about minority ethnic communities.

Question:

- a) What initiatives have been carried out by the Cathedral in order to raise awareness of racial justice issues?
- b) What efforts have been made by the Cathedral to recruit volunteers from minority ethnic communities, also to employ minority ethnic clergy?

J. RESOURCE CENTRES

These centres have an important role to play, especially in the education of children and young people. As stated earlier in the report, the majority of racist attacks are carried out by young people. **Appendix VI** provides a list of Resources under some of the themes which have been highlighted. The diocese should encourage Resource Centres to be properly equipped.

Question:

To what extent is the Diocesan Resource Centre equipped to raise awareness of these issues?

Inter-Faith

We have not included this topic, but for several dioceses, this is an important issue and good work is being done in some dioceses e.g. Blackburn, Derby, Coventry, Leicester, Oxford and Manchester. The General Synod's Board of Mission's Inter-faith Officer can be consulted.

K. CHAPLAINCIES

The Dioceses have a valuable resource in their Hospital, Police, Prison, Industrial, Rural and Further and Higher Education Chaplains, as they have 'hands on experience' of some of the issues. In many instances their level of awareness on race issues has been heightened due to 'on the job' training. In their various Chaplaincies many are not only meeting but also engaging with minority ethnic people at the cutting edge of many agencies. Chaplains work with secular institutions and are frequently required to be trained to the same standard as their colleagues. They could be very helpful in the training of their diocesan colleagues. The team was impressed by their sincerity and their desire to learn more about the communities in order to better serve them.

Question:

How can the Diocese utilise the experience of chaplains within the life of the church?

L. SECULAR AGENCIES

Throughout all the visits the secular agencies with whom the Advisory teams met wanted to work in collaboration with the church. This was already happening in some dioceses e.g. the Police were assisting with training in racism awareness for clergy in Blackburn diocese In Bath and Wells, the church was involved in the Yeovil Partnership against Racial Discrimination. In Salisbury, a member of the clergy was deeply committed to working in collaboration with other agencies, as Chaplain to Gypsies and Travellers. Diocesan Boards of Education were collaborating with the LEAs. In Portsmouth, the Diocese was represented on the Racial Equality Action Group. In many instances, agencies were ahead of the church and the church could benefit from their experience.

It was clear that secular agencies were working at strategies towards improving relationships in communities whether in the area of asylum seekers, employment, policing, regeneration programmes, as well as responding to the recommendations from the Stephen Lawrence Inquiry Report. All agencies felt that the church had an important role to play in race relations.

Questions:

- a. If this does not exist, how can the Diocese build links with secular agencies?
- b. What assistance can the Diocese offer the Police in response to Bishop Sentamu's paper entitled *Agenda for Action for the Church of England?* **Appendix I**

ARCHBISHOPS' COUNCIL***Agenda for Action for the Church of England by Bishop John Sentamu***

Following on from the publication of the Stephen Lawrence Inquiry Report, in February 1999 CMEAC considered how best to advise the Archbishops' Council. The Committee decided that the Rt. Rev. Dr. John Sentamu, Chairman of CMEAC and a member of the Stephen Lawrence Inquiry was best placed to advise the Council, given his involvement in the Inquiry and understanding of the situation. Bishop John presented his paper entitled *Agenda for Action for the Church of England* to the Archbishops' Council, the House of Bishops; and the GS Synod in July 1999.

Synopsis of the Paper

There are two strands for the Church of England to address in response to the Stephen Lawrence Inquiry Report.

A. Agenda for Action Externally

How can the Church of England be part of helping Police Services to deliver an appropriate and professional service in terms of the recommendations and the Government's response to them?

The main principles of the Police Services response will be namely:

- i) Partnership and involvement
 - ii) Policing diversity
 - iii) Recognising and rewarding success
 - iv) Raising standards and promoting professional competence
- a) The Church of England, either locally or through its offices, as appropriate should have a role in the Performance Indicators under Recommendation 2. Local churches should consider providing neutral centres where incidents can be reported, multi-agency information exchanges, surveys carried out and victims supported. Training for

volunteers will be needed. The Church of England has a parish in all Police Service areas!

- b) Follow-up – Pilot work is being undertaken through the setting up of reporting centres in London.
- c) Her Majesty's Chief Inspector of Constabulary is reviewing lay involvement, as there is a desire for more lay involvement. Many church members have expertise in inspection within their own fields any may be able to offer this expertise as a gift to the Inspectorate.
- d) The Church of England should see applications for membership to the police authorities through three categories of membership: Magistrate members, Councillor members, and Independent members as a valuable role in the community, which they should encourage.
- e) The Church of England should influence the debate on the third review of the Race Relations Act.
- f) Victims and witness support – Victims support provides volunteer visitors. Local churches could provide venues and access to help – also possible outside office hours. The Open Churches Trust may be encouraged to assist in keeping churches open.
- g) The Church has a contributory role to play in the review of the Victim's Charter in 2000\2001.
- h) With respect to training in racism awareness and valuing cultural diversity, despite the fact that the Church still has a great deal more to do in sorting out its own house, nevertheless it has a wide range of expertise and experience from which to draw. This could be developed in local areas and in partnership with other agencies for training provision for the police and indeed for itself.

B. Agenda for Action Internally

The second strand for the Church of England to address in response to the Stephen Lawrence Inquiry Report is how it plans to take into its life-blood, the implications of the findings of the Report, in terms of the church's attitudes and treatment of different minority ethnic groups in its body. A strand already foreshadowed in CMEAC's work detailed in *the Seeds of Hope, How We Stand, Roots and Wings, The Trumpet Call* and *The Passing Winter* publications and was regularly echoed in the evidence taken at the Stephen Lawrence Inquiry.

1. Resources and Training in Racism Awareness/Valuing Cultural Diversity

Church resources for training and the inclusion of racism awareness training within the church centrally and locally need to be examined to see how this could be made integral to training.

2. Prevention and the role of Education

- a) Phase I of the Valuing Cultural Diversity Project has been carried out. The findings of the report need to be strongly supported and endorsed by church leadership both centrally and in parishes.
- b) *That Local Education Authorities and school Governors have the duty to create and implement strategies in their schools to prevent and address racism. Such strategies to include:*
- *that schools record all racist incidents;*
 - *that all recorded incidents are reported to the pupils' parents/guardians, school Governors and LEAs;*
 - *that the numbers of racist incidents are published annually, on a school-by-school basis; and*
 - *that the numbers and self defined ethnic identity of "excluded" pupils are published annually on a school-by-school basis.*

That OFSTED inspections include examination of the implementation of such strategies.

(Source: *Stephen Lawrence Inquiry Report*).

Church schools and colleges should be at the forefront in taking up these recommendations. The Church should be recommending that its school Governors promote work on these issues as an immediate priority. Guidelines for the implementation of these recommendations should be prepared by local Diocesan Boards of Schools.

- c) The church should involve itself in the Community Mentoring Scheme which the government is promoting in order to help reduce the incidence of types of behaviour

which put some children at risk of exclusion. The church should involve itself in such schemes – both for its own church schools and within local state schools.

- d) In those cases where children are ‘school phobic’ or are unable for other reasons to be taught in schools, churches may be able to provide a venue where learning can take place for small numbers or on a one-to-one basis if accommodation is appropriate. At present many students have home teaching, but it may be that there is a half-way solution which might be found in churches.
- e) Lord Dearing in his work on partnerships to lead the development of the Life Long Learning through 1000 Learning Centres across England, Wales and Northern Ireland, has welcomed the suggestion that churches will provide attractive learning centres for people from the minority ethnic communities and suggest that “it could well be that in other dioceses where the churches are the natural and main focus for community activity, that there will be interest in offering to provide Learning Centre. ... there is a possibility of securing public funding for additional Learning Centres where they are needed.”
- f) The Church of England nationally and locally needs to be aware of good practice guides that are in existence in the field of education. For example, the Southwark Diocesan Board of Education prepared *Colour and Spice: Guidance on Combating Racism in Church Schools (1994)* as a direct result of *Seeds of Hope* currently being revised. The OFSTED Report published in March 1999 spoke of *Raising the attainment of minority ethnic pupils*.

The OFSTED Report highlighted the main failing in the schools as being not so much that they did not have equal opportunity policies and adequate mission statements, but that they did not follow that through with careful monitoring. Bishop John said that he did not think that the Church of England was miles away from that complacency: having got our policies clearly set out, we tell ourselves goodwill will ensue that justice is served – without actually checking how or whether it was being served.

3. Monitoring of the Agenda for Action

The Archbishops' Council Committee for Minority Ethnic Anglican Concerns has a monitoring role, however it cannot do its work adequately with one full-time Secretary. The Church of England needs to face up to the challenge of monitoring the work in Racism Awareness Training and Valuing Cultural Diversity.

4. Definitions

The Church of England like the Government and Police Services **needs to accept the definition of racism and the concept of Institutional Racism.**

5. Publications and Communications

The Church should determine, in all its publications and communications, to be clear in its understanding of the various definitions, and consistent in its use of terminology; e.g. the use of the word 'racist' to replace 'racial' in describing events and attitudes of discrimination etc.

6. Racist language

The Church should be quite clear that racist language or behaviour of any kind, whether it be in the guise of 'humour' or any other supposedly 'mild' form is totally unacceptable and incompatible with our recognition of each other as human beings made in the image and likeness of God; and through baptism and faith in Jesus Christ redeemed and incorporated into a body of brothers and sisters in Christ.

7. Theological Colleges and Courses

Training in racism awareness and valuing cultural diversity need to be further encouraged in the programmes of theological colleges and courses. The findings of inspectors need to be monitored by the Inspectors Working Party. With respect to the monitoring of such training, maybe more needs to be done in terms of inspections.

8. Local Churches

Seeds of Hope in the Parish study pack should be discussed by local congregations and feedback/follow-up encouraged.

9. Archbishops' Priority

The Archbishops should be encouraged to set an **Archbishops' Priority that will increase confidence and participation of minority ethnic Anglicans at all levels of Church life.** The process of implementing, monitoring and assessing this Archbishops' Priority should include Performance Indicators in relation to:

- i) making minority ethnic Anglicans more visible within the life and leadership of our Church;
- ii) encouraging every member of the Church of England to oppose and resist racism in all its forms and striving to reflect that divine love which alone fills our lives with meaning and hope;
- iii) ensuring that racism has no place in the body of Christ by working to bring an end to all discrimination against minority ethnic Anglicans, knowing, or ignorant, latent or overt;
- iv) letting the gifts and calling of minority ethnic Anglicans be recognised and affirmed and their partnership in the life of the Church of England be evident and welcome;
- v) living, by deliberate will, the gospel imperative to love in mission;
- vi) seeking to walk confidently in Christ, one in him, with all of every ethnic group, tribe and tongue, who name his name.
- vii) Giving justice to all and commitment to demonstrating and proclaiming the gospel

RURAL RACISM

Some indications of good practice

CONTEXT

- Racism in rural areas has only recently been more widely talked about, and it has had a low profile in the church.
- People from minority ethnic groups do live in rural areas, and increasingly do so, but still in very small numbers, where they can be both isolated and vulnerable.
- Christians have a responsibility wherever they live to challenge racism and to seek to build communities of full regard both within and outside the church.
- Despite the quite strongly held view that there is no racism in rural parishes, that some who hold this view constitute the so-called white highlands, and that increasing cultural diversity is not an issue for them, the reality can be different.
 - ★ The UK is an increasingly multi-ethnic and multi-faith society;
 - ★ Our TV, radio and newspapers to an extent reflect that reality and all of these are an integral part of rural living.
 - ★ Extended families are more likely to include children who have left rural areas to go to multi-cultural colleges and universities
 - ★ They can be further extended by adoptions from or mixed marriages into other cultural groups
 - ★ They can include members who work in multi-cultural cities or whose work impacts on members of different ethnic groups.
- In several parts of the country it has been made clear that people who are perceived to be different e.g. 'incomers' or 'offcomers'*, people from across local boundaries or borders, the ostracised e.g. travellers, and people from minority ethnic groups, are all treated with suspicion which is seen as a time-honoured, natural response.
- Many initiatives in rural areas have relied on committed individuals or small groups; some of these have involved church members.
- Increasingly, through Community Development agencies and others, more structured approaches to tackling rural racism are being sought.

(* people not indigenous to the area)

- Gradually in some areas, including some rural locations, the church is moving to closer co-operation with other agencies in community involvement and care.
- In the words of one diocese:

“If we don’t love, if we don’t care, if we don’t focus all we have and believe in the communities around us, we have no good news to proclaim.”

- Listening at local level both to what people want and where people hurt, and locally seeking to make decisions are likely ways to lead to more effective countering of racism.
- If the Church is to have a prophetic voice in such matters it needs to earn the right to speak which entails putting its own house in order.

What follows is not a comprehensive review of what might constitute good practice in challenging rural racism but it has drawn on reported good practice, recommendations and issues raised as a consequence of CMEAC’s visits to dioceses in the Church of England over the last three years.

GOOD PRACTICE

I. Information is very important to counteract myth and supposition. The following practices have been found helpful:

- **Production of a Social and Demographic Analysis** of the area covered by the Diocese, published in a popular and accessible form. Such a ‘popular’ document can usefully include the size and distribution of minority populations within the communities. (The Local Authority can be very helpful; they may already produce a useful analysis.)
- **Annual use of the Archdeacons’ Articles of Inquiry** can indicate the ethnic makeup of congregations, Sunday Schools etc., in each parish.

- **Diocesan newspapers, and local church radio** are able to publicise good practice, inform people, raise questions and challenge readers/listeners about racial issues in rural areas within the total picture of diocesan, ecumenical and community life.

II. DIOCESAN POLICY MAKING, IMPLEMENTATION AND MONITORING

A debate in Diocesan Synod on CMEAC reports accepted by General Synod and passed to the church in the dioceses for discussion and action e.g. *Seeds of Hope* (SoH), *The Passing Winter* (PW), has often acted as a spur to begin to address issues of racial justice systematically.

- A major step has been for the Bishop's Council to set up a **monitoring group**, drawn from both minority and majority ethnic groups. The monitoring group usually reports directly to the Bishop's Council. Its major task is to monitor minority ethnic and cultural diversity issues which form part of the agendas of the Boards and Council. It also frequently acts as a resource to the Diocese.
- **Training** – within **all** training schemes, for rural clergy and laity (including Readers), there should be elements of race awareness training. These should include the study of rural racism and induction into strategies to challenge racism in both the church and the community. This training should **not** be considered an option.
 - † clergy with church rural schools in their parishes should be resourced and trained for their responsibilities.
 - † in some dioceses, the Bishop's Senior Staff have been trained in racism awareness, e.g. Guildford, Sheffield, Gloucester and York.
- **Rural Chaplains** can be significant people in cross-agency Community Development in rural areas. They can provide information and pastoral links, raise issues of social justice and equal opportunities within the rural communities. It has been shown that they can bring people together to act locally to tackle racism in the countryside.

- **Mothers Union** is frequently strong in rural areas. Within their programmes they have opportunities to address the isolation of minority ethnic individuals and families in rural locations, and mixed marriages and families brought together from different ethnic groups. The offer to resource local, rural play groups with toys, pictures and books reflecting different cultures, even where the children are all from the majority ethnic group, has been seen to be a helpful, positive step to take in reflecting our larger multi-ethnic society.
- **Schools – church rural primary schools** (approximately 3000 nationally) have the potential to be agents of change in rural communities:
 - † through their ethos, organisation and curricula they have obligations and opportunities to celebrate difference i.e. cultural diversity both in their local communities and to reflect a wider world back to the school community. Good practice which exists should be used to inform other schools;
 - † some rural schools feel they have little support from their parish churches. The local vicar and other church leaders, including parents and governors, are critical to the church school's efforts within the same community; it cannot be left just to the school;
 - † schools need to monitor their own staffing policies, and also identify sound ways of bringing in minority ethnic role models to enhance the children's educational experiences.
 - † Well organised and well prepared visits with urban schools have proved to be very fruitful if sensitively handled. It is important that all parties are conversant with the aims and intended outcomes of all parts of the project.
- **Diocesan Boards of Education** can produce development plans for promoting racial justice and challenging racism to be worked at in all church schools.
 - † Have effectively supported headteachers working without much local encouragement in areas of multi-cultural education in rural areas.
 - † Have encouraged neighbouring schools to support each other.

- **Racial Justice Sunday** (annually observed on the second Sunday in September) has a place in the rural church's calendar.

III THE CHURCH IN THE RURAL COMMUNITY – in some rural areas church groups have provided support for racial justice initiatives, and individual church members have been active in various projects.

- Increasingly the church in some areas is looking to work with other denominations and caring agencies to provide a better service to the Community and to make the best use of resources. This is envisaged as a potentially profitable way of working to raise the profile of rural racism but it is acknowledged that it is essential
 - to work to extend recognition of the issue
 - to work **with** the local community
 - to work hard to build whole community support
 - to be fully conversant with the experiences and factors which have affected the community's development
 - to be prepared to take a long term perspective
 - to achieve small gains step by step
 - to consider developing partnerships with other communities

(Sources: Henderson P. and Kaur Ranjit 1999. Martineau J. 1998)

5. Do you know of particularly useful resources or people?

(LEA?)

6. Have you ever had any cultural conflict within school? Racist behaviour/remarks?

(what did you do?)

7. What are your own thoughts about the relative importance or unimportance of teaching children to value cultural diversity?

8. Which of these broad categories do you feel your school might fall into?

- a. Schools with a low level of confidence and awareness of cultural diversity. These schools follow an agreed RE syllabus which includes the study of one or two other faiths for comparison with Christianity. They lack RE resources and feel the National Curriculum restricts RE teaching. Staff have a low level of confidence in their ability to teach accurately about other faiths.

ENCOURAGING VOCATIONS

God does not see as man sees, man looks at appearances, but the Lord looks at the heart.

Samuel: Ch 1 v 16

In the great commission at the end of St. Matthew's gospel, Jesus instructs everyone "to go and make disciples of all nations". Many people, in particular minority ethnic Anglicans, may be unsure of the process to determine how best to exercise their ministry, or undertake positions of leadership to obtain the necessary skills and opportunities to discern how God is calling them to respond.

God calls people to a variety of ministries, ordained or lay. For the ordained ministry in particular, we have in the past relied on the clergy and the local church, to recognise a sense of call in potential candidates. It is worth considering that those whom God is calling may need help to recognise that this is the case, and to be reminded that God takes ordinary people and by his spirit, enables them to do extra-ordinary things. In recognising the potential for ministry, some responsibility is required for the nurture of the potential candidates.

Nurture may include spiritual discipline; guided readings; several interviews to share faith stories and discuss ministry; permitting the individual to undertake leadership tasks in the parish and community; while at the same time, discerning the nature of ministry where the sense of call may eventually lead.

It is good practice that all members of the Christian community, in particular lay leaders, assist the clergy in this task and be supportive by prayer and practical help. It is also useful to remind those involved in the discernment process that gifts and skills vary, and while they should learn from, and adopt any good practices observed from their incumbent or others, they should not expect to emulate their personalities.

In order to dispel the myths that people from deprived social or economic backgrounds, or from minority ethnic cultures are ineligible, support and encouragement is necessary. This involves assisting in the discernment process too. Involvement includes being a listening ear; offering a constructive critique; and in some instances, the one who sows the first seed,

allowing the recipient to begin to seriously consider that stirrings of vocations may be possible. The process may be long, and should include encouraging potential candidates with:

- ✠ Developing their sense of spirituality and prayer life.
- ✠ Theological reading, reflection and discussion.
- ✠ Their place in community, and its nurture.
- ✠ Working in small groups and exercising pastoral care.
- ✠ Tackling issues with fairness, sensitivity and with tact.

It may involve:

- accompanying the potential candidate to meet with the incumbent or ministry development officer to talk about exploring vocations;
- assisting with the nurture of the potential candidate as they undertake liturgical, pastoral and community tasks;
- showing an interest and assisting with their spiritual and academic development, for as long as support is required;
- if necessary, help to find suitable role models, or others who had similar experiences, so that they could help to allay the fears of the potential candidate.

Some parishes have developed a 'talents and skills' questionnaire for all parishioners to complete yearly, to assist clergy and lay leaders in identifying potential for ministry and service, and offering practical advice on training and support to enable their gifts to be effectively exercised.

The above is not intended to be a complete list for encouraging vocations, but as a reminder of our Christian responsibility to take an active part in the process of fostering vocations. We could greatly help by encouraging young people in our parishes to think about the great commission, and to consider the form of ministry which God might be calling them to exercise. When vocations are discerned, we need to be alongside each other, with our prayers and offering encouragement in the first instance, in all aspects of their lives and ministry.

This should help to build confidence in the gospel and in each other, and encourage positive thinking and self worth in our communities.

CONTINUING MINISTERIAL EDUCATION

The Committee recommends that within CME and POT there is an acknowledged responsibility to have racism awareness training, to challenge racism within parish communities and congregations and to raise awareness of racial justice issues.

The reality of the composition of present day Britain in terms of minority ethnic communities and the diversity of faith communities is obvious to all. It would be right to say therefore that the issues of 'the human race' are a must for all clergy of all dioceses and essential for any ministry in the church. The church is in existence for the sake of all humanity, for whom Christ came into this world and died.

Persons undertaking this particular exercise would have to be willing to be exposed and challenged about their own prejudices and any identified feelings of superiority. The education exercise would therefore be in the context of a real desire:

- to know, and learn
- to accept
- to live with the ethnic diversity and multi-faith Britain

The process of education would:

- mean exposure to history (national and otherwise), other cultures, practices, faiths and social encounters
- mean learning both first hand, by using minority ethnic people as a resource and through the writings of people from other cultures.
- mean effort and maybe pain and suffering by wrestling to come to terms with the issues
- mean change in both actions and attitude

RESOURCES

Racial Justice Sunday

'One Race Assembly/Childrens Group Material – a resource pack for use with children around the time of Racial Justice Sunday. Chester Diocese.

Annual Racial Justice Sunday (RJS) packs are produced by the Churches' Commission for Racial Justice. RJS is commemorated on the second Sunday in September.

Vocations

- *Summary Paper from Minority Ethnic Teaching Consultation.* St Albans and Oxford Ministry Course.
- *Serving God in Church and Community.* Church House Publishing, 2000.
- *Simply Value Us: meeting the needs of minority ethnic Anglicans.* Church House Publishing, 2000.

Education

- *Colour and Spice: guidance on combating racism in church schools.* Southwark Diocesan Board of Education. Published in 1994, fully revised September 2000.
- *Self Evaluation Kit for Schools.* Board of Education Website.
- *Valuing Cultural Diversity in Rural Primary Schools.* Authors: Professor Maurice Galton and Dr Linda Hargreaves. Published by the National Society 1999.
- *Respect for All: Developing Anti-Racist Policies in a Church School,* National Society 1996.
- *Longer fixed term exclusions with reintegration package.* Paper by Cathedral School Wakefield Diocese.
- *Behaviour Management and Exclusion Procedures in Schools.* Southwark Diocesan Board of Education. Published, 1995.
- *Learning for All: standards for Racial Equality in Schools.* Commission for Racial Equality. Published, 2000.
- *All Different, All Equal:* a pack of educational materials for schools to develop an understanding of racism and increase awareness for the many cultures in our world. For Key Stage 3 and 4 pupils. Produced by COMPASS a project of Norfolk Education and Action for Development.
- *Parents Guide to Racial Harassment.* Published by Leeds Racial Harassment Project.
- *Raising the Attainment of minority ethnic pupils.* School and LEA responses, OFSTED Report published 1999.
- *Exclusion from School, the Public Cost.* Commission for Racial Equality, published 1996.
- *Racism and, Race Relations in predominantly white schools: Preparing pupils for life in a multi-cultural society.* Authors: Carolyn Hamilton, Rebecca Rejtman-Bennett and Marcus Roberts. Published by the Children's Legal Centre.
- *Racial Equality in Schools* by the Association of Teachers and Lecturers.

- *Exclusion from School and Racial Equality, a Good Practice Guide*. Commission for Racial Equality.

Parish Education

- *Seeds of Hope in the Parish* study pack. Committee for Minority Ethnic Anglican Concerns. Published, 1996.
- *The Faith in Leeds – Racial Equality Work Pack*. Ripon & Leeds Diocese. Published 1998. The work pack is suitable for stimulating discussion and action in secondary schools, churches, youth groups and social justice groups. Faith in Leeds is happy to give support to groups wishing to use the work pack.
- *Enjoying Our Blessings, a parish course for lay people*. London Diocese.
- *Growing in to Hope, Believing and Expecting: Christian Education in multi ethnic churches*. Author; the Rev Anthony Reddie, Methodist Publishing House, 1998.
- *Policy Guidelines on Racism*: leaflet published by All Saints' Church, Ascot Heath, Oxford Diocese.
- *The PCC Uncovered, a user friendly guide to the Parochial Church Council (PCC)*. National Youth Office, Church House, Westminster.

Rural Racism

- Rural Anti-racism Project Report published by NCVO 2000.
- *Rural racism in the UK: examples of community based responses*. Edited by Paul Henderson and Rajit Kaur. Published by the Community Development Foundation, 1999.
- *Challenging Racism in the Rural Idyll*. Rural Race Equality Project, Exeter NACAB 1999.
- *Not in Norfolk, tackling the invisibility of racism*. Norwich and Norfolk Racial Equality Council, 1994.
- *Now in Norfolk, the Ethnic Minority Conference Report*. Norwich and Norfolk Racial Equality Council, 1998.
- *No Problem Here, a Practical Approach to Education and 'Race' in White schools* by Chris Gaine, published by Hutchinson 1989.
- *Still No Problem Here* by Chris Gaine, published by Trentman Books 1995.

The *Passing Winter, a sequel to Seeds of Hope*: Church House Publishing, provides a list of other resources which are still very relevant.

The **Heartstone Project** is a national young people's voluntary organisation which aims to challenge racism, xenophobia, intolerance and builds contact and friendship across different nationalities and cultures.

Trainers

The Committee for Minority Ethnic Anglican Concerns can provide a list of trainers in Equal Opportunities, Anti-Racism and Valuing Cultural Diversity.

Audio Visual

- *In the Mix*: a video resource which tackles the issues of Racial Harassment. Birmingham Partnership Against Racial Harassment.
- *Homebeats, Struggles for Racial Justice*: a multi media journey through time from the Caribbean, Asia and Africa to the making of modern Britain. CD Rom produced by the Institute for Race Relations.
- *ARC Theatre Ensemble*

CMEAC's Diocesan Advisory Team visits

Bath & Wells	Durham	Newcastle	Wakefield
Blackburn	Exeter	Norwich	Winchester
Birmingham	Gloucester	Oxford	York
Bradford	Guildford	Peterborough	
Bristol	Hereford	Portsmouth	
Carlisle	Leicester	Ripon and Leeds	
Chelmsford	Lichfield	St Albans	
Chester	Lincoln	Salisbury	
Chichester	Liverpool	Sheffield	
Coventry	London x 2	Southwark	
Derby	Manchester	Southwell	

To be visited:

Canterbury
Ely
Europe
Rochester
Sodor and Man
St Edmundsbury & Ipswich
Truro
Worcester

**Published by the General Synod of the Church of
England and on sale at the Church House Bookshop,
31 Great Smith Street, London, SW1P 3BN**

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£4.50