



Communities First

Race Equality Guidelines 2006



Black Voluntary Sector
Network Wales

Rhwydwaith Sector Gwirfoddol
i Bobl Croenddu Cymru



communities first cymunedau yn gyntaf



Communities First Support Network
Rhwydwaith Cefnogi Cymunedau yn Gyntaf







Llywodraeth Cynulliad Cymru
Welsh Assembly Government

Contents

| | |
|--|----|
| Foreword | 3 |
| Communities First vision | 3 |
| Introduction and Background to the Guidelines. | 4 |
| Who are these Guidelines for? | 5 |
| How to use these Guidelines | 6 |
| Why is Communities First focusing on Race Equality? | 6 |
| The Context of Race Equality in Wales. | 7 |
| The Legal Context | 11 |
| What is Racism? | 14 |
| Involving BME Communities and Marginalised Individuals | 19 |
| Community Development Principles | 19 |
| Barriers to Participation. | 21 |
| Effective Partnership Working | 26 |
| Recruitment and Retention. | 37 |
| Monitoring and Evaluation | 42 |
| Mainstreaming Equalities | 45 |
| Glossary | 47 |
| Further Reading and Sources of Information | 50 |

Key

-  quote
-  case study
-  tips
-  information

BME Definition

The terms ‘Black’ and ‘Black and Minority Ethnic’ (BME) are commonly used with reference to people and communities of visible African, Caribbean and Asian origin and decent. However, we also extend this terminology to embrace people from other visible minority communities who experience disadvantage and discrimination (whether overt or unconscious) due to their ethnicity and culture.

Acknowledgements

This document, commissioned by the Communities First Support Network has involved extensive collaboration with many people and organisations in Wales. In particular, we would like to thank members of the advisory group convened by BVSNW for all the time they spared, their guidance, their advice and for their detailed comments on the draft.

Thanks go to the following organisations:

- Commission for Racial Equality
- Race Equality First
- North Wales Race Equality Network
- Valleys Race Equality Council
- Cardiff and the Vale NHS Trust
- Community Development Cymru
- Prosiect ‘Cynnwys’ Project
- CFSN (Communities First Support Network)

- Holyhead Town Communities First
- BEST (Black & Ethnic Minority Support Team)
- Cardiff Communities First
- Welsh Assembly Government
- Castle Ward (Swansea) Communities First
- Thornhill Ward (SW) Communities First

Thanks also go to the Communities First Co-ordinators, Local Authority Officers, CVC’s, Grant Recipient Bodies and other individuals that contributed in the consultation workshops that were held in North Wales and South Wales.

Special thanks to all the individuals that contributed with their personal and professional experiences to the case studies.

Finally we must thank the consultants Rabab Ghazoul and Clifton Depass for their hard work, commitment and putting this challenging document together under the usual tight timescale.

Foreword

Edwina Hart AM MBE

Minister for Social Justice and Regeneration

One of the myths about “communities”, in Wales and beyond, is that they are somehow made up of people who automatically share the same views and experiences, just because they happen to live in the same place. In reality, we know that all communities draw on a wide variety of different talents, experiences and backgrounds and that is what provides places with their vitality and their prospects for a successful future. That is why I am so pleased to endorse the Guidelines being published here. They set out practical ways in which Partnerships can ensure that they reflect the make-up of the local communities, both in terms of membership and work programmes.

There is a second myth which these Guidelines address. Too often in Wales I still hear it said that ‘there are no black faces here’, as if this meant that minority ethnic issues have no impact in such places. In fact, as the Guidelines make clear, while there are places with large concentrations of BME populations, the needs of black and minority ethnic people in rural areas and isolated communities, are just as important for Partnerships in those localities to address.

The Guidelines have been drawn up under the leadership of the Black Voluntary Sector Network Wales, on behalf of the Welsh Assembly Government and the Communities First Support Network. They provide an essential, informative and practical tool for all involved with BME communities, travellers, refugees and asylum seekers. I urge all those involved in the Communities First programme to make full use of them.

Communities First Vision

The Welsh Assembly Government’s Communities First Programme exists to provide local people with opportunities to play an active role in shaping the future of their community. In carrying out its functions, Communities First has a statutory duty to ensure that equality principles and practices permeate all aspects of its work.

Communities First is founded on the principle that poverty and disadvantage are created by a complex number of factors, such as poor educational achievement, poor housing and environmental factors, substance misuse, local job markets, benefit systems, stigma and perceptions about people and places etc. If we want to address poverty and inequalities then we must understand what the causes are.

Communities First provides opportunities for people living in areas we term to be disadvantaged and the agencies that deliver

services in those communities to examine the realities of poverty and to learn and work together to address it. Communities First is about people challenging the barriers, whether they are real or perceived, which prevent residents from fulfilling their own potential and from effecting change where they live. It is about supporting communities, groups and individuals to find their voices and use their skills and experiences to change, challenge, negotiate, persuade and jointly plan for the benefit of their communities.

The vision is underpinned by some key principles which include:

- Promoting social justice, and creating an equitable environment where people believe in their personal power to change things for the better
- Promoting a culture in which diversity is valued

and equality of opportunity is a reality

- Ensuring that local people are involved in leading the Communities First process
- Acknowledging that change requires time, and therefore the Communities First programme is a long term investment in communities
- Enabling disadvantaged communities to make a long lasting difference to the life of their community and to the systems, policies and institutions which contribute to their disadvantage

As a long term initiative with a progressive vision, Communities First has a huge potential to advance a culture of diversity and race equality within Wales. It is therefore essential that the race equality guidelines are viewed within the context of Community First's overall purpose and values.

Introduction and Background to these Guidelines

“We cannot seek achievement for ourselves and forget about progress and prosperity for our community. Our ambitions must be broad enough to include the aspirations and needs of others, for their sake and for our own.”



Cesar Chavez

Welcome to the Communities First Race Equality Guidelines. We hope you will feel motivated to empower yourself and others to use these guidelines to make a positive difference within your community.

The key is to put these guidelines into practice. This will sometimes feel challenging, but that is part of the process of bringing about change.

Achieving equality locally is a step to achieving equality globally. It takes a holistic approach that acknowledges that everyone, moving together, brings about change. It is not about one person or group engaging or building the capacity of others. It is about everyone being open to transformation, including government, agencies, communities, and individuals.

Communities First is about improving people's quality of life - regardless of their racial, ethnic, national, religious or cultural background. It is important that those who have been left out repeatedly from the benefits of local community regeneration do not get left out once again.

How do we prevent this from happening? Of course, there is legislation in place to ensure that discrimination and exclusion does not happen. But, like these guidelines, it exists on paper. In practice, it is people who ensure that legislation is adhered to, to bring about fair, just and equal treatment for all.

We hope you will engage fully in this process. It is a vital process that seeks to restore equality, justice and dignity to everyone, by treating people fairly and making the most of all the experience, skills and resources our communities have to offer.

We hope you feel inspired about making this happen. It is a challenge, but also a great opportunity to create real change. How you use this opportunity is what your work is all about.

Who are these Guidelines for?

“There’s a danger that these guidelines will just sit on a shelf gathering dust, as opposed to really being used to inform how partnerships work.”



These guidelines are primarily for Communities First Co-ordinators and Partnerships. They are also important for anyone involved in Communities First - this means volunteers, Community Development workers, local authority representatives, business people and of course local people - all of whom may be involved in your partnership and wider Communities First work.

The most important thing you can do with this document is ensure that your partnership fully understands its principles and uses it actively to guide its work. Tackling issues of inequality cannot be done alone; it needs to be a

combined effort. Ultimately collective action is the most effective way of bringing about change.

Surely these guidelines are only relevant to people living in cities where there are large Black and Asian communities...?

Whilst people from BME backgrounds have traditionally settled in urban areas, it is not just people living in cities that experience racism and discrimination. It is a mistake to think that tackling Race Equality will mean only focusing on ‘visible’ minority communities. All over Wales there are people who do not necessarily fall under the heading of ‘BME’, but who still experience unfair treatment, a lack of access to services, and alienation from the community in which they live. Hopefully these guidelines will help you become more aware of everyone in the community who feels alienated or left out, not just those who are a ‘visible’ minority. Later on in these guidelines we will give a broader outline of the complex picture of diversity in Wales, and reasons for why these guidelines, no matter where you are based, are absolutely relevant to you and your partnership.

How do I get everyone on the partnership to understand that these guidelines are important? Some people just won’t be interested...



It is understandable that some people may find the guidelines difficult and may resist engaging with them. Here are some ideas that might be useful to try out:

- Set aside a specific session on the guidelines with members of your partnership and focus on discussing people’s responses and feelings around them
- Invite different members of the partnership to feed back on different sections of the Guidelines, and share parts of the document they feel strongly about or are particularly drawn to
- Be creative! Let partnership members familiarise themselves with the Guidelines and then include a quiz session during one of your partnership meetings as a way of sharing information
- Invite someone to chair a discussion around the importance of the Guidelines to your partnership, for example a representative from your local Race Equality council
- Set time aside to talk about the Guidelines with individual members of your partnership to discuss ideas and opinions
- Periodically, agenda discussion and action around the Guidelines as part of your ongoing partnership meetings.

How to use these Guidelines

We are certain you will find these guidelines useful. At the same time, they will not cover everything you may want to know. For example, the guidelines do not explain different cultures or faiths, or chart the rich history of migration to Wales (vital to an understanding of the nation's diversity today).

Reading these guidelines alone will not guarantee you can fully embrace Race Equality, but they will provide you with ideas and signposts for how to work towards equality and diversity in your area.

These guidelines do not provide prescriptive answers to all Race Equality issues. Rather, we have highlighted some of the key points you will need to know and provided examples of good practice. Then it is up to you, as ultimately partnerships will need to develop their own individual responses to needs based on their local circumstances.

Finally, do not worry about trying to put everything into practice immediately. Change is a gradual process. Use this document in the best way for you. Keep coming back to it and leading your partnership back to it. We encourage you to do your best to work with these guidelines and to use them to make the Communities First programme work meaningfully for the diverse communities of Wales.

Why is Communities First focussing on Race Equality

“Wales is now a truly multi-cultural nation. It is important that we celebrate and cultivate our diversity and at the same time promote social justice and equality for all ethnic groups...We know that in some areas of public policy and services some ethnic groups are more disadvantaged or excluded than others. We also know that racism remains a problem in Wales. It can blight our communities and the day-to-day lives of people on the receiving end...”

First Minister Rhodri Morgan, Wales Assembly Government's Race Equality Scheme 2005 - 2008

People from BME backgrounds experience multiple levels of exclusion: they are more likely than others to live in deprived neighbourhoods, suffer poverty, be unemployed, suffer from ill health, and live in over-crowded and unpopular housing. Whilst they experience much of the same disadvantage as white members of deprived neighbourhoods, they suffer the additional consequences of racial discrimination and stereotyping across all dimensions of social, economic and cultural life.

As a result, members of BME communities constitute some of the most marginalised and disadvantaged across Wales, cutting across all areas of deprivation.

To get statistical information on deprivation as experienced by BME communities in Wales you can refer to the Welsh Assembly Government's *“Focus on Diversity in Wales 2005”* and *“A Statistical Focus on Ethnicity in Wales”* (July 2004).

http://new.wales.gov.uk/legacy_en/keypubstatistic/sforwales/content/publication/compendia/2004/sb53-2004/sb53-2004.htm

This is a reality that the Welsh Assembly Government is committed to changing. It made clear in its original Communities First guidance that it expects Race Equality to be a central part of the Communities First programme. This falls in line with two of the Assembly's key themes:

SOCIAL INCLUSION: The development of a safer and inclusive society where everyone, young and old, has the chance to fulfil their potential and be part of change

EQUAL OPPORTUNITIES: The promotion of a culture in which diversity is valued and equality of opportunity is a reality. The original guidance for Communities First underlines the importance of these principles. It says that successful partnerships "should consider and agree how they will engage with and involve communities.

In particular consideration should be given as how to involve people from BME communities..."

This is supported by the Welsh Assembly Government's Race Equality Scheme published in 2005. In this document the First Minister, Rhodri Morgan states that the scheme sets out the Assembly's commitment to:

"...developing long-term positive change to eliminate unlawful racial discrimination, promote Race Equality and promote good race relations."

As a long term initiative and in line with the Welsh Assembly Government's own commitment to achieving its Race Equality vision, Communities First is designed to take a leading role in pursuing these aims.

The Context of Race Equality in Wales

"I am Welsh. My mother was born and brought up in North Wales, speaking Welsh. I have lived most of my life in Wales. When I look in the mirror I see brown skin and African features. When other people look at me they see an exotic, a foreigner. If anyone asks me what it feels like to be a black Welsh woman, I'm stuck for an answer. It doesn't feel like anything at all; it feels like being human. I am my natural colour, and I live in my natural home, no problem." Isabel Adonis, writer, Llandudno

"The vision is for Wales to be a country with a distinctive and creative culture where diversity is valued; where the Welsh language is an important component of life throughout Wales; and there are strong links between community arts and sport and our national institutions." Rhodri Morgan, First Minister

This document is described as a set of Race Equality guidelines. It exists to help you address the problems of exclusion for minorities in your Communities First area. But whom do we refer to when we say 'minorities'? Is it just 'minorities' that create diversity? What exactly does 'diversity' in Wales mean?

Diversity in Wales

When it comes to diversity, the picture in Wales is quite complex. For a start, the presence of 'minorities' goes back many generations. The country has a longstanding history of minority ethnic settlement, with diverse communities and peoples making their way to and finding themselves in Wales over the centuries, but particularly from the mid 1700's. Later on, BME communities began to be established in the ports and urban centres from the late 1800's onwards. This has resulted in very diverse populations in certain parts of Wales, particularly (though by no means exclusively) in the South.

However, it is a mistake to view diversity from a purely racial or ethnic perspective. Wales' history and culture is complex, not least because of issues surrounding bi-lingualism and the Welsh language, the predominance of both large urban as well as rural populations, not to mention Wales' own history of colonialism and the historical marginalisation of many aspects of Welsh culture and life.

The Welsh Language

As well as accommodating a whole host of minority ethnic languages spoken within Wales, the Welsh language itself must be prioritised in the context of equality and inclusion. Many communities in Wales have over 50% of first language Welsh speakers within their populations (some over 80%). Communities First seeks to support and enhance the Welsh language as a vital aspect of Wales' identity, living heritage and diversity.

Rural Racism

Alongside issues of language, the unique geography of Wales adds another dimension to its diversity. As a country of both large urban and rural areas, people could easily assume that problems of racial inequality and exclusion are restricted to the cities, and parts of the city where the concentration of BME families is greater. However, whilst BME communities have traditionally settled in urban areas, discrimination and

How do BME Communities deal with the Welsh Language



Given the rural nature of large parts of Wales where the population is sparsely distributed, could the use of the Welsh language lead to more isolation for people from BME backgrounds?

The Welsh language could be perceived as an additional barrier to integration for BME groups, especially in rural Wales. However, in practice, this perception is largely unfounded as can be seen from the high percentage of children from BME communities in Welsh language medium primary schools, not only in rural areas but also in the urban centres of South and East Wales.

In fact, in many cases, there is often greater understanding between BME people and Welsh speakers regarding the issues of integration. This is because Welsh speakers can also find themselves marginalised and excluded as a group. Across all regions, both rural and urban, the Welsh language can be a powerful tool for greater understanding amongst a whole host of communities.

exclusion is not confined to these parts of Wales - in fact, it is a mistake to think that tackling Race Equality will mean focusing on 'visible' communities. There are people from diverse backgrounds living in many rural parts of the country who will feel just as isolated, if not more so, than those living in the urban centres. The dispersal of asylum seekers and refugees means that new ethnic groups are increasingly present in both urban and rural areas, for example, people from Sub-Saharan Africa, Eastern Europe and the Middle East. New migrant workers coming to Wales from Eastern Europe are already experiencing isolation, intimidation and

barriers to fair and equal treatment. It is often the case that small, vulnerable groups within a rural setting can experience discrimination more acutely than those living in an urban environment, due to the particular nature of their isolation.

To reflect this reality, we refer throughout this document not just to 'BME communities' but also to '*individuals*'. This takes into account the multitude of isolated families or pockets of individuals from minority ethnic backgrounds who live across Wales but are not part of any discernible 'community'.

“Refugees from many lands have spent time or settled in Wales over the centuries...Welsh industry was built by economic migrants...In the thirties of the last century, many refugees from fascist Europe were made welcome here. So too, later, were exiles from South American dictatorships or communist Eastern Europe. For many decades, Cardiff’s long-established Somali community has repeatedly taken in new refugees. There have been many others. But only since 1999 has the British Government’s policy of ‘dispersal’ made Wales officially host to literally hundreds of refugee families and individuals from scores of different countries - or would-be refugees, ‘asylum seekers’, sent here to await decisions on their fate.”

Extract from the introduction to “Nobody’s Perfect”, a book penned by refugees and asylum seekers now living in South Wales, published by the Swansea Bay Asylum Seekers Support Group.

For further details visit www.hafan.org

What do we mean by ‘Marginalised’ in the context of Race Equality?

Of course whether it is ‘communities’ or ‘individuals’, discrimination experienced by ‘marginalised groups’ should not just be linked to the colour of people’s skin or associated with ‘visible’ BME communities. ‘Marginalised’ groups within Wales encompass a whole host of backgrounds, cultures, and histories, including Gypsy Traveller communities; Irish Travellers; recently arrived Eastern European migrant workers and Asylum Seekers and Refugees. People from all of these groups are potential targets of racism and discrimination and whom must be considered in developing Communities First programmes (for a wider definition of the term ‘marginalised’ please

refer to the glossary).

Given that Wales is home to one of Britain’s first recorded ‘mixed marriages’ in 1768, it is also worth noting the comparatively large numbers of dual heritage members of the population within Wales.

People of a mixed heritage background are often subject to a particular kind of alienation and discrimination that can undermine their identity and sense of belonging.

It is vital to remember that Communities First is a programme which seeks to address deprivation across Wales for all marginalised groups and communities. In a document about Race Equality and inclusion, it is important to

remember that indigenous and disenfranchised white populations also form part of the neglected and alienated parts of society who have been repeatedly let down.

“We feel isolated here - on our own here. There’s no community. Not many of us here, together. People here don’t understand my needs, my culture.”

Young Bangladeshi businessman, Gwynedd
From an interview conducted by Cynnwys’ Advice and Information Research, Nov 2005



“It is a racism that is not just directed at those with darker skins, from the former colonial territories, but at the newer categories of the displaced, the dispossessed and the uprooted, who are beating at Western Europe's doors, the Europe that helped to displace them in the first place.”

A.Sivanandan, Director, Institute of Race Relations

Extract from “The three faces of British racism”, a report written by Liz Fekete and published by the Institute of Race Relations, 2001.

What the North Wales Race Equality Network (NWREN) has to say on...



Demography and Rural Racism

North Wales is a rural setting with a marginalised, diverse and geographically fragmented BME population. The BME population not only has to deal with the experience of rurality but it is also vulnerable to social isolation and community exclusion.

In keeping with the findings of the “Rural Racism Project” South West (Monitoring Group) there is strong belief from within the BME population of North Wales that there is:

- A denial of the evidence of BME groups and individuals in rural areas, which results in wide spread denial of racism and racist violence
- A colour blind approach to BME groups and individuals which results in a failure to acknowledge their diverse needs, their experience of racism and racist hostility
- A belief that racist violence is an urban problem and does not exist in rural areas.

One individual's perspective on ‘Black-Welsh’ identity

“This is what it means to be black and Welsh; to be denied one’s Welshness, then one's blackness, and finally the very experience of that denial.

“Where are you from?”

“Bethesda.”

“No, I mean originally?”

“Oh, I was brought up in Llandudno.”

“But I mean...?”

What everyone wants to know, but no one can quite say is 'where does the blackness come from?' because in their eyes I am the blackness. In

fact I have about as much connection with Africa as the average person with a Roman nose has with Rome. But unlike a Roman nose or freckles, blackness is a difference that makes a difference; it dominates the minds of the people around me.

Where there are a number of people in this sort of situation, it is quite natural for them to get together to form a sub-culture on the basis of shared experience and to start to create a shared black identity. Isolated in a rural community, such identification is

impossible.

‘Black Welsh’ is not an identity; on the contrary, it is a duality and a contradiction. Perhaps this explains to some extent the high incidence of schizophrenia among black people. If I claim to be Welsh when everyone can plainly see that I am ‘foreign’, I must be mad. But if I claim to be black, that has no significance, it’s ‘just like having freckles’, and if I claim to be oppressed, I'm playing the race card, demanding special treatment.”

Isabel Adonis, writer, Llandudno



The Legal Context

Historically Equal Opportunities legislation has proved to be absolutely vital in fighting against different forms of discrimination and oppression. Current legislation continues to be at the cutting edge of the government's agenda for creating cohesive communities. A prerequisite for achieving a harmonious society must be the absolute eradication of all forms of inequality and injustice. Therefore there remains little doubt that equalities legislation will continue to play a critical role as we strive towards fostering positive community relations necessary for a multi-ethnic Wales.

This section of the guidelines refers briefly to Equal Opportunities legislation and more specifically to the Human Rights Act 1998, Race Relations Act 1976 (RRA) and the Race Relations Amendment Act 2000 (RRAA). This section also outlines the legal duties placed on all public authorities under the RRAA.

Human Rights Act 1998

The United Kingdom has had a long history of developing and implementing Equal Opportunities legislation. Over fifty years ago Britain was instrumental in the drafting of the European Convention on Human Rights and was the first to ratify it in 1951. The Human Rights Act 1998 was fully adopted into British law on the 2nd October 2000. It guarantees our basic civil and political rights under the European Convention on Human Rights enforceable in United Kingdom

Courts. This means all our laws must comply "as far as possible" with these rights. Article 14 of the Act specifically prohibits discrimination on any grounds "such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status" (Unison's Guide to the Human Rights Act 1998)

For more information about the Human Rights Act visit:

www.homeoffice.gov.uk/hract

Or write to: Human Rights, PEP Division, National Assembly for Wales, Crown Buildings, Cathays Park, Cardiff.



Equality of Opportunity Legislation

Equalities policies and legislation are critical components for creating a cohesive society. Since the Second World War hundreds of Equal Opportunities laws have been passed affecting every aspect of our lives.

The main laws relating to equality are:

- Equal Pay Act 1970
- Sex Discrimination Act 1975
- Race Relations Act 1976
- Disability Discrimination Act 1995
- Human Rights Act 1998
- Race Relations Amendment Act 2000

- Employment Equality (Sexual Orientation) regulations 2003
- Employment Equality (Religion or Belief) regulations 2003
- The Gender Recognition Act 2004
- The Civil Partnership Act 2004
- The Equality Act 2006.

Understanding equality law is a complex and specialised area therefore mainstream generic workers are not necessarily expected to be experts in equalities legislation. It is important however for you to have a working knowledge of how equality laws inform everything your partnership does.

What are the implications for CF Partnerships?



The Welsh Assembly Government is clear in its expectations that Communities First Partnerships must work to promote and achieve a culture in their community in which diversity is valued and equality of opportunity for people of all backgrounds is a reality.

If your Grant Recipient Body is a public body, such as a Local Authority, it will carry a legal duty to implement a Race Equality Scheme and therefore it would be good practice for the partnership to develop a general awareness of provision to promote Race Equality. If

your Grant Recipient Body is not a Public Body, as an employer it should have Equal Opportunities Policies, which the partnership should be aware of.

In all cases, the terms and conditions of the Communities First grant place a duty on all Grant Recipient bodies to apply a policy of Equal Opportunities with regard to employment, use of volunteers and the development of its services.

The Welsh Assembly Government will not accept applications for Communities First funding on behalf

of Communities First Partnerships which, in the view of the Assembly Government, have been exercising their responsibilities in ways which are not in keeping with the Communities First principles of valuing diversity and promoting equality of opportunity. The Welsh Assembly Government will also consider withholding already approved funding if, in the view of the Assembly Government, a Communities First Partnership failed to exercise its responsibilities in keeping with those principles.

The Race Relations Act 1976 (RRA) was a landmark piece of legislation designed to eliminate racial discrimination and create good race relations. What does the Act do?

The Commission for Racial Equality (C.R.E) states that:

- Under the Race Relations Act, "it is unlawful to

discriminate against anyone on grounds of race, colour, and nationality (including citizenship), ethnic or national origin". All racial groups are protected from discrimination under the Race Relations Act

- It makes it unlawful for public authorities and private

bodies in exercising their public functions, to directly or indirectly discriminate in the fields of employment, education, planning and housing

- It defined the legal standard for race relations in Great Britain and marked the beginning of a change in

how public services tackled racism and discrimination

- Makes Positive Action legal - this allows you to take lawful measures designed to redress imbalances and counteract the effect of past discrimination, to ensure that people from previously excluded ethnic minority or gender groups can compete on equal terms with other applicants.

Race Relations (Amendment) Act 2000 (RRAA)

The RRA 1976 was amended by the Government in 2000, as a direct response to the findings of the inquiry into the murder of Stephen Lawrence. The new legislation outlawed race discrimination in those public authority functions not already covered by the Race Relations Act 1976. It also provided clear directions and requirements for all public bodies in order to improve the way they deliver racial equality across the board.

It also placed public authorities under a general statutory duty (the 'general duty') to promote equality of opportunity and good race relations between people of different racial groups.

Under the general duty, public bodies must:

- Eliminate unlawful racial discrimination
- Promote equality of opportunity
- Promote good race relations between people of different racial groups.

The general duty provides new powers to tackle racism in public authorities and put Race Equality at the centre of policymaking, service delivery and employment practice.

What does the general duty mean in practice?

The general duty means that, in performing their functions public authorities will need, for example, to ensure that they:

- Consult ethnic minority representatives and take account of the potential impact of policies on ethnic minorities
- Monitor the actual impact of policies and services and take remedial action when necessary to address any unexpected or unwarranted disparities
- Monitor their workforce and employment practices to ensure that the procedures and practices are fair.

Specific duties set out what a public authority must do in order to comply with the general duty.

What are the benefits of Equalities Legislation?

The law applies to us all. Not only does it tell us about our legal rights and obligations, it also sets standards and codes of practice which are enforceable in courts. You therefore have a legal duty to ensure that your policies and practices do not discriminate against any person who uses or wants to benefit from your programmes.


Key questions for your partnership

- Do people involved in your partnership have appropriate knowledge of the key equalities legislation?
- Does your partnership fully understand the expectations of the Communities First Programme with regard to Race Equality?
- Is your Equal Opportunity policy made known to everyone involved in your programmes? Staff and people from BME backgrounds will take comfort from your visible Equal Opportunity statement showing a commitment

to treat everyone fairly and with dignity


- Are partnership members discriminating unknowingly?
- Is there institutional discrimination?
- Does the partnership know the consequences for not complying with the expectations of the Communities First Programme?

Challenging discrimination and promoting equality of opportunity is not only fundamental to the fabric of our legal framework, it is also ethically right, socially desirable and essential to building and maintaining strong cohesive communities and societies.

 Section 120, Government of Wales Act 1998, placed on the National Assembly for Wales a legal duty to secure the exercise of the Assembly's functions with due regard to the principle that there should be equality of opportunity for all people.

What is Racism?

“Racism is not sustained by the man who murdered Martin Luther King, nor by the Klu Klux Klan, nor by George Wallace, nor by overt bigots. It is strengthened by the daily practice of thousands of citizens who are mindless to the extent to which prejudice subtly influences them. It is our silences, our subtlety, our sincerity, our benevolent countenances, our sublime and blinding mindlessness that keeps the cycle of racism operative.” William Wayson (1975)



What do we mean by ‘Racist’ and what is ‘Institutional Racism’?

Throughout these guidelines we address issues of racism. But what does this word actually mean? Racism refers to conduct or practices which exclude or disadvantage individuals and/or groups from participating equally in society on the basis of their racial or ethnic background.

Racism takes many forms but it often involves:

- Making assumptions about people, their culture, or lifestyle without checking if these assumptions are based on fact
- Ignoring the needs, views, skills, resources and experiences of people from diverse backgrounds
- Treating people the same, regardless of their different needs
- Denying people their basic rights based on prejudice about their racial or ethnic origin.

Racism often operates on different levels, for example **personal** (this can take the form of personal attacks), **cultural** (assuming that the dominant cultural norms and values are superior to other cultures, and that it is the only way to practice) and **institutional**.

The term 'Institutional Racism' came about following the 1999 McPherson report which emerged out of the inquiry into the way the Metropolitan Police investigated the murder of black teenager Stephen Lawrence. It defined institutional racism as follows:

“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 the processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people”
(Lawrence Inquiry Report, 1999, Para. 6.34)

Underpinning this definition of unwitting or unintentional racism, lie deeply rooted unchallenged assumptions, behaviours and attitudes. These may not take the form of an openly racist expression but they do, however, have a deeply dehumanising effect upon BME members of society.

Some of these common assumptions, used knowingly or unknowingly, might include:

- Fear of addressing Race Equality in case it results in a backlash from the white host community as some groups are perceived to be receiving more favourable treatment than others
- Feeling that Race Equality has little significance because of the small numbers of BME people in the area
- Citing limited knowledge of cultural and language issues as a barrier to addressing

race inequality

- Adopting a colour-blind approach, in the misguided belief that this will guarantee equal treatment (this approach is unhelpful because it does not acknowledge that different people within different communities - or often within the same communities - have different needs)
- Perceiving minority ethnic communities as somehow difficult to deal with.

If these assumptions remain unchallenged, they will continue to maintain and uphold the behaviours and attitudes that characterise institutional racism, sustaining inequality at a very deep level.

What do we mean by Discrimination?



Discrimination consists of conduct or words or practices which disadvantages or advantages people because of their colour, culture or ethnic origin, nationality, religious belief, gender, disability, sexuality, age, geographical location or other status. Discrimination can be direct, or indirect.

Direct racial discrimination

Less favourable treatment of a person on racial grounds due to their race, colour, or ethnic or national origin - compared with the treatment or likely treatment of a person from another racial group in the same or similar circumstances.

Indirect racial discrimination

This occurs when a rule, condition or requirement that appears to be fair as it is applied equally to everybody, has a disproportionately adverse effect on people from a particular racial group, and there is no objective justification for the rule.

Tackling Discrimination

“Injustice anywhere is a threat to justice everywhere.”

Martin Luther King



What is a ‘Racist Incident’?

The Stephen Lawrence Inquiry Report defines a racist incident for the purposes of reporting and recording, as:

“...any incident which is perceived to be racist by the

victim or any other person.”

This definition is used to ensure that all possible racist incidents are properly investigated and followed through. It does not mean an

incident is automatically recognised as racist because someone says it is, only that it is investigated objectively as if it were.



So how do we deal with discrimination or racist behaviour when it happens?

Invariably Communities First partnerships will contain a diverse set of people and organisations, with an equally diverse range of attitudes, backgrounds and experiences. You may find yourself dealing with racism from within your own partnership. Or your partnership may have to confront discriminatory attitudes from different sections of the communities you work with.

In any case, operating in a fair and equal manner requires us to challenge discrimination at all levels. So how can we best do this? The following two case studies give examples of how people have dealt with racism and what actions were taken to deal with the problem.

CASE STUDY 1:

A School’s Response to Racism

What happened

A secondary school with a small number of minority ethnic pupils in a semi-rural area was shocked by a racist incident - ongoing verbal abuse culminating in a physical attack of one of the pupils, which occurred on school premises. After further investigation by the police, teachers and a local Race Equality organisation, it was discovered that this was not an isolated incident and had indeed been ongoing for a significant amount of time. The information that was uncovered as a result of this incident stunned teachers.

The School’s Response

The school decided that a long term

approach to tackling racism within the school was needed. A partnership was created between the school, the police, and the local Race Equality organisation. It was decided that all pupils in the school should undertake anti-racism education and as a result a programme was put in place. The police and the Race Equality organisation now regularly facilitate classes and discussions on racism and ethnicity in Wales.

Results/Outcomes

Teachers are now aware of how to deal with racist incidents in the school. A partnership was created between the school, the police and the local Race Equality organisation and it was agreed that all pupils in the school should undertake anti-racism education. There is now a programme in place and the police



and Race Equality organisation now regularly facilitate classes and discussion on racism and ethnicity in the UK.

What emerged from this incident was that it was vital that teachers were trained so that they understood the effects of racism and how to challenge racist behaviour.

Comments from the school following the anti-racism programme:

Teacher: “It was extremely important that our pupils had the chance to discuss the impacts of racist attitudes, especially as there are only small numbers of ethnic minority individuals in the local area”

Pupil: “When we all talk about racism I realise that we don’t really know a lot about different cultures and all that. It’s really interesting to learn and talk about racism and how it can ruin peoples lives.”



CASE STUDY 2: A Partnership’s Response to Racist Comments

What happened

A senior local figure made a racist comment during a community partnership meeting that was met with some objection by those attending. After failing to apologise for the comment, a number of people decided to formally complain about the individual to the local council.

Local community workers were initially fearful that the formalised complaint would have a serious impact on the ability of their community partnership to function efficiently and did not support the complaint.

Despite this lack of initial support, one individual nevertheless persevered with the complaint and rang the local Race Equality organisation to get guidance on how to deal with the incident properly. The organisation advised her on how the official complaint should be made and monitored the complaint to make sure it was dealt with adequately and appropriately.

After the involvement of the local Race Equality organisation and senior local officials, a public apology was made by the individual and accepted by the partnership and complainant. The individual is still

heavily involved in the community and the fear of local community workers that the partnership would collapse proved unfounded - the incident has not caused any significant long term damage to the partnership’s functionality.

What emerged from this example is the need for partnerships to have a robust and well understood code of conduct. Had this been in place, the local figure could have been properly challenged instantly under the code of conduct and the matter would have been dealt with swiftly and effectively.

Some of the key points that made a difference

Despite fears of speaking out, certain people were courageous enough to challenge the comment’s they had heard.

One individual persevered in dealing with the issue and refused to give up, despite lack of initial support.

By seeking guidance from an official body - in the form of a local Race Equality organisation - the incident was formally dealt with and taken seriously, as opposed to remaining at the informal level.

A public apology enabled everyone involved to feel that a fair and just process had been seen through.



What hinders us in challenging Discrimination?



- Lack of confidence
- Speaking out but being misunderstood
- Fear of the consequences for ourselves
- Fear of jeopardising support for our projects and the communities we work with
- Worry that we will lose friendships and damage relationships by speaking our minds
- Fear of being isolated or victimised as a consequence of challenging discrimination
- Simply not knowing how to challenge discrimination - not having the knowledge or skills to do it
- Being made to feel that we are making a mountain out of a molehill, for example, “they did not mean it to sound racist” or “you are over-reacting, it was just a joke.”

What helps us in challenging Discrimination?



- Having a robust code of practice which sets out clear do's and don'ts - what is acceptable and what is not
- Clear and formal - as well as informal - procedures that enable people to deal with discrimination
- A supportive environment in which conflicts are not shied away from - but are considered part of the process
- Involving an official body that has the expertise to guide the process as well as monitor the outcomes
- Remembering that you are trying to take issue with the behaviour, not the person
- Finding ways of being assertive in your responses, not aggressive.

Involving BME Communities and Marginalised Individuals

Community Development Principles

“Go to the people, live with them, learn from them, love them, start with what they know, build with what they have. But with the best leaders, when the work is done, the task accomplished, the people will say ‘We have done this ourselves’.”

Lao Tsu, China 700 BC



This section of the guidelines looks at Community Development, its values and principles and how these relate to Race Equality.

So what is Community Development?

Community Development is about addressing fundamental inequalities within society, therefore its key purpose is to bring about social change and justice. It is based on the understanding that the empowerment of every individual brings about a healthier, fairer, more just and therefore more harmonious society.

Community Development Cymru (CDC), a Wales wide independent organisation of practitioners responding pro-actively to issues facing communities, defines Community Development as follows:

“Community Development is the process of

developing active communities based on equality and mutual respect. Social exclusion is linked to powerlessness based on isolation and marginalisation. Community Development is a “bottom up” process primarily about shifting the balance of power that exists within structures in order to minimise the barriers that prevent people from actively participating within communities.”

This quote is taken from the *Communities First Support Network’s Toolkit for Community Development Workers*, which provides a comprehensive explanation of Community Development principles, ideas and practice. We strongly recommend you make full use of this key resource to guide your partnership’s work.

“Those of us who attempt to act and do things for others or for the world without deepening our own self-understanding, freedom, integrity, and capacity to love, will not have anything to give others. We will communicate to them nothing but the contagion of our own obsessions, our aggressivity, our ego-centred ambitions, our delusions about ends and means.”

Thomas Merton



Community development from a Race Equality perspective

The values and principles underlying Community Development are universal principles that can be used for working with any communities. We have picked out just a few of the ones that bear a particular (but by no means exclusive) relevance to Race Equality:

- Challenging unequal and unfair power relationships within society and promoting the redistribution of wealth and resources in a more just and equitable fashion
- Empowering and enabling those who are traditionally deprived of power and control over their common affairs
- Developing, engaging and putting into practice strategies which confront prejudice and discrimination based on ethnicity, race, gender, sexual orientation, age and ability
- Developing structures which enable the active involvement of people from disadvantaged groups to participate on an equal level
- Developing strategies for change that are sustainable and that enable individuals and communities to make a lasting positive impact on their lives.

What will help an effective practice of Community Development with BME communities and marginalised groups is an acknowledgement of the particular vantage point of our cultural experience or world view.

For example, if we are practising Community Development in a western northern hemisphere country, we need to be aware that a dominant culture operates and informs all aspects of that society. This dominant culture carries a legacy of colonialism, oppression, and subjugation of non-European societies and cultures (as well as the subjugation of peoples within the borders of Europe).

We cannot effectively approach Community Development with BME people and marginalised groups without an understanding of the legacy of history and how it has impacted on us.

A powerful potential of Community Development therefore is the creation of spaces for people to redefine and reclaim reality as they perceive it or have experienced it. This is the basis for true participation, transformation and social justice.

As we develop a sense of awareness of where different people are coming from, we can begin to tackle meaningfully some of the current barriers that prevent people from actively participating in community activity.

Barriers to Participation

There are various ways in which BME groups and marginalised individuals can be left out of activities. These issues are not just challenges to the participation of BME communities, but are also highly relevant to all residents of Communities First areas although sometimes they are more acutely felt by BME individuals. Some of the barriers people can experience to inclusion are:


- Complicated procedures and practice which can exclude people and make them feel the process is too bureaucratic
- The services being provided are not relevant and do not meet people's needs
- Some people do not feel they have the necessary knowledge and skills to contribute effectively
- Poverty and deprivation is another practical barrier in that many people from BME and marginalised communities are too busy working just to make ends meet, and therefore have not got the time to get involved
- Not enough awareness of cultural and faith traditions and a failure to take into account how these impact on the lives, and availability, of some members of the community
- Limited access to information, advice and technical assistance
- Language and cultural barriers which can make people feel alienated from the process
- The language of regeneration can be exclusive and jargon can discourage participation
- Short term 'quick fix' projects with no long term sustainability
- A history of consultation that fails to result in desirable change and sustainable impact.

Suggestions for How to Combat Barriers to Participation

Your partnership will be involved in a number of different kinds of activities and projects. Participation does not just mean getting people to work with your programmes. It is about working with established community groups to support their goals and their vision, on their terms. The following is a checklist for participation and inclusion of BME and marginalised groups and individuals.

- Seek people's opinions and as much as possible try to involve everyone from the outset
- Do not consult with people if you do not intend to acknowledge and act on the information you receive
- Be sensitive to different cultural norms, and distinct ways of behaving and communicating
- Be mindful of the fact that different sections of a community may wish to meet separately, for example in gender groups
- Ensure that people have access to interpreters and translators, and that information is produced and presented in ways that are accessible
- Take into account, when organising meetings or activities, prayer days/times, faith festivals, and other religious and cultural commitments.

- Enable people to gain confidence, and use their existing skills and knowledge to participate and to play a meaningful role throughout the process
- Be prepared to offer different capacity building activities, training and mentoring to help people get involved, and make sure these are tailored to people's needs
- Wherever possible, make sure you cover the costs people will accrue through participating in activities, for example transport, child-care, telephone costs etc
- Hold activities at venues people are familiar and comfortable with, such as the local community centre, faith centre or school
- Engage key members of BME and marginalised communities to support you in getting people on board.



“If I give you my opinion I would at least like you to act on it or tell me why you can’t. Not just to tick the box and do exactly what you want to do, what you planned to do in the first place. Don’t just say “We have consulted with this group, they know about us now.” And then tick your box and go.”

Moroccan Volunteer Worker, South Wales Valleys

CASE STUDY 1:

The Roma Gypsy Community:

The need to provide appropriate and culturally sensitive services

The Roma people, often referred to as Gypsies, are a mixed ethnic group who are believed to have originated in the northern part of the Indian Subcontinent. They began their migration to Europe and North Africa about 1000 years ago.

Traditionally most Roma spoke Romani, an Indo-Aryan language likely derived from Vedic Sanskrit. Today, however, most Roma also speak the dominant language of their region of residence.

Worldwide, there are an estimated 8 to 10 million Roma, most of whom reside

in Europe.

Gypsy Traveller communities have been part of the diverse history of Wales and the UK since the fifteenth century.

This community tends to become invisible and its needs are often undermined. Their present situation still consists of high levels of discrimination and a lack of involvement in decision-making and policy development.

Roma Gypsy culture is built upon strict codes of cleanliness learnt over centuries of life on the road.

Many of the traditional laws of hygiene deal with water. For example, Roma Gypsies wash only in running water. A shower is acceptable, but a bath would not be, for the person would be sitting or lying in dirty stagnant water. Dishes cannot be rinsed in the same sink or basin that is used for washing personal clothing. The kitchen sink is used only for washing one's dishes and therefore cannot be used for washing one's hands. Gypsies define themselves in part by their adherence to these cleanliness rituals.



This case study is based on the observations of a development worker following a planned workshop for members of the Roma Gypsy community.

An arts project aimed at involving members of the Roma Gypsy community at a site in South Wales set about planning a workshop event for Roma women. A crèche was organised, artists were brought in, and a specific workshop was planned to take place with the women. The planned activity consisted of making clothes out of recycled materials.

Roma Gypsy culture however is built upon very strict codes of cleanliness and therefore the idea of recycling junk to make clothing would not only be considered extremely unhygienic, but would be forbidden.

The artists turned up for the workshops, but when the participants found out they would be using recycled materials, they were put off and immediately lost interest in the activity. Not only

was the chosen workshop culturally offensive to the group, but the decision of the women to not participate meant that resources and time were squandered.

The development worker comments: “The Roma community has a big thing about uncleanliness. It is a big taboo. And here was a workshop that was getting people to use rubbish to make clothes. That was it - the women walked out and never came back again.”



Key Learning Points:

- Do not make assumptions about what a group might want to do
- Find out about a group’s culture and traditions and engage them appropriately
- Involve the group in the process by allowing them to decide the nature of the activity, and how they would like it to be planned.

These key learning points might seem obvious, but often workers fail to take into account the most basic steps for people’s participation. This can create an unbridgeable gap for many people - if they feel there is a fundamental misunderstanding or lack of respect for customs and traditions that they hold dear.

Of course, the most obvious starting point when trying to find out how to design a project or a service is to always speak to people themselves, and allow them to define what they want and how they want it.



“Projects have to have meaning for the people involved, you can’t get carried away with your own ideas if the people involved don’t relate to them or find them alien.”



Community Worker, South Wales

For further information on the Gypsy community and culture, go to:



Gypsies and Travellers: the facts

Commission for Racial Equality web-site: www.cre.gov.uk

Also, refer to the “Review of Service Provision for Gypsies and Travellers” Report, commissioned by the Equality of Opportunity Committee, Welsh Assembly Government, 2005

CASE STUDY 2: Addressing health issues for older women of diverse backgrounds

A Cardiff based health project - the Butetown/Grangetown Healthy Living Programme - wanted to set up gentle exercise classes for women who would benefit from physical activity to improve their health. They particularly wanted to attract women from BME backgrounds who might be unaware of the health benefits of this kind of activity, or struggle to access services due to cultural barriers.

An Extend class was set up in Grangetown (Extend is a form of gentle exercise designed for people aged 50+).

Whilst wanting to attract older women from BME communities in the area, the programme also wanted to keep the class

open to all women who wanted to attend. The project was keen to create an inclusive class where women from different ethnic backgrounds would be exercising together. Instead of promoting the class as a ‘BME’ activity, the strategy was to create classes that were inclusive, open to all and that also catered specifically to the needs of local BME communities but without giving them an ‘ethnic label’.

The first step was to publicise the classes as ‘women only’ and also to employ an Extend teacher who herself was from a BME background. The project initially focused their publicity on local organisations that worked with women from BME communities. In particular they worked alongside an outreach worker from BAWSO

(Black Association of Women Step Out) who was able to recommend clients directly to the class. The Healthy Living Programme also advertised in the local church where the class would be taking place, although they held back from advertising the class throughout the Grangetown area. The result was that at first the class numbers were much lower than other local Extend classes they had set up that year. However they did achieve their goal of attracting some older Bangladeshi women and creating a healthy ethnic balance within the class. Half a year later and the classes had around fifteen regular attendees, half of whom were from BME backgrounds. Although progress had been gradual it was satisfying to now see women from different cultures



greeting each other, talking to one another and enjoying exercising together.

Issues that needed to be considered to make the classes a success:

- **Finding a central and culturally appropriate venue.** Whilst the venue chosen was a church hall, the fact that it was a Christian faith building did not matter. What was important was that the women did not feel threatened by it, it was a 'safe' building and also within walking distance
- **Finding the right trainer.** It was important to find a trainer from a BME background, who would be aware of cultural issues, be able to connect with the learners and better relate to the participants' needs
- **Creating an accessible atmosphere.** The materials used in the classes - for example the music - were culturally appropriate. The usual 'pop' music used in exercise classes could have felt alien to some people, so it was important to find music that participants related to or found familiar
- **Scheduling classes at appropriate times.** The scheduling of the classes ensured that they were suited to all cultures, taking into account prayer times and religious days
- **Ensuring access to a diverse range of women.** It was important that the classes

were accessible to a diverse range of women not only BME women exclusively, so that women could engage with each other and get to know about each others cultures.



“The women have built up a very enjoyable and warm environment and are engaging really well. There are lots of hugs and laughs in the sessions and this is probably the only place some of these women are able to express themselves in this way. They’re enjoying the sessions very much and are bringing their friends who have never exercised before along with them. The women are also interacting with women from diverse backgrounds and befriending each other. Some of these women were very isolated and feeling depressed before they joined the group. You can now see smiles appearing on their faces. Their confidence has grown immensely and they have also started going to other classes. I don’t think it ends up being just the exercise they go to classes for, it’s also for the enjoyable, happy and loving environment. Without this, I don’t think they’d keep coming back.”

Project worker, BAWSO



'Ujima' is a Swahili word which translates into 'collective work and responsibility' - to build and maintain our community, making our sisters' and brothers' problems our own, to solve together.

The principle is represented by one of the Adrinkra symbols from Ghana which shows the heads of four alligators all connected to one stomach. Whilst the four heads are separate, they feed one body. This symbolises interdependency, co-operation and a sense of belonging to each other, capturing the essence of true partnership

Effective Partnership Working

“To “start where the people are” requires an understanding of the existing interests, the ideology, and the perceived needs of the people. If the agent of change starts facilitating change on the basis of his/her perception of the people's needs and interests, the change may not occur or it may create a greater problem than it solves - especially from the perspective of the people. Thus resources are wasted; the agent of change may have alienated herself from the community; and the community may be worse off than before the change was introduced.”

Larry Yost and Hugh Tracy



Working in partnership is already well established within Communities First and lies at the heart of all its programmes. Currently there are 137 Communities First partnerships across Wales, their nature and functions are explained in the Communities First Co-ordinator's Guidance. It is clear that Communities First partnerships are underpinned by broad principles of inclusion and equality. They do not however explicitly look at Race Equality.

This section of the guidelines will therefore focus on how you can further develop your partnerships from Race Equality perspectives. One point to acknowledge is that whilst ideally Race Equality principles should be implemented at the outset of any programme, the work of most partnerships is already underway. It is more a question therefore of building on the positive

equalities principles already embedded within Communities First.

How does Communities First define 'Partnerships'?

Communities First defines 'partnership' in the following way:

“A group of people with a stake in the community, who are willing and able to work together to transform it.”

One key aspect of this definition is the notion of having “a stake in the community”. You may need to consider if the people you are looking to involve in your partnership believe they have “a stake” in the community. If they do not, then

positively work towards finding ways of creating the climate for their involvement.

The definition goes on further to say that:

“Communities First Partnerships are based on the 'three thirds' principle of 1 third community, 1 third statutory and 1 third business / voluntary”.

Not all partnerships will have reached the full three-thirds balance suggested by the Assembly as many are at different stages in their evolution. The guidance points out that the development of partnerships should be viewed as an ongoing and evolving process.

However, from a Race Equality perspective, even if your partnership does achieve a three-thirds balance, it may still be excluding marginalised groups and BME communities from its work. This is because at least two of the sectors - the statutory and business sectors in particular - suffer huge under-representation from the minority ethnic population. This under-representation may be even more acute

in rural parts of Wales where the BME population is small.

Another factor to be aware of is that excluded groups have not always felt like equal partners in regeneration programmes. There will be a whole host of people in your community - not just from BME backgrounds - who might feel let down by the regeneration process.

Certainly, a point that is often made by members of BME communities is that regeneration has been done to them as opposed to **by** and **with** them. This reality may well be echoed by many people - across ethnic, gender, age and cultural lines. Understandably people in your community may well be wary of programmes aimed at changing their lives. The challenge for Communities First therefore is to transform these patterns and respond to the needs of the people your partnership is seeking to involve.

Making Race Equality part of what you do

The first step to consider in the process of integrating Race Equality in your partnership is to have a look at what you are currently doing, and how you are doing it.

You should discuss what the introduction of Race Equality means for your partnership as a whole, but your partnership

should also reflect on members' personal values and how those values drive what you are doing. Create opportunities for discussion around Race Equality issues. Explore and clarify perceptions, assumptions, stereotypes and anxieties. Make sense of the meaning of language and terminology. Having explored your understanding of Race Equality issues you are now best placed to effectively review your partnership.

Prompts for discussion

Encourage dialogue within your partnership about key principles and concepts surrounding Race Equality. You can use the following prompts:

- What is the partnership's understanding of 'difference' and 'diversity'?
- What does the partnership understand by the term 'racist incident'?
- What is the place of Race Equality in a predominantly white environment?

- What is the partnership's understanding of institutional racism?
- How does the Race Relations Amendment Act impact upon the partnership?

Reviewing your Partnership

In addition to the 'usual' processes for reviewing your partnership, here are some useful questions to ask yourself when reviewing your partnership from Race Equality perspectives.

- Start with a general inclusion question such as who is not being involved on the partnership or in wider partnership working? Do the people involved reflect the wider community? Whose voices in the community are not being heard?
- Are we aware of the different ethnic groups and individuals living in our catchment area?
- Have people from BME backgrounds contributed to the development of our programmes? Including agreeing criteria for assessing success?
- What impact has the programme made to the lives of people from BME communities? Where is the evidence?
- What method of communication is being used within the partnership - are appropriate languages being used? What languages are meetings conducted in? What languages are documents written in?
- Where are the meetings held; on what days and times do they take place; is there adequate child-care provision?
- Are we missing any voices from within BME communities? Whose voices are prominent during partnership meetings? Whose ideas are taken forward?

Having answered the questions above you should now be developing a sense of how inclusive your partnership is and where the gaps are.

The next step is to develop a plan to ensure that your partnership can effectively respond to the needs of marginalised groups and people from BME backgrounds. It is crucial that this is done with people from those communities. To develop your plan, some of you may need to recruit people onto the partnership from marginalised backgrounds. Here are some tips for how to do this effectively.



The ideal outcome for any partnership is that it fully integrates diversity into its work. However, 'diversity' does not just mean having BME groups or individuals on board. True diversity means the inclusion of ALL people in the community, where different experiences and values are respected and celebrated.

You should be able to apply the principles of Race Equality and inclusion to working with anyone who is currently excluded in your area. In fact, becoming more aware of how to involve excluded BME members of your community, will serve to enhance your ability to support everyone who is feeling alienated and left out.

Ultimately, Race Equality practice is good practice.

Tips for recruiting members of Marginalised groups to the Partnership Board:



- Develop Communities First literature in languages that people from BME groups can understand and connect with
- Make sure that your partnership provides a safe and welcoming environment that is free from discrimination, one that fosters understanding amongst all potential partnership members
- Use word of mouth - engaging key members of the community and getting them to talk to others is often more effective than leaflets and posters
- Consult with already established BME groups, where possible ask to be included on their meetings agenda
- Go into the community itself - local community centres, faith centres, mother and toddler groups, language classes, health centres, your local shops etc, and get to meet and know people
- Be prepared to talk about values, expectations and be honest and realistic about the benefits of being a member of your partnership
- Hold an event that has a high profile guest to lead a discussion around issues that directly affect people from marginalised communities
- Hold meetings in venues where all sections of the community will feel comfortable to attend and provide opportunities for specific groups to meet together if required - for example young people or gender based groups
- Your whole attitude and approach must be sensitive to the diverse realities of the people you are looking to recruit, this includes being positive and optimistic about what the success of the partnership will bring.

Warning



- Having one person from a minority background on your partnership does not make it 'diverse'. Equally, do not expect one individual to represent all marginalised groups in the area. Although Partnership members will need to take account of perspectives other than their own personal views, you will undoubtedly need to develop ongoing methods for supporting the participation of the wider community in your work.
- Be careful of tokenism and involving someone on the partnership because they are of a certain background. It is vital that everyone on the partnership genuinely has experience, ideas and expertise to contribute. No one wants to feel they are there to tick a 'minority' box.
- At the same time, make sure you strike a balance: someone from a marginalised background with a lot to offer the partnership may still need training and support to enable them to feel they can contribute positively.

Once you have successfully recruited people from BME communities onto your partnership or into your wider work, how do you make sure they remain actively involved?

Here are some important questions and points to consider:

- Sharing your partnership's overall objectives including your Race Equality action plans and examples of previous successes usually to inspire participation
- The partnership is not based on just one way of operating, but should reflect the diversity of people within it. Be flexible, be curious and be prepared to learn and grow
- Ensure that everyone is confident that the partnership will benefit the interests of their community and that the anticipated benefits of participating outweigh the likely investment
- Agree on the types of behaviour that are acceptable or unacceptable and take action on any breaches
- Make sure appropriate time is allocated for building and maintaining positive relationships between partners
- Always acknowledge and celebrate the partnership's successes
- Find ways of communicating to each person on the partnership that they are respected, they have status, power and that they are making a difference
- Work within the framework of the Race Relations Amendment Act 2000
- Your partnership must demonstrate that applying Race Equality principles and practice will enhance the lives of everyone in the community.

In summary, a well-planned partnership is one of the best ways for improving the quality and co-ordination of services, particularly to vulnerable individuals whose needs might otherwise be neglected.

Yet, even within the most inclusive process, working in partnership is still challenging. Bringing a diverse group of people together to work around a range of issues is not easy. It is especially difficult if the problem the partnership is addressing stems from a historical legacy of mistrust or conflict. Which is why building trust between partners is the most important ingredient to a partnership's success.

Overcoming the obstacles your partnership will face will take time, effort and perseverance. But, doing so will make all the difference between an effective partnership and one which functions in name only.

In a famous quote, Malcolm X points out, "I am not going to sit at your table with nothing on my plate to eat and call myself a diner." Equally, we should not expect members from BME communities to sit on partnership boards or be involved in projects with no influence, status or power and call themselves members or stakeholders.

"You've got to give people something to want to get involved. For example I was asked to get one BME person on the partnership board, and my question to that was "Why? What are they going to get out of it. What's their community going to get out of it?" I think that's the key - if they're not going to get anything out of it, then they are not going to be involved."

**Moroccan Volunteer Worker,
South Wales Valleys**



CASE STUDY:

Innovative Partnership working across different Communities First Wards

A Communities First project has been developing in a Communities First ward in North Wales to support local BME communities in the area. Holyhead is the largest town on the island of Anglesey and is perhaps best known for being a busy ferry port to Ireland. As a port it has attracted a number of different cultures and nationalities to settle in the area.

Holyhead Town Ward Communities First Partnership was initially approached by a local taxi driver who worked for one of the local Chinese restaurants. He asked if Communities First could help with English lessons for the staff who worked in the restaurant.

Town Ward contacted BVSNW (Black Voluntary Sector Network Wales), who arranged to visit the restaurant in Holyhead. Discussion started with the community to ascertain their needs and find out what would be the most suitable way of engaging them. Following this visit, it was decided that a number of agencies needed to be involved in the project and that it should extend support beyond the one restaurant that had initially contacted Communities First.

A meeting was called between BVSNW, Communities First and a number of different agencies, including Medrwn Mon (Council for Voluntary Services in Anglesey), North Wales Chinese Women's Association, Cynnwys Project (Advice and Information service for Minority Groups in Anglesey), the WEA (Workers Educational Association) and NEWREN (North Wales Race Equality Network). It was decided that outreach and link workers were needed to go into the community and find out what the needs of different groups might be.

As a result, the project has developed into something wider. Relevant numbers of other minorities within the community were identified who also needed support. This includes significant numbers of people from the Asian Subcontinent and from Eastern Europe, many of whom are long settled in the area. There are support issues also for migrant workers who have more recently joined the community as well as asylum seekers.

Whilst Holyhead Town Ward instigated the project initially, three other Communities First wards in the area have been able to start working in partnership together alongside Holyhead Town - including Porthyfelin, Maeshyfyd, and Morawelon. BVSNW, outreach workers and development workers from each of the Communities First wards have been carrying out surveys of languages, nationalities and cultures in the area. Through doing this, the project has discovered that there are more than twelve different languages spoken in Holyhead.

Interviews have also been conducted with people from minority ethnic backgrounds, both newcomers to the community as well as longstanding residents. These interviews have been crucial in uncovering some of the histories and stories around people's experience of racism and discrimination in the area. This has been important for developing a deeper understanding between Communities First development workers and members of the BME local communities whom they support. Ultimately, the project has evolved from an English language project for the Chinese community, to becoming a much wider language and cultural project for a diverse range of communities.



Successful outcomes of the Project:



- Agencies with relevant expertise and experience were invited into the process, enhancing partnership work between themselves
- The project has brought the four Communities First wards together and they have found innovative ways of working effectively across a number of boundaries
- The project has changed the attitude of workers who, having access to people's stories and testimonies, have been able to understand more deeply the discrimination and racism people in their community have felt
- The project has found imaginative ways of ensuring that the issues of people who are isolated geographically are taken on board.

“After hearing people’s stories I’m shocked at how much they’ve been put through. It’s really surprised me how people cope, and I was quite shocked because I work in the area and these things are going on in the community where I’m working, but I didn’t think it was that bad. With the Polish people that came here for the English classes, I thought ‘Oh great there are going to be English classes’, but I think a lot more needs to be done on that side of it, make it a lot more accessible. More consultations need to be done to see what everybody needs.”



Communities First Development Worker, Morawelon

CASE STUDY:

An anti-racism meeting for the local community



This case study looks at how key events held at a local level can be a springboard for promoting awareness of Communities First partnerships. Organising a meeting or event that captures the local community's interest and addresses issues of relevance to them is a way of starting the process of engagement.

The Event

An anti-racism meeting was held in the Cynon Valley in South Wales. It was organised by a local Assembly Member and was attended by over 100 people, with one fifth of the attendance made up of members of BME individuals living in the area.

The success of the meeting was based on the fact that it focused on real issues and serious questions. There was a lot of discussion around the experiences of racism and also around the subject of Islam and attitudes towards Muslim members of the community. The police, the politicians and the community members all felt that they got something out of the meeting.

Why did it work?

A worker from the local Race Equality Council said that the meeting was largely a success because of the presence of an Assembly Member: “Having her there was a big draw for people. People wanted to hear what she had to say and although politicians end up talking politician talk, people still want to hear them speak, so that was a big draw”.

Also, the meeting engaged people in very real issues giving them full reign to express how they

felt. The discussion was able to range quite freely from local experiences right through to wider issues regarding the broader political climate. So the meeting created a space for genuine dialogue, taking people - and what they had to say - seriously.



Holding an event like this is a way of simply getting people involved in meeting with each other, talking, debating, and having their voices heard. A meeting focused on anti-racism is a good way of being able to locate some of the less visible BME community members in the area. This in turn will be a springboard for further involvement in the work of your partnership.

“I think even if these meetings were held without Assembly Members, the subject matter, in the current climate that we’re in, is a really critical one for people. I find all over the Valleys, whenever I’m talking to white people, you get the sense they don’t get the opportunity to talk about these issues. Some of these people might be called racist, but when you give them an environment where they are allowed to ask questions without being judged they really like to engage with the issues and talk about them. So I think even if Assembly Members weren’t there the meeting would have been a success simply because of the subject matter.”



Worker, Valleys Race Equality Council

Challenges to Working in Partnership

Not all partnerships work successfully all the time. There will be challenges. The following case study describes some of the complex issues when involving diverse groups of people in a partnership. Whilst the case study points to undoubted successes in engaging BME groups in the area, it also reveals how there are still tensions and misunderstanding within the partnership board.

CASE STUDY:

Engaging BME communities



A Communities First programme in West Wales has been trying to build a partnership that engages a diverse cross-section of the community, including groups from Bangladeshi, Pakistani, Chinese, African, Filipino, Palestinian and Thai backgrounds. People from these communities form around 6% of the local population.

A survey previously carried out in the area concluded that:

- People from BME groups are less likely to have heard of Communities First
- People from BME groups are less likely to access services
- On the whole BME people in the area feel they have integrated well; whilst a small number of White people expressed a view that BME groups moving into the area have had a negative affect on the community.

In order to tackle some of these issues a series of events were organised whose aims were to:

- Liaise with local and national Black voluntary sector organisations to get their ideas on best practice around how they have engaged with similar diverse communities in their areas. The



advice and support received proved to be invaluable as it led to the setting up of a local BME Youth Network, which now has a strong ongoing link with the national group

- An awareness raising event to promote Communities First and the benefits of different communities working together was held for people from both White and BME backgrounds
- A heritage project celebrating different cultural events, including Welsh culture, facilitated a programme for bringing people together. The aims were to create understanding, break down barriers and celebrate cultural differences.

The events provided useful information for the partnership. However, in attempting to move forward with a co-ordinated programme of activities a number of challenges arose.

Challenges to Working in Partnership:

- **Lack of trust within the Partnership.** There were disagreements around who should be involved on the partnership board, and a general lack of trust amongst members
- **Stereotyping and negative assumptions.** There was resistance from a small number of White individuals who were against working with members of BME groups because they perceived that it was these groups who were adding to problems in the area. For instance their perception was that crime had increased and that asylum seekers and refugees were taking people's homes and jobs
- **Finding the right balance.** The partnership was determined not to perpetuate the notion that all BME communities belong to one homogenous group. Therefore it was felt that representation from each community would be needed on the partnership board. However, this presented the partnership with another dilemma in that it ran the risk of being over-represented by BME communities.
- **Engaging minority communities in an area with a diverse mixed population.** Despite these difficulties the partnership wanted to identify and respond to the diverse needs of minority groups, so time was spent engaging each community individually. In concentrating on individual groups, the view that the partnership was disproportionately addressing BME issues was a real one.
- **Dealing with difference.** Responding to "real" fears, stereotyping, and negative assumptions whilst at the same time ensuring that the various groups are all included in both the partnership and the programmes
- **Limited resources.** Amongst the different BME communities there were tensions due to having to compete for scarce resources.

This case study illustrates some common difficulties associated with partnership working, which may have been further exacerbated by the diverse composition and needs of the communities involved.

No matter what remedies are used to solve these kinds of issues, ultimately you need to build a partnership 'culture' which embraces the different challenges that will inevitably arise.

Some important aspects of creating this 'culture' include the ability to regard difference as a natural part of the process; to adapt and rethink the way you usually do things and to always remember that the partnership exists to address a number of different needs.

Ultimately, the most vital ingredient for a successful partnership is dialogue. The ability to listen, hear people's views and try and understand where people are coming from is the key to moving forward together.

Communities First Co-ordinators and Managers have a key role in maintaining a positive partnership culture. However, this should not be left up to Co-ordinators alone. Everyone should have a stake in creating a partnership that fosters dialogue, tolerance and positive community relations.

CASE STUDY:

Geographical boundaries: The need to create flexible ways of working with Communities First



This case study is an example of the difficulties for some communities in accessing support from Communities First being spread as they are across a number of different wards. In many areas of Wales, BME individuals exist in isolated groups, not part of a recognisable community. The dispersed nature of BME and marginalised populations can create a barrier to participating in Communities First programmes. Unless partnerships are prepared to network with each other and work across different geographical boundaries in attempting to meet the needs of people on the ground, they will continue to exclude people unintentionally. It is vital that partnerships share expertise, share resources across boundaries and develop in some instances joint aspects of their programmes in order to respond to diverse needs.

VALLEYS WEMS (Valleys Women's Ethnic Minority Support Group) is a group of between 50 to 75 women from diverse ethnic backgrounds that live across Rhondda Cynnon Taff. They have been meeting informally for the last 5 years.

The group started as a result of one woman feeling isolated, facing barriers and sometimes facing racial discrimination in the area where she lives. The idea of meeting and forming a group came about when the woman in question met other mothers, at the school gate or at children's activities, who were in the same situation. They agreed that it would be a good idea to meet regularly. The group/meetings would provide them with the space to socialise and support each other. They initially met in each other's houses. One of the women took the lead and took on board the administrative side e.g. sending letters, organising events and raising funds.

Some local organisations and the local authorities (social services, education, housing) found out that

the group had formed and therefore would prove useful for consultations and in providing support and translation to other women in difficult situations. However for years, no substantial resource or financial recognition was awarded to the group.



The group did receive support in kind and small pockets of funding from the community police and the Genesis Project, which provided the group with access to a place to meet and crèche facilities for their events. They also obtained very small amounts of funding from the Millennium Awards for training and capacity building.

For the last three years the group have aimed to get enough funding so a Co-ordinator and an Administrator could be appointed to provide the support and outreach services so urgently needed. The women have sought help and funding from RCT organisations on many occasions. Black Voluntary Sector Network Wales has provided support through CFSN in drafting a business plan and helping facilitate a capacity building programme. VALREC (Valleys Race Equality Council) and the Communities First BME Participation Officer (based at VALREC) were able to raise a small amount of funding from the Social Risk Fund for the group and are currently supporting the group.

Some of the challenges

The people involved in the group have tried to approach the Communities First programme, but it has proved difficult since the women live right across the Rhondda Cynnon Taff borough, covering several Communities First areas. The advice given has been that individual women should approach their individual Co-ordinators for support, but the women feel this approach would defeat the object, as the strength and value of the group is in meeting not in two's and three's but all together.

A proposal has been made to individual Co-ordinators that the group be kept together rather than operate in a fragmented way and be supported with their continuing needs to access crèche facilities and a place to meet.

In reality, the representation of BME individuals and groups in an area such as Rhondda Cynon Taff through the Communities First programme presents a series of challenges, but equally, there are a number of opportunities - not least the chance for several partnerships to find ways of working together that recognise and act upon the understanding of the specific needs of marginalised and isolated individuals across their combined geographical catchment area.

“Within the group there are women who had good jobs in their own countries but because of the language barrier here they are doing cleaning jobs that don’t involve having to talk on the job. And this is why it’s important not just to have English classes, but to tailor the English classes to help women with getting work. If that woman had English classes to improve her English to work in that field, she could be employed.”



Valleys WEMS Volunteer Worker

Recruitment and Retention

“Practically, I know that with my knowledge and personal experience I could do a better job than lots of people out there who may be graduates or have all kinds of qualifications. But the one thing that stops me - one of the things I do struggle with and I still struggle with it now - is my lack of confidence in written work. Because English is my second language I don't feel confident in putting forward a report to somebody who is going to read it - somebody who has English as a first language. Because I feel my level - the language I use - would be undermined by them. I wouldn't be able to use the longer words. I could quite easily write a report in English - but at my level.”

Gujarati Community Development Worker



How will Communities First ensure that members of diverse communities will want to work in their programmes? And if people do become involved, what needs to happen to make sure individuals stay, that their experience is a valuable and meaningful one and has a long-term impact?

Fair and open recruitment procedures are vital if workers, volunteers and committee members are to become involved in Communities First initiatives.

In order to effectively recruit BME staff, volunteers and committee members to a project, it is important to start with an awareness of some of

the barriers people face in applying for positions in the first place:

- They may expect to fail because of their experience of racial discrimination in the past
- They might feel that having English as a second language will lead them to be seen as less able than those who are more fluent
- They may lack sufficient knowledge about the sector
- They may feel that job application procedures are too complicated and overwhelming
- Speaking at interview can be a nerve-racking prospect for people who have had little

experience of it and who may speak English as a second language

- During interviews, linguistic difficulties may mean a candidate is more nervous and less forthcoming, leading the interviewer to fall back on stereotypes and assumptions about their abilities
- During interviews, if the panel are all of a different race to the candidate, it can substantially affect the candidate's performance because of their conscious or unconscious expectation of racism.

Positive steps you can take to encourage BME members of the community to apply to positions.

Questions to ask:

- What steps are taken to ensure that staff involved in recruitment and selection are aware of non-discriminatory practices and procedures?
- How do Communities First employers ensure that publicity for job vacancies and employment opportunities are not restricted to sources that would narrow the range of applicants?
- Do Communities First employers have a well-designed, standard application form that has been vetted for discriminatory language and cultural bias?
- Are job descriptions and selection criteria made clear to all potential applicants?
- Are recruitment and selection procedures consistent with the Commission for Racial Equality's Code of Practice in Employment?
- What documented evidence is available to demonstrate the above?

Employment - Developing & Retaining Staff

It is important to find out what training people might need to feel confident to do their job. This could be for example training in IT skills, or support with skills in attending and conducting meetings. Be innovative in your approach: it is not always a matter of offering training that is conventionally available. Find out what is really going to increase someone's confidence instead of just sending them on courses that are available. If training support is provided to help someone in areas where they lack confidence, it is vital that the right amount of time is given so they can effectively acquire the new skills they need. If they feel pressured to come up to speed this will just undermine their confidence further and make them feel overwhelmed by the task at hand.

Questions to ask:

- Are the implications for employees of the (race) equality policy, the Race Relations Employment Code of Practice and other relevant legislative requirements included in staff induction?
- Are new staff informed about established networks and support groups?
- Are (race) equality principles incorporated into training plans for all staff?
- What documented evidence is available to demonstrate the above?
- Have procedures that contribute to a fair and multi-racial working environment been set up, covering areas such as:
 - Grievance / disciplinary procedures offering protection from (racial) harassment and victimisation?
 - Training and Staff appraisal?
 - Recognition of religious and cultural needs?
 - Health and safety?
- What documented evidence is available to demonstrate the above?

Make sure that supervision addresses issues of equality and inclusion

It is vital that a manager has an understanding of what it means for an employee to feel different to other staff. A manager's appreciation of what it might be like to be a black employee in a white organisation, in a predominantly white area, is key to making BME employees feel understood. Consider how you might ask questions during supervision that really get to the

heart of what that person might be experiencing as the only black worker on the team.

Ensure that the working environment respects people's cultural preferences and practices and feels inclusive

Make sure that the environment is conducive to people's cultural customs and needs, for example ensuring that a prayer room is available for Muslim workers. Also be aware of aspects of working culture that may feel alien to some BME workers - for example going to the pub at lunchtime. If BME workers do not feel they can participate in those staff activities where often bonds of trust are built, such as going to lunch and socialising together, then they will feel increasingly isolated and excluded.

Be alert to the ways in which you may indirectly discriminate against your BME workers

If you run a residential staff training course during Ramadan, for example, this might prevent practising Muslims from attending. Equally, holding long meetings on Fridays may make it difficult for Muslim workers to attend. One of the ways in which this kind of indirect discrimination can be avoided is to discuss at the outset, with BME employees, some of their specific needs and how these can be accommodated.

Find out what kind of personal / professional development will enhance the experience of BME workers

It is important to tailor

personal/professional development training to meet the needs and enhance the skills of BME workers. Also make sure you give opportunities to BME workers to have access to staff development schemes, which feature such innovative approaches as mentoring, coaching, work shadowing and access BME worker support groups. Also, try to create the means whereby BME workers can identify their own mentors. This may not be easy initially, especially if the new worker is unfamiliar with staff of your or other organisations, but it can impact very positively on a BME member of staff if they are invited to think about whom they would wish to be mentored and supported by.

"The environment they created for me made me feel, from the beginning, that I wasn't in any way being judged. If I was nervous, I was made to feel relaxed, I was supported. They could see I was getting nervous, and my words weren't coming out in the way I would like them to. And I pointed out that I was nervous, but they constantly made me feel supported, and even said that I was doing well. That made a real difference. Also, one of the things I felt was that there were black people on the panel, and there were people whose English was second language. So they weren't speaking in this complex language, they were speaking in my level of English, and that made a difference. That made me feel, well, if they're on a panel doing this, there's nothing to stop me being able to do this job."

Gujarati job applicant's experience of interview



Working with BME volunteers

Volunteering has been a long-standing practice in BME communities in Britain, in-fact volunteering has been one of

the key strategies used for developing and maintaining local services and support within these communities. This

includes helping to respond to discrimination and marginalisation. Although many mainstream organisations have

not always been successful in engaging volunteers from marginalised backgrounds and communities, Communities First now has a great opportunity to involve BME volunteers in its programmes.

Throughout these guidelines several good practice tips have been suggested for engaging BME communities and marginalised groups. The principles and approaches for engaging BME volunteers are similar to those already outlined in other sections of the guidelines (see sections on Partnership, Involving BME Communities and Recruitment). The case study below illustrates one organisation's approach to effectively recruiting and engaging BME Volunteers.

CASE STUDY:

Effectively recruiting volunteers from BME backgrounds



Newlink Wales is a registered charity which was set up in 1999 with a remit to recruit, train and place volunteers to work in the field of substance misuse in addition to providing training on issues related to substance misuse for other professionals in the field. In 1999, the Substance Misuse Task Group was formed and asked Newlink to specifically recruit volunteers from BME Communities. This led to funding in 2000 to carry out research with BME Communities on issues related to substance misuse in Cardiff. The results of this research highlighted a need for communities to receive information and advice in their

own language, in their own communities and from people who understood the issues and needs of each particular community.

Newlink Wales now offers information and advice stands in a variety of venues around Cardiff and Newport which are staffed by volunteers and paid workers. Since March 2005, Newlink Wales has been operating a referral project in Cardiff called the AXIS Project which aims to build links with communities and treatment providers, as well as meet the needs of individuals who may have issues associated with substance misuse. This Project is also supported by

volunteers as well as paid members of staff.

Newlink Wales now works with over 200 volunteers, 100 of whom are currently on placement with agencies across Wales which have registered with us to receive volunteers. These volunteers are then supported by Newlink and their host agency during their period of volunteering. To date, 106 volunteers from BME communities have applied to be a volunteer with Newlink Wales.

Some Good Practice tips from Newlink around engaging volunteers from BME backgrounds:

- Consult with the groups you wish to work with on how they would like to be approached and which methods work best for them. For instance, Newlink Wales

initially approached BME communities directly to discuss which were the best ways of recruiting volunteers to work within the area of substance misuse

- Be aware of issues which may be emotive within the communities you wish to target. For example, in approaching BME



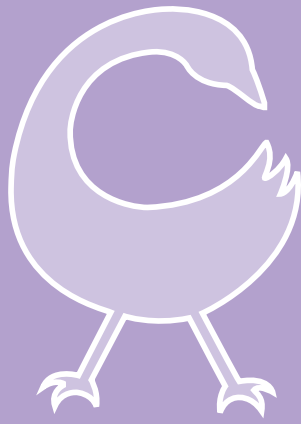
communities, Newlink staff were aware that not only was structured volunteering a new concept but also that substance misuse was a taboo subject, which would need to be discussed sensitively

- Where possible, employ people who have close links with and a good understanding of the groups you wish to target. Newlink gained funding to employ a BME Volunteer Co-ordinator specifically to work with BME volunteers. These volunteers now run information stands in community settings, providing information in a variety of languages around the area of substance misuse. Having both male and female information workers has been important for this piece of work
- Recruitment needs to be consistent and targeted i.e. in the case for BME volunteers, the Co-ordinator carries out specific recruitment drives within geographical areas which have a high proportion of BME residents. Presentations, information stands, posters, leaflets, articles in community papers are all methods which have proved to be successful over time
- To ensure equality of opportunity for all, information and services need to be

provided in a variety of languages, in accessible and appropriate venues in a format, which is suitable for all. If you are providing food, for instance then ensure that it is suitable for all to eat, e.g. vegetarian / halal. Consider offering men only or women only sessions and provide a free crèche

- Encourage the contacts that you have already made, to make more contacts within the communities in which they are involved. Word of mouth is often the most powerful means of communication within close communities.





The word 'Sankofa', from the Akan people of Ghana, has various translations, but essentially means "to look back". It is symbolised by the Sankofa Bird, whose head faces the past while its feet face the future. This symbol reminds us of the need to "learn from the experiences of the past in order to move into the future".

Monitoring and Evaluation

Monitoring

At a basic level monitoring is keeping a check on what you are doing. It is the regular observation and recording of activities taking place in your Communities First programme. It should be an ongoing process of routinely gathering information on all aspects of what you do.

Evaluation

Evaluation is the process of making judgements on how you are doing what you are doing. Like monitoring it should be ongoing, however specific time must also be set aside for detailed analysis of information you have gathered.

Taken together, monitoring and evaluation are similar to watching where you are going while driving a car or riding a bicycle - you adjust as you go along to ensure that you are on the right track.

If your partnership values Race Equality, then keeping track of how well you are achieving it is essential. Monitoring and evaluation is key to making sure that marginalised groups and individuals are being included in your programmes and that you are meeting your Race Equality objectives.

Monitoring should be linked to the information your partnership has gathered about marginalised members of your community. Researching your community, including data on the ethnic and cultural backgrounds of the population, should be part of the wider community profile your partnership will need to conduct.

Profiling a community

The "Community Profile" section of *Communities First Support Network's Toolkit for Community Development Workers* provides useful guidance around researching and investigating your community. The toolkit suggests you gather information on your geographical area from various sources. Some of these include census information, statistics from your local council, the local library and information from the National Assembly's own statistical surveys on local populations. You should also contact local organisations that work closely with marginalised groups in your area to find out what information they can share.

Whilst these sources can be a first port of call, they may not give you a detailed enough profile

To find out more about monitoring and evaluation, have a look at:



- The "**Monitoring, Evaluation and Documentation**" section of the CFSN Toolkit for Community Development Workers
- Community Development Cymru's "**Guidance on Monitoring and Evaluating Your Community Development Activities**" (www.cdc.cymru.org).

on the more marginalised sections of your community. Exclusion occurs not only through people's experience of it, but also through the lack of evidence and recorded information about that experience. There are still huge gaps in the available documentation and statistics around inequalities experienced by marginalised groups in Wales. Whilst this is changing, be aware that some committed investigation may be needed on your part to get a meaningful profile of BME communities in your area.

Consultation

One of the best ways of getting information about BME groups in your community is to go and talk to people. However bear in mind that whilst marginalised communities have been targets of endless consultation over the years, they report little evidence of the promised changes to improve their lives.

In any consultation your partnership conducts, properly acknowledge and act upon all the information you gather. In fact, it is better to not consult at all if you feel unable to deliver on the information you receive.

There are various tips within the participation section of these guidelines that detail best practice when organising events which target BME communities. These same tips are useful in planning consultation events.

In addition to the traditional ways of consulting with groups, there are also innovative approaches to investigating the needs of a local area, which place community members at the heart of the process. Participatory Appraisal is one such model.

Participatory Appraisal

Communities First Support Network's Toolkit for Community Development Workers provides some interesting information about "participatory appraisal". This is a method that enables people "to analyse and share their knowledge of life and

local conditions". Communities First Support Network has also produced a document entitled *Guidance on Participatory Appraisal in Wales - "We want our say"*.

Participatory Appraisal can be a valuable model for Communities First partnerships as it is based on an ethical approach to participation and consultation. The emphasis is upon local people being in control of the process of analysing and investigating their community. The communication methods used are also highly visual, overcoming potential language and literacy barriers.

In order to engage marginalised communities in meaningful participation and reflection around their needs, it is these kinds of innovative approaches that will start to rebuild trust that 'traditional' consultation has eroded.

How to Evaluate

When it comes to evaluation, it is important to find ways of evaluating that are meaningful to local people. In practice, this could mean revising the way you traditionally evaluate your programmes and think outside your usual frames of reference.

Your approach must take into account the multiple experiences of exclusion faced by marginalised people living in a dominant culture, and fully integrate this into all aspects of evaluating your work.

Here are some tips to bear in mind when approaching evaluation from a Race Equality perspective:

- **Different starting points** - It is likely that marginalised individuals or groups will have different starting points because the reality of their experience has been fundamentally different due to their experience of racial, ethnic and cultural discrimination
- **Stereotypes** - Check whether you are being influenced by any stereotypes

- **Assumptions** - Check whether you are making assumptions about what people want
- **Values** - Remember that everyone, consciously or not, brings their own set of values to the process. Make sure that these values do not become barriers to equality
- **Time scales** - Rethink your time scales, as it will take longer to develop trust and engage people who have experienced longstanding exclusion
- **Focus** - Your partnership may need to commit more time to marginalised sections of the community if they are going to be meaningfully engaged - be careful of this being confused with 'giving special treatment'
- **Learning needs** - Remember that workers involved in your programmes may need more time themselves to learn more about the groups they are trying to involve
- **Targets** - Rethink the kinds of targets you can expect from a project, and develop new targets based on what communities feel "success" would look like for them
- **Limitations** - Be aware of the limitations of existing services given that they were largely established without the involvement of marginalised groups
- **Training and Support** - Make sure you offer the appropriate training or support to enable people in the wider community to participate on their terms.

Different ways of gathering information

"Creativity, experimentation and risk taking are encouraged as a means of developing community regeneration... Local people should help to determine ways of monitoring that are meaningful to communities themselves."

As Communities First guidelines indicate in the statement above, you are encouraged to be creative in your approach to gathering information on your activities. Monitoring, rather

than feeling like a means to an end, should rather offer another opportunity for getting people to feel more included and involved.

Your attitude and feelings towards the evaluation is just as important as the skills and techniques you use. View the evaluation as an opportunity for learning and growth, be curious and open to a range of possibilities.

In addition to the traditional methods of gathering information, such as questionnaires, reports and case studies, there are also more creative methods you can use that could be particularly effective in engaging marginalised groups in the evaluation process.

Here is a brief list of some you may want to consider:

- **Story telling** - Invite people to recount their experience of a project or activity by writing or telling their story about it, in the language of their choice. As an integral aspect of all cultures, storytelling can be a dynamic form of evaluating
- **Photographs** - They are good for illustrating 'before' and 'after' experiences of a project, showing progress visually
- **Creative writing and poems** - These are good ways of getting people to express how they feel about an event or record a process. This can be done in groups or individually
- **Music, art work, drama** - Invite people to express what they have got out of a project through creative expression. People can create something original, or bring in an existing image, picture, or piece of music to help them talk about their experience of the service
- **Collage** - This is an effective way of using lots of different kinds of information – magazines, books, newspapers – to express feelings and views about a project. It can be done individually, or as a group activity
- **Diaries** - This is a useful way for people to

record their own thoughts and experience

- **Video** - This can be a powerful tool for tracking the life of a project, as well as giving people the opportunity to develop new skills.

All the examples above invite people to approach evaluation in ways that are hopefully exciting and innovative. It is unlikely that any one

individual will have all the skills or techniques for the approaches suggested. However, this offers a wonderful opportunity to bring people in.

Finally, do not forget to evaluate the evaluation process itself and find out whether some of the techniques you're using are effective.

Mainstreaming Race Equality - A shift in culture

Having established best Race Equality principles and practice the next step is to ensure that they are mainstreamed into every aspect of Communities First programmes.

So what is Mainstreaming?

Mainstreaming is essentially a long-term process aimed at *changing the culture of organisations and institutions*, so that thoughts and actions take equality issues into account to the extent that it becomes routine and "unconscious".

Mainstreaming focuses on the shift in an entire

system and way of doing things, not just on the individual level. It is about making changes that alter permanently the culture of the way people behave and work

Mainstreaming entails embedding ideas of social justice into every aspect of the development of policies and practice, so that the allocation of opportunity focuses attention on those who have been historically disadvantaged.

What is the 'culture' of an organisation?

The culture of an organisation affects everything it does, from its values, how it plans and delivers its services, to the relationships that exist between service users, managers, staff and volunteers.



Creating an equality culture in Communities First means everyone must understand why equality is important and what it means for the way they do their jobs. It requires a shared vision that ensures, where possible, that everyone is represented in the organisation's decision-making processes. The emphasis is on creating an ethos and culture where people, both employees and service users, are able to express their views and needs.

Leadership

Whilst change is a dynamic process that needs to involve everyone, commitment from 'the top'

is critical to successful culture change. It is ultimately the responsibility of leaders - managers and trustees - to make sure that Race Equality is permanently on the agenda. The direction that they give will be a critical factor in whether Race Equality is taken seriously.

One of the key recommendations from the McPherson report into the murder of Stephen Lawrence was the importance for managers to provide effective leadership and guidance. To achieve this, managers must have good understanding of Race Equality, institutional discrimination and the principles and practices that an organisation needs to adopt to tackle inequalities.

Managers must be able to demonstrate the significance they attach to Race Equality, by ensuring that it becomes a natural element of strategic planning and reviews.

Key questions an organisation should ask when implementing a Race Equality mainstreaming strategy:

- Does the organisation have a race equality strategy that extends to all areas of its business?
- Do managers keep themselves well informed

on Race Equality issues?

- Do staff have the required knowledge, skills and attitude to implement Race Equality?
- Do we have a senior person to take lead responsibility for the organisation's Race Equality objectives, regardless of their ethnic or cultural background?
- Is the Race Equality action plan linked to the organisation's overall strategy so that sufficient resources - including time - will be committed to it?

The key message to mainstreaming Race Equality must be to communicate to everyone that Race Equality is a fundamental part of social justice and basic human rights, without such equality, we are failing as citizens in our legal and moral responsibility.



Glossary

Over the last decade we have become more aware of the need to be sensitive to the words and language used when referring to, and describing, others. This perhaps applies particularly to people from BME backgrounds as well as other groups who have historically experienced prejudice and discrimination. Using appropriate language is one of the ways we challenge discrimination and convey value and respect for differences that contribute to building diverse and cohesive communities.

As we strive to become more inclusive the language we use will continue to evolve, therefore we need to keep abreast of the inevitable changes. It is worth noting that some of the current - and correct - terminology is not yet universally accepted and therefore may stimulate useful debate and discussion. Nevertheless, in order to have a common understanding of appropriate language to use, some terms are defined below.

Finally, please do not let language get in the way of

communicating with others. Often people get frustrated with 'political correctness' when it comes to using the right terminology around different groups. However, making an effort to use the right terms is far more fundamental than political correctness. It is about recognising how language has been used, and continues to be used, as a tool of oppression and discrimination. It therefore matters a great deal that we take care to find out how people want to be described or referred to. The easiest and most direct way to do this is to ask them.

Black

The term 'black' is a positive all-inclusive descriptor to describe people who are not white. The word is also a political term of solidarity. It refers to people of African, African Caribbean, South Asian, South East Asian, Chinese and other minority ethnic people who share a common experience of discrimination in Britain on account of their colour or racial origin. The term originally took on political

connotations with the rise of black activism in the USA in the 1960s when it was reclaimed as a source of pride and identity in opposition to the many negative connotations relating to the word "black" in the English language (black leg, black list etc). Whilst there are many differences between and within each of the groups, the inclusive term black refers to those who have a shared history of European colonialism, neo-colonialism, imperialism, and racism.

Coloured

Whilst this term has been commonly used to refer to black people in the past, it is now considered offensive and old fashioned. The term originated in colonial times and was used primarily by white people to describe black people. This is now not a term that is acceptable to use, largely due to the historical associations connected to the term's use.

Culture

This defines certain customs or practices that are common to

specific groups of people and constitutes a self identification within the group. People of the same heritage, ethnic group or religion usually share cultures.

Diversity

The difference in values, attitudes, cultural perspective, beliefs, ethnic background, sexual orientations, skills, knowledge and life experiences of each individual in any group of people. Embracing diversity celebrates the full range of skills, knowledge and life experience of individuals with different values, attitudes, practices, cultural perspectives and religious beliefs.

Ethnic

This term refers to cultural groups of various kinds. It is often wrongly used to refer to black communities only, whereas all people have ethnicity hence white people are also part of particular ethnic groups.

Ethnic Minorities

A term used in Britain to describe groups of people who are identified in terms of a common heritage or culture which is different to that of the majority within Britain.

Ethnic group

“A group of people who share common historical experiences, a cluster of cultural beliefs and practices, a broad collective consciousness of belonging together and see themselves

and are seen by other as more of less distinct” (Phikhu Parekh)

Equal opportunities

The absence or removal of barriers to economic, social and political participation on the grounds of difference, for example due to a person’s gender, race or disability.

Marginalised

Areas Included in the Communities First Programme are generally characterised by significant levels of poverty and disadvantage. Poverty prevents some people from participating as equals in everyday life, from feeling part of their community and from developing their skills and talents. Poverty is not simply a matter of money, issues which are more common in Communities First areas such as worklessness, long term illness, low educational attainment etc can combine to isolate or marginalise people from mainstream structures and institutions of society. For example political structures, welfare entitlements and the education system are designed and operated with the majority in mind, since people experiencing poverty are less likely to be involved in decision-making, institutions and services will not necessarily be designed to meet their needs. In this sense many residents of Communities First areas could be seen as marginalised. There

will also be individuals within our communities whose experience of poverty and disadvantage is more acute because they face additional barriers to participation such as substance misuse, mental health issues, disability etc. Essentially marginalised communities or individuals are characterised as having less power and resources at their disposal than the majority of citizens. BME residents of Communities First areas not only experience the same issues of poverty and disadvantage as their neighbours, but they can also face additional racial, ethnic and cultural barriers to participation.

Mixed Race

This is a misleading term since it implies that a “pure race” exists. More preferable terms to use would be “mixed parentage” or “dual heritage”, which refer to people who are visibly identified as embodying two or more ethnic/cultural backgrounds and world views. The term ‘half-caste’ is a very dated racist term which is to be avoided.

Social exclusion

A term for what can happen when people or areas suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, high crime, bad health, poverty and

family breakdown. A key factor in perpetuating social exclusion is a lack of economic involvement in employment or training.

Positive action

Measures targeted at a particular group that are intended to redress past discrimination or to offset the disadvantages arising from existing attitudes, behaviours and structures.

Harassment

Unwanted behaviour that has the purpose or effect of violating a person's dignity or creates a degrading, humiliating, hostile, intimidating or offensive working environment. Harassment on grounds of race or ethnic or national origins is a specific unlawful act under the RRA. Harassment on other grounds may involve less favourable treatment and may be unlawful direct discrimination.

Prejudice

This involves a judgement made, without sufficient knowledge of facts, which is stereotypical or discriminatory. Prejudice is when negative judgements are made about individuals or groups of people who are perceived to be inferior.

Race

Categorisation of people defined by colour of skin and physical appearance, which was developed from a falsely

scientific way of thinking. It has now become a social concept with no biological or scientific basis (essentially there is only one "race" which is the human race).

Race Equality scheme

A timetabled plan setting out how a public authority intends to meet its statutory general duty to eliminate unlawful racial discrimination and promote equality of opportunity and good relations between different racial groups. The scheme should indicate the functions and policies that have been assessed as being relevant to meeting the duty and the arrangements that have been made to assess, consult on and monitor present and proposed policies for any implications they might have for promoting racial equality.

Race relations

The relationships between people of different racial groups.

Racial group

Racial groups are groups defined by racial grounds i.e. race, colour, nationality (including citizenship) or ethnic or national origins. All racial groups are protected from unlawful racial discrimination under the RRA. Romany Gypsies, Irish Travellers, Jews and Sikhs have been explicitly recognised by the courts as constituting racial groups for the purposes of the RRA.

A person may fall into more than one racial group; for example, a Nigerian may be defined by race, colour, ethnic or national origins and nationality. The courts have held that a person's actual racial group may be irrelevant to the way they are treated, and that their racial group may be defined by a discriminator's perception of, or (incorrect) assumptions about, their ethnic or national origins.

Segregation

Segregation on racial grounds is automatically regarded as treating the segregated person less favourably than others. It constitutes unlawful direct racial discrimination.

Victimisation

Less favourable treatment of a person because they have brought legal proceedings under the RRA, or are suspected of having done so; or because they have alleged that a person has committed an act which would amount to unlawful discrimination; or because they have given evidence or information in connection with proceedings brought under the RRA; or because they have otherwise done anything under the RRA in relation to any person, or because they have intended or intend to do any of these acts.

Further Reading and Sources of Information

Where to go for more information
- organisations, websites and publications

Organisations:

1990 Trust

12 Winchester House, Cranmer Road,
London.SW9 6EJ
020 7582 1990
www.blink.org.uk

ABCD (Access for Black and Minority Ethnic Children with Disabilities)

Provides services for children and families
62 Charles Street, Cardiff CF10 2GG
02920 25 0055
www.abcdcymru.org.uk

Age Concern Wales

Ty John Pathy, 13/14 Neptune Court,
Vanguard Way, Cardiff CF24 5PJ
029 20431555
enquiries@accymru.org.uk

AWEMA (All Wales Ethnic Minority Association)

St David's House, Wood Street,
Cardiff, CF10 1ES,
02920 664213
www.awema.org.uk

All Wales Saheli Association (services for Muslim women and their families)

2 St Martin Row, Albany Road,
Cardiff, CF24 3JJ
02920 496920

AWETU

Meaning 'our unity' offers support to BME people confronted with mental illness.
c/o Princes Trust Cymru, 120 - 122 Broadway,
Roath, Cardiff, CF24 1NJ.
02920 644615
www.awetu.org.uk &
www.be4researchproject.org.uk

BASSAC (The British Association of Settlements and Social Action Centres)

Winchester House, 11 Cranmer Road, London,
SW9 6EJ
020 77351075
www.bassac.org.uk

BAWSO Women's Aid

Provides specialist service to women and children from BME communities suffering domestic violence. With offices in Cardiff, Newport and Swansea.
9 Cathedral Road, Cardiff, CF11 9HA
02920 644633
www.bawso.org.uk

BEN (Black Environmental Network)

High Street, Llanberis, Gwynedd, LL55 4EU
01286 870715
www.ben-network.org.uk

BEST (Black and Ethnic Minority Support Team)

www.best-cymru.org/joomla

Black Information Network

www.blink.org.uk

Black Training and Enterprise Group (BTEG)

Regents Wharf, 8 All Saints Street,

London, N1 9RL

020 77136161

www.bteg.co.uk

Black Voluntary Sector Network Wales

02920 450068

www.bvsnw.org.uk

British Deaf Association

Shand House, 2 Fitzalan Place,

Cardiff, CF24 0BD

02920 302216

www.bda.org.uk

Butetown History & Arts Centre

Publications and visual arts on the history of Black people in Wales.

4/5 Dock Chambers, Bute Street,

Cardiff, CF10 5AG

02920 256757

www.bhac.org

Chwarae Teg

Promoting women's economic development in Wales

www.chwaraeteg.co.uk

CEMVO

Ground Floor, Princess House, Princess Way,

Swansea, SA1 3LW

01792 484490

Commission for Racial Equality Wales

Capital Tower, Greyfriars Road,

Cardiff, CF1 3AG

02920 729200

www.cre.gov.uk/wales

Commission for Racial Equality, the Stephen Lawrence Inquiry

www.cre.gov.uk/gdpract/

Commission for Racial Equality, the Race Relations (Amendment) Act 2000

www.cre.gov.uk/legaladv/rra.html

CDC (Community Development Cymru)

Newtown, Mid Wales,

01686 627377

www.cdc.cymru.org

Disability Rights Commission

Unit 5 & 6, Ty Nant Court, Ty Nant Road, Morganstwon, Cardiff CF15 8LW

08457 622633

029 20583000

www.disabilityaware.org

Disability Wales/Anabledd Cymru

Werbddu Court, Caerphilly Business Park, Van Road, Caerphilly, CF83 3ED

02920 887325

www.dwac.demon.co.uk

Equal Opportunities Commission

Windsor House, Windsor Lane, Cardiff, CF10 3GE

02920 343552

www.eoc.org.uk

Federation For Community Development Learning

Furnival House, 48 Furnival Gate, Sheffield S1 4QP

0114 273 9391

www.fcdl.org.uk

Gypsy Council

8 Hall Road, Aveley, Essex RM15 4HD

01708 868 986

enquiries@thegypsycouncil.org.uk

Cardiff Gypsy Sites Group

114 Clifton Street, Cardiff, CF24 1LW

02920 214411

The Gypsy & Traveller Law Reform Commission

c/o Friends, Families and Travellers
Community Base, 113 Queens Road,
Brighton, E. Sussex, BN1 3XG
www.travellerslaw.org.uk
www.travellerstime.org.uk
www.gypsy-traveller.org

Institute of Race Relations

A think tank and educational charity publishing research, analysis and reports that inform the struggle for racial justice in Britain and internationally.
2-6 Leeke Street, London WC1X 9HS
020 7837 0041
www.irr.org.uk

MEWN Cymru (Minority Ethnic Women Network)

1st Floor West Wing, Coal Exchange,
Mount Stuart Square, Cardiff Bay,
02920 464445
www.mewn-cymru.org.uk

Mind Cymru

3rd floor, Quebec House, Castlebridge,
Cowbridge Road East, Cardiff, CF11 9AB.
02920 221189
www.mind.org.uk

North Wales Race Equality Network (NWREN)

Bangor Road, Penmaenmawr,
Gwynedd, LL34 6LF
01492 622233
www.nwren.org

Prosiet "Cynnwys" Project

An Equalities project in Gwynedd and Anglesey
Cymdeithas Tai Eryri, Ty Silyn, Y Sgwar,
Penygroes, Gwynedd, LL546 6LY
0845 6019686

Race Equality Councils:

Race Equality First

The Friary Centre, The Friary, Cardiff, Cardiff,
CF10 3FA
02920 224097
www.raceequalityfirst.org

SEWREC (South East Wales Race Equality Council)

124 Commercial Street, Newport, NP20 1RY
01633 250006
www.sewrec.org.uk

Swansea Bay Race Equality Council

3rd Floor, Grove House, Grove Place,
Swansea, SA1 5DF
01792 457035
www.sbrec.org.uk

VALREC (Valleys Race Equality Council)

Ty Menter, Navigation Park,
Abercynon, CF45 4SN
01443 742704
www.valrec.org

The Scarman Trust

1st Floor Shand House, 2 Fitzalan Place,
Cardiff, CF24 2ND
02920 471384
www.thescarmantrust.org

RNIB Cymru

Trident Court, East Moors Road,
Cardiff, CF24 5TD
02920 450440
www.rnib.org.uk

RNID Cymru

4th Floor, Tudor House, 16 Cathedral Road,
Cardiff, CF11 9LJ
02920 333034
www.rnid.org.uk

Stonewall Cymru

Equality and Justice for lesbians, gay men and bisexuals

c/o EOC, Windsor House, Windsor Lane,

Cardiff, CF10 3GE

02920 641079

www.stonewall.org.uk

Women Connect First

access project for BME women

109 St Mary Street, Cardiff, CF10 1DX

02920 343154

Welsh Council for the Blind

3rd Floor, Shand House, 20 Newport Road,

Cardiff, CF24 0DB

02920 473954

www.wcbnet.freereserve.co.uk

Welsh Refugee Council

Phoenix House, 389 Newport Road,

Cardiff, CF24 1PJ

02920 489800

www.welshrefugeecouncil.org

Publications:

Race Equality Scheme 2005 - 2008,

National Assembly for Wales.

www.wales.gov.uk

Statistical Focus on Ethnicity in Wales 2004,

National Assembly for Wales,

www.wales.org.uk/statistics

Statistical Focus on Diversity in Wales 2005

edition, National Assembly for Wales.

www.wales.gov.uk/statistics

Welsh Index of Multiple Deprivation 2005,

Summary Report, National Assembly for Wales.

www.wales.gov.uk/statistics

North Wales BME Communities Research,

Commissioned by Black and Ethnic Minority Support Team (BEST) 2004, North Wales Race

Equality Network in association with the

Department of Social Sciences, University of

Wales Bangor. www.nwren.org

Challenging the Myth, "We Treat Everyone the Same", 2005

A Black and Ethnic Minority Support Team (BEST) research project of BME

communities in Communities First Wards in

Swansea, Neath Port Talbot and

Carmarthenshire. www.best-cymru.org/joomla

Living in Rural Wales: The experience of Black

and Minority Ethnic People in Carmarthenshire

and Montgomeryshire, Dyfed Powys Race

Equality Network Rhwydwaith Cydraddoldeb

Hiliol, 2005

Review of Service Provision for Gypsies and

Travellers - Report - 2005, Policy Review of the

Equal of Opportunity Committee, National

Assembly for Wales, www.wales.gov.uk

Developing through Diversity, The British

Association of Settlements and Social Action

Centres, Bassac, 2004,

www.bassac.org.uk

Voices from Within, MEWN Cymru

publication, 2005,

www.mewn-cymru.org.uk

Black Wales: A History of Black Welsh

People, Alan Llwyd

Published in 2005 as a joint project between

S4C and Butetown History and Arts Centre

www.bhac.org

A Tolerant Nation? Exploring Ethnic

Diversity in Wales

University of Wales Press, Cardiff (2003)

www.uwp.co.uk

Between a Mountain and a Sea and Nobody's Perfect

Published by the Swansea Bay Asylum Seekers Support Group (books penned by refugees and asylum seekers living in South Wales)
www.hafan.org

Equality in action: introducing equal opportunities in voluntary organisations

Cheung-Judge, M-Y., and Henley, A., NCVO (The National Council for Voluntary Organisations), 1994
www.ncvo-vol.org.uk

Strengthening the Race Relations Act,

Commission for Racial Equality, CRE, 2000 (Summarises the main provisions of the Race Relations (Amendment) Act 2000)
www.cre.gov.uk

The general duty to promote racial equality: guidance for public authorities on their obligations under the Race Relations (Amendment) Act 2000

Commission for Racial Equality, 2001 (gives guidance for public authorities on the Race Relations (Amendment) Act 2000)
www.cre.gov.uk.

The future of multi-ethnic Britain, Parekh, B, Runnymede Trust, 2000

A major report about Britain becoming both a community of citizens and a community of communities is in three parts: a vision of Britain; issues and institutions; and strategies of change.
www.runnymedetrust.org.uk

The three faces of British racism

Fekete, L, Institute of Race Relations, 2001. A wide-ranging report exposing racism in government policy, institutions and popular culture.
www.irr.org.uk

Communities First Support Network Partners:

Communities First Support Network

Communities First Support Network Co-ordination team.

Contact: Chris Johnes on 02920

556191/07771525568 or

Frances Thyer on 02920 556195/07760361145.

AMCAN

AMCAN runs the CFSN website

www.communitiesfirst.info.

Contact: Brian Roberts 01633

793071/07966224384.

Black Voluntary Sector Network Wales

Black Voluntary Sector Network Wales provides advice and information to black and minority ethnic groups.

Contact: Maria Mesa on 02920 440184.

Community Development Cymru

Community Development Cymru provide mentoring support to coordinators, partnerships and other key stakeholders in the programme.

Contacts: John Duff (Merthyr, Rhondda Cynon Taff) and Bill Jenkins (Neath Port Talbot and Swansea) 01443 409755 and Eleri Owen (Anglesey, Gwynedd, Conwy, Denbighshire) 01766 513415.

Development Trusts Association

Development Trusts Association supports the establishment of new and existing development trusts.

Contact: Steve Curry on 01443 735480 / 07968912562.

Groundwork Wales

Groundwork Wales provide mentoring support to co-ordinators, partnerships and other key stakeholders in the programme and can also assist with the development of community based environmental projects.

Contact: Jan Walsh 01443 844866 (Caerphilly), Chris Fox on 01978 363555 (Wrexham, Flintshire) and Mike Howell on 01443 844866 (Cardiff, Vale and Bridgend).

Menter a Busnes

Menter a Busnes ensures the needs of Welsh speakers are recognised within the Communities First programme.

Contact: Llyr Huws Gruffydd on 01352 707830.

The Wales Co-operative Centre

The Wales Co-operative Centre provides advice on different types of legal, organisational and management structures.

Contact: Tricia Morgan on 02920 556 192.

WCVA

WCVA produce Partner, the quarterly newsletter for Partnership Board members and residents, and the monthly Communities First ebulletin. They run the CFSN helpline and arrange conferences and seminars on behalf of the Network.

Contact: Vic Williams via the CFSN freephone helpline on 0800 587 8898 or email enquiries@communitiesfirst.info. WCVA also hosts Participation Cymru which offers practical advice and support on getting people involved in the decision-making processes which affect them.

Contact: Lucy Evans on 02920 431 703 or email levans@wcva.org.uk

Wales Association of County Voluntary Councils

There are County Voluntary Councils in every county providing information, advice, training and support to voluntary and community organisations in their area.

Contact: Ian Davy on 01685 353900

Communities First Trust Fund

Contact the CFSN freephone helpline on 0800 587 8898 or email enquiries@communitiesfirst.info

For further information on this document please contact:

BVSNW

Black Voluntary Sector Network Wales
Crichton House, 11-12 Mount Stuart Square,
Cardiff, CF10 5EE.

Tel: 029 20 45 00 68

Fax: 029 20 44 01 86

email: info@bvsnw.org.uk

website: <http://www.bvsnw.org.uk>