ISSUES OF RELIGIOUS DIVERSITY

AFFECTING VISIBLE MINORITY ETHNIC POLICE PERSONNEL

IN THE WORKPLACE

An exploration and critical analysis of issues of religious diversity in the police service with specific reference to an evaluation of the religious needs of, and policies relevant to, police personnel of non-Christian religions in their working environment from the time of the equal opportunities thematic inspection of 1995 to December 2003, the date of the implementation of the European community directives concerning religion and belief.

by

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ABSTRACT

This thesis focuses on issues of religious diversity affecting police personnel in the workplace. The importance of these issues became apparent as a consequence of research, which I had previously undertaken.

In 1995, I succeeded in gaining a Police Research Group Award to investigate chaplaincy within the police service. The research led to the publication of *Police Chaplaincy – Servant to the Service*. The paper was well received, but criticised for its lack of references to multi-faith chaplaincy to the police service. It was an appropriate criticism, especially as it became apparent that no previous research had addressed this issue.

Initial investigation revealed that little, if any, analysis had been offered concerning the wider religious needs of police personnel recruited from the multi-cultural and religiously diverse society of Britain. Research into multi-faith chaplaincy to the police service was only one issue in the overall consideration of the religious needs of police personnel. The focus of my research thesis was therefore determined. The research would examine the multi-faceted issues of religious diversity affecting visible minority ethnic police personnel in the workplace specifically from 1995 to December 2003.

This thesis neither engages in theological / philosophical debates concerning the encounter between religions, nor concentrates on theoretical / conceptual discussions. Its primary concern is to augment such discussion with practical and contextual issues

that are highlighted in the complex sociological, political and economical contexts of the police service and similar institutions.

The research offers a comprehensive and contextual examination of issues of religious diversity which impact on the police service; these issues include ethnicity, religious discrimination, employment law, policy and practice. As these concerns have not been previously examined in such contextual detail, the thesis will contribute to an academic understanding of issues that impact on religious diversity in the working environment and enhance the development of the multi-ethnic society of Britain.

As the analysis makes recommendations, the research also offers a useful resource to those responsible for the creation of policies that directly relate to the employment of minority ethnic personnel within the police service. The research is consequently of benefit to the police service and other service providers.

ACKNOWLEDGEMENTS

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Glossary of Abbreviations

ACPO   Association of Chief Police Officers

BBC   British Broadcasting Corporation

BCC   British Council of Churches

BIG   Business Involvement Group

BPA   Black Police Association

CE   Christian Era

CNN   Cable News Network

CRE   Commission for Racial Equality

CRR   Community Race Relations

DISC   Diversity Involving Safer Communities

ECHR   European Convention on Human Rights

GMP   Greater Manchester Police

HMIC   Her Majesty's Inspectorate of Constabulary

HR   Human Resources

HREOC   Human Rights and Equal Opportunities Commission

ICPC   International Conference of Police Chaplains

ITV   Independent Television

MoD   Ministry of Defence

MCB   Muslim Council of Britain

ME   Minority Ethnic

NACP   National Association of Chaplains to the Police

NCS   National Crime Squad

NCIS   National Criminal Intelligence Services

NCWMP   National Council for the Welfare of Muslim Prisoners

NBPA   National Black Police Association

NHST   National Health Service Trust

NRM   New Religious Movements

PSO   Prison Service Order

RCS   Religious Consultative Service

RRA   Race Relations Act

RRLO   Race Relations Liaison Officer

TUS   Trade Union Side

UK   United Kingdom

USA   United States of America

CHAPTER ONE - LITERATURE SURVEY

1.1   Introduction

1.1.1   Determining the choice of relevant research

> The police's middle management was the impediment to change and,
> "where you find ice at the heart of the police service". He, [Sir David
> Calvert-Smith] said, "the fact remains that every time you drill down you
> find that ice and unless more is done it won't melt any time soon" (Stewart
> Tendler quoting Sir David Calvert-Smith, the former Director of Public
> Prosecutions who led a CRE inquiry prompted by the television showing of
> 'The Secret Policeman', *The Times* 9 March 2005).

Sir David Calvert-Smith's criticism of the police is one of many similar criticisms
made over recent years. Other criticisms have been more explicit, describing the
service itself as institutionally racist. Any analysis of the validity of such criticisms
must make a careful examination of the different contributory factors that may be
involved in determining the underlying truths of these accusations.

Of specific interest to this thesis is the impact of the religious identity of visible
minority ethnic police personnel in the work place. In approaching an analysis of this
subject matter, it was evident, at an early stage of research, that there was a diverse
range of material that demanded examination. In the first place, an exploration of
construction ethnicity was necessary to understand how one's chosen religious
allegiance may contribute to one's overall identity and, furthermore, how society
responds to that identity.

No situation can be fully examined outside its present context. Therefore, it was
essential to explore, alongside the considered ethnological conclusions, the problems

and challenges of religious diversity in a recent historical context. In addition it was apparent, that other factors such as the legal context of race relations, religious discrimination and employment law, which have a direct impact on these considerations, should also be explored.

It was clear in this examination that available relevant sociological evidence should also be analysed; specifically evidence that commented on the police and racial diversity in reports, such as *The Future of Multi-Ethnic Britain* and the *Macpherson Report*. These and similar sources required scrutiny.

Equally what were the police saying about themselves in relation to race and diversity? How did they perceive their past performance? How do they wish to proceed? Answers to such questions are to be found in the many reports published by both the police service, individual Forces and the Home Office. An examination of this material also appeared essential.

These considerations indicated that a comprehensive examination should also examine the holistic needs of police personnel so as to identify the importance of the spiritual needs which may support their religious identity.

At the same time it was apparent that an examination of the chosen subject matter should determine the way in which non-police organisations have approached these same issues and that a comparison should be made of their approach concerning the impact of religious diversity within their organisations.

No examination could be complete without direct reference to those working within the service and therefore qualitative research appeared essential to offer a human and personal perspective to subject matter that otherwise depended upon written reports and policies.

In seeking to determine the depth of the ice to which Sir David Calvert-Smith referred, and also the different layers of ice that may be found, it was evident there were many facets to be examined. Hence, the thesis that follows examines a comprehensive range of issues: race and ethnicity, religious diversity and identity, employment law and practice, policies and procedures within the police service and within other organisations. All of the issues analysed offer a rich matrix of contextual considerations, which inter-relate and impact on the police service and those working within that service.

1.1.2 An overview of the chapter

As the police service is an integral part of society, analysis of issues of religious diversity concerning visible minority ethnic police personnel in the workplace cannot be considered in isolation; an examination of issues relevant to the analysis should also consider the context of the police service's approach to racial diversity. Equally, as the constructional nature of ethnicity includes religious identity, one must also examine the impact of religious identity on ethnicity. This literature survey will, therefore, refer to all these issues as well as focusing on the police service's response to multi-racial issues, including the policing of twentieth century racial conflicts.

The chapter opens by examining the contextual challenge of religious pluralism to the traditional Christian ethos of Britain. Before exploring this challenge and the benefits to be gained by a commitment to religious diversity, reference is made to the carnage caused by religion throughout recent European history.

Following an identification of the challenge of religious pluralism to contemporary British society, the thesis examines the importance of religious identity in an analysis of ethnicity and culture. Studies on race and ethnicity are prolific and appear to be prevalent when compared to studies concerned with religious pluralism and ethnicity. It would appear that only since the 1990's, have writers such as Steve Fenton and John Rex begun to consider the impact of religious diversity on ethnic pluralism. It is important to the argument of this thesis that the contextual relationship of religion, culture and ethnicity is fully appreciated when appropriate responses to racial diversity are considered.

As the thesis focuses primarily on religious diversity within the police service, this literature survey consequently introduces the nature of the police service's response to issues of racial diversity by examining various reports, which refer to the police service. Many of these earlier reports concern the police's approach to racial disturbances, whereas the more recent reports, which are also examined, offer recommendations concerning the police response to racial diversity in contemporary situations.

Making a holistic analysis of religious needs, the literature survey also examines the changing pastoral and spiritual needs within British society and the consequent challenge to the Christian church.

The pastoral and spiritual response to the needs of those within some organisations is one whereby chaplains have been appointed. Therefore, the chapter examines literature relevant to chaplaincy in the prison and hospital services. Many police forces have also initiated a network of chaplains. However, as will be indicated, these chaplains are, it appears, exclusively Christian and it is recommended that the police service should initiate a multi-faith approach to chaplaincy as demonstrated by the sectors offered as examples. This approach, one may suggest, will be advantageous to both the police service and to visible minority ethnic officers and staff.

Following this literature survey, the chapter outlines the presentational order of the thesis and offers the methodological approach of the qualitative research with critical analysis of that methodology.

1.2   Religious pluralism: setting the scene

1.2.1   Religious discrimination in twentieth century Europe

Stephen Cornell and Douglas Hartmann suggest:

> Nothing … has led to more carnage throughout human history than religion. Religious beliefs seem repeatedly to unite human beings, often across ethnic boundaries, in extended conflicts with other human beings who are similarly united (Cornell, Stephen, and Hartmann, Douglas 1998, *Ethnicity and Race, Making Identities in a Changing World*, 50).

They comment further on the consequences of discrimination, "westerners have

invented ethnic and racial identities not only for others but also for themselves, often with more tragic and devastating consequences" (51). By way of example they write, "Hitler's concoction of the Aryan master race is the most infamous and horrifying example" (51).

Also commenting on the period Steve Fenton states:

> Anti-Semitism represents the ultimate form of racism, racism as genocide, which does not posit peoples of unequal worth but posits one people of supreme worth and others, in the German case principally Jews and Romanies, as not meriting life itself (Fenton, Steve 1999, *Ethnicity: racism, class and culture*, 220).

Offering a more recent example of religious discrimination, Cornell and Hartmann refer to the, "fratricidal collapse of the former Yugoslavia and the devastating warfare over Bosnia" (1998: 51). They describe how, "the Western powers had hoped that Tito would build the kinds of political institutions through which internal conflicts might be resolved" (146). However this was not to be so, for instead Tito, "fanned the flames of ethnic-religious tension when it was in his interest to do so, exploiting the divisions within his country to maintain his own power" (146). They substantiate this by citing how Tito required Bosnians, who had been known informally as 'Orthodox', 'Catholic' and Muslim, to be known by, "ethnic or ethnoreligious designations: 'Croatian', 'Serbian' and, beginning in the 1970's, 'Muslim'". They claim the result of this was that, "although ethnic identities were less and less important among most Bosnians (and Yugoslavians more generally), they were nevertheless preserved by the state as tools for organising politics and controlling élites" (146).

Religious discrimination has caused carnage across twentieth century Europe. The

following two sections will demonstrate that the consequences of discrimination may

be avoided if the challenges presented by religious diversity are embraced.

1.2.2   Religious diversity: the challenge

Bhikhu Parekh believes that there is a new openness for inter-religious dialogue and

writes:

> Thanks to the Holocaust, the end of the European empires, the pluralist
> ethos of our times, and the self-assertion of non-Christian religions, some
> radical rethinking is taking place among Christian theologians and religious
> leaders, and there is a genuine desire to understand other religions better
> (Parekh, Bhikhu 2000, *Rethinking Multiculturalism: Cultural Diversity and
> Political Theory*, 31).

George Hunsberger suggests that Christians' desire to understand other religions is

influenced by their understanding of the exclusivity of the Gospel. He explains:

> The relationship of the Christian community it lives in and among must
> rest on … an understanding of its 'conversion' origin. Mission … depends
> on an appreciation of the significance of the boundaries of the church
> (Hunsberger, George R. 1998, *Bearing the Witness of the Spirit: Lesslie
> Newbigin's theology of cultural plurality*, 158).

The rethinking of the relationship between the Christian Church and other religions is

demonstrated by Lesslie Newbigin when writing, "the Christian is a learner, and

expects to learn not only from his fellow Christian of another culture, but also from his

fellow man or woman of another faith or ideology" (Newbigin, Lesslie 1977, *Christian

Witness in a Plural Society*, 9). He comments further, "we engage in conversation and

discussion with those of other faiths knowing that we share with them a common

human nature" (20).

The Anglican Board for Mission and Unity also identifies the challenge created by the diversity of British society and states:

> The values we seek to enshrine in the structures of society may well differ as we discover differences in our understanding of the nature of God, and what we perceive of that nature will determine the values we seek to enshrine. (Board for Mission and Unity 1984, *Towards a Theology for Inter-faith Dialogue*, 32).

The report further comments, "the coherence of faith systems needs to be understood and respected. Christians in seeking for the wholeness of society must not neglect the different outlooks and beliefs of those of other faiths even when they challenge and affront their own beliefs" (32). One may suggest that considerable benefits will follow when understanding and respect occurs. The thesis now examines these possible benefits.

1.2.3   Religious diversity: the benefits

Michael Banton refers to the potential power of identity and influence of religious groups. He writes, "the only rival to the state as an institution able to coordinate the actions of large numbers of people is that of organised religion" (Banton, Michael 1997, *Ethnic and Racial Consciousness*, 159). Within Britain, these 'organised religions' are increasingly challenged by religious pluralism. It is a challenge which can potentially enrich both religion and society.

Supporting this premise, David Rhoads comments, "a genuine celebration of diversity could enable communities to lift up the various cultural and ethnic expressions of Christianity and to ask how all these traditions could be incorporated so as to enrich

their life together" (Rhoads, David M. 1996, *The Challenge of Diversity: the Witness of Paul and the Gospels*, 144).

Developing these views further, Rhoads describes how an appreciation of religious differences may, "lead to a greater appreciation of all differences within people – gender, origins, race, ethnic traditions, socio-economic location, regional roots, training, education and personal experiences" (144). He concludes by stating, "a commitment to diversity implies that we ought to seek out people who are different from us and work to understand them, learn from them and respect them in their differences" (144).

John Rex also refers to the benefits of religious pluralism. Discussing conflicts of interest and mediation, Rex comments, "the all important political question is how to find forms of social organisation which transcend the limitations of ethnicity and nationalism" (Rex, John 1996, *Ethnic Minorities in the Modern Nation* State, 214). He explains, "just as religion plays a part in the creation of ethnicity, so it may play a part in the development of the mediation process. The real problem is that of conflict resolution, of achieving peace with justice, a problem which those in religious groups have to face equally with others" (214).

Writing weeks before the 2003 war between 'the Western allies' and Iraq, Michael Northcott describes the political manipulation of religious division to exercise political domination. Commenting on the abuse of religion, he writes, "ever since the Crusades, Christians and Muslims have known of the terrible consequences of the

abuse of religion by states and their agents".[1]   He describes the consequences of the

historical conflict between Christian and Muslim as one in which, "Muslims

everywhere are regarded with suspicion by their neighbours". To create a meaningful

relationship between those of the two religions, he emphasises the need for British

Christians and Muslims to engage in creative dialogue.

Dialogue between those of diverse religions is essential to transform mistrust and

reconcile the complex divisions within society.

1.3   Religion, ethnicity and culture

1.3.1   Introductory comment

Before examining the police and issues of racial diversity, analysis of the contributory

element of religion in determining ethnic identity will assist in creating a broader

context to the focus of this thesis.

The 'Foreword' to Cornell and Hartmann's work (1998) describes how ethnicity and

race are social constructions and demonstrates how, "political opportunities, economic

constraints, cultural assumptions all draw and redraw ethnic and racial boundaries and

infuse them with meaning" (xiv). Referring to these contributory factors, Cornell and

Hartmann suggest that there are many 'constructions' such as gender, religion and

class, which determine ethnicity.

Similarly, Jacqueline Battalora suggests, "'fiercely enforced social categories' are best

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[1] Northcott, Michael, "Can we believe what the US says on Iraq?" *Church Times*, 14 February 2003.

understood as conceptually interactive and contextually bound … it is important not to reduce race to a social category that stands alone, but rather to understand race in dynamic interaction with gender, sexuality, and class, among other variables" (Ruether, Rosemary Radford (Ed.) 2002, *Gender, Ethnicity and Religion*, 12).

An analysis of religion as one of these 'variables' is essential in understanding ethnicity when considering questions that relate to police and 'race'.

1.3.2 Religion and ethnicity

Considering ethnicity from a comparative, historical and global perspective, Cornell and Hartmann write, "ethnicity and race touch deep feelings in many people around the globe and occupy much of the world's attention. One of our purposes is to understand why" (1998: xv). Answering this question, Cornell and Hartmann examine the terminology of ethnicity, race and nationalism and consider a constructionist conception of ethnicity, offering specific case studies and analysing ethnicity from a primordialist and circumstantialist perspective.

Offering only one specific reference to 'religion', Cornell and Hartmann refer to Harold Isaacs and suggests that, "Isaacs' argument implies that ethnic identity is more 'basic' than what Isaac calls 'secondary identities', such as occupational or class identities" (50). Stating that Isaacs includes, "religion in his list of elements of basic group identity", Cornell and Hartmann ask, "what about situations where religion and ethnicity do not perfectly coincide, where ethnic identities cut across religious ones or vice versa?" They ask, "Which one is basic?" (50). Offering a full analysis of a

systematic approach to ethnicity and race, Cornell and Hartmann, however, offer no definitive answer.

In conceptualising ethnicity and determining "who belongs to which ethnic group" (Fenton 1999: 2), Fenton also refers to the difficulty of creating and using categories. He offers the Malaysian census as an example of the complex nature of defining ethnicity and describes how the term 'Indian' includes those who are Hindus, Muslims, Sikhs, Buddhists and Christians, further differentiated by a variety of Indian Pakistani and Sri Lankan mother tongues. He suggests:

> The boundaries of ethnic groups are symbolically represented – as the bearers of a specific language, religion or, more generally 'culture'; but they are also materially constituted within the structures of power and wealth. Thus ethnicity should be regarded as materially and symbolically constituted (25).

Fenton summarises his analysis of ethnicity by suggesting, "the concept of a nation, defined by ancestry, religion or language, will necessarily include some and exclude others; equally the concept of ethnic majority entails the concept of minority" (173).

Following the comments of these writers, one may suggest that religion should be considered in an appreciation of ethnicity.

1.3.3   Ethnicity, religion and politics

Rex argues that "competing nationalisms" can cause religion, ethnicity, politics and nationalism to contextually conflict and that religion may not be the basis of these conflicts but, "it is difficult to see it as transcending them" (Rex 1996: 200).

Rex argues that, "religion, while it may point to a wider community, remains part of primordial ethnicity" (201).[2] He continues to comment that difficulties arise when, "ethnic leaders emerge who create a larger ethnicity. They invite their followers to believe that a larger group has something of the same sacred and emotionally warming appeal that the infantile ethnic group had" (200).   He suggests:

> Religions are likely to give a supernatural backing to the bonding which exists in such groups, and whatever their more universal claims and programs the world religions are likely to be perverted and used for the same purpose in their localised forms (214).[3]

Banton also refers to religion and politics in ethnic conflicts. He suggests that, "religious divisions may be the basis of conflict in that they define who are the contending parties" (Banton 1997: 79), but he warns, "the motives behind the conflict may be more complicated" (79).   He explains, "it should also be remembered that political or economic interests may lie behind the formation of groups identified by religion" (79).[4]

One may suggest that ethnicity, religion and politics are contextually bound and that they impact significantly on each other.

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[2] Rex defines primordial or infantile ethnicity as the product of, "those bonds which arise from kinship, common language, common religious belief and social practices … more precisely it refers to the set of social relations and practices within which primary socialisation takes place" (1996: 200).

[3] Offering an example of a conflict of interests, Rex refers to the war between Iraq and Kuwait and describes the dilemma that faced the young Muslims of Bradford. He writes, "the Americans and their allies were going to war against a country with a predominantly Sunni Muslim population, and if this was the case some felt that their loyalty to Islam challenged their loyalty to Britain". However, Rex suggests that, because of the Saudi influence, the Muslim community maintained their loyalty to Britain as, "the Saudis were much the most important backers of Islam in Britain" (Rex 1996: 236) and supported the war.

[4] To illustrate his point he refers to the conflict in Northern Ireland between Protestant and Catholic and also the conflict between Iran and Iraq, two countries whose Governments were influenced by different Islamic traditions (Banton 1997: 79).

1.3.4 Religious identity in first and second generations

Referring to religious identity in first and second generation Asian respondents, Modood et al. suggest that, "the single biggest differentiating factor was generational or socialisation, that is to say, whether or not they had been brought up in Britain" (Modood, Tariq, Beishon, Sharon, Virdee, Satnam 1994, *Changing Ethnic Identities*, 47). Modood et al. record that, "nearly all of them regarded their religion as important to the way they lived their lives" (49). However, they continue, "despite their upbringing there is a noticeable difference in how the second generation … talked about the way religion was important to their lives" (50).

Suggesting that for most second generation Punjabis religion is unimportant Modood et al. write, "it was found that none of the second generation, including the one member who thought religion important, attended the temple or prayed regularly" (50).

They suggest that this was not true for second-generation Hindu respondents who, "were more likely … to acknowledge that religion was important in the way they led their lives" (50). However, they comment that many respondents attended the temple far less frequently than their parents, but religion remained, "important in laying down a code of behaviour concerning food and drink, dress and socialising" (51).

With regard to the Muslim respondents, Modood et al. report that when asked about the importance of religion, "nearly all the Muslim second generation replied 'important' or, as frequently, 'very important'" (52). However, the second-generation

Muslim respondents also commented that compared to their parents, "they were not as strict in their observance of their faith" (52).

Modood et al. note that, "several respondents felt there was a tension between what they professed or had been taught to profess and their actual behaviour" (52). Furthermore, they report that, "some respondents claimed that many of their generation observed the ritual requirements of Islam simply out of family and community pressure" (52).

Modood et al. conclude that, "for the first generation Asians their religion was intricately connected with their status as an ethnic group or as an ethnic minority in Britain" (57). However, referring to the second generation, they comment, "their parents' religion is not merely about beliefs or morality, nor even something to be negotiated for the sake of family peace or for the sake of 'appearances'; it is part of their own ethnic identities" (60). They continue, "even those young Asians who do not practice their religion nevertheless recognise religion as part of their distinctive heritage and ethnic identity and state that they wish to pass it on to their children in at least that form" (59). Modood et al. also make the insufficiently substantiated comment that, "unlike the non-practising Sikhs,[5] [the] Hindus and Muslims ... continued to see themselves as having a relationship, possibly an oppositional one with the relevant religious traditions" (60).

Banton does not specifically examine the differences between the first and second

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[5] Some Sikhs would also, controversially, suggest that many non-baptised Sikhs who do not practice their religion adhere more carefully to the principals of the Sikh religion than those who are baptised.

generations. However he comments, "if religious functionaries are to offer proper leadership, they have to understand the pressures to which their followers are subject and the nature of the choices they have to make" (Banton 1997: 161). He suggests that failure to understand these pressures has caused particular problems to the Muslims born in Britain. He continues, "many of them have recruited *imams* from their homeland, or have been offered religious leaders by Muslim institutions in the Middle East which seek to propagate their own interpretations of Islam" (161). He concludes that the appeal of these imams will be unsatisfactory to many young Muslims born in Britain (161).

The attitude and actions of second-generation minority ethnic persons may be less affected by the religious culture than their parents, but religion continues to impact on their identity.

1.3.5 Culture and religion

The ethnographers, to whom reference has been made, emphasise the complexity of categorising individuals and groups according to given criteria and suggest that care should be taken in determining the relationship between religion and culture. Mistaken assumptions may lead to inappropriate responses. Parekh reveals this concern when stating:

> Modern western society is extremely sensitive to religion and does not wish to appear intolerant of deeply held religious beliefs and practices. Minorities … demand recognition of their differences on the grounds that these are an integral part of their religion (Parekh 2000: 198).

According to Parekh, "although no culture can be exclusively based on religion, it can be shaped by it in different ways and degrees" (147).[6]

Newbigin similarly suggests that religion, "can never be a private matter: it is a vision of the meaning of human life as a whole resting upon God's prior action in establishing his covenant with mankind. Man's life is a unity, and to speak of a separate department of life called 'religion' is to speak of an unreal abstraction" (Newbigin 1977: 13).

Parekh does not necessarily regard the influence of religion on culture as crucial as Newbigin and comments that, "no culture can be wholly derived from religion for, however detailed it might be, a religion can never cover all areas of human life and anticipate all situations" (Parekh 2000: 147). Nevertheless, it is the opinion of this thesis that as Parekh explains:

> Culture and religion influence each other at various levels. Religion shapes a culture's systems of beliefs and practices. … For its part culture influences how a religion is interpreted, its rituals conducted, the place assigned to it in the life of society, and so forth. … No religion can be culture-free and the divine will cannot acquire a determinate human meaning without cultural mediation (147).

1.3.6   Concluding comment

The analysed papers assist in offering an appreciation of the constructionist approach to a study of ethnicity. They reveal how ethnicity and religion are contextually bound. They further demonstrate the significance of other influences in this understanding. Identity is affected by many variables, including culture, politics and generation.

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[6] Parekh further suggests, "some cultures are primarily derived from and heavily dependent upon religion, in others religion is only one source of influence and is constantly challenged by the influences of science, secular morality and critical reason, for example" (Parekh 2000: 147).

Nevertheless, the cited works have their limitations. Fenton's references to religion (Fenton 1999) are brief and rely heavily on analysis of ethnicity in Malaysia. When commenting that, "numerically the vast majority of British Muslims are poor people in lower working-class jobs or since the recession, unemployed" (Rex 1996, 220), Rex offers no statistical data to substantiate his claim. Also, Rex's comments concerning the Yorkshire Cricket Club (235) do not offer a full précis of the situation. He comments that the Yorkshire county cricket team extended their rule that players must have been born in Yorkshire, "to Yorkshire-born Pakistanis, even though many of them were excellent players" (Rex 1996, 235). However, he fails to mention that after 1990 there were many Yorkshire born Asians, usually of Pakistani or Bangladeshi parentage, playing in the 'more junior' teams. Modood et al. rely heavily on Muslim respondents; their arguments would have been strengthened by a higher ratio of Sikh and Hindu respondents. Furthermore, no information is offered concerning the socio-economic groups of the respondents.

However, the ethnographers demonstrate the complexity of ethnicity. As Fenton states:

> We have said enough to make the claim that 'ethnicity' is not a unitary global phenomenon, everywhere reflecting the same cultural and social impulses and everywhere fundamentally the same in its constitution. For all the superficial similarities, the underlying social forces' differ from context to context (Fenton 1999: 221).

Cornell and Hartmann further assist in questioning how these invented categories of ethnicity and race may be applied; they comment, "what makes them significant is what human beings do with them: the ways those categories have been and continue to be used" (Cornell and Hartmann 1998: 252).

Rex draws a similar conclusion suggesting, "the all important political question is how to find forms of social organisation which transcend the limitations of ethnicity and nationalism" (Rex 1996: 215). He concludes pessimistically, "at the end of the twentieth century we seem to be stuck with [these limitations], and with the violence, wars, and killing which they seem inevitably to involve" (215).

His comment underlines the gravity of determining a cohesive structure to society in which the limitations of ethnicity and nationalism are transcended. It is therefore appropriate to focus next on literature which examines the impact of race and diversity on the police service.

1.4   The police and issues of race and diversity

1.4.1   Construction ethnicity and 'Race Riots'

Relating specific examples to ethnographical theories, Michael Rowe offers a helpful introduction to an examination of the relationship between the police, race and diversity. He writes that the purpose of *'Race Riots' in Twentieth Century Britain* is, "to examine the nature of 'race' in society and to attempt to develop a theoretically convincing approach to the nebulous construction of the concept" (Rowe, Michael 1994, *'Race Riots' in Twentieth Century Britain, Studies in Crime, Order and Policing, Occasional Paper No 5*, 1).

He selects and analyses three of the four 'riots', Liverpool (1919), Nottingham and Notting Hill (1958), Broadwater Farm (1985) because, "they were contemporaneously defined as 'race riots'; a term which is nothing more than a convenient label employed by the media and politicians" (2). The fourth 'riot', Cable Street (1936), was selected because, "the political reaction to it shares many similar features to the other incidents which demonstrates that notions of 'race' and nation are relevant to aspects of political reality beyond obvious and apparent 'race relations' matters" (2).

Rowe states his paper will, "examine the constructions of 'race'… first by exploring those reactions which can be understood as part of the processual development of the term and secondly, by considering reactions that can be understood only in terms of the specific local contexts of the events" (2). He suggests that this dual approach must consider, "each event [in] its own specific history" and "the historical development of the concept of 'race' and its explanatory power" (2).

Critical of the media, Rowe first refers to a media report of the Liverpool disorders, which described the disorders as, "an outcome of the importation of coloured men during the war … with the return of our men to civil life" (5).[7] Rowe suggests that the local police, "adopted a similarly inconsistent position of blaming the victims of attack for their own predicament" (5). He concludes that, "the concept of race was mobilised to make the events intelligible and allowed the authorities to shelter behind a culture-based explanation which excused their (in)actions" (6).[8]

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[7] "Race Riots: The Root Cause", *The Daily Herald*, 13 June 1919. Rowe comments that the article suggested, "that such returnees were being overlooked for jobs which were 'rightfully theirs' and concluded that the attackers 'are actuated only by patriotic motives'" (Rowe 1994: 5).

[8] After referring to the Bolshevik revolution and fears of a similar working class revolt in Britain, Rowe comments that even if the authorities did not openly encourage, "explanations which referred to the

Referring to the cause of the 1936 'Battle of Cable Street', Rowe writes that there was a, "tendency to explain the events of October 1936 in terms of natural conflicts arising from the incompatibility of 'aliens' in British society" (7).[9] He suggests that this was also the opinion of Sir Philip Game, the Chief Constable of the Metropolitan Police, who stated, "the victims of racial violence somehow contributed to their own victimisation" (8).[10] Rowe's conclusion is that these sentiments, "indicate how 'race' is informed by other related concepts (e.g., national identity) and *at the same time* acts, as an influence on them. Not only is the concept of race constructed and processed it is also parasitic on other political themes" (8).

Rowe considers the 1958 disorders in Notting Hill and Nottingham and again offers an example of media coverage,[11] which held the black community responsible for spreading discontent suggesting that, "the disorders in Nottingham were caused by the 'happy-go-lucky' nature of the black community which meant that they behaved in a manner 'perfectly natural in their own country, (but) misunderstood over here'" (8).

Finally, Rowe considers the 1985 Broadwater Farm disorders. His analysis of the presentation of these disturbances has many similarities to his analysis of earlier disorders. He suggests that the media coverage and the comments of the police re-

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inherent 'otherness' of the black communities … it surely helped to prevent the influence of the Russian Revolution spreading further" (Rowe 1994: 6).

[9] Referring to *The Fascist Movement in Britain* (Benewick 1972), Rowe suggests that, "the disorders were ultimately caused by the adoption of anti-Semitic policies by Mosley's British Union of Fascists" (Rowe 1994: 8).

[10] Rowe supports his premise by reference to media reports, such as that offered by *The Times* (20 October 1936)*,* which reported on the, "traditional grumbles against Jewish price cutting, clannishness, and their problematical wealth or dirtiness" (Rowe 1994: 8).   Rowe reports a further claim made in Parliament by Bill Commander Bower MP who blamed the disorder on, "large numbers of Oriental races who live in the East End [who] find it necessary to provoke and assault the police" (7, citing Hansard, *Parliamentary Debates*, Commons, 1936-7,vol 318, col.67-68).

[11] *The Times*, 27 August 1958.

enforced the notion that "the problem is within the [black] community as a whole rather than any section of it" (12).[12]

In conclusion Rowe writes:

> Race can only be fully understood when it is examined in the particular context in which it is produced. It is a socially constructed concept, but this does not mean that such construction occurs in a fixed manner that is applicable to a variety of situations (15).[13]

Rowe's analysis of the four disorders is particularly helpful in bringing examples to theories of construction ethnicity. They are examples which are particularly helpful to this thesis as they reveal much about the police service's response to ethnicity in the community and how politicians, the media and the police can adversely manipulate a conception of race.

1.4.2   The Notting Hill Riots

Indicating the lack of importance with which the riots of 1958 were perceived, Pilkington records, "the Macmillan Government made no direct attempt to tackle the issues thrown up by the riots. There was no official investigation of the sort that Lord Scarman later conducted into the 1981 Brixton riots" (Pilkington, Edward 1988, *Beyond the Mother Country, West Indians and the Notting Hill Riots*, 137).

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[12] Rowe also includes comments on the overturning of the convictions of the three men who had been found guilty of the murder of PC Blakelock. Referring to media coverage, he writes that, "the collective culpability of the black community was again cited" (Rowe 1994: 12) and that the, "(possible) lack of co-operation [of the residents of Broadwater Farm] was not considered as a potentially understandable reaction to their day-to-day experience but as further demonstration that they were outside the mainstream values" (12).

[13] Rowe continues, "'Race' is always contingent because it is always constructed in society. The nature of this construction will vary over time [and] also between places. … The construction of 'race' may be deployed in a particular way relating to particular events but such a deployment only makes sense with reference to previous constructions, each of which can be regarded both as isolated and discreet, and as part of a process of racialization" (Rowe 1994: 16).

Referring to endemic racial prejudice, Pilkington describes how following a pub-brawl,[14] "West Indians were ambushed down back-alleys and severely beaten and other black men jumped into cars and drove at high speeds into the crowds" (Pilkington 1988: 107).

Commenting on the action of the police who were, "totally inexperienced and untrained to cope with racial fighting on such a scale" (107), Pilkington describes the scenario:

> Hundreds of outsiders descended on the riot area. The number 28 and 31 buses were full of 'English' people coming to see the nigger run … the Metropolitan train lines were packed full of sightseers pouring into Notting Hill via Latimer Road and Ladbroke Grove stations, as though they were going to a funfair, many carrying weapons (107).

Pilkington adds, "with very little interference from the police".[15]

The riots presented a watershed, for as Pilkington reports, "the riots provided a turning point: not only had black people lost faith in the 'Mother Country', but they had also begun to doubt British justice, law and order" (148). He cites a BBC interview[16] with Norman Manley[17] and offers comments of Frank Critchlow,[18] both of whom were critical of the police.

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[14] On the night of 23 August 1958.

[15] The action of the local police was particularly unfortunate, for as Pilkington reports that after the rioting, "Chief Constable Athelstan Popkess paid tribute to the black community: The coloured people behaved in an exemplary way by keeping out of the way. Indeed they were an example to some of our rougher elements" (Pilkington 1988: 112).

[16] 12 September 1958.

[17] Manley commented, "I have a lot of evidence, not that the police have been unfair, but that they have been unfriendly, and they have certainly left the coloured populations in London with a profound feeling that the police are not their friends … This lack of confidence in the police is something new – it happened during the riots" (Pilkington 1988: 148).

After offering analysis of the riots situation, Pilkington offers a further example of an attack, demonstrating how the authorities continued to ignore situations of racial prejudice.[19]

1.4.3   The Brixton Disorders

According to *The Brixton Disorders*, "a few hundred young people – most, but not all of them, black – attacked the police on the streets with stones, bricks, iron bars and petrol bombs" (Scarman, the Rt. Hon. Lord 1981, *The Brixton Disorders 10-12 April 1981*, paragraph 1.2).[20]   The report suggests that because of the unparalleled nature of the disorders, Lord Scarman was requested[21] to lead an inquiry.

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[18] Frank Critchlow was a West Indian café proprietor and described by Pilkington as, "a lay expert on the police". Critchlow commented, "this country has created a monster, a big dark shadow. If my neighbour doesn't like me because of my colour we can still live together. But give that neighbour a blue uniform and he is in a position to use that hate against me" (Pilkington 1988: 155).

[19] Pilkington offers an account of how on 26 May 1959, following the riots, an Antiguan carpenter Kelso Cochrane, walking alone through Notting Hill, was attacked and killed. Witnesses saw six white men block his path, a scuffle ensued, and Cochrane, with one hand in plaster, was stabbed in the chest and was left on the pavement with his mortal wound. Pilkington records, "as for the police, they rejected the contention that the murder was racially motivated, claiming that it was a simple case of robbery. Despite the fact that there were numerous eye-witnesses to the murder and that several people gave evidence to the police, no one has been charged to this day" (Pilkington 1988: 151).

[20] Within the report, Scarman refers to Rastafarians. These comments are of interest to this thesis as they specifically refer to a religious group. Scarman considers, "whether Rastafarians played any part in organising or leading the riots" (Scarman 1981: paragraph 3). He comments, "there was no suggestion in argument, nor any indication in evidence that the Rastafarians, as a group or by their doctrines, were responsible for the outbreak of disorder or the ensuing riots" (paragraph 3). He writes, "the Rastafarians, their faith and their aspirations, deserve more understanding than they get from the British people" (paragraph 106). He continues, "the true Rastafarian is deeply religious, essentially humble" and (perhaps somewhat strangely emotively he adds) "sad" (paragraph 3). With regard to the Rastafarian belief, Scarman explains that it is, "embodied in a religious and peaceful discipline" (paragraph 3) and that the precepts of the religion are those that, "accept the law of the land" (paragraph 3).

With regard to those who would imitate the Rastafarian, Scarman warns that they are not as law abiding as, Mr Jah Bones, from whom the Inquiry took evidence. He warns that there is a further risk in that, "they [the true Rastafarians] will be overwhelmed by the wild and the lawless. In that event the good they represent will perish: the wrongs, which their imitators commit in their name, will be for what they are remembered, and will destroy them" (Scarman 1981: paragraph 3).

[21] The report was requested by the Secretary of State for the Home Department.

The report cites criticisms made against the police which include racial prejudice, harassment, unimaginative and inflexible policing, over-reaction to the disorders, delay and lack of vigour in its policing methods and a failure to act against looting (Scarman 1981: 59ff). However, many of these criticisms are largely dismissed by the report for the report comments:

- The direction and policies of the Metropolitan Police are not racist (paragraph 4.62).
- I totally and unequivocally reject the attack made upon the integrity of the police and impartiality of the senior direction of the force (paragraph 4.62).

The report's criticisms of the police are limited and accept that there were, "errors of judgement" and "a lack of imagination and flexibility", but that these should not be regarded as, "deliberate bias or prejudice" (paragraph 4.62). The report also suggests that, "racial prejudice does manifest itself occasionally" but only by, "a few officers on the streets" (paragraph 4.63).

Nevertheless, the report suggests that, "the senior command of 'L' District had not become sufficiently adjusted to the problems of policing a multi-racial community" (paragraph 4.79).

Scarman's failure to accept accusations of police racism as authentic suggests a substantial failure to diagnose what others, at that time and later, regard as endemic racism. Later reports, for example *Macpherson* and *Winning the Race*, indicate that both institutional and individual racism were prevalent.

Others, such as Christopher McCrudden and Laurence Lustgarten, have also been

critical of Scarman's report. McCrudden writes:

> The 1981 reports by the House of Commons Home Affairs Committee on racial disadvantage and Lord Scarman's report are key illustrations of either a lack of understanding of the role that the legal process might play in eradicating exclusionary practices or, more likely, of an unwillingness to advocate the effective development of such a role (Glazer, Nathan and Young, Ken (Eds.) 1983, *Ethnic Pluralism and Public Policy, Achieving Equality in the United States and Britain*, 57).

Lustgarten notes how the *Scarman Report* ignores the failure of the police to use its discretion in applying the law in ethnic minority areas as in other communities. He explains:

> Unfortunately, what he [Scarman] has failed to see, or chosen to ignore is that exercise of discretion is not simply and solely a matter of good old fashioned common sense exercised in everyday encounters between police and individuals (Glazer and Young (Eds.) 1983: 243).

In spite of the failures of Scarman's report, the report offers recommendations which refer to: minority ethnic recruitment, improved selection procedures to avoid racially prejudiced recruits, in-service training in relation to community relations, policing methods, dismissal for racially prejudiced behaviour, accountability and consultation (Scarman 1981: paragraphs 8.28 – 8.40).

Many of these recommendations recur in subsequent reports, for example, in *Macpherson* and *Winning the Race*. One may therefore ask the reason for this repetition. Is it because the police service lacked the will to change? Or is it because institutional racism had become too deeply imbedded within the service?

As Lawrence Sherman writes:

> Race prejudice is not a personal disease, like high blood pressure, for

which individuals can be tested. It is a learned pattern of attitudes and behaviour. As long as the British police suffer from institutional racism … then the most unbiased police recruit will be likely to adopt a prejudiced viewpoint within a year or two (Glazer and Young (Eds.) 1983: 232).

Sherman suggests that the philosophy and management of the police service would hinder any improvement in the police service's ability to change and that:

If this assessment is correct, it seems unlikely that many of the proposals in the *Scarman Report* will have much effect, even if they are implemented (Glazer and Young (Eds.) 1983: 232).

The well-publicised incidents following the Brixton disorders, which reveal a high level of racism within the police service, suggest that Sherman's assessment of the situation was correct.

1.4.4   The Broadwater Farm Disturbances

On 5th October 1985, within weeks of other 'racial' incidents,[22] four police officers entered and searched the home of black Cynthia Jarrett. During the search Mrs Jarrett collapsed and died. Her death was the catalyst for disturbances, which according to a senior police were, "the most ferocious, the most vicious riots ever seen on the mainland" (Gifford, Lord (Chair) 1986, *The Broadwater Farm Inquiry*, paragraph 1.1). During the disturbances, PC Keith Blakelock was murdered.

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[22] 9th – 10th September 1985: Two men died in a post office during disturbances that occurred in two districts of Birmingham. Following these incidents, the Home Secretary refused to set up a public inquiry. Birmingham City Council therefore instigated an inquiry in which the police agreed to participate.
28th September 1985: A black woman, Mrs Cherry Groce was shot in a police raid on her home in Brixton. She was paralysed as a result of the incident. Following this incident, a police officer was charged with causing grievous bodily harm to Mrs Groce.

Despite requests for an independent public inquiry into the disturbances, the Home Office declined and a non-Governmental Inquiry Team[23] was consequently instigated with which the police refused to co-operate.

Although the Inquiry accepted the Coroner's verdict that Cynthia Jarrett's death was accidental,[24] evidence was presented which was critical of the police. One of the main conclusions to which the Inquiry came was that:

> We are bound to say that the P.C.A. [Police Complaints Authority], in agreeing that there should be no disciplinary charges preferred against any of the officers have failed lamentably to grapple with the real issues raised by the events of the 5th October (paragraph 4.52).

The report offered recommendations, including guidelines relating to recruitment, training,[25] supervision, discipline[26] and greater community consultation.[27] The

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[23] The terms of reference of the Inquiry and the subsequent Report were as follows:
To inquire into and report on the disturbances on Broadwater Farm Estate London N17, on 6-7 October 1985 and in particular to consider:-
(a) social and economic conditions within the London Borough of Haringey;
(b) the policing of the area before and after the disturbances
(c) the racial and other aspects of the relationship between the police and the residents of the area
(d) the role of the relevant statutory and voluntary agencies concerned with policing and community relations.
To make recommendations (Gifford 1986: page iii).

[24] "The jury of 12 people delivered a verdict of accidental death. This meant, following the Coroner's direction, that they considered that Detective Constable Randall, while searching Mrs Jarrett's home, had given her a push, but not deliberately, causing her to fall and contributing to her death through hypertensive heart disease" (Gifford 1986: paragraph 4.2).

[25] The report comments, "It is fallacious to suggest that recruiting drives for Black officers will help to combat racism. The converse is the case – cracking down on racism will make a job in the police force considerably more attractive to many Black people. They will be far more ready to serve in an organisation which respects them as people, which does not abuse them or degrade them, and which will give them the opportunity for promotion in accordance with their abilities … Advertisements and campaigns aimed at potential Black recruits are to be welcomed, but they will not significantly increase the number of Black officers unless the Metropolitan Police Force at all levels is clearly seen to be attacking racism within its own ranks" (Macpherson 1999: paragraph 8.34).

[26] The report comments, "We therefore believe that tackling racism and the abuses that flow from it, is a priority which requires clear and strong leadership from the Chief Superintendent of Tottenham himself, with firm and public backing from all ranks above him up to and including the Commissioner of police" (Macpherson 1999: paragraph 8.29).

necessity to repeat recommendations similar to those in *The Brixton Disorders* is regrettable, and even more regrettable that similar recommendations had to be repeated, yet again, in the series of reports *Winning the Race* (HMIC 1997, 1999, 2001).

One may also consider the Home Secretary's failure to instigate a report as objective as *The Broadwater Farm Inquiry* reprehensible, and equally reprehensible that the police refused to co-operate with the Inquiry. One must ask why these decisions were made, and how this response was perceived by the black community.

1.4.5 *The Stephen Lawrence Inquiry Report*

Four years after the death of Stephen Lawrence, the Home Secretary announced an Inquiry[28] of major significance. Referring to the investigation of Stephen Lawrence's murder, the Inquiry and subsequent report are of major significance in that many later reports, concerned with ethnic diversity and the police, regard the report as a point of reference.

Commenting on racism in the police, the Macpherson report comments:

> Unwitting racist language and behaviour can arise because of lack of understanding, ignorance or mistaken beliefs … from well intentioned but patronising words or actions … from unfamiliarity with the behaviour or

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[27] The report is critical of the local Consultative Group. The report suggests that, "they appear to have made no real efforts at initially inviting a great many of the Black and minority ethnic organisations" (Macpherson 1999: paragraph 8.42). Suggesting that, "the group itself should make a fresh start" (paragraph 8.46), the report states, "the re-thinking should go further than membership and extend to the structure of the Group and its meetings" (paragraph 8.47).

[28] The Inquiry's remit was: "To inquire into the matters arising from the death of Stephen Lawrence on 22 April 1993 to date, in order particularly to identify the lessons to be learned for the investigation and prosecution of racially motivated crimes" (Macpherson 1999: paragraph 3.1).

cultural traditions of people … from racial stereotyping of black people as potential criminals or troublemakers   (Macpherson, William 1999, *The Stephen Lawrence Inquiry Report: report of an inquiry by Sir William Macpherson of Cluny*, 6.17).

The report considers the possible causes behind such behaviour:

Often this arises out of uncritical self-understanding born out of an inflexible police ethos of the 'traditional' way of doing things. Furthermore such attitudes can thrive in a tightly knit community, so that there can be a collective failure to detect and to outlaw this breed of racism (paragraph 6.17).

The report is clear that, "we all agree that institutional racism[29] affects the Metropolitan Police Service, and Police Services elsewhere" (paragraph 46.27) and comments on the low esteem in which the service is held by minority ethnic communities and of the damage this can cause. The report states:

Such lack of confidence threatens the ability of the Police Services to police by consent in all areas of their work, not simply in the policing of racist incidents and crimes (paragraph 46.38).

Suggestions are offered as to how this can be addressed:

The need to re-establish trust between minority ethnic communities and the police is paramount. Such distrust and loss of confidence is particularly evident in the widely held view that junior officers discriminate in practice at operational level, and that they support each other in such discrimination (paragraph 46.31).

The need for training of police officers in addressing racism and valuing cultural diversity is plain (paragraph 46.34).

The *Stephen Lawrence Inquiry Report* is overwhelmingly critical of the police and unwavering recommendations are made. These include, "openness, accountability, and

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[29] The report defines institutional racism as: "The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness, and racist stereotyping which disadvantage minority ethnic people" (Macpherson 1999: paragraph 6.34).

the restoration of confidence" (Introduction to Recommendations). The report continues, "that a Ministerial Priority be established … 'to increase trust and confidence in policing amongst minority ethnic communities'" (Recommendation 1).

Other recommendations include: monitoring of racism awareness, training, recruitment, retention and progression of minority ethnic recruits, inspections, racism awareness/valuing, cultural awareness, discipline and complaints.

The need for similar recommendations to those made following earlier disturbances suggests that the racist attitude of the police service had not improved. Furthermore, some remained doubtful of the efficacy of the Macpherson recommendations.

In a BBC survey, interviewees[30] were asked, "do you think the impact of the murder of Stephen Lawrence has helped to combat alleged racism in the police?" As shown in Table 1.1, 38% of black and 36% of Asian respondents answered 'no'.

Table 1.1. The impact of the murder of Stephen Lawrence

	Total	White	Black	Asian
Yes	38%	39%	39%	36%
No	37%	36%	38%	36%
Don't know	25%	25%	24%	29%

`   Source: [31]

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[30] Between 7th and 11th May 2002, ICM Research interviewed 1,576 people aged 18 and over.
[31] "The Results" *BBC News*, n.d. [news article on-line]; available from http:// news.bbc.co.uk/ hi/english/static/in_depth/uk/2002/race/results_full.stm; Internet; accessed 27 May 2002.

Journalist Nick Hopkins reports similar comments. As a fellow-participant in a Metropolitan Police race awareness-training seminar designed to help police officers, "confront their prejudices",[32] Hopkins reports a black student's[33] comment:

> She said that she hadn't noticed any changes on the street since the Macpherson report and that a two-day race awareness course wasn't going to solve the problem. 'This is brushing the surface'.

1.4.6   *The Future of Multi-Ethnic Britain*

The report suggests a change of approach within the police service and states:

> During 1999 the government began to drop its colour- and culture-blind approaches to social policy and administration. By early summer 2000 it was able to itemise a number of specific and significant developments, including … the introduction of race equality recruitment targets for the police … in particular at senior levels… (The Commission on the Future of Multi-Ethnic Britain 2000, *The Future of Multi-Ethnic Britain, The Parekh Report*, 251).

Nevertheless, the report offers criticisms of the police similar to those identified in the previously analysed reports and specifies, "heavy policing and police neglect – criminalisation and harassment on the one hand and inadequate attention to racist crime and behaviour on the other" (The Commission on the Future of Multi-Ethnic Britain 2000: 111). Reference is also made to the Chair of the National Black Police Association (BPA) who commented that the police, "haven't even got to the first

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[32] Hopkins, Nick, "Inside story - A fair cop", *The Guardian*, 20 January 2003.
[33] The student was invited into the group of police officers to act as a resource.

hurdle. Though there's a lot of frenetic activity now, there's a hope within forces that

this issue will go away. There's no evidence that things have improved for black

officers".[34] In support of this statement, the report further refers to criticism of the

police by Diana Yach, described as a specialist in police training.[35]

Arguing that the service should be more representative of different cultures, the report

states:

> Public institutions should assiduously cultivate an appropriate professional
> ethos, and be firmly insulated against ethnic, religious and cultural biases.
> At the same time, they should be seen to represent a wide range of cultural
> experience and community background. This is particularly important in
> the police (49).

Following examination of the service, the report offers thirteen recommendations,

which concern 'stop-and-search' powers, independent investigations of complaints,

auditing of progress and diversity training. In spite of the report's possible failures,[36]

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[34] The comment made at a meeting of the Black Police Association on the first anniversary of *The Stephen Lawrence Inquiry Report* and quoted in *The Guardian*, 24th February 2000 (113).

[35] "Estimated on the basis of research undertaken in eight forces that only a third of police officers were 'switched on and willing to learn'. Another third were said to be 'confused and resentful but not actively resistant'. The remaining third were described as being 'very resistant' to change. They don't think there is a problem, they can't see the connection between race equality and service delivery" (113). Yach, Diana, quoted in *The Guardian*, 24th February 2000.

[36] i) The membership of the Commission suggests that the Commission lacked a degree of independence from the Runnymede Trust.
ii) There would appear to be a lack of breadth of representation of those serving on the Commission. Of the twenty-three Commission members, sixteen were from the world of academia, four from journalistic backgrounds, two from the police service, eight (whose details suggest were) 'professional committee' members, two from the world of education and one with a background in social work (The Commission on the Future of Multi-Ethnic Britain 2000: 366ff). In spite of the importance the report attributes to religion commenting that, "faith communities and religious organisations play significant roles in civil society" (235), no evidence is given that any Commission member had a specialist understanding of religion and faith.
iii) The report appears to have a high dependence on non-attributable sources.
iv) The approach of the report appears to emphasise institutional good practice based on, "improving physical infrastructure, using welfare-based measures and pursuing labour market strategies to improve underlying economic potential and performance" (86), whereas minimal attention is given to the ethical considerations of racial diversity.

the report confirms the conclusions of the previously analysed reports and suggests that the service continues to fail minority ethnic communities.

As well as commenting on *The Stephen Lawrence Inquiry Report*, the report also refers to *Winning the Race: Policing Plural Communities* and *Winning the Race: Policing Plural Communities. Revisited* to which reference is now made.   Reference is also made to *Winning the Race: Embracing Diversity*, published after *The Future of Multi-Ethnic Britain.*

1.4.7   Winning the Race

Her Majesty's Inspectorate of Constabulary (HMIC) published three diversity reports which offer important benchmarks and to which subsequent reports refer. These are:

- *Winning the Race: Policing Plural Communities* (1997), hereafter referred to as *Policing Plural Communities*

- *Winning the Race: Policing Plural Communities. Revisited* (1999), hereafter referred to as *Policing Plural Communities. Revisited*

- *Winning the Race: Embracing Diversity* (2001), hereafter referred to as *Embracing Diversity.*

With the authority of the Inspectorate, the HMIC reports are helpful in supporting the aims of diversity. However, two initial criticisms may be made of the reports:

- The number of investigated forces was significantly low until *Embracing*

Diversity.[37]

- Little emphasis is placed on promoting policies that lead to greater quality performance and little attention is offered to policy that is regarded as ethically correct in its own right. *Policing Plural Communities* (HMIC 1997), for example, refers to, "the investment in good community and race relations" and comments that "this investment must be based on ethical considerations", but continues to explain that this is, "an important means to increase police efficiency" (paragraph 3.77).[38]

Nevertheless, the three reports are each critical of a police service that fails to respond to a multi-ethnic community and multi-ethnic police service and offers a series of criticisms.

Referring to race relations, *Policing Plural Communities* comments, "as society becomes more diverse, all forces need to reaffirm their commitment to securing the support of all sections of the public they serve" (HMIC 1997: paragraph 3.76). However, with regard to the performance monitoring, the report suggests, "performance may be assessed", but, "the spirit is less amenable to scrutiny" (paragraph 2.7). The report explains:

> Many ethnic minority officers felt unsupported by management … Some
> supervisors displayed little awareness or understanding of harassment and

[37] *Policing Plural Communities* was published after an inspection and examination of policy and practice "carried out in six forces" (HMIC 1997: paragraph 2.3). From a possible total of 43 Forces in England and Wales, this is a relatively small sample of Forces. *Policing Plural Communities. Revisited* followed the work of an inspection team who, "carried out a revisit, involving 15 forces throughout England and Wales" (HMIC 1999: paragraph 1.2).

[38] *Policing Plural Communities. Revisited* comments that, " there are a small number of officers whose behaviour is not only unprofessional, it is morally wrong" (HMIC 1999: paragraph 5.1.15). In one of the few references to morality, it is made clear that such officers have no place in the service, and yet the report merely comments that, "HM Inspector looks forward to the implementation of new disciplinary and administrative procedures that should assist the Service in dealing with such individuals" (paragraph 5.1.15).

discrimination issues … there was a lack of faith in the grievance procedure by many individuals (Executive Summary).

Referring to conflict between the police and minority ethnic young people, *Plural Communities. Revisited* records, "the police service is the visible symbol of a society that fails to deliver benefits but is perceived as being quick to deliver injustice" (HMIC 1999: paragraph 3.4.2). With regard to relationships between staff, the report comments, "longer serving officers had noted beneficial change from the stories of the 1980s and earlier, but there were still too many accounts of distressing behaviour or, at best, managerial indifference to ethnic minority staff" (paragraph 5.1.10).

Embracing Diversity suggests that the police service's record of responding appropriately to racial diversity is much improved. Commenting on diversity, and a service representative of the community, the report records, "the ability of the Service to both challenge and deal with inappropriate behaviour is much improved" (HMIC 2001: paragraph 6.51), but the paragraph continues, "the business of challenging and dealing with inappropriate attitudes is more complex" and calls, "for the adoption of a more holistic framework" (paragraph 7.19).

The series of reports, *Winning the Race,* look forward to changes in the service and offers recommendations, referring primarily to recruitment, retention and career progression of multi-ethnic personnel.

Similar comments concerning greater recruitment of visible minority ethnic officers are made by the two earlier reports. *Policing Plural Communities* suggests, "the

recruitment of more officers from the ethnic minorities emerged as a recurring theme" (HMIC 1997: paragraph 2.72), whilst *Policing Plural Communities. Revisited* comments, "it is crucial that the police service secures more ethnic minority officers in its ranks" (HMIC 1999: paragraph 6.1.1). *Embracing Diversity* is more optimistic with regard to recruitment and yet nevertheless comments, "HM Inspector believes that some forces may not achieve their targets unless significant positive action is initiated immediately" (HMIC 2001: paragraph 6.9).

Concern with regard to the retention of minority ethnic officers is expressed by all three reports. *Policing Plural Communities* comments that, "the wastage rate during probation of visible minority ethnic minorities recruits was 10% compared with under 3% for white recruits" (HMIC 1997: paragraph 2.72). In spite of recruitment progress, *Embracing Diversity* comments, "the effort and initiative to improve the recruitment profile is not matched by equivalent energy and creativity in addressing progression and retention. These three strands are implicitly intertwined and cannot be unravelled without the definite possibility of overall failure" (HMIC 1997: Executive Summary, paragraph 24).

To conclude this initial examination of the three reports, it is emphasised that all three reports call for a service which rejects racial discrimination. However, the extent to which the reports are sufficiently thorough in their analysis and in the implementation of their recommendations demands greater examination. Further analysis of the reports is therefore made in chapter two.

1.4.8   Concluding comment

Within this section, overwhelming evidence has been presented of an institutionally racist police service with racist officers amongst its ranks.

Twelve years after the Notting Hill riots, yet eleven years before the disturbances of Broadwater Farm and twenty-three years before the murder of Stephen Lawrence, John Lambert warns:

> If the police are to function properly in a multiracial society there will have to be a vigorous commitment to change on the part of the police. Attitudes which resist change and colour will have to be countered by strong leadership (Lambert, John R. 1970, *Crime, Police, and Race Relations – A Study in Birmingham*, 205).

Lambert addresses the issue of recruitment and training:

> New kinds of training will have to be devised … Methods of recruitment will have to be scrutinized and modified so that the police have manpower of the type, quality, and background sufficient for their many and varied tasks (1970: 205).

Unfortunately, during the period between the disturbances of 1958 and the riots of 1981 and 1985, there was virtually no change in the service's approach to issues of ethnicity and race. Peter Sanders would not be surprised, suggesting that difficult questions remain following *The Brixton Disorders*. He comments:

> Lord Scarman, in the steps of his fellow judges, has led us up a blind alley in which the answers to those questions have already been assumed. … There is an urgent necessity, intellectually and as a matter of practical politics, to develop a theory of democratic policing. (Glazer and Young (Eds.) 1983: 254).

He concludes that Scarman's report, "has flowed along the channels that he has dug", and that it, "will take us very little beyond where we have started, and nowhere at all

toward where we need to go" (255).

It is not until the period following the *Macpherson Report* and *Embracing Diversity* that a significant desire to secure changes in the service's attitude to racial diversity is identified. These changes are to be welcomed, however it may be that this attitudinal change is insufficiently comprehensive.

Having considered Cornell, Hartmann, Rex and Fenton's theories of construction ethnicity, one may conclude that religion must be included as a contributory factor in determining ethnicity. At the same time, Parekh and Macpherson, refer to the necessity of addressing and valuing occupational cultural diversity. Therefore, in the service's endeavours to follow relevant recommendations, it is essential that the task of embracing diversity must include religious identity. The importance of this appreciation is reinforced by Roger Graff's research.

With reference to identity, Graff offers the statements of two interviewees illustrating the importance of religion in ethnicity:

> There's a bobby who's a Muslim. I think he's Iranian. … He worked in the same station as a white who was born in South Africa. The white bobby continually gave him stick about his colour. It came to a head when this South African poured out tea for all the section except for the coloured fella. He said, as any bobby would, 'Where's my tea?' And the reply was, 'You're a fucking nigger. Make your own tea'. And he poured the tea on the table. 'There's your tea' (Graff, Roger 1990, *Talking Blues: The Police in their Own Words*, 137).[39]

> I'm a Hindu. Not a practising Hindu, that's my culture. I don't feel anyone's racist towards me. It's banter. When they call the corner shop a 'Paki' shop, they get embarrassed and say, 'No offence'. But I call it that

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[39] Made by a male detective constable in a northern force, aged 27, eight years in service.

myself. I feel it boils down to our attitude, not to take offence at that. …
An ethnic officer joining the job should expect a hard time. … This is a
British Force. If you're going to join a disciplined force like this – then
you should conform … Everybody has their prejudices. I've got mine
(137).[40]

The above references to religious identity cannot be ignored. Religion is an integral
part of diversity, and diversity cannot be fully embraced by the police service unless it
embraces the religion of its employees.

1.5   Pastoral and spiritual care in religiously diverse situations

1.5.1   Changing needs

As society becomes increasingly religiously diverse, no longer can Christians regard
their spirituality as the only relevant tradition; spirituality is a universal phenomenon.
As Nelson Thayer suggests, "spirituality has to do with how we experience ourselves
in relation to what we designate as the source of ultimate power and meaning in life,
and how we live out this relationship" (Thayer, Nelson S.T. 1985, *Spirituality and
Pastoral Care*, 13).   A diverse society calls for different spiritual approaches and no
longer should Christian-specific pastoral and spiritual provisions be considered the
norm.

The pastoral and spiritual needs of different religious traditions that evolve from living
out the relationship to which Thayer (1985) refers will be diverse and complex.
Explaining this complexity, the Hospital Chaplaincies Council suggest, "a group's
understanding of health, sickness, life and death is embedded in a complex of beliefs
about a person's relationship to the world in which he or she lives, to other people and

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[40] Made by a female police constable in the Metropolitan Police, aged 24 and three years in service.

to the supernatural powers which seem to govern the universe" (Hospital Chaplaincies

Council 1983, *Our Ministry and Other Faiths: a Booklet for Hospital Chaplains,* 9).

Paul Pedersen responds to the complexity of the diversity of pastoral care and warns:

> Culture-centered counselors face two problems: first, to identify their own
> culturally learned assumptions, … and second, to identify the culturally
> learned assumptions of a client (Pedersen, Paul B. 1997, *Culture-centred
> Counselling Interventions: Striving for Accuracy*, 33).

Lartey also refers to those involved in multi-cultural pastoral care:

> It calls for an approach, which takes people seriously in their diversity,
> similarity and idiosyncrasy. … Practitioners of pastoral care have to be …
> willing to learn from each other about what caring for persons might mean
> in different cultures (Lartey, Emmanuel Y. 1997, *In Living Colour: An
> Intercultural Approach to Pastoral Care and Counselling*, 125).

Not only does society's cultural diversity challenge those involved in pastoral care, it

also challenges the Christian Church. The appropriateness of this response is now

examined.

1.5.2   The challenge to the Christian Church

At the frontier of the Church's ministry, chaplaincy may be considered a reliable

measure of the Church's resolve to enter into inter-faith dialogue. As Gilliat-Ray

writes, "there is no doubt that the increase in religious diversity has presented pastoral

and professional challenges to those in sector ministries" (Legood 1999: 30).

Commenting on religious diversity within Christian chaplaincy, Gilliat-Ray states, "despite potential difficulties, there are many positive experiences derived from chaplaincy in multi-faith contexts" (Legood 1999: 30). Offering good practice examples, she refers to hospital chaplains' comments which suggest, "the care of religious minorities is a paradigm for individualising care to all minorities and ultimately all patients and staff" (Legood 1999: 30).

Emphasising that 'needs' might be 'spiritual' rather than 'religious', Gilliat-Ray cites other chaplains' comments exemplifying commitment to diversity, "many younger people do not wish to be labeled in terms of religion" (Legood 1999: 30). Consequently, she reports, the chaplain's suggestion that, "the recognition of religious diversity might enable more appropriate and sensitive pastoral care to be given to individuals who are connected to a variety of religious communities" (Legood 1999: 30).

Christian chaplains will require an appreciation of religious diversity and should listen to and learn from other religious traditions. Pastoral care calls for a commitment to engage with all. The extent to which this commitment is evident remains to be identified. Therefore, a closer examination of hospital and prison chaplaincy may indicate chaplaincy's level of engagement with other religions.

1.5.3 Chaplaincy within prisons

Offering an appreciation of prison chaplaincy, Beckford and Gilliat are critical of the system they identify and comment:

> Many Church of England chaplains referred to their 'ecumenical teams', but none of these teams appeared to include Visiting Ministers. Catholics and Methodists were included, but ecumenism in prison did not extend to other faiths (Beckford, James, and Gilliat, S. 1996, *The Church of England and Other Faiths in a Multi-Faith Society,* Volume 1, 176).

They report that many Visiting Ministers (non-Christian 'chaplains') feel isolated and dependant on Anglican chaplaincy. However, they suggest that some may welcome this independence if 'integration', "entailed further dependence on Anglican chaplains" (178). Inviting Visiting Ministers to list the chaplaincy organised events to which they were usually invited, Beckford and Gilliat report, "the most striking feature of the 77 valid responses was that 60% reported that they had never been invited to any chaplaincy events" (178). [41]

Beckford and Gilliat reveal minimal evidence of multi-faith prison chaplaincy. However, it would appear that there are exceptions to the image they portray. Harry Potter, for example, describes the multi-faith nature of his chaplaincy work (Legood 1999: 105). [42] Despite Potter's personal commitment to religious diversity, his description of chaplaincy nevertheless suggests a dependence on the established Church, such as Beckford and Gilliat describe. However, Potter's experience reveals that some chaplains, at least, are willing to initiate contextual projects.

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[41] Beckford and Gilliat continue, "the next largest category, 22% had been invited to Christmas Carol Services and, in one case, to a Diwali celebration. Only one Muslim appeared in this category, but the other faith groups were proportionally represented. Invitations to a variety of dinners, discussions, licensing of new chaplains, and conferences had been received by a further 14%. There were no Hindus in this category. Only three of the 77 respondents mentioned invitations to multi-faith or interfaith gatherings. In short, a clear majority of Visiting Ministers were effectively excluded or omitted, intentionally or accidentally, from the kind of social gatherings that take place in and around prison chaplaincies" (Beckford and Gilliat Vol. 1 1996: 178).

[42] Potter comments, "I encouraged the Buddhist minister to give meditation classes in chapel and most of the participants were chapel regulars. The Sikh minister visited regularly. For many months we couldn't get a Muslim minister and on Fridays I became the honorary Imam and ran groups with Muslim prisoners. The first Rastafarian minister was appointed, chaperoned by an Ethiopian Orthodox Archimandrite" (Legood 1999: 105).

In spite of the work in which individual Christian chaplains may be involved, Beckford and Gilliat's overall critique of multi-faith prison chaplaincy is confirmed by comments of Paul Boateng.[43] At the 1999 Prison Chaplains' Conference, Boateng opened his address, "sisters and brothers in Christ" and made no reference to non-Christian chaplains.

It should be noted that since Beckford and Gilliat's research, developments in prison chaplaincy have occurred and analysis of these developments is undertaken in chapter four.

1.5.4   Chaplaincy within hospitals

The Hospital Chaplaincies Council refer to the importance of dialogue between Christian hospital chaplains and those of other faiths:

> Listening must always come before speaking, even when we have the greatest truth in the world to communicate. It is the listening that protects us against proselytism – on both sides (The Hospital Chaplaincies Council 1983, *Our Ministry and Other Faiths: a Booklet for Hospital Chaplains*, 7).

The British Council of Churches (BCC) also emphasised the importance of dialogue:

> Dialogue is about common service towards a better human community. … Medical … staff as well as chaplains and pastoral workers will need to be involved in dialogue with people of other faiths about wholeness and healing in the search for a better human community (British Council of Churches, The Committee for Relations with People of Other Faiths 1983, *Relations with People of Other Faiths: Guidelines for Dialogue in Britain*, 15).

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[43] Deputy Home Secretary and Prison's Minister.

Beckford and Gilliat note the development of multi-faith hospital chaplaincy and comment, "the legislation which brought the NHS into being required hospital authorities to provide for the spiritual and religious care of patients and staff" (Beckford and Gilliat Vol. 2 1996: 267). However, they also note that at the time of legislation, this provision was only for Christians and Jews and that, "by the 1990s it was clear that the provision of religious care for the members of many other faith communities was deficient" (Vol. 2, 267). Therefore, they comment, the Patient's Charter was introduced which provided for those of all religious traditions (Vol. 2, 267).

A chaplaincy response to those from all religious traditions is essential and therefore analysis of the commitment of hospital chaplaincy to embrace religious diversity is offered in chapter four.

1.5.5   Concluding comment

From this analysis of chaplaincy work within the prison and health services, there would appear to be considerable disparity of practice. On the one hand, a commitment to religious diversity in the health service is apparent, and yet Beckford and Gilliat are critical of multi-faith chaplaincy within the prison service.

Nevertheless, with regard to chaplaincy in multi-faith situations it would appear that secure foundations have been established on which future progress might be developed. These foundations are relevant to the development of the pastoral and spiritual care of those who work in the police service and therefore further detailed analysis is offered later in the thesis.

1.6 In conclusion: a summary of the chapter, methodology and an overview of the thesis

1.6.1 A summary of the chapter

At the beginning of this chapter, reference was made to the consequences of religious discrimination in twentieth century Europe. Cornell and Hartman (1998) write of the carnage caused by religious conflicts. Fenton (1999) also speaks of the genocide of anti-Semitism. Referring to twentieth century anti-Semitism, Parekh (2000) suggests that in response to this slaughter, some Christians are beginning to challenge religious discrimination and to regard religious diversity as a challenge to be embraced. Others, such as Newbigin (1977) and Hunsberger (1998) also refer to this challenge. Hunsberger suggests that the response to this challenge depends primarily on the importance Christians attach to the exclusivity of their gospel, whilst Newbigin refers to the required acknowledgement of shared humanity. After considering their views, Rhoads (1996) exposition of the benefits of religious diversity, as referenced earlier, appears paramount.

It has been demonstrated within this chapter, that religious diversity cannot be separated from a wider consideration of racial diversity. Battalora (Ruether: 2002) refers to the need to understand race as interactive and contextual. She refers to 'variables', which one may suggest include religion when ethnicity is defined according to constructional theories. Fenton's comments, that ethnicity will differ contextually, offer a clear understanding of the interaction of race, religious diversity and ethnicity.

Other variables must also be taken into account. Rex (1996) talks of religion, ethnicity, politics and nationalism. Banton (1997) also refers to the religious and political dimension within ethnic conflicts, whilst Modood, Beishon and Virdee (1994) refer to possible differences between first and second generation of ethnic minorities. All these writers consider the religious dimension and its impact on ethnicity and thereby reveal the importance of religion when determining ethnicity.

Following the examination of issues of race and ethnicity, reference was made to the police and ethnicity. In the first place, Rowe's illustration of the relationship between construction ethnicity and race riots was given. This was followed by an examination of the police service's involvement in the Notting Hill Riots, the Brixton Disorders, the Broadwater Farm Disturbance and the murder of Stephen Lawrence. Pilkington (1998), *The Brixton Disorders* and the *Macpherson Report* have all been seen to be highly critical of the police service, offering recommendations concerning police conduct.

The *Parekh Report* was also critical of the police service's response to racial issues. Offering a number of recommendations, the report called for the recruitment of more personnel from visible ethnic minority communities. For its part, the police service, through HMIC, published three reports of significance. These reports, in the series entitled *Winning the Race*, each refer to a racially prejudiced service and the need to recruit a more representative service.

As positive as these HMIC reports may be in extolling the need for greater recruitment and retention of minority ethnic staff, the reports nevertheless do not refer to the religious dimension and needs of personnel. As demonstrated in this chapter, to disregard this religious dimension is to deny a full appreciation of ethnicity.

The religious needs of some minority ethnic staff will be practical and relate to religious observance, whilst other needs will be of a more pastoral and spiritual nature. As demonstrated earlier by reference to the Hospital Chaplaincies Council (1983), Gilliat-Ray (Legood 1999) and Thayer (1985), as society becomes more diverse, pastoral and spiritual needs are also changing. It is a change, which challenges the Christian church. Gilliat-Ray (Legood 1999) suggests how this challenge is one in which, "many positive experiences" can be gained through, for example, multi-faith chaplaincy.

Reference has already been made to different styles of multi-faith prison and hospital chaplaincies and it would appear that whilst some chaplaincies are responding to change, others are not. Some innovative multi-faith chaplaincy work appears to be operative as described by the Hospital Chaplaincies Council (1983) and Beckford and Gilliat (1996, Vol.1). However, Beckford and Gilliat's references to prison chaplaincy suggest little commitment to multi-faith policies, although Potter (Legood 1999) presents anecdotal evidence indicating that there are exceptions.

This literature survey has demonstrated the significance and impact of religious diversity throughout recent British history. As Britain becomes increasingly diverse, it

is apparent from this literature survey that a consideration of ethnicity must include the contributory element of religion. Religion is an important factor when understanding ethnicity. This would not appear to be apparent according to the earlier analysed literature that relates to the police service, in which there is minimal reference to religious identity.

This is not necessarily so within other public services. To differing degrees and in different contexts, the importance of religious diversity is acknowledged in both the prison and health services and within other public and private sectors also.

When compared to the wealth of material which refers to the requirement to recruit and retain police employees from diverse ethnic backgrounds, the lack of literature pertaining to religious diversity within the police service is particularly noticeable. The intention to employ a greater number of personnel from visible ethnic minority communities is apparent, but this intention must be supported by a commitment to the needs of a workforce that is religiously diverse. Because of the apparent lack of this commitment, it is the intention of this thesis to consider the impact of religious diversity on employment issues in the police service.

This thesis, therefore, analyses the policies and directives that refer to the need for a police service that represents the diversity of the community. Formulated at national level, but implemented at force level, the thesis offers further analysis of policy implementation. It examines and analyses targets that refer to the employment and retention of officers from the visible ethnic minorities and considers 'good practice'

developments pertaining to diversity that are taking place in comparable services.

Having examined these areas of study the thesis investigates the extent to which the pastoral and spiritual needs of police service personnel of non-Christian religions are met. It is the contention of this thesis that police personnel from visible ethnic minorities must be able to retain their religious identity in the place of work, if they are to feel valued and affirmed by the police service.

1.6.2   The thesis structure

Analysis of information relevant to the subject of this thesis is organised as follows:

Having examined various contextual issues earlier in this chapter, **chapter two** focuses on employment policies relating to the police service. Initially, an examination of relevant employment legislation concerning equal opportunities is given. This is followed by analysis of the Home Secretary's recruitment, retention and career progression targets of minority ethnic police personnel. The chapter concludes with a consideration of the extent to which the lack of policies relating to the religious needs of police personnel may jeopardise the attainment of the Home Secretary's targets.

It is possible that the police service might learn from the good practice policies of other organisations as they respond to the religious needs of minority ethnic personnel. Therefore, **chapter three** begins by examining the current religious diversity policies of different organisations and determines whether good practice policies might be beneficially adopted by the police service. Following this examination, the chapter

analyses the policies of the 43 forces in England and Wales. In addition to this analysis, the chapter determines the extent to which these policies appropriately respond to the religious needs of minority ethnic personnel, analysing the results of qualitative research undertaken in four different forces during 2002.

Finally, **chapter four** focuses on issues of multi-faith chaplaincy within the police service and other organisations. The chapter seeks to determine whether the 'chaplaincy' needs of a religiously diverse police service are being met. Once again, taking examples of good practice from other organisations, the thesis determines how multi-faith chaplaincy arrangements might be improved within the police service. It is intended that by offering a comprehensive research approach, the thesis will offer a holistic examination of the identified needs of a religiously diverse police service.

Chapter five offers an analytical and summative conclusion to the thesis. Initially the chapter reflects on the historical and current context of racial diversity and the police service. Because of this identified context, it is suggested that if the police service is to respond appropriately to a religiously diverse society, various challenges must be faced, including those of a political and theological nature. As demonstrated, policies must be adopted if identified challenges are to be progressed. These are policies that will benefit the police service, those working within the service and society generally.

The thesis concludes by offering, in **chapter six**, a final brief statement comment concerning the issues raised earlier within the thesis.

1.6.3 Methodology

The research period commenced in 1996, that is the year in which *Developing Diversity in the Police Service: Equal Opportunities Thematic Inspection Report 1995* was published. It concluded in December 2003, the date of the implementation of the European Community directives concerning religion and belief.

This period was selected because it offers an ideal time-framework to examine issues pertinent to the thesis subject; *Developing Diversity* was the first of similar reports, whilst the European Community Directive (*Council Directive 2000/78/EC*) was adopted to outlaw discrimination in the workplace on the grounds of religion or belief.

Research methods include:

- a survey of relevant literature concerning religious diversity and multi-faith issues

- an analysis of legal requirements concerning religious diversity in the workplace

- analysis of religious diversity and workplace practices in public and commercial sectors

- a review of relevant police service policies

- qualitative research relating to the opinions of police personnel

- an examination of multi-faith prison and health service chaplaincy

- a study of research methodology

- an examination of police chaplaincy in the UK

- qualitative research of police chaplaincy in the USA

1.6.4   Research of force policy

Every force in England and Wales was contacted during 2002 and enquiries were made regarding religious diversity policies.   Contact was initially made by telephone to departments appropriate to the force; these included Equal Opportunities departments and Diversity Units.   Named representatives were identified and specific questions were asked, usually by email (see Appendix 1).

Almost 84% of forces responded offering varying levels of information.   The attitude of force respondents also varied considerably.   Despite subsequent requests to named personnel, seven forces failed to respond.   Most contacts offered further assistance should their initial response be insufficient.   Only points of clarification were required.

1.6.5   Methodological approach to interviews

The primary objective was to interview a sample of minority ethnic police personnel of different forces and to identify, compare and contrast opinions concerning religious needs.[44]   Thereafter, the objective was to determine the extent to which these needs were being met by respondents' forces.

Initial enquiries to two forces were made by personal contact and a request to identify respondents was placed in *Force Orders* of two other forces (see Appendix 2). Negotiations resulted in the following interviews:

Fifteen respondents from four forces were interviewed.   These included those

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[44] Further details concerning the methodological approach to interviews are offered in Appendix 5.

interviewed in one focus group meeting, and two respondents interviewed by email. The respondents were predominantly male Muslims and included two Sikhs and one Hindu. Most respondents were officers, but those interviewed included three staff members. At the time of interview, respondents had been working in the police service for periods ranging from two to twenty years.

Respondents were promised confidentiality, (see Appendix 3) and assured that the research would not be subjectively critical of the police. In preliminary discussions and at the beginning of interviews, priority was given to explain the research aims and to ensure that respondents understood the purpose of the research. (For questions to individual respondents see Appendix 3 and for questions asked of the Focus Group see Appendix 4).

Interviews lasted a minimum of one hour and fifteen minutes, although one was considerably longer. Notes were taken of the interview and respondents were sent a written résumé and invited to correct inaccuracies and misrepresentations.

A number of difficulties were encountered in arranging the interviews, some of which suggest a degree of apprehension and suspicion by middle-management and some respondents concerning the research subject. Reference to these difficulties is made in the following section and in greater detail in Appendices 5 and 6.

It should be noted that a high percentage of respondents were male Muslims.

Reference to this lack of greater representation is made in the following section.

1.6.6   A critical evaluation of the interview process

Following the interview process, a number of important concerns became apparent, some of which are described below. (Further detailed analysis of these concerns is offered in Appendix 6.)

a) Difficulty of identifying respondents

It appeared that attempts to speak with minority ethnic personnel in certain forces were at times hindered, if not blocked, by those with whom initial conversations had been held.   It further appeared that, what Raymond Lee describes as, 'chilling'[45] was occurring (Lee, Raymond M. 1993, *Doing Research on Sensitive Topics*). Significant difficulty was experienced in one force when attempting to identify potential respondents. In another force, even though a respondent suggested that he would arrange a focus group meeting, the respondent failed to fulfil his offer.

It is difficult to substantiate this premise for as Lee concludes, "although for critics the existence of such sanctions [of chilling] and their effects are self evident, claims of this kind are notoriously difficult to evaluate" (Lee 1993: 35). The extent to which chilling was taking place cannot be judged, however at no time were respondents reluctant to offer information or change the course of the interview. Further comment relating to chilling is made in Appendices 5 and 6.

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[45] The interviewer was being 'blocked' by others within the given organisation in attempts to access suitable respondents.

b) Planning of interviews – a wider representative sample

In retrospect, research should have embraced a wider cross-section of religions and a greater number of women. One might have foreseen that the apparent numbers of Muslims working within the police service would make access to Muslim opinion easier than determining opinions of, for example Hindus and Jews. Furthermore, a male interviewer should possibly have anticipated the potential difficulty that may arise from the cultural/religious impediment of the interaction between male interviewer and female respondent. Consequently greater efforts should have been made earlier in the interview process to identify women respondents.

c) Formulation of questions for use in different situations

Whilst every effort was made to ensure that all respondents were presented with the same questions to maintain consistency, a number of difficulties arose. Interviews with individual respondents offered a more detailed response than allowed by the Focus Group meeting or email. Furthermore, the individual interviews offered the possibility of questioning, as Robert Bogdan and Steven Taylor suggest, "the motivation behind a subject's remarks" (Bogdan, Robert, and Taylor, Steven J. 1975, *Introduction to Qualitative Research Methods*, 116).

A further difficulty arose in the Focus Group because of time-constraint. Time limitations, combined with the number of questions posed,[46] failed to give sufficient

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[46] The questions posed at the Focus Group meeting are offered in Appendix 4.

opportunity to affirm the more diffident 'junior' members so that they felt able to respond to questions.

d) Unobtrusive observation and participant comprehension

A white Christian priest interviewer researching opinions of minority ethnic police personnel could have been problematic. Finch talks of the importance of researcher and respondent being able to identify with each other (Bell, Colin and Roberts, Helen (Eds.) 1984, *Social Researching. Politics, Problems, Practice*, 86). There was a need to be acceptable to respondents and, at the same time, a careful balance had to be maintained between empathising with respondents and being objective to the research aims.

Objectivity was crucial and yet there was a natural desire to empathise with respondents. Again as Finch comments, "siding with people one researches inevitably means an emotional as well as an intellectual commitment to promoting their interests" (Bell 1984: 86). Reflecting on the interview process, it appears that this balance was successfully maintained. However, on two occasions it became apparent that attempts to maintain this balance failed. (Further details are offered in Appendix 6.)

e) Variables

At times, respondents' answers appeared to conflict one with another. However, conflicting answers are highly significant, for neither may be 'correct', but both may reveal something, which is deeper and requires understanding. Andrew Sayer offers an example of the usefulness of conflicting answers:

Suppose that in a study of domestic labour, we find that a husband says that he does six hours' housework per week while his wife says he only does two hours. They cannot both be correct: we have to decide, and in so doing judge who is mistaken. Not to judge what they said as mistaken, is not to deny that they said it: on the contrary we should report what they said as it may be important for explaining their behaviour (Sayer, Andrew 1984, *Method in Social Science: a realist approach*, 40).

It would appear that some responses were influenced by:

- age and length of service

- gender

- religion

- work situation

- force

- ethnic classification

Examples and analysis of these variables are offered in Appendix 6.

f) Respondents' reactions

Research analysts have warned against researchers, especially those who are white, undertaking studies of race. Lee writes, "more recently, minority communities, at least, have increasingly come to feel threatened by the attention of outside researchers" (Lee 1993: 140).

In spite of this negativity, all interviews offered an affirmation of the research, in that it was stated, 'someone is showing an interest' in the relationship between the police service and employees' of non-Christian religions.

Following analysis of the research methodology, in spite of certain shortcomings, one may suggest that the research was successful overall in that interviewees identified specific religious needs, many of which were not being addressed by the police service. Further information may have been obtained had there been easier access to respondents. It may have been more helpful to the research if a greater number of women had been interviewed. Additional information would also have been gained if a greater number of respondents had belonged to religions other than Islam.

The variables, to which reference has been made, such as the working context of personnel, must also be taken into account when assessing the extent to which respondents felt the service was responding to their needs. However, the respondents demonstrated that, at least some, minority ethnic police personnel feel disadvantaged by their religious identity and by the lack of appropriate police service policies.

CHAPTER TWO - RACE RELATIONS LEGISLATION AND THE

HOME SECRETARY'S EMPLYOMENT TARGETS

2.1   An overview of the chapter

Following the study of ethnicity and religious diversity with reference to the police service, this chapter investigates the extent to which the lack of employment directives concerning religious rights in the workplace may have restricted the number of minority ethnic personnel working in the police service. The chapter first examines the contextual relationship of legislation concerning race relations, equal opportunities and the Home Secretary's recruitment, retention and career progression targets for minority ethnic staff in the police service. Following this analysis, the chapter examines whether the police service approach to racial diversity has been sufficiently comprehensive to embrace the religious diversity of potential and serving personnel.

Analysis is first made of the development of legal requirements designed to promote equal opportunities of those from minority ethnic communities, with specific reference to religious rights in the workplace. This examination will assist in offering the context in which the police service is creating its equal opportunities policies. Following this analysis, the limitation of these legal measures to ensure non-discrimination on religious grounds is investigated. This analysis concludes with an examination of implementation of the European Community Directive (*Council Directive 2000/78/EC*), adopted in 2003 to prohibit discrimination in the workplace on the grounds of religion or belief.

Having offered this legislative context of employment procedure, an examination is made of the contextual background to the Home Secretary's targets concerning minority ethnic police personnel. This examination includes analysis of a number of HMIC reports that offer recommendations concerning the employment of minority ethnic personnel. Following a general introduction to these reports, the reports' comments that refer to the recruitment, retention and career progression of minority ethnic personnel are examined.

As these reports were published prior to the publication of the Home Secretary's recruitment, retention and career progression targets, they are important as they offer the context to the Home Secretary's publication of the figures in 1999. Following this presentation, the chapter examines the targets themselves, including analysis of attainment success.

The relationship between target attainment and the extent to which the service has responded to the needs of a minority ethnic work force must also be explored. In spite of evidence indicating intent to respond to these needs, there is little evidence that there has been consequential change. Therefore, the chapter concludes by examining the possible failures of the Home Office and police service to introduce measures to protect religious rights in the workplace prior to the introduction of the Employment Equality (Religion or Belief) Regulations 2003.

2.2   The development of race relations legislation

2.2.1   Introductory comment

Participants in a police diversity-training seminar[47] were reminded of the 1964 slogan of successful parliamentary candidate Peter Griffiths, 'If you want a nigger for a neighbour, vote labour'. Nick Hopkins also reported:

> We were shown a video of the former Labour Ministers describing how the police managed to exempt themselves from the provisions of the 1976 Race Relations Act which meant that they were not bound by the law to behave in a non-discriminatory way. Jenkins[48] recalled a meeting of the Metropolitan Police Board at which he was roundly booed and heckled for suggesting that the police should be included. Callaghan[49] admitted that the government caved in to the bullies, and was wrong to do so.

Since the 1964 election, different Acts of Parliament have been introduced to protect the rights of individuals regardless of race, colour and creed. This legislation is of paramount importance, for as well as offering legal protection, the legislation also states a moral principle of British society. As N.E. Simmonds writes, "the law is … not just a long list of established rules, but a body of rules together with a wider conception of justice that they embody" (Simmonds, N.E. 1986, *Central Issues in Jurisprudence, Justice, Law and Rights*, 5).

How legislation has embodied the concept of justice to prohibit racial discrimination is now examined. Analysis of legislation to safeguard the religious rights of individuals

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[47] Hopkins, Nick, "Inside story – 'A fair cop'", *The Guardian*, 20 January 2003.
Another candidate in this election was the Labour candidate Gordon Walker (the Shadow Foreign Secretary and the sitting MP). He told voters, "Labour favours continued control of immigration, stricter health checks and deportation of those convicted of criminal offences. Labour will provide new and better housing", *UK: Immigration & Race Part 2 [1962-80]*, available from http://www.goacom.com/overseas-digest/Immig&Asylum/immig&state2.html; Internet; accessed 22 March 2004.
[48] Roy Jenkins was Home Secretary from 5th March 1974 to 10th September 1976.
[49] James Callaghan became Prime Minister on 5th April 1976.

is also offered, this section of the chapter concluding with examination of the introduction of the European Community Employment Directive No.2000/78.

2.2.2   Race relations legislation

The first Race Relations Act (RRA) was introduced in 1965 and, because of its limitations, amended by the 1968 Race Relations Act. This Act introduced new legislation concerning discrimination in public services.

According to the 1968 Act, Sanders notes that the Race Relations Board instigated prosecutions and because this system came to be regarded as paternalistic, the Race Relations Act 1976 ensured that, "complainants themselves have the right to take their cases to litigation" (Glazer and Young 1983: 77).

Describing a difficulty in this change, Sanders writes, "complainants … have to do battle with major institutions with no prior investigation by the Board" (Glazer and Young 1983: 77). Therefore, with the abolition of the Race Relations Board and the Community Relations Committee, complainants were given the right to apply to the newly established Commission for Racial Equality (CRE) for assistance.

The advantages of the 1976 Act over its predecessors were that it included legislation against discrimination in areas such as employment, training, education and housing; for example, "the Race Relations Act of 1976 made provision for positive action in specific circumstances to encourage the training of members of visible minorities and to help to overcome perceived discrimination" (HMIC 1997: Appendix 4).

According to the 1976 Act, the CRE was given strategic powers of enforcement to action prosecutions against discriminatory practices. Furthermore, a statutory duty was placed on local authorities and education services to promote racial equality.

Under the 1976 Act, the case of *Mandla v Dowell Lee and another* was heard in the Court of Appeal in 1982.[50] According to Sampson (Sampson 2001: 146), this case became the foundation of many legal decisions to follow, offering the definition of an ethnic group.[51] Determining whether a Sikh student should be allowed to wear his turban to school, in 1983 the case was brought to the House of Lords. The House of Lords declared that, under the Race Relations Act 1976, for a group to constitute an 'ethnic group', that group must regard itself, and be regarded by others, as a distinct community by virtue of possessing specific characteristics.[52]

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[50] The Court of Appeal ruled that, "since Sikhs were merely a distinct religious and cultural community to which anyone might belong, and who could not be distinguished from other peoples of the Punjab by reference to any racial characteristic, they were not, as Sikhs, a group of persons defined by reference to 'ethnic or national origins' within s 3(1) of the 1976 Act. It followed that they were not a racial group within s 1(1) *(b)* of the 1976 Act and that it was not unlawful under that Act to discriminate against them" (*All England Law Reports [1982] 3 All ER*, 1109).

[51] Currently used in police diversity training sessions: see Appendix 7.

[52] The definitions of the characteristics of an ethnic group:
- A long shared history, of which the group is conscious as distinguishing it from other groups, and the memory of which keeps it alive;
- A cultural tradition of its own, including family and social customs and manners, often but not necessarily associated with religious observance. In addition, there are other relevant characteristics, one of more of which will commonly be found and will help to distinguish the group from the secondary community;
- Either a common geographical origin or descent from a small number of common ancestors;
- A common language, which did not necessarily have to be peculiar to the group;
- A common literature peculiar to the group;
- A common religion different from that of neighbouring groups or from the general community surrounding it;
- Being a minority or being an oppressed or a dominant group within a larger community.

All England Law Reports [1983] 1 All ER, 1062-11063).

With reference to religion and the classification of 'ethnic groups' within the 1976 Act, Sampson writes that although Fraser, "refers to religion as a possible defining group, one notable omission from the ambit of racial groups as defined under s. 28(4) is religion" (Sampson 2001: 146). He continues, "despite some opposition during the Crime and Disorder Act 1998, the legislators decided not to include religion as a point of reference when classifying religious groups". Taking Rastafarians as an example, Sampson suggests that this omission failed to give legal protection to certain groups.[53] By way of demonstrating further difficulties of the legal interpretation of ethnicity, religion and group identity, Sampson refers to the inconsistency of the application of the law as it relates to Jews and Hindus and refers also to the status of Muslims.[54]

Because case law had set narrow interpretations to the 1976 Act, the 2000 Race Relations (Amendment) Act was introduced to extend and strengthen the scope of earlier Acts. As Sampson explains, "the 1976 Act did not extend to all functions of public authorities" (Sampson 2001: 342). A specific problem arose in relation to the police service and Sampson explains that, "as police officers are not employees, …

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[53] Fraser writes: "Therefore, a purely religious group such as Rastafarians (who have been held not to be members of an ethnic group per se (Dawkins v Crown Suppliers Property Service Agency), *The Times*, 4 February 1983) are not covered by the definition of racial group. This is not to say, however, that an attack on a Rastafarian cannot be a racially aggravated offence under s.28. Such an attack might be based on a defendant's hostility towards a racial group (e.g. African-Caribbeans) into which many Rastafarians fall. Alternatively, such an attack might be made on a white Rastafarian based on such hostility towards a racial group to which the person belongs. In such cases, s.28(3) would prevent the defendant from claiming that his/her hostility was based on the fact that the person was a Rastafarian" (Sampson 2001: 146).

[54] Sampson writes, "This distinction seems to produce unfair treatment of behaviour that is essentially the same. An example given by several commentators is the contrast between deliberately sending pork to a Jew (clearly capable of being a racially aggravated form of harassment because Jews have been held to be a group with common ethnic religions) and deliberately sending beef to a Hindu, which could not be racially aggravated as Hindus are a religious group. Muslims have also been held to be religious, but not racial groups (J H Walker v Hussain [1996] lCR-291)" (Sampson 2001: 146).

liability did not apply to chief officers in relation to the actions of their police staff" (342).

Referring to the Race Relations (Amendment) Act, Gurbux Singh writes that it is, "the UK Government's response to one of the key recommendations of the Stephen Lawrence Inquiry Report, which called for the full force of race relations legislation to apply to all police officers".[55] Singh emphasises the consequent need for dialogue between employers and employees, especially those from ethnic minorities.

Christian Lange also refers to the police and the Race Relations (Amendment) Act 2000 and indicates how, "the legal 'duty' to promote race relations has been placed upon all public authorities, including the police, to ensure they lead the way and set 'best practice' standards for the remainder of society to follow" (Lange 2001: 7).

A further Act to which reference should be made is the Human Rights Act 1998. The Act refers to the European Convention for the protection of Human Rights and Fundamental Freedoms. Sampson writes that the Act, "enshrines most – though not all – of the Convention rights within our domestic legislation for the first time" (Sampson 2001: 63).

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[55] Singh, Gurbux December 2000, "New enforceable positive duties: attributes of the Race Relations (Amendment) Act". *Bulletin – Runnymede's Quarterly* Issue 324. Singh continues, "For the first time, the full force of the Race Relations Act will apply to the regulatory or enforcement powers exercised by bodies such as local authorities, the customs and exercise service, the prison service or the police". He continues, "the new positive duty that the new Act places on public bodies will also apply to the police. This new duty on public authorities may be the most significant aspect of the new Act because it gives statutory force to the imperative of tackling institutional racism".

Commenting on the reference to religion made in Article 9 of this Act, Richard Jones and Gnanapala Welhengama write, "this article clearly distinguishes between the right to freedom of religion[56] and freedom to manifest one's religion or beliefs"[57] (Jones, Richard, and Welhengama, Gnanapala 2000, *Ethnic Minorities in English Law Gems No.5*, 239).

Also referring to the Human Rights Act, *The Future of Multi-Ethnic Britain* suggests that, "freedom of religion may help individuals whose employers restrict their ability to observe their religion at work" (Commission on the Future of Multi-Ethnic Britain 2000: 96). However, Jones and Welhengama (2000) warn of the limitations of the Act[58] and comment that, for example, the wearing of a turban is not legally guaranteed.

Sampson similarly comments on the limitations of the Act:

> Attempts by employees who have been required to work on Holy Days of their respective faiths have generally been unsuccessful, but this by no means excludes future claims – particularly by public sector employees – from claiming that such duties are a violation of Article 9, especially if the individuals make their religious beliefs known at the time they enter employment (Sampson 2001: 85).

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[56] Referring specifically to religion Article 9 of the European Convention of Human Rights stipulates: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others, and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance" (Jones and Welhengama 2000: 238).

[57] "Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others" (Jones and Welhengama 2000: 239).

[58] Jones and Welhengama write, "the Commission [the ECHR] has found that the manifestation of a belief may fall outside the protection of Article 9(1) where the act at issue is not a manifestation of the belief itself, but has only been motivated or influenced by it. The practice of wearing a turban is, it could be argued, a habit or a custom motivated by personal beliefs and as such is not a legal right guaranteed by the ECHR" (Jones and Welhengama 2000: 241).

Legislation to which reference should finally be made is Article 13 of the Treaty of Amsterdam Race Directive. *Race Equality – The Home Secretary's Employment Targets*, *Second Annual Report* refers to this legislation and describes measures under which further legal protection may be secured:

> Article 13 Race Directive will establish a minimum standard of legal protection, across Europe, from discrimination on grounds of racial and ethnic origin. The scope of the Directive will include private and public sector bodies and will further enhance existing UK legislation. The government is currently developing proposals for implementing the Directive which should be implemented by July 2003 (Home Office 2001b: 13).

In the above brief analysis of the evolution of race relations' legislation, it may be noted that references to religion are minimal and inconclusive in their interpretation. This is not surprising, for Sampson concludes, "areas which are often thought to be subject to protection from discrimination but are not directly covered by the law are, religious belief, age, and sexual orientation" (Sampson 2001: 344).

In consideration of Sampson's comments concerning religion and the limitations of legislation, further analysis is now offered.

2.2.3   Legislation and religious discrimination

Jones and Welhengama suggest, "there is a need to move away from Anglo-focused thinking and policies towards a broader recognition of plurality" (Jones and Welhengama 2000: 249). They continue, "outdated assimilitationist assumptions – especially in terms of religion – are clearly not showing the way forward" (249).

With clarity, Jones and Welhengama criticise a legal system based on Christian values and write, "the judiciary use a set of Christian values to vilify certain customs, classify them as repugnant and consequently refuse to recognise them" (246). They comment further, "the supposed supremacy of English or British concepts, and of the Christian religion and its values has impeded religious tolerance and understanding" (248).

They describe their concern that the legal system has failed to respond to a multi-faith society and describe the limitations of the legal recognition of specific groups. They suggest, "the consequent restrictive interpretation of the term 'racial group' has meant that of the many new ethnic groups now present in the United Kingdom, only Sikhs, Jews and Gypsies have been entitled to some recognition as a racial group within the provisions of the Race Relations Act, 1976" (244). Arguing in favour of a multi-faith approach they warn, "now that Britain is a pluralist society, whether people like it or not, it is advisable for law makers and the judiciary to come to terms with the new demographic and religious developments" (249) and that, "without supporting the faiths of the various religious groups, the social fabric in a modern multicultural society cannot be protected" (249).

The Future of Multi-Ethnic Britain comes to a similar conclusion, recommending that, "a commission on the role of religion in the public life of a multi-faith society be set up to make recommendations on legal and constitutional matters" (The Commission on the Future of Multi-Ethnic Britain 2000: 243).

By 2001, the Government was giving serious consideration to how legislation might

offer legal protection to those of all religions. Referring to the Home Secretary's targets, *The Home Secretary's Employment Targets*, *Second Annual Report* states, "the Home Office is examining the possibility of introducing legislation to outlaw incitement to hatred on grounds of religion to supplement existing laws against incitement on grounds of race" (Home Office 2001b: 11).

Comments from Paul Weller et al. substantiate that this has been the growing position of the Home Office:

> Interviewees from secular agencies as well as religious groups pointed out that there was a 'default position' built into some existing laws. Many felt that this amounted to unfair treatment of other religions and should be reviewed, although what might take the place of the default position was the subject of much diverse comment (Weller, Paul, Feldman, Alice, and Purdam, Kingsley, et al. 2001, *Religious Discrimination in England and Wales*, 125).

Jones and Welhengama offer specific examples of the failure of the law to protect, for example, Sikhs (Jones and Welhengama 2000: 242, 246), Muslims (244) and those affected by the limitations of the blasphemy law (248-250). Commenting on this unsatisfactory provision, Simon Rocker[59] refers to the law as, "a scandal to many people, a legalistic relic that has no place in a modern liberal democracy. To others, it is a symbolic bulwark against the secularisation of the state".[60]

Further examples of religious discrimination within Britain are offered by Weller et al. who comment that, "interviewees often reported considerable levels of fear and suspicion towards people who have a strong religious identity and commitment"

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[59] A journalist with *The Jewish Chronicle*.
[60] Rocker, Simon, "Should we have the right to be offensive", *The Times,* 30 August 2003.

(Weller et al. 2001: 112). With specific reference to the police service and religious discrimination, they comment:

> Two thirds or more of Muslim, Sikh and Hindu organisations reported unfairness both in the attitude and behaviour of police officers, and in the practice of the police service (52).

They consider whether such discrimination may be racial or religious and, citing a police inspector's comment, they conclude that:

> An incident may start as a road rage and then move to racial insults, even if it wasn't initially motivated by race – there's the same problem with religion; it might begin as racial harassment but then elements of religion are brought into it (55).

Reporting on their research concerning police service policies, police officers and religious discrimination they comment:

> Organisations from most religious groups were more likely to indicate unfair treatment in the attitudes and behaviour of police officers than in the policies of the police service, with police practices falling somewhere between the two (52).

Considering the limitations of legislation to prevent religious discrimination,[61] Weller et al. write, "some changes might be needed in order to send the right messages about discrimination but law on its own would not suffice. It was not a panacea, but could help if used judiciously and in conjunction with other approaches" (129).

In conclusion, it would appear that there is an overwhelming lack of legislation relating to religious discrimination. Because of this failure, it may be suggested that

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[61] Weller et al. (2001) offer further examples of religious discrimination that are not protected by legislation. These include: education (23), employment, (37), housing and planning authorities (66), health care and social services departments (71), public transport, shops and leisure services (79), obtaining funding and benefits (83), the media (87), other religious traditions, (93), political and pressure groups (101).

consequently there is a regrettable failure to protect the religious rights of many within minority ethnic communities.

Jones and Welhengama's proposals are to be commended. They suggest:

- It is necessary to respect and honour the differing religious beliefs and practices of all religious groups.

- It should be social and public policy to protect the beliefs most sacred to those groups, from scurrility, vilification, ridicule and contempt.

- The law of blasphemy should extend to cover, at least, the recognised religions (250).

As *The Future of Multi-Ethnic Britain* suggests, "if Britain is to be a successful community of communities it will need to combine the values of equality and diversity, liberty and solidarity. In the language of political theory, the ideals and principles of both liberalism and communitarianism have to be pursued and realised" (The Commission on the Future of Multi-Ethnic Britain 2000: 105).

Further legislation is required, and the introduction of the European Community Employment Directive is a welcome addition in the evolutionary process of the legal system designed to protect the rights of all individuals within Britain. It is therefore to an analysis of the Directive that this chapter now turns.

2.2.4   The European Community Employment Directive

Article 13 of the Amsterdam Treaty states:

> Within the limits of the powers conferred by it [the Treaty] upon the Community, the Council acting unanimously on a proposal from the Commission and after consulting the European Parliament, may take

appropriate action to combat discrimination based on sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation.

From this Article comes the, "Council Directive 2000/78/EC of 27 November 2000, which establishes a general framework for equal treatment in employment and occupation".[62] Requiring member states to implement appropriate legislation, the UK Government introduced the Employment Equality (Religion or Belief) Regulations 2003, legislating against discrimination in the workplace on the grounds of sexual orientation and religion or belief from 2 December 2003.[63]

The Directive states its purpose and its aims and also offers definitions of direct discrimination, indirect discrimination and harassment.

Referring to the police, the Directive offers occupational exclusion clauses:

> This directive does not require, in particular, the armed forces and the police, prison or emergency services to recruit or maintain in employment persons who do not have the required capacity to carry out the range of functions that they may be called upon to perform with regard to the legitimate objective of preserving the operational capacity of those services (*Council Directive 2000/78/EC*, paragraph 18).

Offering further exclusions, the Directive states:

> In very limited circumstances, a difference of treatment may be justified where a characteristic related to religion or belief, age or sexual orientation constitutes a genuine and determining occupational requirement, when the objective is legitimate and the requirement is proportionate (paragraph 23).

> It is ... essential to distinguish between differences in treatment which are justified, in particular by legitimate employment policy, labour market and

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[62] *Official Journal of the European Communities*, available from http://europa.eu.int/comm/ employment_social /news /2001/jul/ directive 78sec_en.pdf; Internet; accessed 23 December 2002
[63] The legislation also forbids discrimination in the workplace on the grounds of age and disability from 2006.

vocational training objectives, and discrimination which must be prohibited (paragraph 25).

Commenting on the Directive's introduction, Annabel Rutherford and Robert Pullen also refer to special provisions for the police (Rutherford and Pullen, Annabel, Pullen, Robert, (Incomes Data Services) 2003, *Religious discrimination, An Introduction to the law: The change agenda*, 4). These provisions, a Government spokesperson explained, should be understood as provisions rather than exemptions, as they determine ultimate responsibility.[64]

The House of Lords debated the introduction of the Bill[65] in June 2000 and opposing its introduction Baroness Young commented, "I believe profoundly that this part of the directive is another nail in the coffin of the whole Judaeo-Christian basis of our society" … This particular aspect is extremely divisive … It could well bring the courts into disrepute (*Lords Hansard*, vo000630, 2000, col.1189). Also speaking against the Directive's introduction, Lord Griffiths of Fforestfach commented, "if this directive is implemented … [it will] constitute a direct threat to religious freedom in this country" (*Lords Hansard*, vo000630, 2000, col.1207).

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[64] A spokesperson of the Department of Trade and Industry explained that, "this refers to regulation 11 in the regs which ensure that members of all police forces (including forces like the British Transport Police, the Ministry of Defence Police, the Royal Parks Constabulary and the United Kingdom Atomic Energy Authority Constabulary) have the same protection from discrimination and harassment as other employees in the workforce. The chief officer or chief constable of the force in question is treated as the employer of members of that force (except in relation to acts done by the police authority, in which case the authority itself is treated as the employer)".

[65] The United Kingdom Parliament, *Lords Hansard*, "EU Proposals to Combat Discrimination: Select Committee Report," cols. 1178 – 1263, 30 June 2000, available from http://www.parliament.the-stationery-office.co.uk/pa/ld199900/ ldhansrd/ vo000630/text/0630-03htm, to 0630-07htm; Internet; accessed 24 December 2002.

Other peers spoke in favour of the Bill's introduction. Lord Lester of Herne Hill commented, "it is a matter for celebration that the Community is acting at last to introduce new laws to combat the worse forms of unfair discrimination. … It is an affirmation of the values of all the great religions of the world … upon which the European Convention on Human Rights was founded" (*Lords Hansard*, vo000630, 2000, col. 1190). Continuing, Lord Lester referred to the benefits of the regulations for members of all religious groups. He commented, "the Directive will fully extend the protection of our anti-discrimination law to adherence of all the Christian Churches, Jews, Muslims, Hindus, Sikhs, Buddhists and other religious groups" (*Lords Hansard*, vo000630, 2000, col. 1191). One may assert that the Directive's introduction is to be welcomed.

The news media showed considerable interest in the introduction of the Employment Directive, often focusing on potential problems. Bob Sherwood[66] suggests that many legal experts profess that the Directive will create significant difficulties. He refers to Paris Ram[67] whom he quotes as saying, "one of the main issues tribunals will have to grapple with is what really counts as a religious or similar philosophical belief … the government has somewhat passed the buck on that".[68]

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[66] Sherwood, Bob, "A tricky question of faith in work", *The Financial Times*, 3 April 2003.
[67] An employment lawyer at Norton Rose.
[68] Sherwood also paraphrases comments of James Davies, an employment specialist from Lewis Silkin, and refers to potential problems concerning: "'time off' for non-Christian religious festivals … [flexibility] to allow them to pray at certain times of the day. … workplace facilities to allow people to pray undisturbed … Muslim women wearing veils are unsuitable for some customer service jobs …".

Pauline Matthews[69] is also critical of the Directive. Matthews comments that, "the Government, however, has not defined religious belief and has indicated that it will leave it to tribunals to draw up a definition from developing case law". Matthews suggests that this, "creates problems for employers who have to decide for themselves what will and will not constitute a religion when seeking to accommodate workers and run their business".

Rutherford and Pullen identify many of these possible difficulties. However, their approach is more positive commenting that, "the Regulations … are broadly similar to the to the anti-discrimination provisions in the Sex Discrimination Act 1975 and the Race Relations Act 1976" (Rutherford and Pullen 2003: 1). Although they refer to the Directive's potential difficulties,[70] Rutherford and Pullen offer specific recommendations to employers concerning good employment practices, which include:

- Dress codes/appearance
- Religious observance
- Recruitment and job applications
- Religious leave
- Social interaction
- Monitoring

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[69] Matthews, Pauline, "Sexual Orientation and Religion: A leap of faith", *Employers' Law*, June 2003, 16ff.
[70] For example, "Regulations to outlaw discriminatory job advertisements" (Rutherford and Pullen 2003: 5).

Rutherford and Pullen helpfully explain the implications of the Employment Equality (Religion or Belief) Regulations 2003 and conclude their analysis by stating:

> The Chartered Institute of Personnel and Development explores leading-edge people management and development issues at strategic level. Our aim is to share knowledge by making connections between knowledge and practice, and to increase learning and understanding (17).

Their report has fulfilled their task. It is a worthy explanatory document to the legislation, which is a welcome addition to preceding human rights and equality legislation.

2.2.5 Concluding comment

Chapter one referred to McCrudden's comments on the lack of legislation to prohibit discrimination (Glazer and Young, Eds. 1983). Having examined the development of relevant legislation since Griffiths' 1964 election comments, significant legal progress has been achieved. The Race Relations Acts of 1965, 1968 and 1976 secured the basis of legislation. Subsequent legislation, as a response to the European Convention on Human Rights and the European Community Directive, has further secured the foundation on which equal rights may be promoted.

With reference to equality and employment practice within the police service, *The Home Secretary's Employment Targets*, *Milestone Report* acknowledges the need for change and states:

> The amended Race Relations Act required a large number of key public bodies to produce, by 31 May 2002, a race equality scheme setting out timely and realistic plans for meeting the requirements of the amended legislation. The Home Office Race Equality Scheme, published on 25th April, makes particular reference to the Home Secretary's Employment Targets as one of the ways in which the Home Office meets the

employment duties and the specific duties to publish the results of assessments, consultations and monitoring (Home Office 2003: 11).

The report offers further evidence of consequent changes:

The Government is currently implementing the EC Article 13 Race Directive. Implementation involves making a number of amendments to the Race Relations Act 1976, including a change to the definition of indirect indiscrimination, the introduction of a definition of harassment, and a shift in the burden of proof (11).

It remains to be determined whether the implementation of the Employment Directive will have a significant impact on the Home Secretary's recruitment, retention and career progression targets. However, the intention of the Home Office appears clear.

As Baroness Uddin declared in a parliamentary debate, "protection against discrimination on the ground of religion is a fundamental human right, not an optional extra which an employer should be able to choose or reject" (*Lords Hansard*, vo000630, 2000, col.1221-1222). Religious identity is a basic right and employers should respect the employees' wishes to observe their religion in the workplace.

To secure these rights, Rutherford and Pullen state, "the key to the successful implementation of such steps will of course be consultation with employees. An open dialogue on the issues is likely to be essential to appropriate action by employees" (Rutherford and Pullen 2003: 11). Such dialogue should lead to an enhanced working environment and therefore be of mutual benefit to employer and employee.

The extent to which this dialogue has occurred within the police service and resulted in measures to secure the recruitment, retention and career progression of minority ethnic police personnel remains to be identified in this thesis. Although legislation has been passed, it would appear that policy remains lacking. These policy failures are highlighted in reports, which are now examined.

2.3   Recruitment, retention and career progression targets: the context

2.3.1   Introductory comments

Calling for society's multi-ethnicity to be mirrored in the staffing levels of the police service, the Stephen Lawrence Inquiry offered recommendations concerning the recruitment, retention and progression of minority ethnic police personnel. These include:

- The Home Secretary and Police Authorities' policing plans should include targets for recruitment, progression and retention of minority ethnic staff. Police Authorities to report progress to the Home Secretary annually. Such reports to be published (Macpherson 1999: Recommendation 64).

- The Home Office and Police Services should facilitate the development of initiatives to increase the number of qualified minority ethnic recruits (Recommendation 65).

- HMIC include in any regular inspection or in a thematic inspection a report on the progress made by the Police Service in recruitment, progression and retention of minority ethnic staff (Recommendation 66).

Similar recommendations are also made in reports published prior to the Macpherson report. These include, *Developing Diversity in the Police Service: Equal Opportunities Thematic Inspection Report 1995, (Developing Diversity), Policing Plural Communities* and *Policing Plural Communities Revisited.*

However, considering the reports' potential impact, as stated in chapter one, the number of forces inspected prior to the reports' publication was relatively small. Furthermore, one may question why, according to *Policing Plural Communities. Revisited*, "members of the National Black Police Association were seconded onto the inspection team primarily as observers" (HMIC 1999: paragraph 2.8). It is appropriate to ask why members of the NBPA were included only with observer status and not part of the team in their own right. Was there no other minority ethnic representation? Was the inclusion of NBPA members merely a token presence?

In spite of these criticisms, the three HMIC reports indicate the importance HMIC attach to the need to address the lack of minority ethnic representation within the service.

By addressing minority ethnic representation early within this chapter, the analysis of the reports, which now follows, gives the historical and contextual background to the Home Secretary's introduction of police employment targets.

2.3.2 Recruitment

Referring to recruitment from ethnic minority communities, *Developing Diversity* warns:

> HM Inspector was also concerned that some ethnic minority staff were not prepared to encourage others to join the Service. They were dedicated to their work despite the harassment and tensions they felt it bought, but were reluctant to expose their peers to the same difficulties (HMIC 1996: paragraph 5.27).

Having registered this difficulty, *Developing Diversity* recommends:

> Recruitment targets for all groups should be part of the human resource strategic plan for all forces. These targets should be supported by positive action for minorities (paragraph 3.3).

Focusing on recruitment, *Policing Plural Communities* refers to Lord Scarman and comments:

> Sixteen years later it was apparent to the Inspection that progress had been made in this area but it was still slow. 'There is widespread agreement that the composition of our police force must reflect the make up of the society they serve. A police force which fails to reflect the ethnic diversity of our service will never succeed in securing the full support of all its sections' – Lord Scarman (HMIC 1997: paragraph 3.61).

Policing Plural Communities Revisited indicates progress but comments on remaining difficulties:

> Whilst good practice was noted, some forces had the will to make progress whilst not being prepared to face the uncomfortable process of questioning their own established approach to recruitment … Established procedure and practice need to be challenged (HMIC 1999: paragraph 6.1.3).

Not only do Nick Bland et al. confirm recruitment difficulties, they refer also to difficulties concerning recruitment initiatives:

> When monitoring information on specific recruitment initiatives had been conducted, there was little evidence of a direct impact on the number of applicants (Bland, Nick, Mundy, Gary, Russell, Jacqueline, Tuffin, Rachel 1999, *Career Progression of Ethnic Minority Officers*, 48).

All the above reports reveal evidence of the deep-rooted difficulties regarding minority ethnic police recruitment – difficulties which appear formidable.

2.3.3   Retention

Developing Diversity comments that following investigations in targeted forces there is, "a rising incidence of reports of oppressive bullying" (HMIC 1996: paragraph 2.3). The report continues to comment also on the high level of racist banter which is, "more covert and subtle than before, but no less destructive".

Having offered similar descriptions, the report suggests that, "to move forward, the Service needs to confront the root causes of these barriers to progress and consider how they may be overcome" (paragraph 2.4).

It is not surprising that faced with such difficulties, retention of staff is as problematic as recruitment and an issue on which *Policing Plural Communities* and *Policing Plural Communities. Revisited* focus. *Policing Plural Communities* states:

> Forces should sustain their efforts to ensure their composition reflects the communities they serve, but they need to more robustly address the question of the retention of officers from various backgrounds as well as their recruitment (HMIC 1997: paragraph 4.14).

Similar sentiments are expressed in *Policing Plural Communities Revisited*:

> It is a waste of human and financial resources if, having recruited and trained ethnic minority officers, they then disproportionately leave the Service prematurely (HMIC 1999: paragraph 6.2.1).

Quoting a senior police officer,[71] Bland et al. confirm these sentiments:

> Ethnic minorities have two obstacles to overcome: the culture of the police service and the white culture. … This can hold officers back … We should be identifying 'vulnerable' officers and giving them the support they require (Bland et al. 1999: 43).

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[71] The police officer is not identified by ethnic group or any other 'classification'.

These reports present overwhelming evidence of problems relating to the retention of minority ethnic personnel. The scenario presented is that recruitment progress is, "being undermined by the inability of many forces to retain such officers" (HMIC 1999: paragraph 7.11.1).

2.3.4   Career progression

Developing Diversity comments:

> Although in the majority of forces there is a very small but continuing rise in the recruitment of women and ethnic minority officers, their progress up the promotion ladder or into departments and specialisms is far slower. Alongside praiseworthy examples of good practice, there is also scepticism, tokenism and indifference (HMIC 1996: paragraph 2.2).

Taking up the theme of career progression *Policing Plural Communities* comments:

> Equitable treatment of officers from minority backgrounds means giving them the same range of opportunities and choice in terms of their career development as their peers (HMIC 1997: paragraph 3.63).

This sentiment is reinforced by comments in *Policing Plural Communities. Revisited* which comments:

> At a national level, in the last three years, no ethnic minority graduates have found a place on the Accelerated Promotion Scheme (HMIC 1999: paragraph 6.2.5).

The three reports all identify significant problems in relation to the career progression of ethnic minority personnel. As with identified problems concerning recruitment and retention, the problems pertaining to career progression are further confirmed by Bland et al.

Referring to the relationship between educational qualifications and career progression, Bland et al. suggest, "educational qualifications alone are not predictive of career achievement, at least advancement to Inspector" (Bland et al. 1999: 29). However, after having compared the career progression of minority ethnic and white personnel, Bland et al. comment, "we discounted age-related factors as a possible explanation for the differences we found in the careers of our sample group" (27).

Bland et al. reveal the disquiet of 80% of minority ethnic personnel concerning their career progression, stating that these, "officers perceived their experience as resulting from the attitudes and reactions of others to their ethnicity" (44).

From the presented evidence, there is little doubt that career progression difficulties confronting minority ethnic personnel are significant.

2.3.5   Concluding comment

Developing Diversity, *Policing Plural Communities* and *Policing Plural Communities. Revisited* all reveal significant problems regarding the recruitment, retention and career progression of minority ethnic personnel. The situation they describe is one confirmed by Bland et al., who may have underestimated the full gravity of the situation through research procedure.[72]

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[72] In a report that is specifically concerned with issues of ethnicity, it may be considered surprising that Bland et al. should write, "we specifically sought not to structure the interviews exclusively around the issues of race" (1999: 5). However, commenting that their research conclusions are based, "on officers' voluntary contributions" (5), it is disquieting that Bland et al. required respondents to respond to their research through either the force equal opportunities officer or a member of the human resources department. This process of collation may have restricted their research. It is possible that the respondents' confidence in the research process restricted the fullness of their response, hence devaluing the work of Bland et al.

Nevertheless, in identifying, "those factors, structural, cultural and attitudinal, which influence both directly and indirectly the career progression of ethnic minority officers" (Bland et al. 1999: 1), Bland et al. portray the unsatisfactory situation with regard to the recruitment, retention and career progression of minority ethnic personnel within the police service.

Furthermore, *Developing Diversity*, *Policing Plural Communities, Policing* and *Plural Communities. Revisited* all offer substantial evidence, confirmed by Bland et al., for the need of a proactive approach to the recruitment, retention and career progression of minority ethnic police personnel and emphasise the importance of the Home Secretary's employment targets on which the thesis now focuses.

2.4   The Home Secretary's Targets: the introduction

2.4.1   Introductory comments

At the 1998 Labour Party Conference, Home Secretary Jack Straw emphasised that the police service should be representative of the community, "working in partnership with the community, for the benefit of all sections of the community".[73] He also described how he, "wanted Government to be a beacon of racial equality and opportunity" and that consequently he would bring, "forward recruitment targets for the police, fire, prison and probation services and the Home Office itself". This statement would prove to be significant in the light of subsequent strategies.

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[73] Quoted in *Dismantling Barriers*, available from http://www. homeoffice.gov.uk/crimpol/police/ equality /dismantlingbarriers.html; Internet; accessed 15 June 2003.

The following year, Lord Justice Rose,[74] commented that, "the report of the Stephen Lawrence Inquiry graphically demonstrated the impact of race on criminal justice and the need for all those involved to address the apparent problems with a sense of urgency" (Home Office 1999c, *Statistics on Race and the Criminal Justice System*, iii). As already indicated, one of the problems to which Rose refers is the representation of minority ethnic police personnel. Table 2.1 reveals the overwhelming majority of white personnel, exposing the service's failure to reflect the multi-racial nature of society.

Table 2.1. Ethnicity of staff within the police service.

Ethnicity of staff (as % of known ethnicity)						
	Total Staff	White	Black	Asian	Other	Total Ethnic Minority
Police Constables	96,125	94,023 *(97.8%)*	910 *(0.9%)*	697 *(0.7%)*	495 *(0,5%)*	2,102 *(2.3%)*
Sergeants	18,694	18,427 (98.6%)	110 (0.6%)	94 (0.5%)	63 0.3%)	267 (1.4%)
Inspectors and Chief Inspectors	7,554	7,483 (99.1%)	30 (0.4%)	22 (0.3%)	19 (0.3%)	71 (0.9%)
Superintendents and above	1,403	1,396 (99.5%)	4 (0.3%)	2 (0.1%)	1 (0.1%)	7 (0.5%)
Total	123,776	121,329 (98.0%)	1,0542 (0.9%)	815 (0.7%)	578 (0.5%)	2,447 (2.0%)
Civilian Staff (inc. Traffic Wardens)	55,326	52,744 (95.3%)	1293 (2.3%)	696 (1.3%)	593 (1.1%)	2,582 (4.7%)
The highest ranking police officer from the ethnic minorities is an Assistant Chief Constable						

Source: Home Office 1999c: 56.

In 1999, Chief Constables, Police Authority Chairs and those of ACPO rank with responsibility for staff attended the conference, 'Dismantling Barriers to Reflect the Community We Serve'. The conference objectives were to:

- Identify barriers to the recruitment and selection process which adversely impact on minority ethnic people;

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[74] Chairman of the Criminal Justice Consultative Council.

- Produce a strategy to ensure that the diversity of the community is reflected in the police force; and
- Ensure equality of treatment to serving minority ethnic officers.[75]

Following this conference the Home Secretary announced the employment targets, which are now examined.

2.4.2 The targets

Race Equality – The Home Secretary's Employment Targets is the first in a series of reports that addresses, "recruitment, retention and career progression targets for ethnic minority staff in the Home Office and its service areas" (Home Office 1999b: 6). The Home Secretary explains, "the targets set out here will go some way to ensuring local public services are truly representative of these communities and as a consequence they will be better placed to provide the services those communities need and deserve" (3).

Referring to private sector expertise to support target attainment, the report comments that, "the Home Office will be looking in the context of building up trust and confidence between local communities and these service providers, so that members of local communities are prepared to join these professions and have the confidence to remain and continue their careers" (10).

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[75] *Dismantling Barriers*, available from http://www. homeoffice.gov.uk/crimpol/police/ equality /dismantlingbarriers.html; Internet; accessed 15 June 2003.

Offering target figures, rather than the means by which the targets may be realised, figures relating to recruitment (Table 2.2), retention (Table 2.3), and career progression (Table 2.4) are given.

Table 2.2. Targets for ethnic minority recruitment in the police service

Service	Target Type National or Local	Target	Current Represenatation	Milestone for Measuring Success (Years)		
Police Service	National	7%	3.0	2002	2004	2009
Police Officers	National	7%	2.0	*	*	*
Special Constables	National	7%	2.9	*	*	*
Support Staff	National	7%	5.0	*	*	*
* Currently awaiting results of consultation with forces						

Source: Home Office 1999b: 11.

As Table 2.2 indicates, the "current representation" of minority ethnic officers, with the exception of support staff, is less than half the given target figure. Table 2.3 offers the required retention rate of minority ethnic personnel. As shown, resignations and dismissals of ethnic minority personnel should equal those of white personnel.   No explanation is offered as to how these recommendations may be realised, and one may ask how resignations and dismissals are to be achieved without manipulating circumstances.

Table 2.3. Targets for ethnic minority retention in the Home Office and its Services

Service	Target	Timescale for Introduction	Monitoring
Police Service			
	Equal Rates of resignations and dismissals for ethnic minority staff as for white staff, within the following three bands: 6 months – 2 years service 2 - 5 years service 5 – 10 years service	2002 (within three years)	Exit polls to be conducted by personnel dept Annual Monitoring

Source: Home Office 1999b: 17.

The career progression recommendation, Table 2.4, follows a relatively simple formula; the progression of minority ethnic staff is to equal that of white officers with corresponding length of service and rank.

In addition to the national recruitment target figures, figures are also set for individual forces, whereby each force's percentage target figure equals the percentage "ethnic population" of the force area (Home Office 1999b: 13). The Metropolitan Police area, for example, with a minority ethnic population of 25% must employ 25% minority ethnic personnel by 2009.[76] This is a challenging target.

The report also presents an implementation strategy with a prescribed time-table (see Table 2.5). As indicated, these implementation strategies include reference to recruitment, retention, career progression, annual inspections and ministerial priority to social cohesion projects. Referring to the information given in Table 2.5, the report suggests:

> The setting of recruitment, retention and career progression targets for ethnic minority staff will achieve nothing unless effective implementation strategies are introduced to achieve the target outcomes. The Home Office and its service areas are already building on existing mechanisms available to put in place appropriate implementation strategies (Home Office1999b: 9).

The implementation strategies are clear, but the means by which these strategies will be achieved on a national basis remains obscure.

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[76] Similarly, West Midlands: 16%, Leicestershire: 11%, West Yorkshire: 9%, Greater Manchester: 7%, and West Mercia: 2%.

Table 2.4. Targets for ethnic minority progression in the police service

Target	Timescale for Introduction	Monitoring
The % of ethnic minority officers with 5-10 years service at sergeant and above is equal to the % of white officers with 5-10 years service at sergeant and above.	From 2001	Positive action programmes for ethnic minority officers Annual checks
The % of ethnic minority officers with 5-15 years service at inspector and above is equal to the % of white officers with 5-15 years service at inspector and above.	From 2003	
The % of ethnic minority officers with 10-15 years service at chief inspector and above is equal to the % of white officers with 10-15 years service at chief inspector and above.	From 2005	
The % of ethnic minority officers with 10-20 years service at superintendent and above is equal to the % of white officers with 10-20 years service at superintendent and above.	From 2007	
Ethnic minority officers are represented in each specialist area in each force in proportion to their level of representation within the force.	From 2001	

Source: Home Office 1999b: 19.

Table 2.5. Implementation strategy

Additional Ministerial Priority to increase trust and confidence in policing amongst ethnic minority communities.	Came into effect on 14 June 1999
National strategy for recruitment, retention and progression.	Introduce by mid-August 1999
Role of HMIC – annual inspection process	Annual
Macpherson Action Plan	
Working group established as part of April Conference	

Source: Home Office 1999b: 29.

Dismantling Barriers also offers the target figures and gives an action plan that each

force must realise by the year 2009. The report explains, "each force is to adopt a ten-

year target indicating the size of minority ethnic communities in their area and setting a

figure for the overall increase in representation required given the current size of the force in order that the force is representative of the community it serves" (Home Office 1999a: 2*)*. Chief Constables, "are invited to set targets, based on [given] figures, giving expected achievements for within ten years with three, five and eight year milestones" (2). Milestones to monitor progress were set for 2002, 2004 and 2007.

As with *Race Equality – The Home Secretary's Employment Targets, Dismantling Barriers* gives no advice as to how targets may be realised, but forces are required to explain their reasons if they regard the targets as unachievable.

A third report, *Race Equality in Public Services* (Home Office 2001a) restates the target figures, and offers milestone targets (see Table 2.6).

Table 2.6. Milestone targets

Service %	Target	Current Representation		Milestone for Measuring Success (Years)		
		1999	2000	2002	2004	2009
Police Service	7	3	3	3.6	4.6	7
Police Officers	7	2	2.2	3	4	7
Special Constables	7	2.9	3.2	4	5	7
Support Staff	7	5	4.7	5	6	7

Source: Home Office 2001a: 141

2.5   The Home Secretary's Targets: an examination of progress:

2.5.1   Introductory comments

From 1999, when the targets were announced, to January 2003, four progress reports were published concerning the recruitment, retention and career progression of police personnel from minority ethnic communities:

- *Winning the Race: Embracing Diversity* (HMIC 2001)

- *Race Equality – The Home Secretary's Targets, First Annual Report* (Home Office 2000)

- *Race Equality – The Home Secretary's Targets, Second Annual Report* (Home Office 2001b)

- *Race Equality – The Home Secretary's Targets*, *Milestone Report* (Home Office 2003)

The Home Secretary's Targets, *First Annual Report* claims that, during the eight months following the publication of the targets, "each service has been busy setting in place the systems necessary to deliver the sought outcome" (Home Office 2000: 5). The report further comments that according to recruitment statistics, "over half of the 70 recommendations of the Macpherson Report [have been] already implemented" (Appendix E, 39).

Embracing Diversity suggests:

> After the professional disappointment of the two earlier thematics, HM Inspector is pleased to record optimism that the Service is at last on the road to recovery. The leadership of chief officers and others is evident and the range of initiatives in relation to consultation, recruitment and service

delivery are as varied as they are impressive (HMIC 2001: Executive Summary paragraph 30).

The Home Secretary's Employment Targets, *Second Annual Report* comments:

The first full year (April 2000 to March 2001) of the targets programme, has seen many of the initiatives … begin to produce positive results. The extensive efforts put in place have meant that many of the services are well on line to achieving, and in some cases exceeding, their first milestone targets in 2002 (Home Office 2001b: 30).

The Home Secretary's Employment Targets, *Milestone Report* states:

The first three years of the targets program have seen robust equality policies introduced into recruitment and personnel policies (Home Office 2003: 10).

Focusing on measures to support target attainment, *The Home Secretary's Targets*, *First Annual Report* explains, "in order to meet the commitment [to diversity] the Government is deriving a number of inter-related initiatives" (Home Office 2000: 9). These include an extension to the Race Relations Act 1976, a commitment to the Government's Spending Review of 2000 to build, "an inclusive society that increases opportunities for all" (9), "the development of policies to address the concerns about religious discrimination", (9) and the establishment of an annual UK Holocaust Memorial Day. As important as these initiatives may be, one may question whether a national holocaust day will encourage a Sikh or a Muslim, for example, to enter the police service.

Nevertheless, the same report also refers to local projects to ensure, "more representative public services" (Annex F: 42). Nine projects are described (all in England) which relate directly or indirectly to the police service. Typical of the

projects is one promoted by the Lancashire Council of Mosques, which seeks to, "tackle negative perceptions and build trust and confidence both from the minority ethnic communities and the police service" (Annex F: 42).

These projects indicate a commitment to racial diversity, but it would appear that neither the Government nor the police initiated the projects; it is unfortunate that references are lacking to Government or police-led initiatives.

Other comments within the reports also cause one to question the success of the policy documents in securing their targets. *The Home Secretary's Employment Targets, Second Annual Report* comments that, "services recognise that there is still some way to go in ensuring that systems and processes put in place are sufficiently embedded to enable the continued positive progress towards 2009" (Home Office 2001b: 30). Similar comments are offered in *Race Equality – The Home Secretary's Employment Targets, Milestone Report*[77] and *Embracing Diversity*.[78] The success of the policies demands further analysis.

2.5.2   Recruitment

Revealing optimism and yet expressing caution, *Embracing Diversity* comments:

> 36 forces are progressing satisfactorily or exhibiting good practice, HM Inspector would strongly urge the remaining 7 forces to re-examine their

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[77] *The Home Secretary's Employment Targets, Milestone Report* comments that it remains important, "to change the culture of the Home Office and its services to one where minority ethnic staff are able to contribute to the direction of the organisation and develop their full potential" (Home Office 2003: 10).
[78] *Embracing Diversity* states, "for the most part chief constables have responded both individually and collectively since *Winning the Race Revisited*" (HMIC 2001: paragraph 8.3). One may question the significance of the words, "for the most part". The chosen phrase implies that there are noticeable exceptions and that some chief constables have failed to respond.

approach to the recruitment of minority ethnic staff and rise to the challenge of *Dismantling Barriers* which chief constables have accepted and agreed (HMIC 2001: paragraph 6.12).

The Home Secretary's Targets, First Annual Report makes little reference to indicate progress but states:

> The latest statistics show that the number of minority ethnic police officers in England and Wales rose from 2,520 to 2,734 during the 12 months up to 31 March 2000 (Home Office 2000: 13).

Race Equality – The Home Secretary's Employment Targets, *Second Annual Report* indicates that:

> The Police service showed an increase in the proportion of minority ethnic staff in its ranks from 3% to 3.1%. The number of minority ethnic Police Officers overall increased from 2732 to 2955" (Home Office 2001b: 9).

In spite of this stated optimism, *Embracing Diversity* warns:

> If the police service is not successful in attracting these [minority ethnic officers] at the recruiting stage then it is obvious that appropriate representation will never be an obtainable goal (HMIC 2001: paragraph 6.8).

The Home Secretary's Employment Targets, *Milestone Report* (Home Office 2003) suggests that recruitment figures are coming close to meeting the given targets. However, the report's lack of clarity should be noted as given figures confuse the number of officers with overall staff.[79]

If the number of 'support' staff is taken out of the equation, then the overall ratio is affected and the lack of officer recruitment is apparent. The success of support staff

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[79] *The Home Secretary's Employment Targets*, *Milestone Report* states, "The Police Service is steadily increasing the number of officers it employs from minority ethnic communities. On 31st March 2002, there were 3,386 minority ethnic officers in the 43 police forces, NCS and NCIS, an increase of 252 or 8 per cent over 30 September 2001 and 410 or (13.8%) more than on 31 March 2001. The 2002 milestone target for the police service is 3.6% and at the end of March 2002, its representation was 3.5%" (Home Office 2003: 9).

recruitment compared to the less successful officer recruitment raises questions which

are examined in chapter three.

In spite of apparent success, *The Home Secretary's Employment Targets*, *Milestone*

Report nevertheless continues to emphasise the essential support of all within the

service to ensure satisfactory minority ethnic recruitment and comments:

> Forces are aware that the only way to attract minority ethnic people to join
> the police service is to demonstrate that it is a fair and equitable employer.
> … Recruitment should be seen … as the responsibility of all employees of
> the service … Each police officer working in communities should be aware
> that they have the potential to influence new recruits and so play an
> essential role in the recruitment process (Home Office 2003: 16).

Two media articles offer useful independent comments concerning the recruitment of

minority ethnic minority officers and indicate a lack of progress.

Responding to comments of Home Secretary David Blunkett, "who had cited the West

Midlands police as an example to other forces for the way it has increased its visibility

in the community", Shaun Connelly suggested:

> Asians and blacks are turning their backs on West Midlands Police, despite
> the force's ranks swelling at record rates, new Home Office figures
> revealed today. The force gained an extra 250 officers in six months to last
> March, increasing at nearly twice the national rate. Police strength now
> stands at 7,681. But in an embarrassment for top brass, the number of
> ethnic officers actually dropped by 13 to 369 in the same period – despite a
> commitment to end the service's overwhelmingly 'white' image. This
> leaves black and Asian representation in the thin blue line at just 4.8 per
> cent – much less than half the rate of the population as a whole.[80]

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[80] Connelly, Shaun, (Political Editor), *Birmingham Evening Mail*, 'Police Race Shock', 17 September
2002. Further comment on Connelly's figures is offered in Appendix 8.

A second article[81] reflects Metropolitan Police Commissioner Sir John Stevens' concern to recruit minority ethnic personnel. Reporting on Stevens' interview with *The Times*, the BBC stated that, "he needed another 7,000 officers to take the force up to 35,000 and that the plan would help increase the proportion of ethnic officers". Explaining further the article commented:

> Ethnic minorities currently make up about 5% of the Met's total workforce. If Sir John is to meet both his workforce target for the force of 35,000 officers and the government's plans for ethnic composition, almost all of the extra 7,000 officers would have to be from a minority ethnic group.

Because of the Commissioner's concern over the lack of minority ethnic recruits, the BBC reported that Stevens had suggested overseas recruitment.[82]

A final illustration indicative of the failure to recruit minority ethnic personnel is illustrated by the scheme, 'Refer a Friend'.[83] Launched in 2003, the project was to encourage recruitment by paying a £350 gratuity to those introducing others into the Metropolitan Police.

2.5.3   Retention

The Home Secretary's Targets, First Annual Report comments:

> It is too early to draw firm conclusions about minority ethnic retention and progression but initial indications are encouraging (Home Office 2000: 13).

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[81] "Doubts over Met's foreign recruitment plan". BBC News, 5 June 2003, [news article on-line]; available from http://news.bbc.co.uk/l/hi/ England/2023989.stm; Internet; accessed 8 June 2003.
[82] The same article quotes Sir John Stevens who stated, "I am asking our recruitment people to look at recruiting abroad and this would be similar to the NHS recruitment of medical staff and nurses … We would be looking at Commonwealth countries and use short-term contracts".
[83] "Police force introduces ethnic recruitment bonus", available from http:// www. ananova.com/news/ story/sm_782691. html; Internet; accessed 17 July 2003.

Progress remains to be identified, but *Embracing Diversity* offers little encouragement:

> The effort and initiative to improve the recruitment profile is not matched by equivalent energy and creativity in addressing progression and retention. These three strands are implicitly intertwined and cannot be unravelled without the definite possibility of overall failure (HMIC 2001: Executive Summary paragraph 24).

However, *The Home Secretary's Employment Targets*, *Second Annual Report* indicates positive developments:

> Her Majesty's Inspectorate of Constabulary reviewed the work being done by Police Forces on retention of minority ethnic staff. They reported a significant improvement in the number of forces showing good practice and progressing satisfactorily (Home Office 2001b: 10).

Further information is offered by the comment:

> The HMIC report *Winning the Race – Embracing Diversity* (published January 2001) reported on retention, stating that 38 forces were exhibiting good practice or progressing satisfactorily with 5 forces needing scope for improvement (Home Office 2001b: 35).

Disappointingly, *The Home Secretary's Employment Targets*, *Milestone Report* merely states:

> Between April 2001 and March 2002 there has been some improvement in retention across all service areas (Home Office 2003: 17).

Presenting a table to indicate representation by grade band (Table 2.7), the report reveals a slight increase in the representation of minority ethnic staff at certain levels.

Table 2.7. Representation by grade band

Grade	2001			2002		
	White	ME	%ME	White	ME	%ME
Constable	94342	2511	2.7	976616	2865	2.9
Sergeant	18488	340	1.8	18474	372	2.0
Inspector	6050	83	1.4	6195	99	1.6
Chief Inspector	1589	24	1.5	1584	24	1.5
Superintendent	1228	15	1.2	1266	23	1.8
Assistant Chief Constable	155	2	1.3	155	2	1.3
Chief Constable	48	0	0.0	54	1	1.9

Sources: Home Office 2003: 19

In spite of the information offered, the report fails to offer rates of ethnic minority resignations as compared to those of total staff. This is regrettable as the report offers these figures for those working within the prison and probation services.

Nevertheless, all the referenced reports present a strong case for measures to ensure greater retention of minority ethnic personnel. Typical of the presented arguments is the comment, "it is a waste of human and financial resources if, having recruited and trained ethnic minority officers, they then disproportionately leave the Service prematurely" (HMIC 1999: paragraph 6.2.1). The emphasis on pragmatic considerations is central.

Noticeably absent, however, are references to ethical considerations. In one of the few references to ethical standards, commenting on investment in leadership qualities, *Policing Plural Communities* suggests that, "this investment must be based on ethical considerations as well as showing it to be an important means to increase police efficiency" (HMIC 1997: paragraph 3.77). A similar reference in the same report states that, "improving community and race relations is dearly consistent morally and ethically with core policing values" (1.10). The report re-affirms this commitment to

ethical principals stating, "ethical arguments are well supported by the business case which demonstrates that discrimination and harassment can have a substantial cost to the organisation and the individuals in it" (paragraph 3.55).

However, references to ethical deliberations are minimal and it would appear that ethical considerations are not sufficiently promoted in their own right. Employment targets are promoted because they are pragmatically expedient to assist in 'better community policing', rather than being part of the core-values of the service.

A further consideration relating to retention concerns racism within the service. The retention targets can only be damaged by claims of a racist service lacking in ethical standards. The number of well-reported cases in which minority ethnic personnel have been in conflict with the service supports this contention. A synopsis of three examples is offered. (A fuller presentation of these cases is offered in Appendix 9.)

The first example is that of Gurpal Virdi, "a Sikh police sergeant sacked after being accused of sending racist hate mail".[84] Virdi was eventually awarded compensation of £350,000 compensation and "offered reinstatement with a full apology after an employment tribunal upheld the ruling clearing his name". [85]

Ali Dizaei took his force to an employment tribunal as he believed it was the only way he could, "seek justice from a service riddled with senior officers who have become the

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[84] "Sacked Sikh officer 'to get £350, 000'". BBC News, 13 February 2001, [news on-line]; available from http://news.bbc.co.uk/hi/ english/uk/newsid_1168000/ 116823.stm; Internet; accessed 22 April 2001.
[85] Ibid.

'untouchables' when it comes to accountability". [86] According to *The Guardian*:

> Mr Dizaei also became unpopular with white junior officers when he helped colleagues subjected to racial harassment. One was an officer of Vietnamese origin based at Chelsea, who found pinned to his locker a racist drawing of a supposed Chinese person with 'yellow, bastard, Chinky' written on it, and he was called a 'gook'[87]

In September 2003, all charges against Dizaei were dropped.

A third example of confrontation between the service and minority ethnic personnel concerns Constable Dawn Devanna.[88] Following the racially abusive taunts of two colleagues, Devanna was awarded £5,000. The tribunal was told that Devanna felt, "bewildered, bullied, intimidated and angry" by the abuse.

These examples of discrimination can only discourage minority ethnic staff from remaining in the service, reinforced by the graphic illustration of institutional racism as portrayed in *The Secret Policeman*.[89] (A brief account of this programme is offered in Appendix 10.)

Any progress to retain minority ethnic police personnel will be seriously jeopardised by the racist views of serving personnel.

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[86] "Suspended officer accuses Met of race bias", available from http://www.guardian.co.uk /Archive/Article/0,4273,4171581,00.html; Internet; accessed 21 April 2001.
[87] "Tracked like an enemy of the state, police chief who challenged Met's racist attitudes", available from http:// www. guardian. co.uk/ race/ story/ 0,11374, 1042988,00. html; Internet; accessed 16 September 2003.
[88] £5,000 for black constable taunted by colleagues available from http:// www. ananova.com/news/ story/sm_244148. html?menu=; Internet; accessed 17 July 2003.
[89] 21 October 2003.

2.5.4   Career Progression

Ellis Cashmore identifies what a fundamental difficulty concerning the employment of

minority ethnic police officers:

> The problem conventionally identified as the failure to recruit police
> officers from ethnic minority backgrounds is, in fact, not the central
> problem facing today's police. The more pressing problem is the lack of
> ethnic minority officers at senior levels (Cashmore, Ellis 2000, *Ethnic
> Minority Police Officers, Final Report*, 1).

Cashmore recommends that, "a policy of accelerated action should be adopted as a

way of advancing minority officers into senior positions" (1) and suggests enhanced

opportunities to enable, "rapid promotion for those ethnic minority officers motivated

and capable enough of achieving senior ranking positions" (57).

The improvement in the career progression levels of minority ethnic personnel is also

identified by the following reports:

Embracing Diversity suggests there is, "scope for improvement" in 12 named Forces

(HMIC 2001: Figure 6.3) and restates the case for the career progression of ethnic

minority staff:

> Progression is a vital element in the overall performance of forces…
> Unless minority ethnic applicants feel that the Service offers them an equal
> opportunity for promotion and specialisation, it is unlikely that they will
> apply to join in the first place (HMIC 2001: paragraph 6.20).

The Home Secretary's Targets, *First Annual Report* offers similar comments:

> Personal development plans for individual officers can make a significant
> contribution to ensuring not only fairness, but also that the individual
> officer and his or her manager remain focused on what is needed to
> develop the officers career (Home Office 2000: 14).

The Home Secretary's Employment Targets, Second Annual Report suggests progress

is being achieved and comments:

> The number of minority ethnic Police Superintendents increased from 11 to 15; an increase in overall representation form 0.9% to 1.2%. The number of Chief Inspectors increased from 19 to 24; an increase from 1.2% to 1.5% (Home Office 2001b: 10).

Emphasising the importance of implementation strategies, the report offers a number

of examples.[90]

Further encouragement that targets are being attained is offered by *The Home*

Secretary's Employment Targets, *Milestone Report*:

> The result of the first progression target measure set out in the police service's *Dismantling Barriers*, shows that for officers with 5 to 10 years service, 10% of minority ethnic officers and 9% of white officers are at the rank of sergeant and above (2003: 9).[91]

However, the Milestone report fails to offer sufficient data to compare the career

progression of white and minority ethnic officers (see Table 2.7) and it is therefore

difficult to substantiate the report's claims. Nevertheless, if this claim were correct, it

would appear that the service has achieved its first milestone career progression target.

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[90] *The Home Secretary's Employment Targets, Second Annual Report* comments, "One force uses a specially designed development course for minority ethnic staff to assist with their personal development. To date one officer has achieved promotion as a result of this scheme and others are now better placed to maximise promotion opportunities. Another force conducts a regular profile of the qualifications of minority ethnic staff to identify potential areas for personal development that would assist with progression so that officers can be properly prepared to apply for vacancies which arise. Race and diversity issues form an integral part of the current review of the Accelerated Promotion Scheme for police officers" (Home Office 2001b: 10).

[91] In addition, *The Home Secretary's Employment Targets*, *Milestone Report* states, "Encouragingly, the police service has seen a significant increase (53%) in the number of minority ethnic superintendents over the last 12 month period to 31 March 2002, reaching 23 superintendents (an increase of 8)" (Home Office 2003: 21).

Superintendent Dizaei's 1999 comments contrasted with those of Justine East,[92] citing Darren Bird,[93] made four years later may offer further indication of this success.

According to Dizaei, speaking at the NBPA annual conference, "hopes of promotion are being thwarted by a 'culturally-biased' aptitude test which includes a question about cult TV cartoon series The Simpsons".[94] Dizaei was possibly suggesting that cultural interest in the carton would be limited to mainly white viewers and therefore minority ethnic personnel could not be expected to have the required knowledge. Dizaei further complained that, "tests, held for entry to ranks above superintendent, also discriminated against black candidates by including slogans from 1970s adverts promoting milk".[95] Dizaei's conclusion was that, "similar barriers in the Accelerated Promotion Scheme for Graduates – known as 'fast-tracking' – resulted in 'ethnic cleansing' of senior police ranks".[96]

His comments contrast considerably with comments of Justine East.[97]   Referring to schemes to enhance career progression prospects, East wrote, "new schemes across the country are opening up all areas of the police force to women and ethnic minorities". East cites Bird who suggests that although there were currently only 17 senior black or Asian officers in the CID and specialist teams of the MPS, a course was being designed to offer, "officers in these groups hands-on experience of detective work and

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[92] East, Justine, "Diversity is essential to good policing", *The Independent,* 1 May 2003.

[93] A senior executive officer for diversity issues in the Metropolitan Police.

[94] "Black police criticise cartoon test", 29 November 1999, [news on-line]; available from http:// news.bbc.co.uk/hi/english/uk/newsid_541000/541253.stm; Internet; accessed 21 April 2001.

[95] Dizaei was born in Tehran in 1962 and came to Britain ten years later. Presumably he therefore felt that he, and others in his situation, could have no knowledge of such advertising campaigns.

[96] "Black police criticise cartoon test", 29 November 1999, [news on-line]; available from http:// news.bbc.co.uk/hi/english/uk/newsid_541000/541253.stm; Internet; accessed 21 April 2001.

[97] East, Justine, "Diversity is essential to good policing", *The Independent,* 1 May 2003.

provides them with a broad range of detective skills [to] encourage them to compete for the top jobs". East described this venture by the Metropolitan Police as one of a series in new courses for, "ethnic and female officers with the aim of changing the 'white macho' image of its elite detective units".

2.5.5   Concluding comment

All the Home Office and HMIC reports offer a wealth of information. *Developing Diversity* and the series of reports under the umbrella title of *Winning the Race* offer general principles concerning diversity. Later reports, which have been analysed offer specific targets and monitor target attainment progress. Yet these are targets whose efficacy is questioned by comments such as, "a proven commitment to good community relations may do as least as much in the long term to increase minority recruitment (and to ensure that those who are recruited stay) as any special targeted campaigns" (HMIC 1997: paragraph 3.63).

When critical consideration is given to the claimed success of target attainment, the extent to which optimistic rhetoric takes the place of identifiable and substantiated data must be questioned. *Embracing Diversity*, for example, refers to the satisfactory progress of some forces and yet adds that, seven forces are, "urged to re-examine their approach to the recruitment of minority ethnic staff" (HMIC 2001: paragraph 6.12). Whilst so commenting, the same report states that, "the effort and initiative to improve the recruitment profile is not matched by equivalent energy and creativity in addressing progression and retention" (Executive Summary paragraph 24).

The reports offer a profusion of statistical data, but on occasions, insufficient figures are given to allow comparisons to be made. Even though, for example, *The Home Secretary's Employment Targets, Second Annual Report* records an increase in the number of minority ethnic Chief Inspectors and Superintendents (Home Office 2001b: 10), no information is offered as to the comparable promotion ratio of white staff. As informative as the recorded increases may be, progress is not necessarily substantiated by data.

A further example of the insufficiency of data relates to the resignation figures of minority ethnic staff. Data concerning resignations from the police service is not offered, whereas it is for the probation and prison services. Statistical evidence of resignations and dismissals from the police service would be helpful in substantiating the reports' claims.

Caution must also be taken in the interpretation of the given statistics. As accurate as the reports' statistical data may be, Bland et al. suggest that such statistics in general may be misleading. Questioning the use of statistical data, Bland et al. comment:

> The percentage of ethnic minority officers leaving the service year on year is lower than the percentage of white officers leaving. However, this result is deceptive. When controlled for retirement and transfers between forces, ethnic minority officers are: twice as likely to resign from the service; and two to three times more likely to be dismissed (including those officers required to resign). In contrast, white officers are twice as likely to leave on medical grounds as are ethnic minority officers (Bland et al. 1999: 48).

It is emphasised that the reports' indicated progress could be more clearly substantiated by additional statistical data. It would be helpful, for example, to be able to make a

numerical comparison of the ethnicity of police applicants and the extent to which the figures indicate increasing ethnic minority applications. It is difficult, without these figures for example, to appraise the overall recruitment situation.

A great deal of information is available concerning the developments that relate to the targets concerning minority ethnic recruitment, retention and career progression. At this early stage in the target attainment process, it is difficult to determine whether the targets will be realised.[98] However, it would appear that the police service, having acknowledged the need for change, is proactively responding to the challenge of diversity and this is to be commended.

An acknowledgement of the need for change is reflected in the comments of Cdr. Dick (the Commander of Scotland Yard's anti-racist unit), Matt Baggott (Head of Race and Diversity for the Association of Chief Police Officers) and Ravi Chand, President of the NBPA.

In an interview with Jason Bennetto,[99] Dick suggested, "it's very difficult to imagine a situation where we will say we are no longer institutionally racist. It's a long way off", but she added, "it's certainly more obtainable to be more sensitive than we are and reduce it further". Dick continued:

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[98] In June 2003 the Metropolitan Sikh Association and the National Association of Muslim Police Officers were approached and enquiries were made as to whether their respective Associations had published a response to the Home Secretary's targets. At the time of the approach, neither Association had commented.

[99] Bennetto, Jason , "We are still racist, police chief admits", *The Independent*, 22 April 2003. Within the article Bennetto comments, "two of the biggest race issues the Met will face in the coming years are trying to reach the demanding Home Office target of a quarter of its officers being from visible ethnic minorities by 2007 – it currently stands at 7 per cent". The second is to address, "the issue of disproportionate number of black and Asian people being stopped and searched".

I would say there is not an institution out there that could say, 'We are not racist'. But I think there has been a sea-change and we have changed dramatically. You don't have to go very far to find private and public organisations that have not moved very far down this road. I do think we have put more resources into this issue and have come further than many other organisations.

Referring to new guidelines for race and diversity training, Ravi Chand commented:

What the guidelines will do is guarantee a consistent approach, as well as tailoring the training needs to individual forces and police officers, rather than going down the road of 'one size fits all' which is proving to be ineffective. [100]

Similar grounds of hope are echoed in comments of Matt Baggott:

I think the police did incredibly well to introduce the current training course on race and diversity in such a tight time frame and to so many people … I would question whether any other organisation has ever created such a large- scale training programme in such a short space of time. What the report has pointed to is the need to develop this training so that it can be of even more benefit.[101]

It is to be hoped that Dick, Chand and Baggott's optimism is well placed and that the service's endeavours and intentions will be realised. The challenge that the service faces concerning recruitment, retention and career progression of minority ethnic personnel is clear. However, it is also clear that there is evidence of missed opportunities and a failure to respond to the needs of a culturally diverse workforce.

Cashmore suggests that the greater recruitment of minority ethnic officers will not be successful because:

The Home Secretary has mandated 'targets' without either an informed understanding of the root causes of under-recruitment or of the consequences of having more black and Asian officers (Cashmore 2000: 42).

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[100] East, Justine, "Diversity is essential to good policing", *The Independent,* 1 May 2003
[101] Ibid.

He concludes by warning:

> Generally, the government is urged to reconsider what this report concludes to be unimaginative and limited policies. Establishing 'targets' and encouraging the police to campaign for more recruits from ethnic minorities sounds a modest initiative. Yet it has little chance of success, will prove a costly waste of human resources and may result in tokensim (57).

Cashmore's suggestion that policies are unimaginative and limited may be correct. To determine how limiting the analysed policies may be in relation to the service's response to the religious needs of a religiously diverse workforce, the thesis next focuses on missed opportunities.

2.6 Missed opportunities

2.6.1 Introductory comments

Having analysed the development of legal measures to prohibit racial and religious discrimination and the Home Secretary's targets for the recruitment, retention and career progression of personnel drawn from minority ethnic communities, this chapter now concludes by considering the possible failure of the Home Office and police service to introduce measures to protect religious rights in the workplace prior to the introduction of the Employment Equality (Religion or Belief) Regulations 2003.

The preface of *The Home Secretary's Employment Targets* (Home Office 1999b) refers to the Government's celebration of racial diversity and response to needs. One might therefore expect to find, within the analysed reports, evidence of a response to the religious needs of personnel and a 'celebration' of religious diversity of its multi-ethnic

personnel. However, if this response is lacking and the police service continues to impose its monochrome 'Christian-traditional' cultural identity on its workforce, then the words of Sherman (Glazer and Young, Eds. 1983) might act as a useful reminder to those shaping the future of the British police service.[102]

The media continues to express an interest in the religion of minority ethnic police personnel, creating headlines such as, "Police reinstate sacked Sikh officer"[103] and "Sacked Sikh officer 'to get £350,000'".[104] Whether, the Home Office and the police service share this same interest is now examined.

2.6.2   Past failures

Developing Diversity offers eleven recommendations regarding equal opportunities. However, only one recommendation refers to the needs of the potential workforce:

> To assist ethnic minority recruitment and prospects for achievement, a consultancy review should be carried out to identify the most appropriate techniques and the conditions under which they are most likely to be successful. This review should involve community relations consultants… (HMIC 1996: Paragraph 3.3).

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[102] Sherman suggests that, "If white police are an occupying army, they would be well advised to hire a staff of indigenous police who, history suggests, will be harsh or harsher in policing their fellow nationals. The theory also ignores the power of 'organisational culture' of policing to shape the behaviour of black officers, sometimes more powerfully than any racial allegiances they may feel. Black officers can suffer extreme conflicts of loyalty, but they know their economic security and social status is tied to their adjustment to the demands of the police organisation" (Glazer and Young Eds. 1983: 220).

[103] "Police reinstate sacked Sikh officer", *BBC News*, 1 December 200, [news on-line]; available from http://news.bbc.co.uk/hi/ english/uk/newsid_1049000/ 1049612.stm; Internet; accessed 22 April 2001.

[104] "Sacked Sikh officer 'to get £350, 000'". *BBC News*, 13 February 2001, [news on-line]; available from http://news.bbc.co.uk/hi/ english/uk/newsid_1168000/ 116823.stm; Internet; accessed 22 April 2001.

Referring to equal opportunities, the report makes considerable reference to disability and sexual orientation, but references to ethnicity are minimal and no reference is made to religious identity.

Listing the diversity of those to whom equal opportunity consideration should be given, the report states that these are those, "irrespective of gender, race, sexual orientation, disability or background" (paragraph 2.6). However, the report's references to 'race' are concerned primarily with black members (paragraph 15.8) and fail to refer to broader connotations of racial diversity.

Developing Diversity appropriately emphasises safety concerns and women's issues. Important concerns are raised, but so equally are issues which may seem minor when compared to religious identity. The report suggests, for example, that mirrors for women should be, "at suitable heights in bedroom and changing areas" (paragraph 16.7).

An appendix of *Developing Diversity* offers 'a checklist of concerns'.[105] Within this checklist, it is suggested that the question should be asked, "is there a recognition of special religious or cultural needs?" It would seem highly regrettable that these issues are not discussed in the report.

When consideration is given to the full title of the report, *Developing Diversity in the Police Service: Equal Opportunities Thematic Inspection Report 1995*, (HMIC 1996)

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[105] This list is reproduced from, *Race and Equal Opportunities in the Police Service: A Programme for Action* 1996, Commission for Racial Equality.

the report is limited and does not respond to the needs of visible minority ethnic personnel.

The three reports in the series *Winning the Race* all identify problems relating to minority ethnic recruitment, retention and career progression and offer organisational criticisms and targets. However, these reports offer no guidelines with reference to workplace provisions for minority ethnic personnel.

Dismantling Barriers (Home Office 1999a) and the reports in the series *The Home Secretary's Employment Targets* merely offer targets, without offering policy by which the reports' aims and objectives may be achieved. It may also be further noted that examples of good practice, offered within the analysed reports, are predominantly community rather than police-led, and that few of these practices relate to the religious observance of police staff.

In contrast to these reports, *Tackling religious discrimination* offers a helpful examination of, "the main options available to policy makers and legislators for tackling religious discrimination in Great Britain" (Hepple, Bob, Q.C. and Choudhury, Tufyal 2001, *Tackling religious discrimination: practical implications for policy-makers and legislators*, 58). Amongst the issues raised by *Tackling religious discrimination*, a number relate to religious observance in the workplace. With regard to flexible work scheduling for prayer time, the report suggests that, "employers and labour organizations … should consider the creation of a flexible work schedule for individuals requesting accommodation" (58). Hepple and Choudhury also refer to

guidelines to accommodate religious dress code and religious insignia. Consequently, the report usefully contributes to issues of religious identity in the workplace.

One may suggest that it is indicative of the police service's apparent disregard of religious diversity that none of the examined reports refer to *Tackling religious discrimination*, especially when the report is a Home Office publication. Because of its relevance to this thesis, further reference is made to *Tackling religious discrimination* in chapter five.

2.6.3 Indications of change

There are indications that the Home Office is beginning to respond to religious needs.

The Home Secretary's Employment Targets, *Milestone Report* reports:

> To help promote Religious Diversity the Faith Forum[106] was established at the end of 2000. Its aim is to develop a joined-up approach to faith matters to ensure a consistent line across the Home Office and its agencies.[107] Although the Forum is intended to be an advisory and influencing group, rather than a decision making body, members can take matters forward where appropriate (Home Office 2003: 23).

Potentially the work of the Faith Forum may be significant, however the measures to implement new procedures appear limited:

> In October 2001, the Forum published a calendar of religious and cultural festivals together with guidelines for line managers for granting leave for those occasions. A guide to religious and cultural observance in the UK followed in December that year. A number of Muslim prayer rooms are

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[106] According to a Home Office correspondent, "the membership is comprised of representatives from all parts of the department. These are from HR areas with policy responsibility for faith issues rather than faith adherents although some members have close ties with certain faiths. As well as HR staff the forum includes the Prison Service Chaplaincy, TUS (Trade Union Side) representatives and representatives from our Minority Ethnic Networks as well as from the Faith Communities Unit of the HO (which deals with outward facing faith issues)".

[107] According to the same correspondent, these include: the Prison Service, Passport Agency; Immigration and Nationality Department and the Forensic Science Service.

provided for staff in Home Office buildings. Departments and Agencies across the Home Office are working towards organising a Diversity Week in October 2002 aimed at valuing and understanding colleagues from diverse backgrounds (Home Office 2003: 23).[108]

These developments are narrow in scope, whilst some of the initiatives will affect a relatively small number of people.

It would appear that the only Government led 'social' initiative at a national level has been the establishment of the annual UK Holocaust Memorial Day initiated by the 'Faith Community Liaison Group'[109] (Home Office 2000: 9).

Other developments can be identified. These are to be welcomed, but they appear to respond primarily to Muslims working in the Metropolitan Police. *The Home Secretary's Employment Targets*, *Second Annual Report*, for example, comments:

> In the past, some Muslim women have viewed the police uniform as one of the barriers to joining the police service. Hence the Association of Muslim Police has worked in partnership with the Metropolitan Police Service to make this the first force to successfully introduce the Hijab (the Muslim headscarf)[110] as part of their uniform (Home Office 2001b: 20).

As correct as this statement may be, it is potentially misleading. In August 2003, Richard Varley, the chairman of the Association of Muslim Police Officers stated that,

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[108] According to the same correspondent, other activities of the Forum include: "the multifaith prayer rooms in the new Home Office building" and "updates on relevant research".

[109] According to *The Church Times*, the Group is chaired by Finona Mactaggart, Parliamentary Under-Secretary of State for Race Equality, Community Police and Civil Renewal. Mactaggart explained that the Group was, "to consider the most effective means of greater involvement of the faith communities in policy-making and delivery across Whitehall, and to identify the specific policy areas where this input would be most valuable" (Harden, Rachel, *Church Times*, 8 August 2003).

[110] Akbar Ahmed writes, "the hijab in the 1980s and 1990s has become a fashionable and recognizable symbol of Muslim identity among young girls. It must be emphasized that it is not worn out of fear or pressure from the home. Many girls wear this in spite of opposition at home. It is a neat way of saying: this is wear I stand and I am proud of it" (Ahmed, Akbar S., (1993) *Living Islam: from Samarkand to Stornaway*. London: BBC books Ltd., 149).

"whilst the hijab is allowed, no female officer has chosen to adopt it".

Permission for Muslim officers to wear turbans on duty offers further evidence that religious observance is being accommodated within the Metropolitan Police. (Sikhs already have permission.) Mohammed Mahroof, Secretary General of the Association of Muslim Police commented, "we made representations to the Met and it is to their credit that they have chosen to allow Muslim officers who wear turbans to retain them whilst in uniform".[111] The Metropolitan Assistant Commissioner, Bernard Hogan-Howe commented, "I hope that it encourages more Muslims to consider the police as a career and I also hope that it encourages all minority groups to believe that the Met is an employer of choice". *Embracing Diversity* also refers to a response to Muslims dietary needs.[112]

A further indication that attention is beginning to be focused on religious diversity is offered in *Diversity Matters*. In a brief sub-section, 'Spiritual Needs', the report refers to multi-faith chaplaincy and recommends:

> HM Inspector recommends that all forces have resources in place to meet the spiritual needs of police officers and police staff, while respecting the diversity of faiths and beliefs both inside the service and the communities they serve (HMIC 2003: Recommendation 7.6, 120).

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[111] "Met allows Muslim officers to wear turbans". *Ananova*, n.d., available from http:// www. Ananova.com/ news/ story/sm_791037.html; Internet; accessed 17 July 2003.
[112] Offering an example of good practice, Embracing Diversity comments, "Lancashire Constabulary: Now provides halal food in canteens. This has significantly improved the quality of the working environment for Muslim staff members" (HMIC 2001: paragraph 6.27).

This recommendation is to be welcomed, but the suggestion is nevertheless modelled around a Christian concept of chaplaincy in a multi-faith situation and fails to refer to the wider religious needs of personnel in the workplace.[113]

As welcome as all these initiatives may be, they are limited in scope, to specific geographical contexts and primarily to those who are Muslim. As the issues raised in this section are of paramount importance to this thesis, further examination of these and related issues raised is offered in chapters three and four.

2.6.4   Concluding comment

Section 2.6 has scrutinised the examined reports for evidence of measures to allow police personnel to maintain their religious observance and identity in the workplace. Minimal evidence has been detected and one might suggest that this demonstrates the failure of both the Home Office and police service to implement appropriate measures.

New initiatives, such as the Faith Forum and developments in the Metropolitan Police, indicate a growing awareness of the importance of responding to the religious needs of personnel in their place of work.

However, many of the identified developments are limited. Initiatives in the Metropolitan Police respond primarily to the needs of Muslims. This focus on Muslims is reinforced by the comments emphasizing the need for greater liaison with Muslim

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[113] Further examination is made to this recommendation in chapter four which examines chaplaincy and spiritual needs.

communities following '9/11'.[114] For Muslims, these measures are to be welcomed, but it is possible that attention to Muslims has been at the expense of a lack of consideration for those of other faiths. If so, this is a cause for concern.

Following analysis of the reports, it appears that the religious identity of police personnel to management is of marginal importance. The absence of references to the Employment Directive in *The Home Secretary's Employment Targets*, *Milestone Report* (Home Office 2003) typifies the approach of the examined reports.

Having analysed available data, one may conclude that measures to allow police service personnel to maintain their religious identity in the workplace is essential. Such commitment can only enhance the meeting of the Home Secretary's targets. An acceptance of and a commitment to religious diversity is not a luxury but essential to the creation of a multi-ethnic police service.

2.7   In conclusion

This chapter opened with reference to Griffiths' comment concerning 'niggers and neighbours'. Expressed prior to the first Race Relations Act of 1965, Griffiths' comment indicates the impact of the Race Relations Acts in preventing subsequent overt racial discrimination.   However, the failure of legislation to prevent discrimination on religious grounds has equally been demonstrated within this chapter.

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[114] *The Home Secretary's Employment Targets*, *Second Annual Report* comments, "In the aftermath of the shocking events of the 11th September [2001] the Government has been in close contact with the Muslim community and the wider Asian community. Regular meetings have been held between the Police, Home Office officials and a range of representatives from the Muslim community. These meetings have helped to identify the concerns of the Muslim community and helped the Police to better serve and support a community which feels vulnerable at this time" (The Home Office 2001b: 11).

Not until the introduction of the European Community Employment Directive 2000/78/EC, enshrined in the Employment Directive (Religion or Belief) Regulations 2003 have certain safeguards been secured.

Within this context of race relations legislation, the police service has been compelled to look at its own practices and policies. Consequently, a number of reports, analysed within this chapter, have been published by HMIC.

In relation to minority ethnic recruitment, retention and career progression, each of these reports indicates the need for change within the police service. Referring to minority ethnic recruitment, *Developing Diversity*, for example, warns of the damage of harassment (HMIC 1996: paragraph 5.27). *Policing Plural Communities* emphasises the importance of retention (HMIC 1997: paragraph 4.14) and *Policing Plural Communities. Revisited* (HMIC 1999) comments on the service's inadequate record concerning career progression.

The difficulties faced by the service in overcoming these problems are confirmed by Bland et al.; they emphasise the pressures faced by minority ethnic staff who must, "overcome the culture of the police service and the white culture" (Bland et al. 1999: 43).

In 1999, the Home Secretary published targets for the, "recruitment, retention and career progression targets for ethnic minority staff in the Home Office and its service areas" (Home Office 1999b: 6), which police forces must meet.

Various reports have been examined suggesting the progress attained in meeting these targets. However, as suggested earlier, insufficient data and lack of clarity makes it difficult to substantiate some of the reports' claims. The reports' use of the terms 'staff' and 'officers' when offering statistical information, for example, confuses the data and may be misleading, in that when 'support' staff are taken from overall figures, target attainment may not be as encouraging as the reports' figures suggest.

A further example of difficulties in interpreting the reports' statistical data relates to career progression. *The Home Secretary's Employment Targets, Second Annual Report*, for example, comments:

> The number of minority ethnic Police Superintendents increased from 11 to 15; an increase in overall representation form 0.9% to 1.2%. The number of Chief Inspectors increased from 19 to 24; an increase from 1.2% to 1.5% (Home Office 2001b: 10).

However, no comparative figures are given relating the career progression of white staff. Without comparable statistical data, progress is unsubstantiated.

When the reports' optimistic comments are placed against the 'confused' and insufficient data, it would nevertheless appear that the target figures are not yet being realised. As the first milestone report states:

> The 2002 target milestone for England and Wales minority ethnic employment of officers is 3% and employment currently stands at 2.6%. For special constables, although there has been a decline in the overall number, minority ethnic strength has increased and currently stands at 3.6% - the milestone target is 4.0% (Home office 2003: 16).

It is unfortunate that the reports fail to offer information concerning the success of target attainment force by force. This would have been helpful in an analysis of progress. For example, according to the prescribed recruitment figures, the Metropolitan force is required to employ 25% ethnic minority police personnel and West Midlands 16%. Media evidence suggests that, the Metropolitan Police and West Midlands Police are not realising their targets.

The possibility of failure is confirmed by *Embracing Diversity*:

> The effort and initiative to improve the recruitment profile is not matched by equivalent energy and creativity in addressing progression and retention. These three strands are implicitly intertwined and cannot be unravelled without the definite possibility of overall failure (2001: Executive Summary paragraph 24).

The intention of the service to raise its numbers of minority ethnic personnel cannot be doubted. However, evidence has been presented within this chapter to demonstrate the failure of the Home Office and police service to introduce measures, which appropriately respond to the religious identity of minority ethnic personnel. This failure, one may suggest, will consequently affect the prescribed Home Office targets.

A question raised in the Appendix of *Developing Diversity* (HMIC 1996) asks, "Is there a recognition of special religious or cultural needs". Unfortunately, the later reports fail to respond to religious or cultural needs as one might have expected. The references to religious identity in these reports are minimal and limited, for example, to Muslim personnel.

The premise of this thesis is that the service has failed in its understanding of a multi-racial workforce. Primarily, it has failed to recognise that religious diversity is integral to ethnicity. The consequence of this has been that the service has failed to recognise the importance of religious identity to its racially diverse workforce and allow minority ethnic personnel the opportunity to engage in religious observance. One may suggest that all these failures combined have severely limited the ability of the service to recruit and retain minority ethnic personnel.

To support these suggestions, anecdotal experiences of minority ethnic personnel and relevant policies are now analysed to further determine the extent to which the service meets the religious needs of its minority ethnic personnel.

CHAPTER 3 - RELIGIOUS DIVERSITY IN THE WORKPLACE

3.1   An overview of the chapter

The chapter opens with reference to workplace difficulties confronting minority ethnic police personnel as identified by Cashmore (2000) and Vanessa Stone and Rachel Tuffin (Stone, Vanessa and Tuffin, Rachel, 2000, *Attitudes of People from Minority Ethnic Communities towards a Career in the Police Service, Police Research Series*).

These reports raise questions concerning practices which restrict, at least some, minority ethnic police personnel from expressing their religious identity in the workplace. As explained in chapter two, the Employment Equality (Religion or Belief) Regulations 2003 now offers employees legal safeguards relating to religious observances. However, difficulties nevertheless remain; the Act must be adopted into good practice procedure and, furthermore, provision for religious observances may respond only in part to the overall religious needs of minority ethnic personnel.

For some minority ethnic police personnel, an expression of religious identity, without fear of ridicule or discrimination, may be fundamental to their working role, offering a valuable dimension to their work approach. One may suggest that the contribution of these personnel is essential and that unless provision is made for religious identity, the service will be denied their unique contribution.

Before analysing the service's response to the religious needs of its employees, comparative policy and practice is examined in different sectors: Marks & Spencer,

Bradford City Council, Newham Borough Council, Asda and the Plymouth Hospitals National Health Service Trust (NHST). From this analysis, recommendations are made as to best policy practice, which may have implications concerning the police service's introduction of similar policies.

Following these recommendations, the chapter focuses on the police service, first examining ACPO's approach to the religious needs of personnel. Subsequent to this examination, analysis of relevant policy in the 43 forces is offered following research undertaken in 2002. These policies are those demonstrating management response to the religious needs of minority ethnic police personnel.

An examination follows as to how useful minority ethnic personnel regard these policies as a response to their religious needs. As described earlier, qualitative research with minority ethnic personnel from four forces was undertaken during 2002 and their anecdotal experiences are examined.

The chapter concludes by drawing together the implications of the research relating to policy, practice and needs.

3.2   Identified difficulties

3.2.1   Setting the scene

Cashmore (2002) suggests that there is a cultural clash for minority ethnic officers:

> Once the police officer dons his or her uniform, he or she feels compelled
> to subordinate ethnic identity to professional affiliation (2000: 42).

He also warns that without considering the police service culture and the cultural identity of minority ethnic officers, the recruitment and retention of minority ethnic personnel will not be successful:

> Many sense that professionalism overpowers ethnic affiliation, if not at first, certainly within the first two year's of service. This, they contend, accounts for the poor retention rates of many police services (42).

Cashmore's comments on culture are brief and it is to be regretted that the issue of culture and religion is not more fully explored. However, Stone and Tuffin (2000) also focus on the cultural needs of personnel of potential minority ethnic recruits.

Correctly Stone and Tuffin comment that, "little up-to-date information was available about the attitudes of people from different minority communities towards a career with the police" (Stone and Tuffin 2000: v). It was therefore their aim, "to identify the main factors influencing people's attitudes towards a career in the police service and to examine how these might influence recruitment strategies" (v). To achieve the aim of their research, thirty-two focus groups were created.[115]

In spite of the large number of focus groups, their report focuses almost entirely on Muslim women. Unfortunately, no information is offered concerning the views of male respondents or those from other religions. It is also regrettable that the report appears to regard religion as 'a cultural appendix'; for example, Stone and Tuffin write, "some cultural issues were also important, for example, understanding and

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[115] "The total number of people in these groups was 290. They were aged 18-30 and came from different minority ethnic communities. Groups were drawn together by ethnic classification. The facilitators of the focus group discussions were from minority ethnic groups themselves" (Stone and Tuffin 2000: v).

accommodating a person's need to pray several times a day" (9). Notwithstanding these criticisms, the report contributes to issues relevant to this thesis.

Respondents were clear regarding the unique contribution they felt able to offer the service. Many references describe this contribution, for example:

> Asian women perceived a special contribution that they could make in supporting women experiencing domestic violence, and in terms of their interaction with Asian women generally, during police work (vi).

However, when considering a career in the service, the report comments that respondents were divided between those who, "despite seeing a number of problems in joining the police, did not see these as necessarily insurmountable" (14), and others who felt that, "attractive aspects of police work could, however, be far outweighed by drawbacks envisaged" (vi). The report offers examples of the envisaged drawbacks which include payer time,[116] clothing/uniform[117] and culture.[118]

With regard to retaining one's culture, respondents generally felt that, "the isolation of minority ethnic police officers in a predominantly white male culture [would lead] them to deny their cultural identity in order to fit in" (vi). Furthermore, respondents

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[116] Envisaged problems relating to prayer time include difficulties of accommodating prayer-time in a shift work pattern (14) and identifying an appropriate prayer-space (36).

[117] These included problems relating to trousers and headscarf (24) and, "taunts due to their style of dress … and head coverings" (16).

[118] Stone and Tuffin report on cultural problems at length. Discussions with respondents focus particularly on the suitability of women to take on the role of police officers. There was concern that police work would be seen by others as a man's job and inappropriate for a woman. Respondents explained that this was because men, like the police, were expected to take on a role of protection, "The police officer … role is … to protect society. To protect them, and in Islamic terms to be the protector. He is the one that provides for the woman and so in that sense you can't put a woman in that role - Pakistani focus group, women, aged 25-35, Bradford" (14). Further problems were also identified. These included, "religious prohibitions around men and women touching could make it difficult for a practising Muslim woman to go about her duties" (14). Also recorded were difficulties of women working with male colleagues and in the community. The report continues to point out that this may mean that such people might work in support roles rather than as operational police officers.

expressed little confidence in the service's ability to empathise with other cultures. The police were perceived as failing to understand different cultures and to stereotype people from minority ethnic communities (viii).

Respondents felt that it was important for the police to increase their cultural understanding to improve community relations and to engender more sensitive policing. Respondents felt, however, that this may be too idealistic and that the service would be unable to make this change (26).

Stone Tuffin's research is valuable and highlights identified difficulties of working in the service and maintaining religious identity. However, the report's comments are limited, as they fail to refer to dietary requirements and the observance of religious festivals. Clearly the report cannot include comments that respondents failed to make, but the depth of research into religious matters is questionable. It is also disappointing that the report does not deem religious needs to be sufficiently important to reference these matters in its concluding section.

Nevertheless, having identified these difficulties and before examining police service policy and practice, it will be helpful to determine how five different organisations have overcome some of the difficulties identified by Stone and Tuffin. The working environment of these organisations is contextually different to the police service, but one may suggest that the principles of accommodating religious diversity in the workplace remain the same.

3.3   Policies of non-police organisations

3.3.1   Selection of organisations

Five organisations were identified as having adopted good practice policy in relation to employees' religious needs.   Three were selected following Baroness Uddin's[119] comments in parliament.[120] A further organisation was selected as a result of an article in *The Guardian*[121] which cited comments of Muhammad Mayat,[122] an Asda employee.   Enquiries made to health service trusts suggested that the Plymouth Hospitals National Health Service Trust (a 'Positively Diverse Lead Site') should be approached.

Offering an analytical comparison of good practice with regard to specific issues, the comparative examination concludes by determining best policy and recommends appropriate guidelines. Suggestions are also made concerning policy omissions which might be usefully included.

Limited reference is made to the Plymouth Hospitals NHST policy as this policy refers primarily to principles of religious diversity, rather than offering specific guidelines to religious needs.

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[119] Baroness Uddin of Bethnal Green was born in Bangladesh, educated in London and raised to the peerage in 1998. She was the first female Muslim member of the House of Lords.
[120] On the 30 June 2000, Baroness Uddin commented, "Marks & Spencer has produced good practice guides for its senior managers to facilitate the religious practices of employees, which is a good example, as is the work carried out by Tower Hamlets Council, Bradford City Council and Newham Council which ensures that the needs of staff are taken on board to facilitate religious practice and observance. That is helpful and sets a good example to others who wish to accommodate the needs of their diverse workforce" (*Lords Hansard*, vo000630, 2000, col.1221-1222).
[121] 5 July 2003.
[122] Describing his experiences of being able to express his religious observances in the workplace, Mayat explained how, "during Ramadam our store manager let all the Muslim colleagues have their breaks at the same time and gave us access to a prayer room with a prayer mat so we could eat and pray together". Referring to the manager, Mayat continued, "she also gave me two days over Eid even though it was a busy time".

3.3.2   Introductory policy comments

The Plymouth Hospitals NHST policy is the only policy which states that copies are, "available on request in large print, Braille and audio tape" (Human Resources Directorate 2003: 1). This may or not directly impact upon religious diversity but the statement is indicative of the Trust's desire to ensure that the policy is accessible to the "whole Trust" and "all staff" (1).

Equally, it is the only policy directly addressed to management and individual employees, unlike the policies of Bradford, Newham and Marks and Spencer which primarily address line managers. This is also true of the Asda policy, even though it is evident that policy is intended for 'all colleagues'. The Plymouth Hospitals NHST is commended for ensuring that all within the Trust are equally aware of the policy issues.

Again, the Plymouth Hospitals NHST is commended for clearly stating the intention of the policy.   The document states that, "the Trust is committed to creating an environment in which the spiritual and religious needs of staff are acknowledged and positively affirmed" (1). This positive affirmation of those wishing to express their religious identity in the workplace is applauded.

Equally well expressed within the Asda policy are the benefits of a religious diversity policy.   Referring to the, "importance of recruiting colleagues from all sections of society", the policy comments on the richness of "different ideas" and "experiences"

that such recruitment can bring (Colleague Relations Team 2004:1). The policy further explains, "respect for the individual is one of our core values and therefore we should treat all our colleagues, customers, contractors and visitors as individuals and with respect and this is reflected in our diversity statement" (1). The Bradford policy similarly states, "managers should be aware that there are positive benefits for the public in being able to identify directly with our ethnic minority employees" (Race Core Group 1994: section 4).

Introducing the responsibilities of both managers and individual employees, the Plymouth Hospitals NHST offers a considered explanation and definition of the characteristics of both religion and spirituality.   Listing the main religions, the policy comments that, "spirituality is not a term recognised by every religious tradition" (Human Resources Directorate 2003: 3). Marks and Spencer's policy does not offer this information, but offers intranet details that give the observances and festivals of ten different religions.

The Marks and Spencer policy offers the greatest detail concerning the legal requirements of the *Employment Equality Regulations, Religion or Belief 2003*. Newham offers a similar introduction, but this is on an 'ad hoc' basis. The Plymouth Hospitals refer only to Article 9 of the Human Rights Act 1998 whilst Asda somewhat surprisingly refers to religious observance under consideration of the 1976 Race Relations Act. The Bradford policy fails to refer to legal requirements.

Analysis of good practice suggests that a religious needs policy should:

- Offer an explanation that the policy is directed to all employees.

- Ensure the policy is published in a range of formats to ensure accessibility to all employees.

- Emphasise the importance of consultation.

- Define the intention of the policy and explain how the policy reflects the ethos of the institution.

- Explain the benefits of religious diversity to enable staff to understand how policy responds to need.

- Offer a definition of religion and spirituality.

- Offer an introduction to legislation relevant to religious diversity in the workplace.

3.3.3 Approved absence for religious and cultural needs

Bradford's policy appears to be the most positive in enabling employees to attend religious festivals:

> It is the policy of the Council that managers will, wherever possible, enable staff to participate in their religious festivals (Race Core Group 1994: section 1.2).

The Asda policy suggests, "we need to make sure we have a good understanding of the requirements for proper religious observance under the different religions" (Colleague Relations Team 2004: 2).

The Newham and Marks and Spencer's policies are not as accommodating. Apparently more concerned with claims of discrimination than employee needs, the Newham policy states:

> Staff may request annual leave to coincide with religious festivals. Refusal to grant such leave may be discriminatory if it cannot be justified by a legitimate business need which cannot be met by any other reasonable means (Employee Relations Team 2003: 6).

Somewhat begrudgingly, the Marks and Spencer policy states:

> If the employee has holiday entitlement left and enough notice has been given, the request should be granted, as per the holiday booking system (Marks and Spencer n.d.b.: 2).

In making leave arrangements, the policies of all four organisations are relatively clear in their instructions to managers. The Bradford policy suggests that, "managers should, as a matter of practice, speak to their staff at the commencement of the leave year, or when an individual joins the department, to ascertain their religious leave requests, if any, for the coming year" (Race Core Group 1994: section 1.2).

Newham Council merely ask that, "managers should try to be flexible about when … annual holidays are taken" (Employee Relations Team 2003: 6).

The Asda policy comments, "with forward planning and effective use of the Religious Festival flexible working scheme the problem of allowing people time off to observe their religious festivals should not arise" (Colleague Relations Team 2004: 2). Within the Asda policy there are a number of references to further literature, for example the 'Religious Festival flexible working scheme'.[123]

Advising on appropriate arrangements, the Newham policy comments:

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[123] At the time of research this literature was in the process of being revised and not available.

> Staff need to understand that they have a responsibility[124] to be reasonable to both their employer and their colleagues when asking for time off. Therefore, they should give as much notice as possible when requesting leave (Employee Relations Team 2003: 6).

Referring to forward planning, the Newham policy helpfully comments, "managers should be aware that some religious festivals are aligned to lunar phases and therefore dates change from year to year; the dates for some festivals do not become clear until quite close to the actual days" (6).

The Bradford policy appears to be the only policy that addresses the subject of Christmas, Easter and Bank holidays. The policy explains how in consultation with managers, employees may 'bank' these holidays if general working considerations allow.

Instructions regarding communication between manager and employee in arranging holidays vary from policy to policy. The Bradford policy places the onus on managers and comments that, "managers should speak to their staff" (Race Core Group 1994: section 1.2.ii). Newham states that, "there may be a few jobs where it is not possible to be flexible but explanation and discussion may enable a compromise to be achieved" (Employee Relations Team 2003: 6).

Marks and Spencer appears to make no particular reference to communication and simply suggests that, "Line Managers and individuals should agree" (*Religion or Belief* n.d.: 3). Asda, characteristic to their policy, refers to 'consultation' and inform

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[124] It is not clear how the Newham staff should know of their 'responsibility to be reasonable' or even what this means in practice. The definition of 'reasonable' is left open to interpretation.

managers that, "we should consult with colleagues" (Colleague Relations Team 2004: 3).

Generally, it would appear that there is considerable variation in the policies. Bradford and Asda are to be particularly commended for ensuring that employees are able to participate in appropriate religious festivals. However, the Newham policy also makes a constructive point when warning that the dates of certain religious festivals are not always predictable.

It can be assumed that all four organisations have their particular systems of communication between management and employees. However, with the exception of the Bradford policy reference (that managers should speak with staff at the commencement of that leave-year), the process of communication is not clear in any of the policies. Neither is it clear how disagreements between line manager and employee may be reconciled. This lack of clarity is unfortunate.

Analysis of good practice suggests that a religious needs policy should:

- Specify how leave of absence to attend religious festivals is to be arranged and allow employees to 'book' their leave to coincide with religious festivals.

- Ensure the availability of religious calendars and remind managers that some festivals may be 'moveable'.

- Allow staff the availability of taking unpaid leave.

- Encourage management to be imaginative as to how Bank holidays might be 'banked' and offer guidelines explaining financial implications.

- Encourage the use of flexi-time and an exchange of shift duties.

3.3.4 Prayer-time

The Newham policy comments that as employers the Council, "do not have to release staff for prayer outside normal rest breaks or holiday periods". Nevertheless the policy states, "it is good employee relations to try and accommodate such requests and decide with the individual how they will make their time up" (Employee Relations Team 2003: 6). The policy instructs managers to be, "flexible about when rest breaks … are taken" (6).

The Marks and Spencer policy suggests:

> In most cases when individuals require time to pray, it takes the same time as having a cup of coffee and time off the sales floor to pray should be accommodated within their working hours. Sometimes it may be necessary to accommodate an individual leaving the store, particularly where no prayer room is available (Marks and Spencer n.d.b.: 3).

Similarly the Asda policy comments:

> We do not have to allow colleagues time off to pray outside of the normal breaks but colleagues may request their breaks to co-incide with their religious prayer times and we should try and accommodate these requests (Colleague Relations Team 2004: 3).

Marks and Spencer's policy comments are of length and suggest:

> Line Managers and the individuals should agree how they will re-arrange their shift to accommodate their prayer time. For example:
>
> - Start shift early or finish later
> - Pray during their break time
> - Have a shorter break and take the rest of the time for prayer (Marks and Spencer n.d.b.: 3).

All the policies examined refer to the use of flexi-time or time off in lieu. The Marks and Spencer policy also adds:

> In exceptional circumstances if the individual cannot re-arrange their shifts/breaks to accommodate the time required, they can arrange to have the time unpaid in agreement with their HR Manager (Marks and Spencer n.d.b.: 3).

Although the selected policies are directed at managers, the Bradford policy, as well as offering clear guidelines to managers, also offers guidelines to employees:

> It is clearly impracticable in such a large organisation to establish comprehensive details of every individual's prayer requirement. It is therefore up to individual members of staff to advise their manager if they have special prayer requirements (Race Core Group 1994: section 5).[125]

All the policies are supportive of employees should they wish to pray whilst at work, and all should be commended. Within the policies, there is a range of recommendations as to how suitable arrangements might be made according to the working of the particular organisation and possibly each policy could be enhanced by suggestions made within other policies.

Analysis of good practice suggests that a religious needs policy should:

- Offer an acknowledgement of need and ensure that staff may pray at prescribed times.

- Suggest the use of flexi-time to create flexibility to accommodate prayer time.

- Ensure that staff are able to pray together.

3.3.5   Facilities for ablutions and prayer

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[125] However, nowhere in the policy is information offered as to how employees are to be informed of the policy's existence.

Referring to consultation between management and employees to establish appropriate prayer facilities, the Asda policy comments, "it is important that we consult with colleagues to find out what they really need" (Colleague Relations Team 2004: 3). Similarly the Marks and Spencer policy asks managers, "please consult with individuals as to whether anything practical can be done to help them meet the ritual requirements of their religion" (Marks and Spencer n.d.b.: 3). This commitment to consultation is to be commended.

The Asda policy comments:

> Whilst employers are not expected to provide prayer rooms or 'quiet' rooms, it is a well-established piece of best practice (Colleague Relations Team 2004: 3).

The Bradford policy comments:

> Managers must make every reasonable effort to provide appropriate prayer facilities when prayer facilities are sought by an employee or group of employees (e.g. the provision of a quiet room, site office, hut or other suitable accommodation) (Race Core Group 1994: section 5).

The Newham policy comments:

> As good Employee Relations, Newham should make every effort to try and arrange for facilities for employees, and discuss with individuals their needs and try to locate an appropriate quiet place (Employee Relations Team 2003: 5).

The policy also warns that the provision of a prayer room, "may not always be practicable in every circumstance" (5).

Typical of its style, the policy of Marks and Spencer comments at length and states:

> Individuals may request access to an appropriate quiet place (or prayer room) to undertake their religious observance. Individuals will be expected to respect other people using the facility by keeping noise to a minimum and leaving the room tidy (Marks and Spencer n.d.b.: 3).

The policy suggests that the room provided may be one used for other purposes also and a system should be in place to allow staff to book the room for their prayer purposes. It is also suggested that the mangers should make arrangements, "during certain festivals to set a room aside for the duration, i.e.: Ramadam" (3). The policy also usefully asks that where it is not possible to identify a room for prayer managers should, "explain why and have a list of local areas of worship to give to individuals so they are aware of facilities in the local area" (3).

The Asda and Marks and Spencer policies not only refer to prayer rooms but also to washing facilities before prayer. The Asda policy comments, "there may be a need to provide washing facilities" (Colleague Relations Team 2004: 3) and the Marks and Spencer reminds its managers that, "some religions require a person to wash before prayer for example Muslims. This will often be done symbolically, using the existing facilities, or sometimes by taking a small container of water into the room" (Marks and Spencer n.d.b.: 3).

Typical of its concern with possible litigation, the Newham policy warns of the legal implications of providing a prayer room:

> If employees request access to a quiet place in which to meet their religious obligations and such a place is available without it having any adverse impact on the business or other staff, then managers may be acting in a discriminatory way if they refuse such a request (Employee Relations Team 2003: 5).

However, the policy equally also warns:

> Newham Managers should be aware that when providing such a room not to put staff that do not have need of a prayer room at an unjustifiable disadvantage. For example, if Newham were to convert their only rest room into a prayer room then staff who do not have need of a prayer room would be disadvantaged and may have a grievance on the grounds of religion or belief (5).

Analysis of good practice suggests that a religious needs policy should:

- Ensure the provision of a prayer room, if only available temporarily. If necessary, accommodate for times of special religious significance, for example Ramadam, when a larger room may needed to enable employees to pray together.

- Allow staff the availability of leaving the premises if a workplace prayer room is unavailable.

- Emphasise the need for consultation to determine other practical needs concerning prayer.

- Make provision for washing facilities before prayer.

- Ensure managers assist staff to appreciate the needs of others to pray.

3.3.6   Fasting, dietary needs and the handling of restricted foods

Bradford's policy is the only policy that makes reference to fasting and time-management to enable religious observance. The policy asks that there should be, "flexibility in relation to commencement/finishing time" and that the opportunity should be given, "to work reduced lunch hours in order to facilitate" flexibility (Race Core Group 1994: section 2).

In spite of this reference, the Bradford policy, like the Newham policy, makes no further reference to food or diet. This would appear to be a failing of these policies. However, policies of Asda and Marks and Spencer offer guidelines.

In terms of general references concerning diet, the Asda policy comments:

> It is also good practice to consider the special dietary requirements of colleagues and make any reasonable changes that we can. As before, we should consult with colleagues to understand their real requirements and seek their views on what would be an acceptable solution (Colleague Relations Team 2004: 3).

Marks and Spencer's policy, stating that certain religions have specific dietary requirements, explains something of the Buddhist, Muslim and Sikh diet (Marks and Spencer n.d.b.: 2).

Both the Asda's and the Marks and Spencer's policies suggest further provision for these requirements and comment on the storage of food.

Asda states that, "it may be necessary to provide a different fridge for Jewish colleagues who don't want to store their food near bacon / pork" (Colleague Relations Team 2004: 3).

Once again the Marks and Spencer policy goes into greater detail and offers specific suggestions as to how, after discussion with the line manager, food might be stored separately (Marks and Spencer n.d.b.: 2). The provision of a separate fridge is not suggested, but the policy suggests that there might be "separate microwaves for heating up vegetarian and non-vegetarian food" (2).

The Marks and Spencer policy also draws attention to situations that might arise, "at training or social events" when employees come together from different work locations. It is suggested that certain foods may be inappropriate and the policy comments, "solutions will vary dependant on the store/unit and facilities available" (2).

Again it is the Marks and Spencer policy that focuses on problems that could arise if individual employees were required to handle food forbidden by their religion. The policy suggests, "where requests are made, individuals should not be made to work with these products, allocating them to a different part of the store" (2). Asda does not offer similar guidelines, but it is evident from conversations with personnel in the Colleague Relations Team that provision is made.

Analysis of good practice suggests that a religious needs policy should:

- Refer to the availability of flexi-time, with the additional possibility of exchanging shifts with work colleagues.

- Enable staff to bring food into the workplace to be consumed during their breaks. Guidelines should be included as to how staff may store this food.

- Make provision for the cooking of food, for example access to microwaves for the separate cooking of vegetarian and non-vegetarian food. Guidelines should also refer to the appropriate care which must be taken in work canteens. Attention must be given to how food is prepared, cooked and served.

- Ensure that a range of food, appropriate to required diets is available.

- Offer guidelines concerning the dietary requirements of those attending training

events and those invited to social occasions.

- Ensure that management, particularly in the retail trade, are aware of the religious restrictions concerning handling of certain foods.

3.3.7 Religious attire

The Newham policy only offers an example:

> A service has a dress code that states that men may not wear ponytails. This may indirectly disadvantage Hindu men some of whom wear a Shika, (a small knotted tuft of hair worn at the back of the head, as a symbol of their belief) (Employee Relations Team 2003: 2).

The policy offers no further guidelines.

Asda also makes minimal reference to religious attire and comments, "our dress codes endeavour to take account of the major religious requirements, closely aligned to our health, safety and hygiene requirements" (Colleague Relations Team 2004: 3).

The policies of Bradford and Marks and Spencer, especially, are more detailed. The Bradford policy states that, "no agreed rules exist regarding female or male attire at work unless it is a requirement of post" (Race Core Group 1994: section 4), explaining that at all times health and safety rules should be considered. The report further comments that its managers have a responsibility to, "explain any individual's requirements … to other employees" (section 4) and that managers should not allow religious attire "to become the basis of insensitive ridicule or humour from their own staff" (section 4).

The guidelines advise that, "the wearing of beards, turbans and religious or cultural dress or artefacts are allowable and must not be discouraged" (section 4).

The opening comments of the Marks and Spencer policy state that, "some staff may wish to wear clothing consistent with their religion, culture or traditions" (Marks and Spencer n.d.b.: 2). Following these opening comments, the policy goes into considerable detail. Initially having offered several examples of religious and cultural attire, the policy states that, "where requests are made, reasonable adjustments should be discussed with the individual so they can meet their requirement and still be identifiable as a Marks and Spencer employee" (4).[126] The policy also refers to jewellery and ceremonial objects.[127]

Of all the policies examined, the only policy that is enthusiastically commended is that of Marks and Spencer. The policy is detailed and identifies the various possibilities that may arise and suitable responses that may be offered.

Analysis of good practice suggests that a religious needs policy should:
- Offer guidelines for employees who are required to wear uniform and those who are not. Guidelines might suggest how uniform may be adapted according to

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[126] The policy offers specific examples of appropriate attire, which include references to skirts, trousers, skullcaps, turbans, hijabs and Saris. With regard to Saris, the guidelines are indicative of the report's approach and explain that, "Saris can be accommodated but they must still be identifiable as Marks and Spencer in units where a uniform is required. Agreements have included the wearing of a uniform shirt over the sari which must be in colours sympathetic to the uniform" (Marks and Spencer n.d.b.: 4).

[127] "Jewellery and markings should be allowed to be worn/displayed" (4). "Sikhs wishing to wear the kirpan - should be advised that for health and safety reasons, they should be removed and placed with their personal belongings for the time they are working" (4). "A locker/store cupboard with key should be provided so that ceremonial objects can be locked away in safety outside of prayer time" (3). "Naked flames, candles or incense are not permitted in the room as they may cause discomfort to others and pose a health and safety risk" (3).

religious requirements. Clothing in accordance with required religious observance should only be prohibited for health and safety reasons. When this occurs, this should be explained.

- Offer guidelines which enable employees to wear religious symbols that they may either wish or be required to wear, with reference also to hairstyles,[128] head wear[129] and jewellery.[130]

- Offer guidelines referring to relevant ceremonial objects, for example the Kirpan.[131] For health and safety reasons, it may not be possible for this to be worn in the workplace. Nevertheless, consideration must be given to these issues. An employer may need to offer secure lockers in which items can be stored.

- Offer guidelines to ensure that those who wish to dress according to their religion should not be made the ridicule of other employees.

3.3.8   Private changing rooms and showers

Marks and Spencer is the only policy that refers to the possible need for private changing rooms and showers. The policy explains that, "some religions or beliefs do not allow individuals to undress or shower in the company of others" (Marks and Spencer n.d.b.: 3). The policy explains that this need not necessarily cause difficulty as staff are not required to shower or change clothing whilst at work. However, the policy suggests that if changing facilities are requested, staff should be allowed to change their uniform at home or arrangements might be made to enable staff to have,

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[128] For example, some Hindu men wear a Shika, a small tufted knot of hair at the back of the neck.
[129] For example, Jewish men may choose to wear a yarmulke, a kappel or kippah, that is a skull cap; a Sikh or Muslim man may choose to wear a turban; Muslim woman may choose to wear a hijab, a head covering.
[130] For example, a Hindu man may choose to wear Kanthi Mala, neck beads; Hindu women may choose to wear a Mangal Sutra, a wedding necklace.
[131] A small steel sword worn by a baptised Sikh under the shirt.

"access to an office/medical room that can be locked" (3). The policy also comments that, "some units have mobile changing rooms that could be used in these instances" (3).

Analysis of good practice suggests that a religious needs policy should:

- Make provision for staff to change their clothing or shower.

3.3.9   Monitoring

Newham's policy states that, although, "there is no legal requirement to keep information on staff's Religion or Belief under the regulations", (Employee Relations Team 2003: 3), monitoring may take place in the future. The policy comments that, "if the London Borough of Newham decides to include Religion or Belief in their equality monitoring processes, staff should be told why the information is being collected and how it is intended to be used" (3). The policy further explains that should a system of monitoring be introduced, "employees should be informed that they are under no obligation to give such information" (3).

The Bradford and Marks and Spencer policies make no comment on monitoring. Considering the breadth of the Marks and Spencer policy it is surprising that no such reference is made.

The Asda policy makes several references to monitoring, but these are general and do not refer to religion.[132]

It is unfortunate that no one policy has produced specific guidelines to monitor and evaluate the success of their religious diversity policies. Such evaluation would be helpful in determining the extent to which personnel are able to fulfil their religious observances in the workplace and feel that their religious identity is being affirmed.

Analysis of good practice suggests that a religious needs policy should:

- Require managers to include questions to determine whether there are issues of religion or belief, which require further consideration by management, within recruitment, annual appraisals and leaving interviews.

- Require managers to monitor the behaviour of employees to ensure that the attitude of employees is appropriate both in the workplace and at social functions outside the working day.

3.3.10 Harassment and victimisation

Bradford's policy does not refer to harassment and victimisation, although the policy is clear throughout that, "all individuals have a duty to tolerate the religious beliefs of others" (Race Core Group 1994: section 6). It must be assumed that victimisation and harassment is covered by a different policy, although no document is specified and no

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[132] The first reference is to victimisation and the policy suggests, "we should ensure we monitor this and take appropriate steps to make sure this does not occur" (Colleague Relations Team 2004: 1). The second reference is to ensure that absence trends are monitored (4). Thirdly, managers are reminded of, "their responsibility to set high standards, to monitor the tone of behaviour that is adopted in the department, both in work and outside of work, for example, at Christmas parties" (5). The final reference concerns the requirement of managers to, "monitor recruitment process and exit interviews and look at any trends that may develop" (5).

information is given as to how grievance procedures should be progressed. This would be helpful.

Newham's policy offers definitions of harassment and victimisation. Concerned with the possibility of litigation rather than affirming those expressing their religious identity, the Newham policy reminds managers that, "Newham may be liable and may be ordered to pay compensation unless it is shown that it took reasonable steps to prevent harassment" (Employee Relations Team 2003: 3).[133]

The Marks and Spencer's policy also refers to possible litigation. Managers are asked to be clear of the criteria used, "when making a decision on an individual" (Marks and Spencer n.d.b.: 2).

The Asda policy stresses the need for the affirmation of employees. Reference is made to the legal requirements, but there is no reference to litigation. The policy states, "we … have a responsibility for ensuring that the work environment is comfortable and secure for all colleagues" (Colleague Relations Team 2004: 1).

Commenting on acts of alleged religious discrimination that may occur within the organisational structure, the policy of Plymouth Hospitals NHST comments:

> A member of staff can be assured that any incident of religious insensitivity, intolerance, or discrimination will be treated seriously and in confidence as far as is reasonably practicable (Human Resources Directorate 2003: 4).

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[133] With regard to victimisation and possible litigation the Newham policy states, "If [victimisation] happens or if organisations fail to take reasonable steps to prevent it from happening, they will be liable and may be ordered to pay compensation. Individuals who victimise may also be ordered to pay compensation" (Employee Relations Team 2003: 3).

Referring also to discrimination by others, the policy comments:

> If a patient or member of the public is perceived as being insensitive or intolerant towards a member of staff because of the staff member's religion, then that individual (or employee) has the right to inform his or her manager immediately (5).

Of the five examined policies, the above guidelines of Plymouth Hospitals NHST are unique to their policy. One may consider that the principal of these guidelines will be equally appropriate to the other investigated organisations. The policy continues to assure staff that, "prompt action will be taken to deal with the situation" (5). Staff are requested to ensure that in these situations, "action should be taken to ensure that the employee making the complaint is not placed in a position where further incidents of religious insensitivity or intolerance may take place"(5).

Analysis of good practice suggests that a religious needs policy should:

- Offer guidelines which clarify discrimination, harassment and victimisation on religious grounds. Examples may be offered.

- Inform managers and employees how they should respond to discrimination from members of the public.

- Detail the penalties that will be imposed upon employees who are found to be guilty of the discrimination, harassment, or victimisation.

- Give details of how employees might gain initial advice on initiating a claim against alleged discrimination, harassment, or victimisation claim. The policy should indicate how employees are to be supported should they wish to instigate action against inappropriate behaviour.

- Indicate that appropriate support is also available to those against whom an alleged complaint has been made.

3.3.11 Mediation

The Bradford and Newham policies make no comment on the possibility of mediation or how mediation might be sought should the need arise.

However, the Asda policy comments:

> Any colleague who feels that they have been treated unfairly … can raise this with their line manager, their People Manager, General Store Manager / General Manager or the RPM / DPM[134] who will then deal with the issue quickly and confidentially by ensuring a thorough, fair and sensitive investigation is conducted (Colleague Relations Team 2004: 1).

The Marks and Spencer policy, once again, offers the most comprehensive guidelines. Commenting on dietary requirements, for example, the policy suggests that, "it may help to involve the BIG[135] group for agreement on store/unit-wide" (*Religion or Belief* n.d.: 2). The policy further suggests that, "where a simple solution is not available it maybe appropriate to involve the BIG group to agree an arrangement on behalf of all staff" (4). Finally the policy asks managers, "if you have any concerns regarding requests for religious observance please contact your Area/Divisional Head of HR or Employment Standards" (4). It would appear that the policy readily accepts that there may be situations which require the advice and mediation of 'a third party'.

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[134] RPM: Retail People Manager; DPM: Divisional People Manager.
[135] BIG: Business Involvement Group.

Analysis of good practice suggests that a religious needs policy should:

- Ensure that consultation is a recurrent theme throughout the policy.

- Refer to the importance of mediation in resolving disputes.

- Detail the mediation process and offer guidelines explaining how the mediation process is initiated.

3.3.12 Access to further information

The analysed policies vary in referring to the availability of further information from other sources. Analysis of good practice suggests that a religious needs policy should:

- Offer employees access to further information on the major religions that may be encountered in the workplace.

- Offer employees access to information on the religious observances of these religions.

- Offer employees details of those within the organisation who have specialist knowledge, as the Asda policy states, "we also have 'resident' experts within our colleague base" (Colleague Relations Team 2004: 2).

- Offer employees details of external resources. Contact details, for example, of the Equal Opportunities Commission, the Commission for Racial Equality and local religious and cultural resource centres might be given.

3.3.13 Other issues

Examination of the analysed policies suggests that good practice policy should also state:

- The date of the policy's publication, the identity of the group responsible for the

publication and when the policy is due to be reviewed and if necessary revised.

Only the policy of the Plymouth Hospitals NHST refers to the work of a chaplain. This is offered when reference is made to support available to employees engaged in alleged cases of discrimination. Possibly of the selected organisations from which the policies have been analysed, the Hospital Trust is the only organisation in which chaplains are employed.[136] It may be considered surprising that policies written to respond to religious needs include no reference to the work of chaplains, Christian or otherwise. This question of chaplaincy support, pastoral and spiritual is relevant to this thesis and therefore examined in chapter four.

3.3.14 Concluding comment

From an examination of these five policies, it would appear that there are further important principles to be considered in the presentation of a religious needs policy. The policies should demonstrate:

- Clarity of guidelines. Aspects of policy should not be open to misinterpretation by either managers or staff. It may not be possible to identify all eventualities, and managers and staff may need to negotiate how certain issues can be implemented according to context, but guidelines must not be ambiguous.
- Policy must be professionally presented to gain professional respect.

As demonstrated by reference to the examined policies, it is possible to create policy that makes it possible for employees to observe their religion whilst at work. In the

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[136] Some Asda stores also have a system of chaplaincy.

same way as different employees will have different needs, so too will the way in which employees can observe religion vary according to the context of their working situation. There will be significant contextual differences.

However as has been suggested, by analysis of the policies of these organisations, it is possible to create policy which successfully enables employees to maintain their religious observances with minimal effect on the organisation as a whole; research offered no indication that the selected organisations were failing to implement adopted policy.

A positive response of employers to the religious and cultural needs of employees has the potential to create good working relationships, which will consequently assist in creating an environment in which the organisation is better placed to achieve its aims. A multi-cultural, religiously diverse workforce in a multi-cultural, religiously diverse community deserves nothing less.

3.4   Police policy at national level

3.4.1   Introductory comment

Research indicated that the only policy document offering national guidelines concerning religious needs is *ACPO Guidance to enable Staff to observe their Faith* (Fahy, Peter [2002]).[137] The report was first published in draft form in 2002, the final version being made available on the ACPO Intranet at a later unspecified date.[138]

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[137] At the time of publication, Fahy was Deputy Chief Constable of Surrey Police. The guidelines were, "produced by the Religious Portfolio Group of the Community and Race Relations Business Area and approved by the Equality Sub-Committee" (Fahy 2002).
[138] The Intranet version is the same as the draft version.

3.4.2 ACPO Policy Guidance

Offering the only national guidelines relating to religious needs of police personnel, *Guidance to enable Staff to observe their Faith* is important. However, the report's brevity is unfortunate as is the limited consultation undertaken prior to the report's publication. The preface states:

> These guidelines … have been developed following consultation with staff associations such as the Black Police Association and faith based associations such as the Muslim Police Association (Fahy 2002).

Other than the Muslim Police Association, the document fails to identify other faith-based associations which were consulted. It is regrettable that, as with other consultations and policy statements that have been examined, Muslims are the only religious group to which reference is made.

In spite of these fundamental criticisms, the report should be commended for its statements of intent.

Concerning the importance of the religious observance of police personnel, the report states:

> The Police Service aims to create working conditions which respect the needs of those members of staff who wish to observe a particular religious faith, recognising the diverse nature of our workforce. Observance of religious faith is fundamental to many people's individuality. Recognition of the particular needs of members of faith groups is crucial to effective recruitment and retention.

The introduction to the report emphasises:

> All forces should make it clear that discrimination, inappropriate behaviour or insensitivity on religious grounds is totally unacceptable.

The report also refers to the skills of personnel who belong to particular religious groups and comments that these skills are essential to the service, "in major crime investigations and other operations", "with family liaison" and in "brokering relations".

Focusing on religious needs, the report comments that operational requirements must not be jeopardised but suggests, "it is often possible to provide flexibility to allow the needs of those with a faith to be accommodated". This flexibility is considered under the headings of holy days, dress and diet.

Commenting that, "it is not possible under current Police Regulations for secular bank holidays to be transferred to other days", the report states that, "every effort should be made to allow staff with a faith to have leave on [Holy Days], when such requests are made".

Referring to dress, the report comments that ways should be found of adapting uniform to incorporate the requirements of faith groups. With regard to non-uniform personnel, it is suggested that, "forces should also consider allowing plain clothes police and civilian staff to wear cultural clothes" in the workplace.

Because of the practical difficulties of ensuring that food is available for a wide range of dietary needs, the report merely comments that forces may, "consider provision" of

appropriate food, "at residential training centres or any other units where it is difficult for staff to provide food for themselves in any other way". The report further states that, "vegetarian options should always be available".

A number of these statements offer tangible support for those who have religious needs. However, the guidelines may be considered minimal in that, for example, no reference is made to the importance of consultation. Many respondents explained that consultation was one of the most unsatisfactory issues, particularly with reference to leave of absence at times of special religious significance. Furthermore, no reference is made to prayer time during the working day and the suggestions regarding dietary needs are minimal.

Overall, the ACPO non-directive guidelines suffer from lack of content. Possibly, the directives may only raise the importance of religious needs and draw attention of management to these matters. However, if the report succeeds in achieving this, it may be that important foundations have been laid on which others can build.

3.5   Force policies

3.5.1 Introductory comment

Responses to the questions posed (Appendix 3.1) varied considerably. Wiltshire was the only force that had adopted a policy that solely referred to 'cultural and religious needs'. Detailed reference is made to this policy in section 3.6.

Essex Constabulary had available a draft policy, *Policy to Enable Staff to observe their Faith* (n.d.). The force requested that as it was in draft form, only personal reference should be made to this document. The respondent for Devon and Cornwall also forwarded a draft document, *Religious and Cultural Needs* and Lincolnshire reported that they were currently looking at proposals.

A small minority of forces were extremely limited in their response. One respondent appeared to be disinterested in the subject matter and commented, "there is only a diversity \ policy statement. I am not aware that there is anything that relates specifically to religion".

Other negative responses included:

> There are no policies which we have currently which would cover the areas you mention. From previous posts I have been aware of the need to respect Holy days of other faiths but this has not really become an issue here.

> Our overall policy is to treat each individual case on merit with appropriate adjustments to cater for a diverse workforce, though as a public service we must not loose sight of our reason for being, aside from this all people should be considered on merit, skills and commitment to provide that service.

However, the response of the majority of forces suggested that a range of policies was meeting the religious needs of their personnel. With the exception of equal opportunities policies, these policies differed in title and presentation.

An examination of Equal Opportunity policies is first offered.

3.5.2   Equal Opportunities policies

Sixteen forces[139] responded that the cultural and religious needs of their personnel were met through their Equal Opportunities (EO) policies and made copies of their policies available. Four forces[140] suggested similarly but offered no policy-copies, and even though the respondent of one force[141] explained that there was no relevant force policy, an examination of their EO policy revealed a reference to religion, similar to that found in other force policies

EO policy references to 'religion generally' are similar in all submitted policies, and therefore one example only is offered:

> Members of the workforce will demonstrate their commitment to the force's equal opportunities policy and will challenge behaviour which is unacceptable, including behaviour on the grounds of sex, marital status, race, colour, nationality, ethnic or national origins, disability, sexual orientation, age, trade union membership and activity, political or religious beliefs (Bedfordshire Police Equal Opportunity Adviser, date of last revision 1999, *Equal Opportunities Policy*. Bedfordshire Police, paragraph 1.3).

Several forces offer more specific reference to religious needs in their respective EO policy. These forces are Hampshire, Lancashire, Leicestershire, the Metropolitan Police Service, Norfolk and Northamptonshire. Examples of specific issues raised include:

Lancashire Constabulary:

> Managers should take into account the need for staff to book leave in accordance with their religious calendar (2002 *Equal Opportunities Policy*, 7).

Leicestershire Constabulary:

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[139] These forces are: Bedfordshire, Hampshire, Humberside, Lancashire, Leicestershire, Merseyside, the Metropolitan (MPS), Norfolk, Northamptonshire, Northumbria, North Yorkshire, Nottinghamshire, South Yorkshire, Sussex, Warwickshire and West Midlands.
[140] These forces are: Cheshire, Durham, Gloucestershire and South Yorkshire.
[141] Gwent.

Where members of staff have particular and/or religious needs, which may, conflict with existing work requirements, these requirements will be varied or adapted where this is reasonably practicable (Equal Opportunities Unit 2001, *Employment Code of Practice*, paragraph 5).

The Metropolitan Police Service:

All MPS communications and instructions should be clear, simple and effective. Demands of religion (e.g. prayer times and religious holidays) and of culture (e.g. traditional dress) are recognised and accommodated as far as practicable (Marier, Clare 2002,[142] *Dignity at Work: Guidance and Best Practice in Managing a Diverse Workforce*, 17).

Norfolk Constabulary:

If you are responsible for purchasing or issuing uniforms and protective equipment you must ensure that it meets the diverse religious, cultural, physical, medical and maternity requirements of officers and staff (2002 *Equal Opportunities and Fair Treatment: Policy and Procedural Guidance*, 9).

With regard to diet, the Norfolk policy also declares:

If you are responsible for organising catering for meetings, training or other events you must ensure that the arrangements meet the diverse dietary requirements [of] all those taking part (2002: 9).

The Norfolk policy makes further reference to religious needs and consultation, stating, "we recognise that individuals or groups may require specific consultation and participation mechanisms" (2002: 12); these include, "individuals from minority ethnic or religious groups" (2002: 12).

The examination of the EO policies reveals that a minority of forces include reference to the religious needs of employed personnel. However, the majority of the examined EO force policies merely aim to ensure equality of opportunity regardless of religious

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[142] Approved December 2001, reviewed October 2002.

belief. This is to be commended; however, the policies do not respond to religious needs as some respondents suggested.

3.5.3   Other relevant policies

As a response to religious needs of employees, six forces[143] referred to their diversity training programmes. These documents relate generally to force personnel and their understanding of diversity. Reference was usually, but not always, made to religious diversity. Two other forces offered further information.

West Midlands Police referred to a number of different 'papers' within the *Race Relations Policy*, (West Midlands Police and West Midlands Police Authority, n.d.). As part of the force's objectives on race relations, the one page document included the statement that the force is, "to give consideration to the cultural and religious diversity of the local population when introducing practices and issuing instructions". The respondent also forwarded public relations papers. These were single sided, undated papers and referred to different recruitment initiatives. These papers included *Mission for Change*, a paper which refers to the force's aim, in conjunction with the Church of God Prophecy, to recruit 30 black officers using church networks.

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[143] These forces are: Cheshire, Norfolk, Lincolnshire, Nottinghamshire, Sussex and West Mercia.

Surrey Police referred to work being undertaken by its Diversity Directorate, an independent advisory group. The brief of this group is described as being both external and internal. A document relating to work of the Group further describes how, "the Surrey Police recognises that all individuals are different and that those differences are valuable. By recognising, understanding and valuing diversity, Surrey Police is creating an environment where people feel included, able to be themselves and can contribute to their full potential".[144]

All the policies, to which reference has been made within this section, are concerned with one of three different issues:

- Minority ethnic recruitment (for example, West Midland Police: *Mission for Change*).

- A validation of personnel (for example, Surrey Police: the Diversity Directorate).

- Diversity training awareness.

These issues are important, but not directly concerned with force policy directed at the religious needs of personnel in the workplace. Therefore, they are not considered a validated response.

3.5.4   Black Police Association

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[144] *Diversity Directorate*, Surrey Police, available from http:// www.surrey.police.uk/ diversity.asp?artid=2221; Internet; accessed 2 November 2002.

Three forces[145] explained that their respective Black Police Associations had influenced the introduction of relevant policies.

The Durham force respondent explained, "we have the Durham Black and Asian Police Association who work very closely with our staff to identify any religious or cultural needs". As previously stated, the force respondent also wrote, "we do not have a policy which refers to cultural and religious needs otherwise than under the general auspices of the Equal Opportunities Policy", and did not forward a copy of the policy. It cannot therefore be determined which cultural and religious needs, if any, have been identified by the force and how the Black and Asian Police Association have assisted in this identification.

The Gloucestershire respondent wrote, "we are working with the ACPO Advisory document and have sought the views of the Gloucestershire Black Police Association and members of the Force Equal Opportunities Advisory Group". This force also failed to forward a copy of any relevant policy.

The North Yorkshire respondent forwarded a large number of papers, including a pamphlet *Black Police Association*. This leaflet refers to assisting, "the North Yorkshire Police in developing policies which have taken full account of the needs of Officers with ethnic minority backgrounds and ethnic minority communities and proffer advice on matters of race relations, cultural issues and racism". There is no specific reference within the pamphlet to religious needs.

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[145] These forces are: Durham, Gloucestershire and North Yorkshire.

As demonstrated, there is little evidence that any of these three Associations have made any specific contribution to the religious needs of minority ethnic personnel and therefore the claims cannot be substantiated.

3.5.5   Grievance procedures

Forces were asked about grievance procedures policy, as it is possible that such policy might impact upon the religious identity and needs of personnel.

Copies of grievance procedures and relevant policies were received from thirteen forces.[146]   As with the Equal Opportunities policies, the grievance procedures were similar in their references to religion, although some were considerably more extensive than others. An example of possibly the most comprehensive policy is that of Thames Valley Police. Defining religious related harassment, the policy states:

> Harassment on the grounds of religious beliefs constitutes unacceptable behaviour and as such will not be tolerated by Thames Valley Police. Certain acts of religious harassment may be covered by the Race Relations Act (2002 *Respect in the Workplace*, 6).

The policy explains that harassment relating to religious beliefs can include:

- Reference made to religious beliefs in a derogatory manner.
- An individuals religious beliefs being brought to the attention of other staff.
- Innuendoes and teasing by colleagues on the basis of religious beliefs.

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[146] These forces are: Bedfordshire, Devon and Cornwall, Greater Manchester, Hampshire, Humberside, Metropolitan Police Service, Norfolk, Northamptonshire, North Yorkshire, Thames Valley, Warwickshire, West Midlands and West Yorkshire forces.

- Isolation, non co-operation at work, or exclusion from workplace activities.
- Stereotyping in the workplace based on a persons religious beliefs, which results in employment opportunities not being afforded to an individual.
- Verbal or written harassment through jokes, offensive language, gossip, slander, letters and e-mail messages.
- Visual display of posters, graffiti, obscene gestures and emblems.
(2002 *Respect in the Workplace*, 6).

North Yorkshire Constabulary made a large number of documents available. These are pamphlets and papers published under the auspices of 'Diversity Incorporating Safer Communities' (DISC). All these papers, according to the North Yorkshire Police respondent, primarily seek, "to support any member of staff who may be suffering any kind of unfairness or injustice, which would include religious discrimination".

An accompanying paper describing the work of DISC says, "the DISC Team was formed in 1999, to provide a co-ordinated approach to tackling the issues arising out of a number of local and national inquiries into how the police service deals with minority groups both internally and externally". The paper fails to refer to religious groups.

West Midlands Police also made available a large number of policy documents in which references are made to religious belief. These documents included, *Grievance Procedure* (1998), *Policy Statement on Harassment* (2002), *Prevention of Bullying at Work* (n.d.), and *First Contact Adviser* (n.d.).

Thirteen other forces referred to named policies but failed to make them available.[147]

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[147] These forces are Cambridge, Cheshire, Cumbria, Durham, Gloucestershire, Lancashire, Lincolnshire, Northumbria, Nottinghamshire, South Yorkshire, Thames Valley, Warwickshire and West Mercia.

Two other forces responded without referring to specific policies. As stated previously, the respondent of one force wrote that within his force there were no policies relevant to the research. It is a cause for concern if the force has no grievance procedure relevant to religious diversity. The respondent of the second force commented, "the process for resolving grievances is a matter for management at the point of origin and this will also include matters relating to religious identity. If a manager needs advice and was unsure about how to handle such a situation, they will contact the Equal Opportunities Unit".

There would appear to be significant variation in the grievance procedure policies which relate to religious diversity. Some force policies appear to be most comprehensive, whilst others appear to offer minimal support. It would, however, seem that none of the policies offer a specific mechanism by which personnel are supported should any disagreement arise at work because of maintaining their religious observances and religious identity. Furthermore, there is little evidence that the examined policies enable personnel to challenge policy that relates to religious identity according to a prescribed consultative mechanism.

3.6   Policies of good practice

3.6.1 Introductory comments

In response to research questions, a minority of force respondents submitted policies which reveal good practice concerning the religious needs of personnel. An examination of these policies showed that the most comprehensive policy is a document of the Wiltshire Constabulary. Devon and Cornwall Police also submitted a

draft policy, which appears to be reproduced from the Wiltshire policy; only organisational details, specific to Devon and Cornwall, are different. For this reason, no further reference is made to the Devon and Cornwall policy.

Because of the comprehensive and well-structured nature of the Wiltshire Constabulary policy (Lange, Christian 2001, *Religious and Cultural Needs*), the analysis of good practice that follows is broadly in line with Lange's presentation. The information offered by the relatively small number of forces that have guidelines which respond to religious needs are detailed within analysis of Lange's report where appropriate.

3.6.2   Policy aims

Lange writes that, "the Wiltshire Constabulary is committed to the aim of creating a truly multi-cultural police service that reflects the community it serves" (Lange 2001: 5). He comments that, "the Wiltshire Constabulary also understands that with a culturally diverse workforce there are a variety of different cultural[148] and religious[149] needs that should be accommodated by the service if it is to recruit and retain employees from varied backgrounds" (5). Because of this, he writes, "the fundamental aim of this policy is to ensure that the organisation will make every effort to accommodate the religious and cultural needs of its entire staff". (5). Clearly, Lange recognises that it is not possible to respond to the needs of all personnel, for he

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[148] Within the report, "'culture' is intended to include the customs and practices of a particular group of people that have developed over many decades and centuries, [it is] not intended to include transient and temporary cultures such the 'Youth culture'" (Lange 2001: 6).

[149] The report offers a definition of religion from the Oxford English Dictionary: "action or conduct indicating a belief in, reverence for and a desire to please, a divine ruling power; the exercise or practice of rites or observances. A particular system of faith and worship". Lange writes, "for the purpose of this policy the Oxford English Dictionary definition should be used as a guide for managers while understanding that no definition could be completely satisfactory" (Lange 2001: 6).

comments that, "at times it will not be possible to fully accommodate each and every need" (5) but he explains that, "in such instances it will be the responsibility of managers within the Wiltshire Constabulary to explain why this is not possible" (5).

Lange writes that the objectives of the report and adopted policy are to:

- Promote a working environment and working conditions that are flexible enough to accommodate staff members with varied cultural and religious needs.

- Promote a climate in which all staff are confident to identify their personal religious and cultural needs, in the knowledge that the organisation and their colleagues will make every reasonable effort to accommodate them.
     (5).

As policy, it is a document, of which as Lange says, "all staff should have an awareness" (3). He continues, "supervisors should read the policy. Any member of staff holding cultural or religious beliefs that may be affected by the content of this policy"[sic]. (3). Lange offers the assurance that as all members of staff become aware of this policy, there should be a growing realisation that, "the organisation will try to accommodate their religious and cultural needs" (16).

It is also made clear, that it is a document that is available both to those working within the service and to the public who may be interested in its contents (4). In conversation Christian Lange explains, the report seeks to speak to those who belong to all religions, including those of the Christian religion.

3.6.3   The legal context

Lange refers to the legal context of his report and comments on the difficulty of offering a legal definition of religion in order to prevent religious discrimination. He writes:

> The task of trying to define "religion" is a very complex one and has been the subject of many debates. It has also been regarded as a key obstacle to legislation prohibiting religious discrimination (6).

However he suggests, "there are a number of separate pieces of legislation that relate to the area of discrimination on religious grounds" (7). First he refers to the Race Relations Act (1976) and finally concludes his analysis of relevant legislation with reference to the Race and Employment Directives. He explains the significance of these measures and the implications that the Directives will have on future legislation concerning discrimination. Lange explains:

> On 29 June 2000 the Council adopted Directive 2000/43/EC (the race directive) implementing the principles of equal treatment between persons irrespective of race or ethnic origin. On 27 November 2000 Directive 2000/78/EC (the employment directive) was adopted establishing a general framework for equal treatment in employment and occupation without discrimination 'on the grounds of religion or belief, disability, age or sexual orientation' (9).

The implications of this pending legislation, he suggests, are that "a duty [will be placed] upon the police service to respond to the religious and cultural needs of its staff and customers in the field of employment and service delivery" (9).

The Norfolk Constabulary policy (2002 *Equal Opportunities and Fair Treatment: Policy and Procedural Guidance*) also offers the legislative context of its policy.

3.6.4 Response to needs

Lange writes, "while it is not possible to make provisions for every aspect of all religions and cultures, there are a number of identifiable common areas, which if not addressed, have the possibility of causing indirect discrimination" (3). Accordingly, he offers a comprehensive list of recommendations concerning:

- Dress Code (uniform, non-uniform, jewellery, hairstyle)

- Dietary Needs

- Working Practices (flexible working, fasting, religious festivals and holy days)

- Guidance to Managers

(a) Dress Code

Lange states, "the Wiltshire Constabulary recognizes that the present police uniform may not fulfil the basic dress requirements of some religions and cultures". However, the guidelines suggest that, "the Constabulary will ensure that items of uniform are available to meet the religious and cultural needs of all of its staff" (10). Lange notes that this will include a turban for Sikh men and a Hijab for Muslim women. Furthermore, the policy makes clear that, "other items of uniform will be designed as and when their need comes to the attention of the Wiltshire Constabulary" (10). Whether this policy will meet health and safety requirements may be questioned. Should this be in doubt, the policy states, "the advice of the Health and Safety Adviser will be sought as appropriate" (10).

Lange writes that for non-uniformed officers where, "the dress code requires non-uniformed male staff to wear a suit, shirt and tie, or female staff to wear a blouse and

skirt, it is understood that this can be replaced with similarly smart traditional clothing from other cultures" (10). Lange continues to offer examples of suitable clothing, and comments that this may "include the wearing of traditional gallabia or thawb for Middle Eastern men, or the wearing of a sari for women of Asian origin" (10).

Concerning the wearing of jewellery, Lange states that, "the Constabulary dress code makes a number of stipulations regarding the wearing of jewellery while performing operational/uniformed duty".   However, he continues to say that the policy recommends that, "where religious or cultural requirements necessitate the wearing of Jewellery e.g. the Sikh Kara (bracelet), this will be permitted provided there is no significant health and safety risk" (11). The policy goes as far as to comment that, "where body piercing is part of religious or cultural identity this will also be permitted" (11).

Lange writes that, "the Constabulary policy makes provisions for operational uniformed staff to retain long hair if this is a religious requirement" (11).   This provision also applies to those who wish to retain long hair for cultural requirements. Furthermore, whereas the usual "constabulary policy also restricts members of staff from shaving their heads or having patterns shaved into their hair", the policy states that "this will be permitted if there is an identifiable religious or cultural need to do so" (11).

Dorset, Merseyside and Greater Manchester Police (GMP) also refer to standards of dress in specific policies. Dorset Constabulary refers to flexibility, with referrals for

guidance being made to the Head of Human Resources and the Equal Opportunities

Officer (Human Resources 2002, *Standards of Dress Policy*).

Merseyside Police also refers to flexibility on the part of the force (2001 *Standards of the Code on Dress and Appearance, Policy Statement*, 2).

GMP requests that requests to vary the dress code should be made, "in writing to the Chair of the Uniform and Equipment Review Group, with a copy to the Principal Personnel Officer in Equal Opportunities Unit". With reference to monitoring the policy states that this is, "to ensure consistency of application and the opportunity to build up a central information resource" (2002, *Policy and Guidance – Uniform and Equipment*, 2).

Norfolk and the Metropolitan Forces each refer to uniform within their respective Equal Opportunities Policy. Reference to their directives has been made previously within this chapter.

 (b) Dietary Needs

The Wiltshire policy states:

> Many religions and cultures have strict dietary requirements, the Wiltshire Constabulary has come to an agreement with their catering suppliers (Lange 2001: 12).

Without reference to the dietary needs of any religious group, Lange explains that the Constabulary has made arrangements with suppliers to:

- Accommodate religious or cultural dietary needs if given 48 hrs notice
- Display a notice advertising this service in all the restaurants
- Separate meat from vegetarian food where possible
  (12).

The Metropolitan and Norfolk policies also refer to dietary needs. Reference has previously been given to the Norfolk reference, whilst the MPS briefly comments that, "special dietary needs are catered for" (2002, *Dignity at Work*, 17).

(c) Working Practices (flexible working, fasting, religious festivals and holy days)

Lange writes that some religions will, "have a requirement for their members to pray or meditate on a regular basis", and that the Wiltshire Constabulary recommends, "where no serious disruption[150] to operational commitments is caused, members of staff will be allowed the time to practice their religion during work hours" (Lange 2001: 13). The policy suggests that, "this could include short breaks during the working day so that the member of staff can pray or meditate" (13). Somewhat ambiguously, the report comments that this provision should be allowed, "provided that the extra time spent on such is made up during the course of the week" (13). The report does not specify how this 'extra time' should be 'made up'.

To allow prayer and meditation time to take place, "where a need has been identified, the Wiltshire Constabulary will, where possible, identify a place that can be put aside for the purpose of prayer or meditation" (13). The report acknowledges that every location may not be able to offer a suitable place for prayer but that, "attempts will be

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[150] Defining 'serious disruption', Lange comments, "there is no fixed level that determines what may be considered as serious disruption, however supervisors should consider areas that would include: putting other officers in danger due to staff shortage, where service to the public would be seriously and adversely affected, major police operations and incidents requiring high levels of staff" (Lange 2001: 6).

made by the Divisional Administration Managers, to provide this facility at major police premises" (13). The report also suggests that, "where an individual finds that they would be able to practice their religion more easily if they were posted to a particular location, a Commander should consider favourably the option of offering the individual a transfer to that location" (13).

The report suggests that personnel should be allowed to attend a religious event that occurs during work-time. The policy explains that, "arrangements will be made by their supervisor to 'make up the time' at another time which will be suitable to both the staff member and Wiltshire Constabulary" (13). Presumably, this may mean working during part of a 'rest' day, or working an extended shift without loss of financial remuneration.

With regard to fasting, Lange writes that, "it is recognised that undertaking physically demanding work during periods of religious fasting can be very difficult for an individual and may present health and safety risks for the organisation" (14). Because of this, the report recommends that, "this may be alleviated by having a flexible and understanding approach to shift work" (14). By way of example, the report suggests that, "a night shift may be more suitable for someone who is fasting during the day" (14).

The report comments on the number of Christian based Bank Holidays and Lange writes that, "the Wiltshire Constabulary recognises that this [situation] may not suit the religious and cultural needs of all its staff" (14). Therefore the adopted policy

recommends that, "flexibility will be shown towards employees who wish to celebrate non-Christian festivals or holy days, for example, Diwali for Hindus, Eid Al-Addha for Muslims or Dharma Day for Buddhists" (14).

Lange explains that, "it is not possible under Police Regulations or Support Staff Terms and Conditions to swap the benefits affordable to Bank Holidays" (14). Because of this, "supervisors will consider rescheduling rest days, or granting leave to enable staff to attend religious festivals as a priority" (14). To enable this flexibility to occur the policy asks that, "individuals requiring rest days on religious festivals or holy days should submit a request to their supervisors at the start of the leave period allowing sufficient time for their request to be properly considered" (14).

Lange specifies clear guidelines which should assist greatly in achieving his intention. As he explained, "the policy was written for ALL faiths and I feel that if a member of staff needs to pray or go to a religious service they will feel comfortable asking to do so".

Four other forces[151] also offered literature relating to holy days and suggested working practices. Each of these offer relatively brief guidelines which refer to flexibility to enable personnel to observe prayer time and religious festivals.

(d) Guidance to Managers

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[151] These are: Cambridge, Lancashire, the Metropolitan Police Service and Norfolk

Wiltshire's policy offers specific advice to line mangers, which refers to discretionary leave (15), identifying religious needs (16) and the role of the Equal Opportunities Officer (15). Equally, Lange refers to the responsibility of individuals who should, "bring any needs that they may have to the attention of their line managers" (16) and refers to the Grievance Procedure (16).

Following analysis of Lange's report, it may be suggested that Wiltshire's policy, *Religious and Cultural Needs*, is the most comprehensive of all force policies that respond to religious needs of personnel. As demonstrated, several other forces have also responded, but none to the extent of Wiltshire Constabulary.

With regard to the success of the policy, Lange commented, "we have had no problems since the policy was introduced". The force would appear to have successfully laid secure foundations that have become accepted as, "an adjunct to the Equal Opportunities policy ... to ensure that, where possible, the religious and cultural needs of all employees of the Wiltshire Constabulary are accommodated by the service" (3). Certainly, the report demonstrates the force's intention that, "this [policy] should be implemented in such a way that people from all backgrounds are able to work for the Wiltshire Constabulary while at the same time being able to practice their religion and retain their cultural identity" (3).

Lange's report should be considered a milestone in enabling police personnel of all religions to feel that their religious needs are being addressed. This has only been achieved, as Lange says in correspondence, after the report was, "written and re-

written after a great deal of consultation with many interest groups". He explains, "some points have received criticism. These were often from two opposing viewpoints; for example, the issue to do with the dress code and hairstyles. Some people felt that we were 'lowering standards' by, for example, allowing a Rastafarian male to keep his dreadlocks but others felt that all men should be allowed to have long hair". Through consultation, he says, "a compromise was reached".

3.7   Anecdotal experiences

3.7.1   Introductory comment

Chapter two offered an analysis of policies designed to encourage greater representation of visible minority ethnic personnel within the service. In this chapter, analysis has been offered of force policies that claim to respond to religious and cultural needs, policies that might encourage visible minority ethnic personnel to work within the service.

Having analysed these policies, it is apparent that some forces have begun to respond to employees' religious needs. One force has implemented a full policy document, two others, at the time of the research, were in the process of adopting policies, and a number of other forces had a range of policy documents which in part referred to religious needs. However, these forces are minimal when compared to the total number of forces. Generally, there is little overall evidence of policies that respond to the religious needs of minority ethnic police personnel. Consequently, at the same time as researching force policies, it was essential to interview a number of visible minority ethnic personnel. Interviews were designed to determine the importance

respondents attach to religious identity, the respondents' perception of the relationship between their work and religion and the extent to which respondents felt able to observe their religion whilst at work. An account of the respondents' comments is now given, followed by a critical evaluation of their remarks.

3.7.2 Respondents' views

i) The vocational aspect of a police service career[152]

For Officer 'I' the vocational aspect of a police service career was highly important. He led the discussion on this issue within the Focus Group and others made similar comments. Both Sikh and Muslims agreed that the basic premise of their religions is similar to that of the police service: to protect and support the vulnerable.

Officer 'B' reported that he regards his work as usefully serving and assisting the community; it is his intention to increase the quality of life of others. Although he does not regard his work to be a consequence of his religious beliefs, he felt that there is an underlying desire to work for the rights of others.

Officer 'C' commented that his dedication to his work intrudes significantly on personal, family and social life, but did not regard his work to be a consequence of his religious beliefs.

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[152] The term 'vocational' can be understood in a variety of different ways. Its use in this area of enquiry sought to determine whether or not personnel felt that their chosen career was one into which they had been drawn both through and by their religious beliefs. The definition of 'vocational' in this context was explained to respondents.

Officer 'O' described how he felt deeply privileged to work as a police officer and felt that God had had an integral part in helping him understand his vocation in the service. He initially served in a city and was responsible for the area which included the Hindu Temple. He feels that God had a part in his appointment.

Officer 'A', Officer 'D' and Support Staff 'N' did not understand their work as vocational in any way.

ii) The relationship between work and religion[153]

Generally, respondents spoke, some at length, of the way in which their work is governed by their religion and its precepts. Support Staff 'N' could identify no relationship.

Officer 'A' is conscious of a close relationship between his work and religion. He commented that a comparison of the oaths of Sikhism and the police service reveals much similarity; for example, the oaths of both refer to defending the weak and protecting the vulnerable. He feels that the principles of his religion support the principles of 'political correctness'. By way of example, he quoted his experience of reprimanding those who are sexist towards their colleagues. Officer 'C' commented that his religion is a way of life and governs the way he works and everything he seeks to achieve. Officer 'B' believes that his ethical and moral values come from religious beliefs, hence his work in professional standards. He believes in justice for both victims and offenders, and is impartial to all.

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[153] The intention behind this area of questioning was to determine the extent to which respondents felt that, if not vocational, there was nevertheless a link between their work and their religion.

The members of the Focus Group stressed the way in which the principles of both the Sikh and Muslim religions reinforce the integrity of their conduct at work.

Officer 'O' reported that he formulated his hope to become an officer from an early age when he began to understand the role of the police. Ethics and integrity were central to his upbringing and, because of the discrimination he experienced as a child, he sought a role in which he could assist and protect the weak. It was important to him that his work should offer the opportunity to help others and be of value to the community of which he was a part. He reported that, through commitment to his beliefs and work, he feels confident to co-ordinate and facilitate relationships between the Hindu Community and the police, and to a lesser extent, also between Sikhs or Muslims and the police.

He further reported that as a Hindu, peace and non-violence are important factors in his life. By way of example he talked of how, in his tradition, kicking is offensive. However, he had come to learn from his religious elders that it is permissible to kick and defend one-self should the need arise when on duty. Officer 'O' feels that he has skills to diffuse potentially violent situations, but commented that sometimes his colleagues have regarded him as being insufficiently prepared to assert himself in confrontational situations and suggested that his initial desire to mediate has been misunderstood. Officer 'O' believes resolutely in karma and that the philosophy, "what goes round comes round", reinforces his commitment to work according to ethical standards.

iii) The response of others within the respondents' family and religious community to their careers in the police service

Officer 'B' reported that when he began his police career, his family and others were apprehensive and did not regard an officer's work in high esteem for cultural reasons. However, he reported that this attitude had changed over the years.

Officer 'C' reported that his family are totally supportive, both his immediate and extended family, including the older generation. Officer 'D' and Support Staff 'N' answered similarly.

Officer 'A'[154] and officer 'O' reported that their fathers were initially disappointed. Officer 'A' continued to explain that because of his involvement in securing the return of an important copy of the Guru Granth Sahib to the Sikh community, the view of his family had changed. His involvement in the return of these scriptures had also given the local Sikh community a greater sense of confidence in the force which had consequently led to new initiatives between the force and the Sikh community.

Support Staff 'N' reported that her community were suspicious of her police career, whilst Officer 'D' spoke of "mixed reactions". Officer 'C' commented that the Asian community regarded his work in the service as advantageous in that it enabled greater communication and representation between their community and the police. Officer 'B' said he encountered mixed views. Some considered that he was 'working for the

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[154] Officer 'A' explained that his father had left India 35-40 years ago, he had worked hard to educate his children, and his disappointment was due to the fact in India the police are not highly respected, they are seen as being corrupt.

other side', yet he felt the more educated of his community now accepted that the police officer has a useful role within society. Officer 'A' reported that he was always well received by the Gurdwara in his force area. It is his experience that the Asian community has been glad of the contact with a police officer who is also part of their religious community.

Officer 'O' explained that his family originate from West Bengal and that usually Bengalis enter professions other than the police service. However, he felt the Hindu community had come to regard him as an "unofficial police station". Because he spends a great deal of his time at the Temple, and is known by a large number of people, there have been occasions when people have sought to take advantage of his police knowledge and position. In spite of these pressures, his liaison work between the Hindu community and the police is highly valued.

The Focus Group was surprised at this question being posed. Other than Officer 'H', members described the question as irrelevant. Officer 'H' described his experience of cultural opposition rather than religious. The Focus Group strongly asserted that Asian communities have great respect for the police.[155]

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[155] There was consternation within the group when a comment concerning the police in India, made by a previous respondent, was repeated. The respondent had suggested that certain Sikh (and Muslim) communities did not respect the British police because of the way in which the police in India are perceived to be corrupt. A 'heated' conversation ensued about what one means by 'corruption' and by corruption within the British police service. Comment is made on the nature of this interchange, briefly in chapter 1 and in greater detail in Appendix 1.6, when the methodological approach to interviews is considered. The interchange should have been avoided and the earlier respondent's views should not have been repeated.

iv) The confidence to which personnel feel confident to reveal their religion.

a) To colleagues:

Officer 'D' reported her reluctance to reveal her religion. Officer 'A' commented that he is increasingly confident to do so and spoke of his early days in the service, when the force showed little understanding of religious and cultural needs. Officer 'C' commented that sharing one's religion is an ongoing process. It is usually through responding to questions, explaining why and what Muslims believe and practice. Officer 'B' commented that he has no problem in revealing his religious beliefs, and Support Staff 'N' stated, "I am a practising Muslim and observe my religious duties. I inform them. My name also indicates I am a Muslim".

Officer 'O' reported that initially he was diffident about expressing his faith. He preferred attending the Temple rather than being part of the 'after work bar culture'. However, he came to enjoy showing his colleagues his Temple and consequently became more confident of expressing his religion and culture, especially when working in diversity training. Nevertheless, he felt that the term Asian became less acceptable after '9/11', which he described as a watershed, although generally he feels people want to learn more about Asian religions and cultures.

b) To supervisors

Officer 'D' is very reluctant. Officer 'C' commented that people are increasingly knowledgeable about culture which gives him greater confidence in sharing his views. Similarly, Officer 'A' reported that he has found a growing interest in his religion and

that others display a more proactive desire to learn. Officer 'B' stated that this is not problematic. Support Staff 'N' responded by giving the same answer as 'a' above. Officer 'O' expressed his disappointment in supervisors failing to honour previously made agreements regarding his observance of Holy Days.

c) To members of the public

Officer 'D' is reluctant to make her views known. Support Staff 'N' commented that, "it is none of their business. Purely a personnel issue for me". Officers 'C' and 'O' said that such discussions were not part of usual conversation; Officer 'O' added that should the situation arise, he would respond accordingly. Officer 'B' commented that when he was younger in service, it was not so easy to express his religious views, but the years in service have given him confidence to be open about his religious identity and commitment. Officer 'B' stated that he had no problem. Officer 'A' reported that currently there is a desire from the community to learn more about the Sikh religion and way of life. However he described how, following a visit of school children to a Gurdwara, which he had arranged, complaints were made to the Local Education Authority and three children were withdrawn from the school.

v) The response of others to an awareness of respondents' religious commitment
a) Colleagues

Officer 'D' commented that others were either patronising or ignorant. She commented, "religion has become the exception to the norm. It is not considered 'modern' to be religious. People/colleagues give lip service, but the minute you leave the room, tongues start to wag". Officer 'C' commented that generally there is no

response. Officer 'A' said that attitudes are changing as the number of visible minority ethnic officers increases. He recalled that, on entering the service, his training school colleagues failed to appreciate his refusal to eat beef was not because of BSE, but because of religious observance. The comment of Support Staff 'N' was simply that her colleagues, "ask questions if they do not understand". Officer 'O' reported that his experience of working in a diversity department is different from working in a station, in that a diversity role offers the confidence to be open about religious and cultural identity.

b) Supervisors

Officer 'D' answered as above, that is her supervisors were either patronising or ignorant. Support Staff 'N' also responded as previously, that is "they ask questions if they don't understand". Officer 'C' commented that generally he encountered no response.

The Focus Group commented that attitudes and responses have improved over the last five or six years and that the Stephen Lawrence Report had been a significant watershed in changing attitudes.

Officer 'B' reported that outwardly there is no visible negative response. Supervisors and colleagues are aware of professional standards, but one is also aware of unexpressed personal views which suggest that colleagues and supervisors find religious views of others difficult to accept.

Officer 'A' reported that over the last two years, since he has been working from a particular police station, he has found supervisors to be highly respectful of his cultural and religious opinions.

Officer 'O' reported that he felt that the force has come a long way in understanding the religious commitment of its personnel.

vi) The awareness of managers and personnel to the religious needs within the force

Officers 'D' and 'A' are not aware that mangers are offered guidance concerning the religious needs of personnel. This was also the response of Officer 'B', who suggested that the Force Chaplain might be able to comment on the existence of a policy. He suggested, however, that even when policy is in place, practice often takes precedence over policy. Officer 'C' commented that managers are only offered minimal guidance in diversity training.

Support Staff 'N' is aware that managers are offered guidance, as was Officer 'O' who commented that guidance is general, but successful in raising awareness.

In terms of available information explaining the religious needs of personnel, Officer 'C' commented that, "leaflets are available". Officer 'D' said available information was, "very basic, out of date – loaded with stereo-types". Officer 'B' is not aware of any material, whilst Officer 'A' reported that information is minimal. This he believes is reinforced by the requests he has received for information on different religious aspects following '9/11' and the Indian / Pakistani conflict.

Support Staff 'N' commented, "I know of its availability", whilst Officer 'O' commented that he was aware that the force had produced a diversity paper offering contact details of appropriate people.

vii) The monitoring of acts of religious discrimination in the workplace

Officers 'A', 'C', 'D' and 'O' and Support Staff 'N' regretted the lack of monitoring.

Officer 'A' believes a record should be kept to identify trends and ensure an appropriate force response. Officer 'D' commented that such incidents were rarely reported, hence they could not be monitored.

Officer 'B' explained that acts of religious discrimination might be too subtle to prove.

Officers 'C' and 'O' said that monitoring should take place to ensure management response. This, they said, is essential if recruitment of minority ethnic personnel is to increase. Officer 'D' and Support Staff 'N' wish to see monitoring to educate colleagues and prevent discrimination.

viii) The monitoring of acts of religious discrimination in the community

Respondents offered a variety of answers which described how present legislation made it difficult to monitor religious discrimination, although some monitoring may be undertaken as part of racial hate legislation under the *Hate Crime Manual*, the Race Relations Acts and the Crime and Disorder Act 1998.

Support Staff 'N' was at variance with this response and commented that the monitoring of religious discrimination is given priority.

Officers 'A', 'B', 'D' and 'O' wished to see appropriate monitoring, as this would identify developing patterns, eradicate ignorance, lead to proactive action and prevent victimisation of individuals and communities.

ix) An awareness of the role of the Equal Opportunities Officer in dealing with religious needs of personnel

Officers 'C', 'D', 'A' and Support Staff 'N' all answered that they were not aware of the involvement of the EOO in dealing with religious needs of personnel. Officer 'B' agreed, adding that other issues take precedence. He commented that religious needs are not perceived as significant.

Officer 'O' was the only officer who was aware of the EOO's involvement and said the EOO is engaged in a force response to religious needs.

x) Respondents awareness of a specific policy with regard to the religious and/or cultural needs of its personnel

Officer 'C' is not aware of a policy and yet Officer 'D', from the same force suggested that policy exists. However, Officer 'D' commented that only lip service is paid to this policy. From a different force, Support Staff 'N' was aware of a policy, whilst again from the same force, Officer 'B' avoided answering the question directly. He

commented that the force is working hard to accommodate all needs, but the problem lies in policy enforcement, particularly by the less senior ranks, such as inspectors and sergeants. Officer 'O' possibly also avoided answering this question commenting that issues pertaining to religious and cultural needs would be included in the Equal Opportunities Policy, and that needs would be resolved at local level.

xi) Religious needs and flexible working time

a) Prayer time

Support Staff 'N' and Officer 'A' commented that they experience no problems concerning prayer time and work commitments. Officer 'O' feels that a training department allows flexibility as opposed to other work contexts. The Focus Group meeting expressed the feeling that much depends on supervisors, although they agreed that prayer time is difficult for uniformed officers. Officer 'D' commented that she experiences difficulty accommodating a prayer schedule with her pattern of work, as did Officer 'C' who commented that work takes priority. He was confident, however, that if a prayer room were requested, efforts would be made to provide one. Officer 'B' commented that there are 'smoke rooms' and yet it is difficult to acquire 'peace rooms', explaining that there are only a number of these rooms. This is regrettable, he said, as prayer offers a sense of freedom for the individual. It offers psychological strength to the individual; this leads to a better performance at work. The purpose of this life is to serve God. He continued, prayer time is only realistically possible for those who work in supervisory capacities.

b) Fasting

Officer 'A' and Support Staff 'N' commented that fasting and meeting work commitments was not problematic. However, the Focus Group and Officers 'B' and 'D' agreed that this is problematic, as the force offers no accommodation for these needs. Officer 'D' emphasised that, "during Ramadam there is no provision for taking your break when the fast opens". Officers 'C' and 'D' expanded upon this answer, commenting that shift-work makes fasting and prayer difficult during Ramadam.

c) Observance of religious festivals and holy days

Officer 'A' and Support Staff 'N' reported that they had not experienced difficulties in the observance of religious festivals and holy days. Nevertheless, Officer 'A' anticipated new Home Office guidelines, as did Officers 'B', 'C' and the Focus Group. These guidelines, they suggested, would alleviate difficulties in obtaining leave. However, there was considerable confusion as to whether these had been published.

Officer 'B' commented that arrangements depended on the willingness of 'managers' who often 'shelved' difficulties, which causes Muslim officers to be reluctant to volunteer for duties.

Officer 'O' described how supervisors made difficulties over a previously agreed request for leave. He is aware that practical policing difficulties can arise by requesting leave and that compromise 'on both sides' may be needed.

Officer 'D' simply commented that she had encountered difficulties in observing religious holy days because of her work commitments.

xii) The Constabulary Dress Code

a) Uniform

Officer 'D' said that policy was unsatisfactory. Within the same force, Officer 'B' stated that the issue of trousers for Muslim women had been resolved, but there is no provision for Muslim women to wear veils. Discussion concerning recruitment took place and there was agreement that this could create problems for certain Muslim women who would feel unable to seek employment within the service. Officer 'B' suggested that other Muslim women may not be strict in their views and therefore would not be discouraged. Officer 'C' commented that as a male Muslim he experienced no problems. The Focus Group agreed that it would be unsafe for women Muslim officers to wear the hijab. Officers 'A' and 'O' and Support Staff 'N' commented that policy was satisfactory.

b) Non-uniform

Officers 'A', 'B', 'D' and 'O' and Support Staff 'N' commented that arrangements were satisfactory.

c) Jewellery

Officer 'A' was the only respondent who had experienced difficulty. He had been challenged for wearing his bangle (kara), but this was accepted following an

explanation of its significance. He commented that he does not normally wear the kirpan at work, but has done so occasionally.

d) Hairstyle

Only Officer 'D' commented that arrangements were not satisfactory.

xiii) Dietary requirements

Only Support Staff 'N' was satisfied with dietary arrangements. Respondents referred to many difficulties concerning dietary requirements. These difficulties ranged from the availability of appropriate canteen food, the manner in which the food is served and pre-packed supplied food when working away from the canteen. Appropriate dietary food was possibly the greatest difficulty experienced by respondents'.[156]

xiv) Requirements for Chaplaincy

Officer 'D' and Support Staff 'N' were unable to identify requirements for a chaplain of one religion responding to the needs of all faiths, equally they were unable to identify needs for chaplains of their own faith.

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[156] Officer 'D' said that she experienced regular difficulties and explained, "there is never any decent food, you always have to have the veggie option". Officer 'C' commented that there are constant significant problems. The only way around such problems, he suggested, was to eat vegetarian food and fish where possible. He explained that problems arise if he is working on operations and packed food is given. This may include meat sandwiches, pork pies and chicken flavoured crisps. This he finds offensive and feels that greater care could be taken in providing for different dietary needs. Officer 'B' commented similarly. He said that a lack of arrangements presents real difficulties. He commented that there are no facilities for Muslims or Jews, adding that twenty years ago even vegetarian food wasn't available. Officer 'A' commented that the canteen menu is invariably a beef meal, except on Fridays when fish appears. The members of the Focus Group agreed that the greatest difficulty of all, in terms of religious requirements, was the lack of provision for dietary requirements of their religion. The example was offered of how in the canteen bacon and toast would be served with the same tongs. Officer 'O' commented that he also experienced significant problems. He explained Hindus cannot eat beef and commented that no pressure will be exerted to eat this meat, but choosing a suitable alternative can be difficult, especially when engaged on certain policing activities when only pre-packed food is available. Officer 'O' pointed out that Gujaratis are vegetarians and Bengalis are not. He added that working on Saturdays can cause him particular problems, as the diet forbids meat, onion and garlic.

Officer 'B' explained that a single religion chaplaincy was not possible, because of fundamental differences between religions. Officer 'B' does not believe that there is a need for an Imam \ Chaplain. He explained that there would be no identifiable role. He continued, the Imam and Priest's role are very different; however, an Imam could act as a force consultant to advise on religious needs but, Officer 'B' rhetorically asked, from which part of the Muslim community would the Imam come?[157]

Officer 'C' commented that much must depend on employees' needs. He could visualise that a single-faith faith chaplain might be possible if the chaplain were only to offer the independence of 'an outside ear'. Were a Muslim chaplain in post, he suggested, the relationship between the Imam and a Muslim would be different from that of a Christian priest and a Christian. The Imam would not be present 'to offer a shoulder to cry on'.

Officer 'A' commented that if chaplaincy is concerned with spiritual guidance (as he is informed), then officers of different religions should be offered the availability of this guidance according to their religion. If this is not possible, there should be no chaplains. He commented that although the service strives to be representative of a multi-cultural society, this representation does not occur when religion is concerned. However, he could not identify the need for chaplaincy to respond to the needs of those within his religion.

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[157] Within Islam, as within Christianity, there are different traditions, and an Imam from one tradition may not be acceptable to a Muslim from a different tradition.

Officer 'O' felt that the clerical collar of the Christian chaplain might be problematic to personnel. He suggested that it would impossible for a Christian chaplain to be true to individuals of all religions. He did, however, offer the example of a successful 'memorial time' following the death of the Queen Mother, when an event was led by an ordained Christian Officer. This he found acceptable as the priest made it clear that the 'prayer' time was for those of all religions. Whether a Hindu chaplain might be appointed to respond to the needs of Hindus, he suggested that the BPA might fulfil this role. He also suggested that a Christian chaplain might be the 'first port of call' in enabling appropriate contacts.

Prior to the Focus Group, Chaplain 'E' shared his concern about the question of chaplaincy. He felt that discussion could lead to disquiet concerning the lack of suitable chaplaincy arrangements for non-Christian religions and therefore damage existing chaplaincy arrangements. In the Focus Group discussion, he stressed, that no chaplain of any faith would be allowed to proselytise. A long discussion ensued. Officers 'L' and 'I' commented that a Christian Chaplain would be unable to respond to the needs of Muslim officers. Officer 'G' felt a Christian chaplain was a man of God and therefore acceptable. The point was raised as to whether an Imam might be identified who would wish to support chaplaincy rather than worship needs. It was, however, suggested that religious leaders of other faiths could be appointed to an advisory panel. There was overall agreement that contact points of religious leaders was essential and Chaplain 'E' requested the help of those present in identifying contacts. Following the meeting, Chaplain 'E' expressed his opinion that the Focus Group had affirmed that the present chaplaincy arrangements responded well to needs.

xv) Ethical conflicts between religion and work

Officer 'A', 'B', 'C' and Support Staff 'N' commented that there is no conflict. Officer 'C' expressed the view that Islam is a highly ethical, balanced and fair religion and that nothing within his religion could conflict with police work. Officer 'B' also commented that his moral values govern his behaviour in all situations.

Officer 'L' stated that Islam is the only religion that prescribes a pattern for all situations in life. Officer 'O' commented that the best working practice is one based on ethical principles and this is naturally compatible with Hindu religious principles. Officer 'D' commented that she encounters regular conflicts between her religion and work. She cited, by way of example, dealing with racist persons, yet having to remain impartial. She suggested that she responds by, "remaining professional throughout".

Focus Group members felt conflicts could arise and offered the example of difficulties concerning the timing of post-mortems and Muslim funeral rites. Officers find that they have to handle this by, "you do your incompetent best", and one has to work "professionally, ethically and with sensitivity". They suggested that knowledge of religious protocol is advantageous and expressed the opinion that the appointment of bereavement officers indicates how the service has responded to the religious needs of the multi-ethnic community.

xvi) Areas of police work that in which respondents may feel they cannot participate because of their religious beliefs

Only Officer 'D' suggested that her religion would exclude her from certain 'duties', such as being a dog handler. She added, "regularly, you are expected to handle food (pork) which is contrary to your religious beliefs, deal with alcohol/enter pubs etc. Deal with men, supervise them, search other women (strip), go to homes where there are dogs jumping everywhere".

xvii) Issues concerning religion and promotion

Officer 'D' suggested that her religious views would hinder her promotion prospects. This, she said, may be partly due to cultural racism, and explained that that she would be 'stereotyped' by her supervisors. Officer 'C' commented that it would depend on how far one took one's expression of religion; he explained it wouldn't be practical to pray five times a day and that following '9/11' problems were more likely.

Officer 'B' commented that being religious is not considered 'the norm' and that on one occasion he was overlooked for promotion because of his religious beliefs. He had 'voiced' this opinion to his managers, but retracted a complaint because of lack of proof.

Officer 'A' did not feel that his promotional prospects would be hindered by his religious views. He reported that others have occasionally suggested that his career had benefited by positive discrimination, but Officer 'A' commented that he has sought

career progression on merit alone. He feels that visible minority ethnic officers belong to one of three groups who have to make extra effort 'to prove themselves'.[158]

Focus Group members talked of being in a 'new era'. There was lengthy discussion on this issue and some related personal experiences. There was general agreement that it was impossible to know whether religious attitudes hindered promotion.

Officer 'O' stated that his religion would not hinder his promotional prospects, other than that he gives priority to working at his Temple rather than working for promotional examinations.

xviii) Further comments from respondents

All respondents were invited to comment further on pertinent issues which had not been raised. Officers 'C', 'D', 'B' and 'A' responded to this invitation. Information, not previously reported, is given below.

Officer 'C' described how there have been one or two occasions when Muslims, who have been arrested, have sought to gain extra sympathy from Muslim officers. For some, he felt, this could be a problem. Conversely, he suggested, a Muslim officer may have more understanding about the religious and cultural needs of Muslims when for example, a dispute may arise concerning a daughter who has 'run away' because of an arranged marriage, or two families disputing family land in Pakistan. Members of the Focus Group also made this point in general discussion.

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[158] The other two groups to which he referred are women and graduate members on accelerated promotion courses.

Officer 'B' commented that multi-cultural trends tend to influence and minimise extreme beliefs so that views become moderated. Education, he said, is essential in helping people understand religious identity and needs. He is concerned that much of the anti-terrorist legislation focuses on Islam, which leads people to regard all Muslims as a potential threat. He also commented that it is wrong to regard those who are religiously orthodox as fundamentally extreme.

3.7.3 A critical evaluation of the respondents' comments

Jennifer Platt suggests, "a single case can undoubtedly demonstrate that its features are possible and, hence, may also exist in other cases and, even if they do not, must be taken into account in the formulation of general propositions" (Burgess, Robert G. (Ed.) 1988, *Studies in Qualitative Methodology: a research annual – Vol. l*: 11). It was this understanding that interviews and contact with respondents was informative and contributed to an overall understanding of the impact of religious diversity within the service. As Platt describes:

> Case study material gives aesthetic appeal by providing 'human interest', good stories and a more humanistic mode of presentation than that of the 'scientific' / quantitative style (Burgess 1988: 7).

She warns however:

> Clearly this may be bought at an unacceptable price of sacrifice of systematic presentation of evidence, but it does not have to be. How great the tension is between the aesthetic and scientific criteria probably varies with the character of the case study and its role in the research as a whole (7).

It is therefore essential that individual responses to the research are understood in the context of the whole discussion as to the religious needs of police personnel. Again as Platt explains:

> In some areas case studies can make the same sort of contribution as other types of research, while in other areas they can do things better or worse, or equal though different. Whatever the area, case studies have in common with other methods that they are only part of a larger enterprise transcending the individual work (20).

As will have been noted, even though some responses suggest consensus, others reflect a difference of opinion. As Bogdan and Taylor suggest, "one person may describe an experience in one way and another person may describe the same experience in quite another way. Yet both may be 'telling the truth' according to their own perspectives: their own interpretations, rationalisations, fabrications, prejudices, and exaggerations" (Bogdan 1975: 9). It is equally possible that different respondents understood the same question differently and that variables, discussed earlier, will influence respondents' answers. Therefore, as well as an examination of issues considered under different topics, consideration must be given to the comments of individual respondents as all respondents should be considered as 'case-studies' in their own right.

At all times a sense of objectivity in the research was sought, and yet it should be recognised that as Sayer writes, "observation is neither theory-neutral nor theory determined, but theory laden. Truth is neither absolute nor purely conventional and relative, but a matter of practical adequacy" (Sayer 1984: 83). This sense of practical adequacy may suggest that the truth lying behind any of the issues discussed is relative to the respondent, and the truth of any given issue may only be found in the conflict between two differing, if not opposing, views.

Following the enquiries to the personnel according to force, no one force stood out as exceptional in either its policy response or policy failure to respond to the religious needs of personnel. Having analysed the respondents' comments, the following issues appear worthy of further examination as they highlight specific problems faced by some minority ethnic personnel in the workplace:

- Vocational affirmation

- Religious identity

- Policies relating to religious needs of personnel

- Religious discrimination in the workplace

- Promotion

- Chaplaincy

i) Vocational affirmation

It is clear that religious beliefs are highly important to the majority of respondents, influencing their work-approach and their commitment to the aims of the service. For many respondents, there is a strong vocational aspect to their work. For those who don't 'feel this religious call', their religious ethos is nevertheless significant to the manner in which they work and the policing values to which they aspire.

It is regrettable that respondents offered little evidence that line managers or the service understood the importance of this influence. If this understanding were to exist, one may suggest that the respondents would feel more valued by the service.

The reaction of the respondents' families and minority ethnic communities is also significant. It will be noted how the initial reaction of certain respondents' families was one of suspicion when the respondent joined the service, and yet with time this changed. This initial response was mirrored by at least some of the respondents' communities; they also doubted the respondents' career. However, it was reported that, again with time and a greater understanding of the employees' work, suspicion abated and a warm acceptance of the respondents' work grew. This change of attitude enabled the communities to utilise the respondents' role in the service.

This family and community response should be appreciated by the service and encourage the service to support the religious identity of minority ethnic personnel. An affirmation of the dedication of minority ethnic employees, at times with personal cost, could assist the service in gaining minority ethnic community support.

ii) Religious identity

Generally, respondents spoke of changing attitudes within the service which allowed them to be more confident in expressing their religious identity. However, at least two respondents felt that the events of '9/11' had restricted their expression of religious identity. For some respondents, confidence to express this identity came with age and length of service. The ability to be open about religious identity also appeared to vary according to the work situation. Officer 'O', for example, talked of the ease of expressing his identity when working in diversity training. Equally, the variation in response depended on line-managers' understanding of religious needs. Furthermore, Officer 'B' commented that even when colleagues and supervisors acted according to

equal opportunity guidelines, there was a feeling that they were repressing their personal views.

iii) Policies relating to religious needs of personnel

Generally, respondents felt that managers were unaware of the religious needs of employees, although some respondents referred to available diversity training material. This was perceived as minimal at best, and at times, basic and out of date. The opinion was also expressed that even if religious needs policies existed, managers would not necessarily act accordingly.

Some respondents were reluctant to answer the question as to whether the force had a religious needs policy. Of the forces from which the respondents came, it was later ascertained that only one force had policy issues that related to religious needs. As important as these may have been, the guidelines were minimal.

The lack of policies relating to religious needs offered considerable difficulties to respondents. However, these varied according to the work context. The situation, for example, was more difficult for uniformed shift officers than it was for those working in more flexible office environments, whether as officers or staff.

Some uniformed shift officers spoke of how a regularised pattern of religious observance was difficult, whether for daily prayer time or fasting at times of religious observance.

With regard to uniform, the male respondents experienced no personal problems, but they perceived that uniform requirements could cause problems for female officers. Officer 'D' felt that uniform policy was unsatisfactory. She was the one officer who also felt that the policy concerning hairstyles was unsatisfactory.

All respondents, except for Support Staff 'N', felt that dietary provision was totally unsuitable. Of all the encountered problems, dietary provision presented the greatest difficulties.

iv) Religious discrimination in the work place

There appeared to be general consent that that there is no known monitoring of workplace religious discrimination. The respondents saw this as being highly regrettable as this prevented an appropriate force response.

v) Promotion

It was generally felt that one's religious beliefs could hinder promotional prospects. This, the respondents suggested, could not be proven and the issue of promotion was a cause of concern to these employees.

vi) Chaplaincy

Christian Chaplaincy is available in all the forces from which the respondents were drawn. From respondents' answers, it would seem that for some, the lack of an approach that responds to the religious needs of personnel of religions other than

Christian is unsatisfactory. A detailed examination of multi faith chaplaincy is offered in chapter 4.

In conclusion, it is worth recalling that *Policing Plural Communities. Revisited* referred to the difficulties that visible minority ethnic personnel experience in their home lives:

> Ethnic minority staff evidence disapproval, even hostility, at home and in their communities. Theirs is a special vocation that has to survive home and professional life in the confines of an emotional pressure cooker (HMIC 1999: section 5.1.11).

This sense of hostility was not experienced by all respondents. However, the sentiments of the same report are most significant for those responsible for policy:

> [Visible minority ethnic personnel] have a voice, they have specific needs; their voice should be heard, their needs responded to. The Service could and should learn a great deal from its own ethnic minority personnel (section 5.1.11).

The respondents all revealed a high level of vocational dedication, a commitment to their work and a deep sense of integrity arising from their religious identity. All of these personal attributes have much by which the police service can be enriched.

Unfortunately, the commitment of police service policies designed to respond to the religious needs of, at least some of the respondents, failed to match the commitment which those same respondents were making to the police service.

3.8   In conclusion

The chapter opened by referring to Cashmore (2002) and the suggestion that minority ethnic police personnel may be faced by a clash of cultures. Reference to Stone and

Tuffin (2000) followed. They further confirmed the cultural challenges that minority ethnic personnel face. As well as referring to the unique contribution that minority ethnic personnel make to the service, Stone and Tuffin also indicate the difficulties that potential minority ethnic recruits envisage they will encounter should they choose a police career. These include difficulties relating to prayer time, clothing and uniform.

Following this introduction, an examination was undertaken of the policies of a selection of non-police organisations and analysis was offered of best policy practice. The intention of this examination was to determine how policies of non-police organisations might be usefully adopted by the police. These organisations work in a different context to the police, but the needs of personnel are the same, and the response of these organisations to religious needs may be possibly replicated both by and in the police service.

From researching the religious needs of minority ethnic police personnel, it would appear that, for some, there are significant needs which should be addressed by policy.

Considering the vocational commitment of some respondents, it may be suggested that there is an urgent need for the religious identity of personnel to be acknowledged. Because of the synergy between the respondents' work and religion, it would seem that this acknowledgement is essential. Religious and cultural identity cannot be separated from commitment to the service. To deny personnel the ability to express the fullness of their identity is to inhibit their contribution to the ethos and culture of the service and all that the service seeks to achieve.

Following this acknowledgement of their religious identity, the religious needs of minority ethnic personnel must also be acknowledged to enable them to express this identity through religious observance. Various needs have been specified within this chapter, for example needs relating to prayer, diet, and uniform. Minority ethnic personnel must have policy guidelines, which enable them to observe their religion; for example, provision must be made for prayer, for dietary requirements, for the observance of religious festivals and to dress appropriate to religious tradition, that is when this does not infringe upon health and safety regulations.

The analysis of grievance procedure policies reveals that Wiltshire's policy *Religious and Cultural Needs*, (Lange 2001) unfortunately appears to offer the only detailed guidelines by which personnel may challenge and resolve problems arising from religious observances and religious identity in the workplace.

With regard to introduction of policy that responds to the employees' cultural and religious needs, there appears to be a diverse range of approach and enthusiasm of management. Analysis of ACPO and forces policies concerned with religious diversity has indicated great variation in content.

The ACPO policy, *ACPO Policy to enable Staff to observe their Faith*, (Fahy 2002) has been shown to be brief in content. Having stated the importance of the religious identity of personnel, the policy refers to 'Holy Days, Dress and Diet' and draws the attention of the different forces to general requirements, but the policy fails to offer

guidelines on which forces can draw. This is regrettable as this presents a missed opportunity to promote good practice within forces.

Only Wiltshire has adopted a specific policy with regard to cultural and religious needs. Another force, Devon and Cornwall, was in the process of adopting a similar policy and some other forces have also focused on particular religious needs in a range of other policies; for example:

- Dorset, Merseyside, Greater Manchester, Norfolk and the Metropolitan offer guide lines with regard to dress code

- The Metropolitan and Norfolk offer guidelines with regard to dietary needs

- Cambridge, Lancashire, the Metropolitan and Norfolk refer to working practices and flexible working

- Norfolk offers specific guidance to managers regarding the religious needs of their staff.

In spite of the progress made by the above forces, other forces demonstrate little progress. Responses, other than from those forces that have been commended, offer little evidence that the religious needs of personnel are being considered.

At times, responses suggested good practice. However, many of these claims could not be substantiated; for example, one respondent claimed that his force was currently working on formulating a cultural and religious policy. He further commented, "we recently recruited a police officer who is a practising Muslim. The senior staff worked in conjunction with the member of staff supported by our Black Police Association, in

providing the necessary accommodation for prayer etc.". No evidence was provided to substantiate this claim.

It should also be reported that one respondent, who answered frankly that his force had no policy in place, explained that his force feels that, "it is a difficult issue" as there are only twelve members of staff from minority ethnic backgrounds. He commented that it would, therefore, be difficult to initiate an appropriate policy.[159] He commented further that, "the force may be behind". However, he also referred to initiatives, which indicated a willingness to explore these issues further, commenting that he would welcome assistance in creating a policy document, expressing the view these research findings, "would be invaluable".

It would appear that in spite of certain forces demonstrating good practice, there is an overwhelming lack of appropriate policies from others. At times the willingness to create suitable policies is apparent, and yet equally at times there is little evidence of a desire to create such policies. This is regrettable.

It is possible to create working policies, as Lange writes, "to ensure that people from all backgrounds (including Christians) [are] able to practice their religion and retain their cultural identity whilst working for the Wiltshire Constabulary". The Wiltshire policy indicates the way forward. If certain forces feel that enabling staff to observe their religion in the workplace may hinder the work of the police service, Lange offers definite encouragement. He writes, "we needed to ensure that this did not have an

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[159] No indication was offered defining the ethnicity of these personnel.

adverse affect on the service that we delivered to the public". Lange is confident that the Wiltshire policy will not in any way detract from the work of the force. Indeed, it would appear that the Wiltshire Constabulary contributes to all that the police service aims to achieve and that it will show other forces the way forward in ensuring that minority ethnic personnel feel able to reveal their religious identity and maintain their religious observances in the workplace. In March 2004, Lange reported that he believed the Wiltshire policy was, in part at least, responsible for an increase in the recruitment of minority ethnic personnel. This he felt was because the force was perceived by minority ethnic potential recruits to be responding to their religious and cultural needs.

CHAPTER 4 - MULTI-FAITH CHAPLAINCY

4.1 An overview of the chapter

Offering a critique of the relationship between Church and State, *The Parekh Report* comments:

> It is now 30 years since relations between Church and state were last systematically considered by a commission and the time has come to revisit the issues in the context of the religious pluralism and increased secularism of the present time (The Commission on the Future of Multi-Ethnic Britain 2000: 243).

Consequently, the report suggests that a future commission might consider, "chaplaincy arrangements in prisons, hospitals, higher education and the armed forces" (243).

Religious Discrimination in England and Wales also briefly comments on chaplaincy arrangements and referring to hospital chaplaincy comments:

> Religious minorities have not had the tradition of privileged access that has more traditionally been available to Christian chaplains (Weller et al. 2001: 75).

To determine the extent to which a multi-faith approach to chaplaincy is perceived as important in chaplaincy appointments, an examination was made of the advertisements for chaplains.[160]   In total, nine chaplaincy posts were advertised: four hospital chaplaincies, two in further education and three 'city' chaplaincies. Reference to the multi-faith chaplaincy was made in only three advertisements, all of which referred to hospital chaplaincy.[161]

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[160] *Church Times*, 12 September 2003. The date was chosen at random.
[161] Ealing Hospital, Queen's Medical Centre, Nottingham and St Andrew's Group of Hospitals, Northampton.

Because of this apparent varied approach to chaplaincy, to which reference was first made in chapter one, this chapter analyses multi-faith chaplaincy in the health sector, the prison service and HM Forces. An examination of chaplaincies in these different contexts may suggest policies which the police service could adopt.

To conclude the analysis, the chapter examines the current multi-faith approach of chaplaincy within the police service. The prime focus of this thesis is an examination of issues surrounding the employment of minority ethnic police personnel and this examination can only be complete following analysis of the current response to the pastoral and spiritual needs of its multi-ethnic personnel.

4.2 Health sector chaplaincy

4.2.1 Introductory comments

Analysis is offered of multi-faith chaplaincy as identified by the following reports:

- *Spiritual Care in the NHS - A guide for purchasers and providers,* (Castle, Paul 1996); hereafter referred to as *Spiritual Care in the NHS.*

- *NHS Chaplaincy: Meeting the religious and spiritual needs of patients and staff. Guidance for managers and those involved in the provision of chaplaincy - spiritual care* (Multi-Faith Group for Healthcare Chaplaincy 2003); hereafter referred to as *NHS Chaplaincy*.

These reports were selected for analysis as a Midland's NHS Trust identified them as offering best policy and consequently used them as a basis on which the Trust initiated a new spiritual care policy for its healthcare units.

The value of *Spiritual Care in the NHS* [162] may best be identified by its stated purpose:

> The intention of the report is to act as a resource to health authorities and trusts as they review their current practice and approach the area of spiritual needs in a very practical way (Castle 1996: 20).

Referring to the value of *NHS Chaplaincy*, Sarah Mullally, the Chief Nursing Officer comments:

> It is for use by all NHS Trusts as a strategic and best practice guide to the provision of chaplaincy-spiritual services for patients and staff. … It will provide a firm foundation on which NHS Trusts can build and enhance existing services (Multi-Faith Group for Healthcare Chaplaincy 2003: 3).

Spiritual Care in the NHS and *NHS Chaplaincy* are invaluable to the development of health sector multi-faith chaplaincy and it is possible that the reports' suggested guidelines might be of value to those involved in other chaplaincy contexts.

4.2.2   *Spiritual Care in the NHS*

The report is to be commended for the way in which it emphasises the need to:

- adopt a holistic approach to the delivery of health care
- recognise that 'spiritual' does not necessarily mean 'religious'
- treat people as individuals and not make assumptions about their spiritual needs simply because they come from particular social or ethnic group
- accept that not all religions are based on the same criteria
- enable people in hospital to have access to those who are most likely to help them meet their spiritual needs
- provide a platform for all sections of the community to meet their spiritual needs in hospital (Castle 1996: 5).

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[162] A preamble to the report comments: "The origins of this report are to be found in the academic and pastoral work of the Reverend Seye Olumide, hospital chaplain at Bradford Community Health NHS Trust from 1986-96 and now at Parkside NHS Trust (Paddington), input at all stages of this publication has been invaluable. We are grateful to Paul Castle for the writing and editing of the report and to the Reverend Robert Clarke, Rabbi Julia Neuberger and Dr Sophie Gilliat, for their constructive comments at the draft stage of the document" (Castle 1996: 3).

To facilitate this approach, Castle poses questions which staff should consider:

- Is information about religious festivals and holy days readily available to staff? Is there a multi-faith calendar on every ward and in every hospital?
- Are there guidelines for staff about religious practices relating to death and mourning?
- How are dietary and hygiene requirements (possibly deriving from religious belief and practice) met?(7).

In spite of an in-depth approach to the spiritual care of patients and staff, Castle appears to assume that the chaplains will be Christian and sufficiently trained in cultural and religious traditions to respond to those of other faiths.

However, the report continues to suggest that further to the envisaged chaplaincy arrangements, "providers of health care may wish to consider building on their chaplaincy arrangements by developing a department of spiritual care with a wider remit and a multi-faith foundation" (8). The report envisages the work of this department will include:

- co-ordinating referrals and requests for spiritual care
- attending to the spiritual needs of patients
- supporting patients and staff in the expression of their beliefs and in the use of facilities for worship and prayer
- serving as a reference point for information about spiritual and religious issues
- serving as a resource bank and library containing written information and video material about specific spiritual and religious issues
- developing models of spiritual care relevant to each faith group represented in the general population using hospital or community services (9).

As part of the criteria to achieve all that is required of this department, as specified by the Health Care Chaplaincy Standards, the report comments that there should be:

One member designated as head of department or co-ordinator who must be qualified to lead and direct a multi-faith team and able to speak confidently to managers about the issues of spiritual and related care (9).

To ensure that this department responds to need, Castle suggests that consideration should be given to the religious observance of patients. He states that patients' needs should be met and that these needs will relate to clothing, fasting, diet, washing, hygiene, dying, death and mourning (11).

Emphasising the importance of in-service training, Castle raises the required competence of those offering spiritual care, and states that training should be, "open to all chaplains, as well as to religious leaders of all traditions and faiths" (10).

The report offers examples of health trusts where good practice has been implemented[163] and reference is made to the appointment of the first full-time co-ordinator for those of non-Christian religions,[164] whose aims are:

- to develop effective relationships with leaders of all faiths and community representatives
- to provide a focal point for all-non-Christian faiths, so that their needs can be identified
- to create training opportunities for staff in order to increase their knowledge and awareness of the requirements of all faiths (13).

The report further describes how this co-ordinator is part of a reorganised and renamed chaplaincy department. The new department, the Department of Spiritual and Religious Care, comprises of ministers working ecumenically across all Christian

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[163] These include: Forest Healthcare NHS Trust, Chesterfield and North Derbyshire Royal Hospital Trust, St Helier NHS Trust (Surrey), Leicester General Hospital, Birmingham Heartlands NHS Trust, Wellshouse NHS Trust (Edgware) and Walsall Hospitals NHT.
[164] By the Forest Healthcare NHS Trust.

denominations and supported by an advisory group, which should include Jewish, Sikh, Hindu and Buddhist community representatives (13).

Analysis of the report indicates that a thorough consideration of patients' religious and spiritual needs has been undertaken. *Spiritual Care in the NHS* offers a wealth of theoretical policy, demonstrates how theory may be put into practice and provides a useful resource for those involved in chaplaincy and spiritual care in other contexts.

4.2.3 *NHS Chaplaincy*

Consultation prior to the publication of *NHS Chaplaincy* was widely commended,[165] as was the report's publication.[166]

Initially, the report refers to the need for "flexibility" and "innovative responses in chaplaincy-spiritual care" (Multi-Faith Group for Healthcare Chaplaincy 2003: 5) and refers to those religions relevant to policy.[167]

Following introductory comments, the report offers a framework for chaplaincy-spiritual care and refers to chaplaincy appointments, chaplaincy volunteers and sacred spaces. Reference is also made to training, development, bereavement services, emergency and major incident planning.

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[165] The *Church Times* (7 November 2003), for example, commented, "it has been compiled in conjunction with multi-faith groups, and reflects feedback from a listening exercise carried out in summer 2003".

[166] According to the *Church Times* (7th November 2003), the Revd Richard Lewis, Chief Executive of the Church of England's Hospital Chaplaincies Council and Chief Officer of the Multi-faith for Healthcare Chaplaincy described the publication as "an important step forward" for chaplaincy. Shafique Rahman Muslim chaplain to the Royal London Hospital commented, "the Muslim community appreciates this move by the Department of Health, recognising the context of multi-faith spiritual care".

[167] These religions are: "Bahai, Buddhism, Christian [sic], Hinduism, Jainism, Judaism, Islam, Sikhism and Zoroastrianism" (5), with provision for those from smaller faith communities.

Detailed arrangements are offered concerning the structure of all involved in the chaplaincy-spiritual care team. Whole time chaplaincy appointments should be made by a panel selected from a larger group of assessors.[168] These assessors should receive training to ensure they are resourced to advise, "on the professional suitability and competence of candidates" (9), they should be experienced in chaplaincy and management and, "will be aware of the current policies and operational issues around chaplaincy" (9). The extended panel will include a faith community representative to, "ensure that the candidates hold the authority of the faith community" (9).

Thereafter, the guidelines suggest that a designated member should lead the chaplaincy-spiritual care team of those appointed, "in partnership with the appropriate faith community/ies" (9). It is envisaged that, within the care team, "each member … retains the religious responsibility for his/her own faith community" (8).

Referring to chaplaincy volunteers, managers are required to, "ensure that chaplaincy volunteers are acceptable to the appropriate faith communities and that their work is supervised" (15). It is further stated that these volunteers, "do not have an evangelistic role" (16).[169]

Focusing on provision of suitable accommodation for prayer, the report asks that, "good communication between all parties is established and maintained, particularly

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[168] The policy explains, "The panel of assessors is a resource available to assist all Trusts in making chaplaincy appointments. Good practice suggests that fair and effective appointments are most likely to be made when an assessor is deployed. An assessor should be identified as soon as a vacancy becomes apparent, to provide maximum opportunity for advice on issues such as job descriptions, advertisements, skill mixes and job evaluation etc." (9).

[169] This comment concerning an evangelistic role raises specific questions as to the nature of chaplaincy and further reference is made to this comment in the concluding comments of this section.

where spaces are to be shared" (18). This, the report suggests, is essential to ensure that the practicalities of prayer-activity do not become problematic and refers, for example, to music, diet, the storage of religious artefacts and symbols, access to Bibles, Korans, prayer mats and Hindu tapes (18).

Referring to training and development, *NHS Chaplaincy* does not unfortunately comment on the importance of inter-religious training, but offers details of current healthcare chaplaincy training courses as offered on the Websites of the College of Health Care Chaplains[170] and Healthcare Chaplaincy Training and Development Office.[171]

NHS Chaplaincy is commended for the thoroughness of its guidelines, however, at times, the report is lacking. The importance of inter-religious training should be emphasised and, when referring to bereavement support, for example, its guidelines suggest that, "the Trust-wide bereavement policy committee [should] include a member of the chaplaincy-spiritual care team" (21). The recommendation of a single person to represent many faiths is minimal.

Nevertheless, in spite of possible shortcomings, the report offers a valuable resource to those initiating a multi-faith chaplaincy-spiritual care team. The reports' recommendations concerning the structuring of a multi-faith team and how that team

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[170] The College of Health Care Chaplains claims to be both multi-faith and interdenominational. No training or development courses were immediately evident. Available from http:// www.healthcarechaplains.org; Internet; accessed 26 June 2004.

[171] The Website for the Healthcare Chaplaincy Training and Development Office revealed a number of courses, which were specifically relevant to multi-faith chaplaincy. Available from http:// www. nhs-chaplaincy-spiritualcare.org.uk; Internet; accessed 26 June 2004.

should be accredited are helpful. It is an approach, which one may suggest, could be applied to other chaplaincy contexts, including the police service.

4.2.4   Critical analysis

Castle (1996) and the Multi-Faith Group for Healthcare Chaplaincy (2003) offer foundations on which further multi-faith developments in health care chaplaincy can be progressed.   Referring to the work of the Multi-Faith Group for Healthcare Chaplaincy Barney Leith, Chair of the Group encapsulates the optimism of both reports when he writes:

> For those of us who have long been working to create a dialogue between people of different faiths, this guidance is an exciting step forward in the formal and official recognition that we live in a multi-faith society, that people of all faiths have spiritual and religious needs and that these needs must be appropriately met in healthcare settings (Multi-Faith Group for Healthcare Chaplaincy 2003: 4).

Spiritual Care in the NHS helpfully guides one to understand the importance of holistic patient care. The report anticipates the development of spiritual care departments, empowered to support those from different religious traditions (and those from none) and stresses the importance of carefully identifying the religious and spiritual needs of those within health care units.

NHS Chaplaincy offers a theoretical approach on which chaplaincy-spiritual care can be contextualised. The policy, for example, refers to the appointment of spiritual carers, who must be acceptable to the faiths of those to whom they will respond. To ensure that 'chaplains' have this authority, appointment panels will include assessors, authorised by their respective faith bodies.

However, one may suggest that there are significant omissions within the two reports.

When referring to the needs of staff, *Spiritual Care in the NHS* fails to explain the practical implications of the multi-faith and multi-cultural dimension of the chaplain's role (Castle 1996: 8). An assumption is made that the chaplain will be Christian and the report fails to refer to ways in which chaplaincy might respond to the religious needs of staff of non-Christian religions. Furthermore, the report assumes that the chaplain will be trained to understand the different cultures and religions of those who may seek support. This assumption is questionable.

Neither report sufficiently defines the chaplain and spiritual carer's role. This is unfortunate, for without adequate definition, the roles are nebulous. The lack of definition may assist in enabling the chaplain-spiritual carer's role to be decided locally, so as not to inhibit contextual variations. However, this may equally give spiritual carers freedom to abuse their privileged role. *NHS Chaplaincy*, for example, states that volunteers, "do not have an evangelistic role" (Multi-Faith Group for Healthcare Chaplaincy 2003: 16). What of those in paid employment? Nothing is stated and one might assume that an openly evangelistic role that seeks 'to convert' is acceptable. Possibly, the reports have omitted appropriate definitions to allow flexibility, but it may be that both reports have chosen to ignore issues of potential controversy.

Neither report offers guidelines relating to a multi-faith response to emergency and major incidents. *NHS Chaplaincy* focuses on such incidents, but makes no reference to an appropriate multi-faith response. In a racially diverse society, this failure is regrettable.

The reference of *NHS Chaplaincy* to guidelines concerning the death of patients is minimal. The report states that clinical departments should, "have access to reliable guidance on the care of patients of differing faith communities at and after death, and of the needs of the bereaved" (Multi-Faith Group for Healthcare Chaplaincy 2003: 21). However, the report fails to detail how this guidance can be accessed.

Both the analysed reports correctly refer to the need for in-service training. However, neither report stresses the importance of inter-religious training. Consequently, the reports have missed an opportunity to refer to the value of different faith traditions training together to gain cross fertilisation of good practice.

In spite of these criticisms, *Spiritual Care in the NHS* and *NHS Chaplaincy* indicate the multi-faith developments that are taking place within healthcare departments. Having examined these reports, one can understand their importance to a NHS Trust initiating policy on chaplaincy-spiritual care. Neither of the reports alone offers a comprehensive foundation for multi-faith spiritual care. However, the two reports compliment each other and reveal a contextual framework in which multi-faith chaplaincy can be developed.

4.3 Multi-faith chaplaincy in the prison sector

4.3.1 Introductory comments

In 2004, a prison service spokesperson commented, "Beckford and Gilliat were critical of chaplaincy within the Prison Service with good cause, but an enormous sea-change has taken place. With the appointment of William Noblett,[172] a paradigm shift[173] has occurred".

Following an investigation of prison service chaplaincy, Noblett confirms Beckford and Gilliat's conclusions when commenting:

> I advocate a move to a more inclusive, multi-faith chaplaincy. I suggest Church of England predominance in publicly funded chaplaincies belongs to the past; that chaplaincy needs to be inclusive, not exclusive; to be at the heart of collaboration; to nurture relationships, not just religions; to develop an ecumene of faiths, not simply Christian ecumenism; to acknowledge the equality of people created in the image of God (Noblett 2001, "A Multi-Faith Prison Chaplaincy: A Paradigm Shift?", *New Life, the Prison Service Chaplaincy Review* Issue 15, 39).

According to some within prison chaplaincy, the chaplaincy approach has changed considerably since Noblett's appointment as Chaplain General. Prison chaplaincy now embraces religious diversity. It is difficult to determine whether this change has occurred because of Noblett or his appointment was part of this 'sea-change'. Nevertheless, his article, "A Paradigm Shift?" describes an approach which has strongly influenced prison service chaplaincy and warrants examination.

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[172] Chaplain General.

[173] The phrase 'a paradigm shift' is one used by William Noblett in an article entitled, 'A Multi-Faith Prison Chaplaincy: A Paradigm Shift?' The article first appeared in *Crucible* and was later reprinted in *New Life, the Prison Service Chaplaincy Review,* Alan R. Duce, Ed., Issue 15, 2001.

Further confirmation of a change in approach can be found in comments of Finona Mactaggart[174] when complimenting the service for its progress in adopting a multi-faith approach.   This approach now ensured that, "chaplaincy provision met the 'needs of inmates from many faith communities'".[175]   One would hope, however, that this comment was not merely a response to the possibly political appointment of thirteen full-time Muslim chaplains. As the *Financial Times* commented, "a growing number of moderate Muslim clerics have been appointed to the Prison Service as part of the government's efforts to improve race relations and to contain the spread of Islamic extremism".[176]   The article reported a Whitehall official who commented, "we are making it clear to those being given contracts that there is no room for extreme politics in prison, and that their work must focus on spiritual guidance and help in the process of resettlement and social harmony".

The extent to which the appointments are part of a politically manipulative process is not clear, but analysis of Noblett's article followed by an examination of current prison service chaplaincy guidelines *Prison Service Order, Order Number 4550, Religion Manual (PSO 4550)* may offer further clarity.   Following an examination of these papers, critical analysis is offered.

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[174] Parliamentary Under-Secretary of State for Race Equality, Community Police and Civil Renewal and chair of Faith Community Liaison Group.
[175] Harden, Rachel, *Church Times*, 8 August 2003.
[176] Burns, Jimmy, *Financial Times*, 7 February 2003.

4.3.2   *A Multi-Faith Prison Chaplaincy: A Paradigm Shift?*

Noblett opens his paper with reference to Richard Tilt.   Relinquishing his role as Director General of the Prison Service, Tilt commented, "radical steps are needed if we are to show ethnic minority staff and prisoners that we are genuinely committed to greater diversity and equality" (Noblett 2001: 36, quoting Tilt, Prison Service Conference.1-3 February 1999).

Noblett suggests that these radical steps include a commitment to multi-faith chaplaincy.   Criticising two reports[177] of the Church of England for their failure to examine, "how chaplaincy could be more integrated into the wider church" (36), Noblett suggests that the German or American models of prison chaplaincy are more satisfactory and comments:

> Such models, if adopted in full, or in part, might help liberate chaplaincies to raise some of the socio-political issues inevitable in complex institutional contexts; to explore a truly prophetic role, and more accurately reflect the religious composition, interest and practice, of the wider community (37).

Commenting on the lack of chaplains of non-Christian religions, Noblett offers the multi-ethnic context of the prison population.[178]   The failure to appoint non-Christians in this diverse situation had arisen, he comments, in spite of, "the Prison Service Race

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[177] The Turnbull and Bridge Reports.

[178] Noblett comments that the prison population stood at approximately 66.000, with an estimated number of prisoners, 18 per cent, coming from ethnic minorities and approximately 11 per cent of in-mates belonging to religions other than Christian.   He states that there were 125 full-time Christian chaplains, and that the Prison Act stipulates that the Chaplain must be a member of the Church of England, "though in practice full time Roman Catholic chaplains, and, more recently, Methodist chaplains have been appointed" (Noblett 2001: 37).   He also comments that in spite of there being approximately 4,500 Muslim prisoners there were no full-time Imams, although he notes the pending appointment of a full-time Muslim adviser to work through the Chaplain-General.   He adds that there were 3,200 prisoners of other religions, who also failed to be served by a full time chaplain.   With regard to the religions that prisoners are permitted to practice he writes that whereas paganism is permitted, Rastafarian, Scientologist and Black Muslim (Nation of Islam) prisoners are not allowed to practice their religion.

Relations Policy which says that all prisoners should be allowed to practice their religion" (37).

Summarising the dilemma facing those who wish to pursue multi-faith chaplaincy, Noblett refers to a *Church Times* editorial:

> Those adherents of other faiths who believe that Anglican bishops will speak for them would be wise to foresee limits to this advocacy and continue to press for their own representatives (Noblett: 38, quoting *Church Times* Editorial, 29 January 1999).

He offers further confirmation of this with reference to Beckford and Gilliat who state, "the expectation that the Church of England can continue to act fairly as 'brokers' on behalf of increasing numbers of prisoners of other faiths is being questioned" (Noblett: 38, citing Beckford and Gilliat, *Religion in Prison: equal rights in a multi-faith society* 1998).

Noblett refers extensively to Beckford and Gilliat. He writes that in spite of the overall failure to appoint chaplains of diverse religions, Beckford and Gilliat, "acknowledge the very positive work that has been done by chaplaincy in relation to faiths other than Christian" (39). However, he suggests that this work has, "all too often … depended on individual relationships, and the 'goodwill' of particular chaplains" (39).

To further the work of multi-faith chaplaincy, Noblett comments:

> The Chaplaincy has the potential to hold 'tradition and transformation' in creative tension, to be at the heart of a paradigm shift in the understanding and praxis of ministry in prison, providing a model of good practice for the wider church, and other faith communities, if it was to embrace a multi-faith approach (40).

Noblett adds, "it will, however, involve structural change" (40). This structural change, he suggests, may be advanced through the work of prison chaplaincy involved in dialogue concerned with the concept of *misso Dei* and the work of the Holy Spirit working through the lives of those of other faith traditions.

Following his analytical study of prison chaplaincy, Noblett describes the changes he has initiated within the Full Sutton Prison chaplaincy and suggests that some chaplains may already be working according to good practise. Others, he suggests may reject change. He writes that there is a choice; chaplaincy must decide whether it wishes to enter into the struggle for justice and righteousness which may lead to, "a more inclusive multi-faith chaplaincy, or does it want to maintain a Christian exclusive position" (42).

Noblett draws his convincing article to a conclusion and suggests that those who wish to effect change must be prepared:

- to listen
- to question and to be prepared to relinquish the current sense of control and power that chaplaincy can exert over its organisational structure
- to re-examine the relationship between Church and State

He refers to the chaplaincy control over chaplaincy structural arrangements and suggests that this may be an act of selfishness. He suggests, by inference and with reference to Kenneth Leech and others, that the power and authority of the Church of England as the State Church must be questioned if not challenged. In response to a multi-faith community, there must be a commitment, he argues, "to racial and religious justice, to further encounter and to dialogue" (44).

Noblett presents a persuasive argument for greater diversity within prison chaplaincy. He offers detailed analysis of the religious affiliation of prisoners and the failure of chaplaincy to respond to the religious diversity of prisoners. He reveals the dominance of the Church of England over the institutional structure of chaplaincy and indicates how good practice is limited to individual chaplains. In a relatively short article he embraces both a theological approach to religious diversity and reveals how he has applied this theology in practice. With reference to his work in Full Sutton, Noblett writes:

> I hope to provide an emerging paradigm, with a theological basis, for a multi-faith chaplaincy that reflects the reality of prison life and ministry, and which, is based on respect, fairness and a commitment to equality which reflects the belief that we are all created in the *imagio Dei* (39).

All of this is successfully achieved in '*A Multi-Faith Prison Chaplaincy: A Paradigm Shift?*'

4.3.3 *Prison Service Order, Order Number 4550, Religion Manual*

The *Prison Service Order, Order Number 4550, Religion Manual,* known as *PSO 4550* is most comprehensive and includes:

- instructions regarding the religious observance of prisoners

- summaries of the belief systems of Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism and the Church of Jesus Christ of Latter-Day Saints

- instructions relating to the practice of these religions in prison

The document sets policy for all prisoners, "held in both publicly managed and contracted out prisons, and provides both mandatory instructions and guidance on religious provision" (Prison Service 2000: Annex B paragraph 6). The document states the policy is enforceable from date of publication and, "contains mandatory instructions and advice" (Annex B paragraph 8). The document is intended for wide circulation and states, "this Order must be held by Chaplaincy Teams and RRLOs, and should be available to all staff" (paragraph 9).

Offering the underlying principle behind the report, the first chapter states that, "the Prison Service recognises and respects the right of prisoners to practise their religion" (Ch.1 paragraph 1). The opening statement continues to comment that, "this chapter sets out the requirements for prisoners to participate in worship and other religious activities and to receive pastoral care" (Ch.1 paragraph 1). Reference is thereafter made to the rules on which this governance is based.

Chapter 2 relates to, "instructions and advice on security issues as they impact on religious practice" (Ch.2 paragraph 1), whilst the third chapter provides details of the religious advisers to the Prison Service for the Buddhist, Hindu, Jewish, Muslim, Sikh and Mormon religions. The identity of Christian religious advisers is assumed. The introduction to the third chapter explains:

> Most of the organisations have worked with the Prison Service for a number of years; the setting up of the Advisory Group on Religion in Prisons has led to their role as advisers now being formalised. Their official title is Religious Consultative Services (RCS) to the Prison Service, for their faith (Ch.3: Introduction from the Director of Regimes, paragraph 1).

Referring to chaplains' appointments, commenting briefly on Christian chaplains, chaplaincy arrangements are given for the Church of Jesus Christ of Latter-Day Saints (Mormons), Buddhism, Hinduism, Islam, Judaism and Sikhism. The document comments that, "Chaplains and Ministers of recognised religions must be available to prisoners" (Ch.1 paragraph 3) and that, "where a minister of a particular faith is not available to a prison, advice must be sought from the Prison Service Chaplaincy HQ, the Religion Section of Prisoner Administration Group, or from the Religious Consultative Service for the particular faith" (Ch.1 paragraph 3). Those who require this advice are asked to look at the relevant annex for information. However, this annex only refers to contacts within the six given religions and fails to offer a comprehensive list of all religions that one might encounter within prisons.

Offering further general guidance concerning chaplains' appointments, the document states that, "Chaplains and Ministers must be appointed in line with current Prison Service guidance" (Ch.1 paragraph 1.4) and that, "security clearance must be in place before the work of a chaplain or minister commences" (Ch.1 paragraph 1.4).

PS0 4550 offers further information concerning chaplains' appointments. Details are offered describing the different processes for each of the specified religions.

With reference to the appointment of Buddhist chaplains to the Prison Service, the report comments that, "Chaplains come from, and are supported by, an organisation

called Angulimala, the Buddhist Prison Chaplaincy Organisation" (Annex A (i) paragraph 1.4).[179]

Regarding the appointment of Christian chaplains, the report merely comments, "eligibility for appointment as a Christian Chaplain requires the endorsement of the relevant denomination, through Chaplaincy HQ" (Annex B (i) paragraph 1.1).

Those appointing a Hindu chaplain should approach the local Hindu temple community or, "alternatively, consult the Religious Consultative Service for the Hindu faith" (Annex C (i) paragraph 1.1). Once a potential chaplain has been identified, and before appointment, "the endorsement of the Hindu Religious Consultative Service is required" (Annex C (i) paragraph 1.2).

No reference is made to any religious group in relation to the appointment of Muslim chaplains. The report asks that, "requests for a Muslim Chaplain (ie an Imam or a Female Muslim Worker) should be made through the Muslim Adviser's Office". The report continues to explain that, "the Muslim Adviser can offer help and advise on a range of issues relating to the appointment" (Annex D (i) paragraph 1.1).

Offering the guidelines for the appointment of a Jewish chaplain, the report simply states that, "requests for a Jewish Chaplain should be made to the Jewish Visitation Committee" (Annex E (i) 1.2).

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[179] The report comments that it is the aim of this organisation to recruit and make available Buddhist chaplains to all prisons. Having recruited these chaplains, the organisation will be responsible for advising them on appropriate chaplaincy procedures. Further comment is made that, "the majority of those involved in Buddhist Chaplaincy are lay" (Annex A (i) paragraph 1.4).

The appointment of Sikh chaplains is different yet again. The report states that requests for a chaplain should be made to the relevant regional Manager of the Sikh Chaplaincy Service. If the regional manager is unavailable, "queries and requests should … be made direct to Indarjit Singh, the Director of the Sikh Chaplaincy Service if the relevant Regional Manager is unavailable or unable to help" (Annex F (i) paragraph 1.1). As Hindu chaplains are endorsed by the Hindu Religious Consultative Service, "all appointments of Sikh Chaplains require the endorsement of the Sikh Chaplaincy Service" (Annex F (i) paragraph 1.2).

It is to the Mormon RCS that, in the first place, "requests for a Chaplain from the Church of Jesus Christ of the Latter-day Saints should be made" (Annex G (i) paragraph 1.1).

Referring to the RCSs and the Advisory Group on Religion in Prison, the document explains that, "Buddhism, Hinduism, Islam, Judaism, Mormon (The Church of Jesus Christ of the Latter Day Saints), Sikhism" (Ch.3 paragraph 2), "are all represented on the Advisory Group on Religion in Prison" (paragraph 1). Further explanation is given relating to the establishment of RCSs. The document states that, "the RCSs are independent organisations that will work with the Prison Service in an advisory capacity on matters of religious provision for prisoners of their faith" (Ch.3 paragraph 1). Details of the RCSs and contact details are offered.

Instructions are given relating to those religions for which there is no representative RCS.[180]

In another section of the report, information is offered concerning Visiting Ministers, which *PSO 4550* refers to as Ministers or religious Ministers. The document states that, "the appointment procedures and terms and conditions of service of visiting ministers are under review; any changes arising from this will be promulgated separately. … The role of the RCSs in the appointment process will be considered as part of the review" (Ch. 3, Introduction from the Director of Regimes, paragraph 4).[181]

Instructions concerning chaplains' appointments are lengthy. However, the presentation of information does not allow easy assimilation and suggests that arrangements have been made in 'piece-meal' fashion over a period of time. Indeed, the presentation suggests that guidelines have been made, not by a consolidated approach to the creation of a single unified policy, but in response to identified needs as they have arisen. Furthermore, heavy emphasis is placed on the work of RCSs, there is a lack of references to Christian chaplaincy and yet noticeable sensitivity to Muslim chaplaincy issues. This approach demonstrates a subjective rather than objective approach.

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[180] "In many cases, prisons will have local arrangements to help them meet the needs of these faiths. Advice on some of these religions (eg Bahai, Christian Science, Jain, Jehovah Witness and Seventh Day Adventist) is contained in the Directory and Guide on Religious Practice in HM Prison Service" (Ch.3, paragraph 8).

[181] A difficulty relating to referencing should be noted. Chapter three has an introduction whose referencing is numerically similar to that of the main chapter. The differentiation used in this analysis is made by reference to 'Chapter 3', and 'Chapter 3 Introduction from the Director of Regimes'.

Focusing on the registration of prisoners designated religious beliefs, *PSO 4550* comprehensively details the process by which staff must register a prisoner's religion.[182] However, it may be noted that:

- Chinese religions are not specified, even though Taoism, Confucianism, Shaminism are referred to elsewhere in the report (Ch.2 paragraph 26)

- Bahai, Chinese, Jainism, Zoroastrian (Parsee) are not recognised within the RCS umbrella

- although The Church of Jesus Christ of the Latter Day Saints is included in the RCS scheme and treated differently from mainstream Christianity, it is not included in the list of religions offered on the registration card

It may be further noted that even though reference is offered elsewhere in the report to Paganism (Ch.2 paragraph 26) and Rastafarianism (Ch.2 paragraph 7), these religions are not included in the list of those religions to which prisoners may declare they belong.

Once the prisoner's religious identity has been ascertained:

> "a full list of prisoners registered in each faith must be sent out to, or communicated as agreed in writing with the individual minister, to the related Chaplain or Minister weekly, or at intervals agreed between the individual minister and the establishment" (Ch.1 paragraph 10).

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[182] On reception at prison, prisoners are asked to designate a religion to which, if any, they belong and a card is given to, "make it easier for Reception staff to obtain accurate information on a prisoner's religion" (Ch.4 paragraph 8).

The report also makes clear that prisoners may change their religion from that previously designated and guidelines are offered as to the required procedures (Ch.1 paragraph 13).

PSO 4550 refers extensively to the chaplain's role and a résumé of this envisaged role is now offered.

Referring to 'a prayer room', the document states that, "in setting up such a room, reference should be made to the views of all Chaplains and Ministers who will use it" (Ch.1 paragraph 15).

Religious artefacts and texts are allowed as required by the religion of the prisoner. In addition, "prisoners may have additional religious artefacts or texts not detailed in this Order if they are not deemed by the Governor, relevant Chaplain or Minister to be a threat to security or good order" (Ch.1 paragraph 1.46).

Whenever a prisoner is excluded from communal 'worship', the Governor must inform the chaplain and as good practice, the report states, "there should be close liaison between the Governor and the appropriate Chaplain or Minister in arriving at such decisions" (Ch.1 paragraph 1.20).

When prisoners are considering changing their religion,

> prisoners should be permitted to attend acts of worship for religions other than that to which they are registered with the agreement of the appropriate Chaplains or Ministers" (Ch.1, paragraph 1.39).

PSO 4550 states that, "prisoners who have made an application to see a Chaplain or Minister must be seen within 24 hours" (Ch.1, paragraph 1.27). If the chaplain is part-time, the chaplain must be notified within 24 hours.

Should a prisoner make an accusation of alleged discrimination, the report comments that these must be, "recorded in the Chaplains Journal as having been reported to the Governor for investigation" (paragraph 1.42).

Focusing on issues of pastoral care, the report explains that a chaplain must be available to all prisoners including, on a daily basis, those placed in health care or segregation. The report further comments that, "prisoners should be offered help and counseling especially for family matters and preparation for marriage" (Ch.1 paragraph 1.23). Continuing on the theme of the family, *PSO 4550* declares that, "the appropriate Chaplain or Minister must be notified immediately of a prisoner's family bereavement" (Ch.1 paragraph 1.25). Equally, the report comments that the chaplain must be notified, "of seriously ill and/or suicidal prisoners and of the death of a prisoner" (Ch.1 paragraph 1.25).

The report comments that the availability of Religious Education to prisoners will require the publication of a 'Chaplaincy Activity Programme' and educational activities should be available, "to all faiths in groups or classes for those prisoners who wish to attend" (Ch.1 paragraph 1.32). The report suggests that those categorised as 'Young Offenders', "Chaplains and Ministers should have the opportunity to lead groups on religious subjects and personal, social and relationship issues" (Ch.1

paragraph 1.34). Equally, opportunity should be given to chaplains to contribute to the religious education of those categorised as 'Juveniles'.

If the chaplain of the prisoner's own religion does not see the prisoner following reception, the 'lead' chaplain must be informed of the prisoner's arrival and will be expected to visit according to a stipulated timetable. Regular pastoral visits by chaplains to prisoners are also to be expected, (Ch.1 paragraph 1.26). Furthermore, prisoners of other denominations, other religions and those registered as being of no religion, "may also make written application to see any Chaplain or Minister for the purpose of exploring or deepening their own faith or spirituality" Ch.1 paragraph 1.26).

The report also explains that a chaplain should not visit against a prisoner's will, nor should the chaplain, "subject the prisoner to unwanted or unsolicited persuasion to change religious affiliation" (Ch.1 paragraph 1.47). If at any time a prisoner makes an allegation against a chaplain concerning an unsolicited visit, or an allegation is made that a chaplain has, "attempted to persuade a prisoner to change their religious registration, such complaints are investigated in line with the PSO on Investigations and may lead to disciplinary action" (Ch.1 paragraph 1.48).

As a matter of policy the report states that a chaplain is allowed to contact, "a prisoner's relatives with the prisoner's consent, having regard for security issues and the relatives' wishes in the matter" (Ch.1 paragraph 1.31).

The report comments that close consultation between all chaplains of all religions is essential for the sharing of resources and to ensure the smooth running of Chaplaincy Teams. *PSO 4550* suggests this, "should normally be in the form of regular meetings of the whole chaplaincy team" (Ch.1 paragraph 1.5). Further comment is made that minutes of these meetings should be sent to the operational manager, who should on occasions be invited to attend these meetings, especially in the case of difficulty or disagreement among the team.

If disputes about religious observance arise, the report comments, "the advice of Chaplains and Ministers, Prison Service Chaplaincy Headquarters and Religious Consultative Services where necessary should be sought in cases of dispute" (Ch.1 paragraph 1.38).

Officers are expected to raise queries concerning the specific religious needs of prisoners with chaplains (Ch.3 paragraph 4).

As demonstrated, *PSO 4550* offers a clear indication of chaplains' expected role. Chaplains are to share in the planning and organisation of quiet rooms for multi-faith worship and they are to lead the worship of their respective religions. This will be at times of festivals and in 'ordinary time'. Chaplains will lead religious education meetings and produce an activity plan.

Chaplains will advise on the religious artefacts to be held in the possession of prisoners and ensure that prisoners have access to sacred texts. They will be available to

prisoners for both spiritual and pastoral support and to prisoners who may be considering changing their religion. However, at no time should chaplains make unsolicited or unwanted visits. They will particularly be available to support prisoners at time of family bereavement and preparation for marriage.

Chaplains will ensure that they enter into full consultation with the Governor concerning relevant matters, with other chaplains and generally in the general routine of the prison establishment. They will advise on matters such as diet and religious attire, and be involved with the investigative process concerning alleged acts of religious discrimination.

The chaplains' role is extensively stipulated, as is the chaplains' appointment process. Consequently, *PSO 4550* is commended for its comprehensive approach to multi-faith chaplaincy. Nevertheless, the extent to which the appointments are part of a politically manipulative process remains unclear. To consider this issue and other issues raised by *Multi-Faith Prison Chaplaincy: A Paradigm Shift?* and *Prison Service Order 4550* further analysis is now offered.

4.3.4   Critical analysis

This section of the thesis first examined Noblett's *Multi-Faith Prison Chaplaincy: A Paradigm Shift?* This paper offers exemplary approaches to a theological appreciation of religious diversity and an exposition of how this theology can be applied to multi-faith chaplaincy, specifically in the prison service. Noblett asks that the Christian church, Anglicans in particular, be prepared to relinquish their current domination over

chaplaincy. Agreeing with comments made by the Commission on the Future of Multi-Ethnic Britain (2000: 243), Noblett suggests a re-examination of the Church and State relationship.

Noblett is to be commended for his persuasive theological argument, which he presents as the foundation for personal initiatives in the pioneering nature of his work.

Analysis of *PSO 4550* also reveals that it should be commended for its comprehensive approach to multi-faith chaplaincy. Examination of the document reveals a well-developed system of chaplaincy appropriate to its religiously diverse context.

Strategies are offered to enable prisoners to observe their religion in prison and the chaplain's designated role is demonstrated to be crucial to these strategies. Full consideration is given to communication systems to ensure that chaplains are informed of relevant developments and to ensure that chaplains can equally communicate relevant issues to others.

As successful as *PSO 4550* may be at providing these guidelines, there are a number of inconsistencies within the report. Many of these inconsistencies, or at least significant variations in policy guidelines, appear to refer to guidelines concerning Muslim prisoners. An example of this inconsistency occurs when reference is made to prisoners' times of corporate prayer and their entitlement to pay. Referring to Muslim prisoners, the report comments that they are entitled to paid absence from work specifically, "for the period of Friday prayers" (Annex D (i) paragraph 2.9). On this

occasion, it would seem that the policy is broadly similar for Christian prisoners; the policy states that worship for Roman Catholics and most other Churches on given days, "is obligatory and prisoners should be given the opportunity to attend corporate worship without loss of pay or privileges" (Annex B (i) paragraph 4.2). It might be assumed that the same stipulation is applied to those of all religions, but the report fails to make this clear. This lack of clarity raises questions about the report's bias to Christian and Muslim prisoners. Are concessions being made? If so, are these of a political nature? Clear answers to these questions cannot be determined.

A further inconsistency occurs in the report's reference to the appointment of Muslim chaplains. No reference is made to any consultative group within the Muslim community. The report simply states that, "requests for a Muslim Chaplain (ie an Imam or a Female Muslim Worker) should be made through the Muslim Adviser's Office". The report continues to explain that, "the Muslim Adviser can offer help and advice on a range of issues relating to the appointment" (Annex D (i) paragraph 1.1). No other guidelines are offered and it seems that the Muslim adviser assumes the role of the RCS. The process of appointment appears to be significantly different from the appointment process of other chaplains. The process for the appointment of Christian chaplains, "requires the endorsement of the relevant denomination, through Chaplaincy HQ" (Annex B (i) paragraph 1.1), whilst similar references to respective religious organisations are made concerning the appointment process of chaplains from other religions.[183] The cause of this variation in approach is unexplained and

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[183] Buddhist chaplains: appointed through Angulimala, the RCS; Hindu chaplains: appointed through the local Hindu temple or Bhavan Centre, that is the body acting as the appropriate the RCS; Jewish chaplains: appointed through the Jewish Visitation Committee, that is body acting as the RCS; Sikh Chaplains: appointed through the area Manager of the Sikh Chaplaincy Service and if not possible the

therefore open to misunderstanding. These different approaches leave the appointment process open to subjective and political manoeuvring, hence Burn's comment to which reference was earlier made.[184]

The RCSs appear to play a prominent role within chaplaincy, in the religious life of the prison and the religious observances of prisoners. It would certainly appear that with the exception of Muslim prisoners, the RCS of the individual religions are the organisations from which chaplaincy is resourced and from which the essential guidelines are devised. As the report states, "the principal function of the RCS is to provide an advice and consultancy service to the Prison Service" (Ch.3 paragraph 3.7). It would seem that the RCSs have further considerable influence. Referring to potential problems of individual prisoners and the ability of the RCS to identify a solution, the report continues, "should a RCS become involved in a particular case … governors should be willing to invite a representative of the RCS into a prison where the representative's involvement will help to overcome difficulties" (Ch.3 paragraph 3.7).

From an examination of the guidelines which refer to RCSs, it is the conclusion of this analysis that without the work and support of the RCSs in their close relationship with the Prison Service, the role and involvement of the chaplains would be greatly diminished. It would further appear that the way in which the policy works in practice depends greatly on the support of the RCSs.

Sikh Chaplaincy Service; Chaplains from the Church of Jesus Christ of the Latter-day Saints: appointed through the RCS for the Church of Jesus Christ of Latter - day Saints.
[184] Burns, Jimmy, *Financial Times*, 7 February 2003. Burns suggested that, "a growing number of moderate Muslim clerics had been appointed to the prison service as part of the government's efforts to improve race relations and to contain the spread of Islamic extremism".

At the beginning of this analysis of multi-faith chaplaincy in the prison service reference was made to Beckford and Gilliat's criticisms of prison chaplaincy. In response to their criticisms, a representative of the prison service commented that a sea-change had taken place following the appointment of Noblett as Chaplain General to the prison service. It would appear that prison service chaplaincy has been transformed from its 'pre-Noblett' 'monochrome Christian-style' chaplaincy, of which by Beckford and Gilliat were critical, into an imaginative multi-faith model.

Unresolved questions that relate to specific issues of Muslim chaplaincy remain. These may indicate that parts of the policy are politically expedient. Nevertheless from this analysis of *PSO 4550*, it would appear that the prison chaplaincy is designed to respond carefully to the pastoral, spiritual and practical needs of prisoners of diverse religious traditions. Overall the report appears to ensure that multi-faith chaplaincy has an integral role within prison life. Reflecting Noblett's theological approach to chaplaincy, *PSO 4550* offers policy guidelines, which if adapted to context could be to the enrichment of other chaplaincy models.

4.4 Multi-faith chaplaincy in HM Forces

4.4.1 Introductory comments

In September 2003, six months after Lord Ahmed[185] called for the appointment of full-time Muslim chaplains in HM Forces, Yousef Yee, a Muslim chaplain to the United States Army was arrested by the US authorities on suspicion of spying. At the time of his arrest, according to *Timesonline*, there were 17 Muslim chaplains in the United States Forces, "tending to the needs of between 4,000 and 10,000 Muslims in uniform".[186]

The presence of USA non-Christian Forces chaplains was, at that time, in contrast with the chaplaincy arrangements of the UK Forces. According to a media report, "around 300 Muslim servicemen and women are currently forced to seek religious guidance outside the military".[187]

Chaplaincy to armed forces is neither new nor Christian in concept. Oliver McTernan writes of the work of Buddhist military chaplains, who were enrolled to assist warriors in the fourteenth century (CE) civil war in Japan (McTernan, Oliver 2003, *Violence in God's Name*).[188]

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[185] Lord Nazir Ahmed of Rotherham was born in 1957, educated in Yorkshire and raised to the peerage in 1998. He is a Muslim.

[186] "US Army hold Muslim chaplain as suspected spy", available from http : // www. timesonline. co. uk/ newspaper/0,,170-826197,00.html; Internet; accessed on 23 September 2003. Further details of Yousef Yee's arrest are offered in Appendix 11.

[187] "Call for Muslim army chaplains", available from http:// news.bbc.co.uk/1/hi/uk/ 3112115.stm; Internet; accessed 1 August 2003. The report also comments that the first Muslim chaplain was appointed to the USA Forces in 1993.

[188] McTernan writes that these chaplains, "belonged to a special itinerant-mendicant order, known as *jishu*, and they were assigned to warriors rather than to a temple" (McTernan 2003: 51).

McTernan suggests that the chaplains' role included responding to the needs of the defeated.[189] His description parallels the description of army chaplain J. Ball's[190] work. When describing his role in the 2003 Iraq War, Ball writes that he would be, "chaplain to 1,200 soldiers and up to 15,000 Muslim prisoners".[191] In spite of stating that he would be working alongside Roman Catholic and Jewish chaplains, Ball makes no reference to chaplains of any other religion, especially Muslims, to whom reference might have been expected.

Examination of multi-faith chaplaincy with the HM Forces appeared essential, primarily because its authoritative and organisational structure is possibly comparable to that of the police service. Furthermore, chaplaincy within the army would appear, primarily at least, to respond to the needs of employed personnel, unlike that of chaplaincy within the health and prison services.

Initial research suggested that multi-faith Forces chaplaincy was nonexistent; nevertheless media interest suggested that investigation might be profitable to the purposes of this thesis.

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[189] McTernan describes the prime task of both monks and nuns was, "to secure the rebirth of their patrons and themselves in a purified land" (McTernan 2003: 51). This, the chaplains would seek to do by engaging in specific religious rites before the death of the warrior to whom they were assigned. McTernan suggests that in battle the role of these chaplains was extended beyond rituals concerned with death. They would be engaged in activities similar to, "many of the tasks performed by today's military chaplains, namely, the care of the sick, the wounded, non-combatants and the defeated, as well as entertaining the troops and informing relatives" (McTernan 2003: 51).
[190] Chaplain to the 1st Queen's Dragoon Guards.
[191] "You are coming with us, aren't you Padre?", http://www.army. mod.uk/chaps/interesting_items/reflection_on_op_telic.htm; Internet; accessed 24 July 2004.

4.4.2   Initial enquiries

Responding to enquiries concerning multi-faith chaplaincy within the Army, an army chaplain wrote:

> We as a Chaplaincy are just looking at multi-faith chaplaincy and [a named Chaplain] is leading much of the thinking. At the moment we really are an all Christian Chaplaincy with the exception of a Jewish Rabbi who works as an Officiating Chaplain. We have a system of Religious Advisors from other faith groups.

In ensuing conversation, the chaplain, confirmed that the Chaplaincy department was examining the possibility of multi-faith chaplaincy because of political pressures. However, he explained that, "there are a number of practical difficulties in making such appointments"; for example, he said, "the chaplains are primarily full-time salaried appointments, and the ratio of non-Christian army personnel would not necessarily justify full time appointments under the current system of chaplains being mobile and accompanying serving personnel". A further problem, he commented, was the difficulty of determining from which group the chaplain might be appointed if the given religion were divided by theological and cultural issues. The spokesperson offered the example of Muslim chaplains.

Invited to comment on an article by Abul Taher,[192] the chaplain explained that he hadn't read the article and could only assume that information had been deliberately 'leaked'.[193]

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[192]   Taher, Abul, "Army gets first Muslim cleric", *The Sunday Times,* 22 August 2004.

[193] The chaplain was unwilling to offer further comment, other than to suggest that further enquiries might be made of a chaplain undertaking primary research into multi-faith chaplaincy. This particular chaplain was either unable or unwilling to offer any additional comment, other than to suggest that, developments regarding multi-faith chaplaincy in HM Forces might take place in March 2005.

Taher had written, "the Ministry of Defence is to appoint the first Islamic chaplain for the armed forces in an effort to attract more Muslim recruits". According to Taher, the MoD and senior Muslims had held discussions concerning the appointment of a Muslim chaplain and that the MoD, "are at present exploring the potential for some form of dedicated support for different faith groups". Taher's article also described how the MoD anticipated the appointment would also assist in retaining Muslims currently serving in HM forces.

However, the article also expressed the view that some Muslims were concerned that appointing Muslim chaplains could lead to difficulties, for example, "an imam's view on homosexuality might not be in keeping with the government's equal opportunities policy".[194]

Initial enquiries were helpful in offering a context to the research, but information was not forthcoming.

4.4.3   Recent and current chaplaincy arrangements

In August 2004, the BBC reported that, "there is one full-time chaplain for around every 650 Christians in Britain's armed forces".[195] The report continued to describe the chaplain's role as offering, "spiritual, moral and pastoral care to all service personnel, irrespective of religion". Contradicting the reference to the chaplain's role

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[194] In support of this view, Taher referred to Shahid Raza, a leading imam of the Central Mosque in Leicester and described by Taher as one of the most senior clerics in Britain. Raza was cited by Taher as having commented, "it will be almost impossible to find an imam in this country who condones homosexuality".
[195] "Call for Muslim army chaplains", Available from http:// news.bbc.co.uk/1/hi/uk/ 3112115.stm; Internet; accessed 1 August 2003.

being to those irrespective of religion, the report described how, "the Ministry of Defence relies on an advisory panel and religious contacts outside the services to help the remaining major non-Christian faiths".

According to Web-page[196] information, "the present size of the British Army is 109,677, and there are a total of 154 Chaplains to look after their needs, including nine Retired Officer Chaplains". As the information explains, "all Chaplains are sent into the Army with the authority of their sending Church" and, "are fully ordained into the Church of their denomination before they can be commissioned into the Royal Army Chaplain's Department". Describing their role, the Web-page only states that the chaplains' role is to provide, "the service of the Church[197] in difficult situations".

The information is informative but limited in content and merely confirms the single faith chaplaincy arrangements current in the Army at that time.   Nevertheless, the initial research and enquiries revealed a strong recurrent theme that deserved further examination, that of a 'political' urgency driving forward discussions to introduce multi-faith chaplaincy into the armed forces.

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[196] "Who we are", available from http:// www. army.mod.uk/ chaps/ who_we_are/index.htm; Internet; accessed 24 July 2004.

[197] A further Web-page lists the 'sending Churches' as: the Church of England, the Church of Scotland, the Roman Catholic Church, the Methodist Church and the United Board (Incorporating the Baptist Church, the United Reformed Church and the Congregational Church). The Web-page offers the additional information that potential chaplains must have been ordained for at least three years, "and be British, or from the Republic of Ireland, or a Commonwealth Country".
 "Who can become an Army Chaplain", http://www.army.mod.uk/chaps/ vocation _and_career/ conditions_of_service_for_chaplains/ requirements.htm; Internet; accessed 24 July 2004.

In spite of the difficulties identified by the chaplaincy spokesperson, according to the BBC[198] agreement to introduce multi-faith chaplaincy was secured and a Buddhist, a Hindu, a Muslim and a Sikh chaplain were to be appointed to respond to the needs of 850 serving personnel in HM Forces. The BBC further reported that this was to assist greater recruitment of minority ethnic personnel.[199]

4.4.4 Political influence

The chaplain's comment at the initial stage of the relevant research concerning political pressure and multi-faith chaplaincy to HM Forces, suggested that the relationship between politics and chaplaincy should be further examined. It was assumed that the chaplain's comment arose from, for example, Lord Ahmed's request concerning the introduction of Muslim chaplains.

According to the BBC, the failure to appoint Muslim chaplains, "is not good enough for several leading Muslims in Britain, including a Labour member of the House of Lords, Lord Ahmed of Rotherham".[200] This failure led Ahmed, the BBC reported, "to question the loyalty of the government towards Muslims who are willing to go into battle and risk their lives for Britain".

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[198] BBC Radio 4 News, 18 October 2005.
[199] The appointment of the four chaplains was also reported by other media articles, one of which commented that, "the MoD also plans to recruit a full-time chaplain of the Jewish faith". Michael Evans, "MoD chaplains for other faiths", *The Times*, 19 October 2005.
[200] "Call for Muslim army chaplains", available from http:// news.bbc.co.uk/1/hi/uk/ 3112115.stm; Internet; accessed 1 August 2003.

In response to Ahmed's request, the BBC suggested that according to a letter from Geoff Hoon (defence secretary) to his Foreign Office counterpart, Geoff Hoon could not justify full-time Muslim clerics, "with under 300 Muslims in the armed forces".[201]

Earlier in this thesis, it was suggested that the relationship between politics and religion may be contextually bound. It is evident from the political debate concerning the introduction of Muslim chaplains to HM Forces that this contextual relationship extends also to politics and chaplaincy. Contrary to Geoff Hoon's assertion that the number of Muslims serving in HM Forces did not justify Muslim chaplains, the appointment of the first Muslim chaplain suggests that political influence was sufficient to change Government views. The political dimension to multi-faith chaplaincy cannot be ignored.[202]

4.4.5 Critical analysis

At the time of research, information from the army chaplaincy department was readily available concerning Christian-only chaplaincy arrangements. However, other information suggested the future introduction of multi-faith chaplaincy to the army. The reasons for this discrepancy cannot be determined and there are a number of possible reasons. When initial research was undertaken, negotiations were possibly at a 'delicate' stage and that those involved with discussions were aware of media interest and the controversial nature of the debate. Nevertheless, it was regrettable that 'official' information concerning new initiatives was not in the public domain.

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[201] Ibid.
[202] The full significance of the potential impact of politicians on multi-faith chaplaincy is further demonstrated by the controversial dismissal of Brigadier-General Rick Baccus as head of the military police at the USA Guantanomo Bay detention centre and the arrest of USA Muslim chaplain Yousef Yee. (See Appendix 11.)

Possibly for no other reason than media interest in the political activity of Muslims, the reporting of multi-faith chaplaincy to the forces also focused only on Muslims. As commented upon previously, Geoff Hoon was unable to justify full-time Muslim chaplains because of the low number of Muslims within the forces. Nevertheless, an appointment was made and it would appear that Lord Ahmed's political pressure secured the first full time chaplains of non-Christian religions.

Practical difficulties relating to these appointments had been overcome, as had the army chaplain's concern of determining the religious tradition from which chaplains might be appointed. One may propose that anecdotal evidence suggests that these 'difficulties' may have been 'technique' to avoid addressing multi-faith chaplaincy.

The initial enquiries made of the army chaplaincy department suggested little understanding of multi-faith chaplaincy and offered no indication of the value placed on non-Christian chaplains as identified in the health and prison services. One may ask, for example, what contribution can Padre Ball make as he responds to the needs of 15,000 Muslim prisoners?

Following the announcement of the impending appointment of five chaplains,[203] multi-faith chaplaincy in HM Forces is in its infancy and the development of this venture remains to be identified. However, of particular interest to this thesis is the media comment that the first Muslim chaplain's appointment will, "attract more Muslim

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[203] Buddhist, Hindu, Jewish, Muslim and Sikh.

recruits".[204]   As will be demonstrated by analysis of multi-faith chaplaincy to the police, it may be suggested that a holistic response to the religious needs of visible minority ethnic police personnel will encourage the recruitment and retention of visible minority ethnic personnel to that service. It is to multi-faith chaplaincy to the police service on which the thesis now focuses.

4.5   Multi-faith chaplaincy in the police service

4.5.1 Introductory comments

It was in an identification of the failure of police service chaplaincy to respond to religious diversity in which this thesis was first conceived. Following initial appreciation of the absence of multi-faith chaplaincy within the service, came an identification of the service's failure to respond to the religious diversity of its personnel. Within the service generally, as this thesis has shown, and within police chaplaincy, as this section of the thesis will demonstrate, insufficient attention has been focused on religious diversity.

Within the police chaplaincy movement, only two national reports have been published since 1995, which are regarded as standard police chaplaincy resources:

- *Police Chaplaincy: Servant to the Service* (Armitage, Richard 1996)

- *Handbook for Police Chaplains* (Pole, Francis 1999)

Police Chaplaincy: Servant to the Service makes no reference to multi-faith chaplaincy and relatively few references appear in *Handbook for Police Chaplains*. Analysis of

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[204] Taher, Abul, "Army gets first Muslim cleric", *The Sunday Times,* 22 August 2004.

multi-faith police chaplaincy, therefore, begins by examining references to religious diversity in *Handbook for Police Chaplains*.

4.5.2 *Handbook for Police Chaplains*

The aim of *Handbook for Police Chaplains* is to offer chaplains, senior police officers, parish clergy and church leaders an understanding of police chaplaincy.   First published in 1999 and revised in 2003, the manual refers to the deployment of police chaplaincy, for example, offering guidelines concerning the role of the police chaplain. Several references are made to multi-faith chaplaincy, but these references are inconsistent.

Francis Pole is clear that his manual is written primarily for Christian chaplains. He anticipates the possible appointment of non-Christian chaplains, for he comments that all chaplains should be, "licensed or accredited by an approved religious organisation (e.g. Jewish Welfare Board, Church of England, Mosque, Roman Catholic, Methodist Church, Free Church, etc)" (Pole 1999: 13). However, Pole's perception of chaplaincy relies on a Christian model.

Pole suggests that police chaplaincy might reflect a model to be found in the Christian epistles. Quoting St Paul, "Christ gave some to be apostles, some to be evangelists and some to be pastors and teachers",[205] Pole suggests that the chaplains' ministry should be, "apostolic", "prophetic", "evangelistic" and "pastoral" (2). The reference to the chaplain's role as 'evangelistic' is ambiguous. Explaining that an evangelistic role is

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[205] St Paul's epistle to the Ephesians, chapter 4.

about proclaiming the Good News of the Kingdom of God (2), Pole later writes, "the chaplain is <u>not</u> appointed to be an evangelist" (16). This possible confusion may reflect differing views concerning the exclusivity of the Christian Gospel held by some chaplains. Further consideration of this issue is offered in the final section of this chapter.

Pole's confusion regarding a multi-faith approach is further indicated by two contradictory comments. Pole first writes, "we want to be seen as representative of the [Christian] Faith we represent" (10). Yet later Pole writes that that the chaplain is to be, "responsive to the needs of people from all faiths or none" (12). One may question the extent to which chaplains can represent the Christian faith and yet be seen to be impartial. Such identification may be problematic for, as one officer reflected, 'the clerical collar' of the Christian chaplain could be a barrier.

Pole is not insensitive to the diversity of religious needs. On several occasions, he refers to the multi-faith aspect of police chaplaincy. For example, Pole refers to the customs of certain religions (167-171) and offers brief but useful information, "reprinted from Norfolk Emergency Services Manual" (171). With regard to further multi-faith issues, Pole refers to information offered by GMP. He writes that chaplains must be, "able to support an ecumenical philosophy in ministering to officers and staff irrespective of religious belief or none", (13) and that chaplains should, "provide assistance in the event of a major incident in line with the religion aid plan (multi-faith contingency plan for major incidents/disasters)" (11).

When referring to ecumenism, Pole also comments that chaplains, "shall strive for an unbiased understanding of all faiths and be acquainted with their liturgies" (17). Pole is clearly aware of the multi-faith dimension of police chaplaincy and yet where one might expect to find commitment to multi-faith chaplaincy, for example when referring to police funerals, Pole only refers to those that are Christian (84).

A second example of Pole's failure to appreciate a diverse approach to multi-faith chaplaincy can be identified when he discusses the reasons for chaplaincy. Pole suggests that, "a positive rapport with all the local Churches will help the Police Service. This is also true, of course, with other community groups" (6). Unfortunately, Pole only specifies the Christian church.

Pole also fails to embrace religious diversity when writing, "there is no such thing as 'situational ethics'. The Chaplain must believe in <u>absolute</u> ethics" (16). The question must be asked, 'whose absolute ethics'? Whilst Pole fails to define the absolute ethic, Pole appears to be referring to a Christian ethic.

In the preface to the second edition, Pole repeats, "the pages that follow are written by one Christian Chaplain for, and are, dedicated to, all chaplains of whatever Faith who may chose to use them" (2). In spite of referring to "an increase in Chaplains from other Faiths", (3) no figures are offered to substantiate this comment. The qualitative research, undertaken in 2002, suggests the number of non-Christian chaplains had not increased.

The second edition of Pole's work refers to the importance of the Stephen Lawrence Inquiry, commenting that "the whole issue of Diversity has become very much more a 'live issue'" (101). Whereas it might be expected that Pole might refer to a new approach to diverse multi-faith police chaplaincy, Pole simply asks that chaplains should keep abreast of general diversity developments within the service.

Pole's manual is a useful tool for Christian chaplains involved in Christian police chaplaincy. However, the manual speaks to those who are working within a Christian tradition and offers those of other religions little assistance. As Pole writes, "I realise that there may be members of other Faiths who read this manual. They are invited to read what follows, and glean from it what they will" (2). Other than an understanding of Christian police chaplaincy, they will glean little. The report lacks a vision of multi-faith chaplaincy and fails to respond to the needs of a diverse religious work force.

4.5.3 *Diversity Matters*

Diversity Matters (HMIC 2003) is significant in that, as an HMIC report ensuring the development of wide-ranging diversity issues within the service, it has considerable influence in the formulation of force policy.

Stressing the importance of chaplaincy *Diversity Matters* recommends:

> HM Inspector recommends that all forces have resources in place to meet the spiritual needs of police officers and police staff, while respecting the diversity of faiths and beliefs both inside the service and in the communities which they serve (HMIC 2003: recommendation 7.6).

This HMIC affirmation of chaplaincy is important, as it is possibly the strongest assertion of chaplaincy made by the Inspectorate. Whereas comments to multi-faith chaplaincy might have been made in *Developing Diversity* (1996), there are no such references. However, it is unfortunate that *Diversity Matters* fails to recognise the religiously diverse needs of police personnel.

References within *Diversity Matters* indicate an initial awareness of the needs of multi-faith chaplaincy. The report states, for example, "more needs to be done to make links with ministers from all religions and faiths" (7.53). Nevertheless, comments concerning chaplaincy appear to defend a monochrome Christian style. *Diversity Matters*, for example, states:

> Some resistance to [chaplains] use, captured during this inspection, appeared to be based on the perception that chaplaincy is a uniquely Christian concept and that it is wrong to promote one faith at a time when it is perceived policing must be more inclusive (7.54).

The resistance to which the report refers might reflect a failure, not of 'those who resist', but of the Inspectorate; it is possible that HMIC have failed to understand the need for a religiously diverse approach to chaplaincy. This premise is supported by the statement that, "it must be reiterated that chaplains minister to the diverse needs and fears of all inclusive" (7.54).

Diversity Matters appears to regard Christian chaplaincy as the only possible style; that is a style whereby the Christian chaplain responds to those of all religions. The report refers to chaplaincy outside the police service and comments that, "chaplaincy is recognised on a multi-faith basis, as the practice in hospitals, prisons and industry

already shows" (7.54). It appears that the Inspectorate were unaware of developments in hospital and prison chaplaincy.

In spite of recommending chaplaincy within all forces and referring to diverse religious needs, it appears that *Diversity Matters* considers chaplaincy should continue according to its present Christian model. Unfortunately, the report makes no recommendations concerning multi-faith chaplaincy teams drawn from different religions. This failure may be because the Inspectorate failed to understand comments concerning chaplaincy during their inspection and also because the two chaplaincy reports to which the report refers[206] also fail to offer a pattern of multi-faith chaplaincy.

4.5.4   The 2002 Conference of the National Association of Chaplains to the Police

Robin Field-Smith HMI, the Co-ordinating Inspector of the *Diversity Matters* Inspection Team and a committed advocate of police chaplaincy, offered the keynote address at the 2002 conference of the National Association of Chaplains to the Police. Explaining his perception of police chaplaincy, he rhetorically asked "how should [police chaplaincy] cater for all faiths" (National Conference of Chaplains to the Police 2002: 7). Limited discussion followed, during which Field-Smith was asked whether police chaplaincy might learn something from that in the army.[207] He offered a brief précis of the army chaplaincy and commented, "I would not like to comment on particular styles of chaplaincy*"* (2002: 7).

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[206] *Police Chaplaincy – Servant to the Service* and *Handbook for Police Chaplains*.
[207] Robin Field-Smith previously served in the army.

During this conference session, a GMP chaplain made further reference to multi-faith chaplaincy commenting, "Manchester has always been ecumenical, and we also work with the Moslems. This is also a challenge to church leaders" (8). One might suggest that it is equally a challenge to all involved with police chaplaincy.

Dan Nolta, President of the United States based 'International Conference of Police Chaplains', (ICPC) led a 'workshop session'. His initial conference speech failed to address the multi-faith context of police chaplaincy, but conference participants drew him into discussion concerning this issue and some significant matters were raised.[208]

Chaplains working towards a religiously diverse chaplaincy system should be encouraged by Nolta's agreement that 'non-Christian chaplaincy' often starts with a realisation that Christian chaplains are unable to, "make a judgement about someone else's faith standing".[209] However, this sentiment necessitates the consent of Christian chaplains that they may be unable to respond to the needs of those from non-Christian religious traditions. This would rarely seem to be the case.

During discussion, only two chaplains were diffident about their ability to respond to those of a different faith, whereas others were more confident; one chaplain, for example, suggested that Muslim personnel in his force, "were very happy with their Christian chaplains - 'they are holy people of God'". Another chaplain commented that, Muslims, "are mostly happy with Christian chaplains".

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[208] A transcript of the discussion is offered in Appendix 12.
[209] As a chaplain, present in the workshop session, commented and as given in Appendix 12.

Generally, chaplains participating in the Conference workshop were not supportive of developing multi-faith chaplaincy and offered the following comments:

> Other faith communities do not have the tradition of pastoral care which Christianity has.

> You cannot get a representative Moslem because of the differences within Islam.

The first of the above comments suggests that the style of chaplaincy should be re-considered. If change is required, it appears that it is a change which some chaplains would resist.

The second comment concerning differences within a single religious tradition is reminiscent of the army chaplain's comment. However, it is a difficulty which hospital and prison service chaplaincy (and now chaplaincy to HM Forces) has resolved. It is a difficulty which has been equally overcome, according to Nolta, in South Africa where chaplains are appointed "proportionately".

Finally, the conference member's comment that, "political correctness deepens the rifts between people"[210] is unfortunate. His comment may be described, at best, as unhelpful for its lack of sensitivity and suggests that the chaplain has failed to understand the essence of diversity.

4.5.5   Post-conference developments

Conference participants were invited to assist in this thesis research by making information concerning multi-faith chaplaincy developments available. Only one

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[210] Ibid.

person responded to this request.[211]   The lack of response could be for a number of reasons.   It could suggest chaplains' apathy towards the issue generally.   It could equally suggest that chaplains were unaware of developments, or that there were no developments on which they could report.   Considering discussion at the November 2003 meeting of the co-ordinating body of the National Association of Chaplains to the Police (see below), the latter of these choices would seem to be the most appropriate.

At the November meeting of the co-ordinating body of NACP, several members commented that the most pressing issue in their regions was that of 'inter-faith matters'.   A general discussion concerning multi-faith chaplaincy ensued in which previously described difficulties concerning appointments were reiterated and another chaplain described how two Hindu officers referred to him as their 'holy man'.   It appeared from discussion that multi-faith chaplaincy was not a matter of importance to those present.   However, because of the perceived importance of religious diversity and multi-faith concerns, coordinators decided that the next police chaplains' national conference (2004) would focus on diversity, and would be entitled, 'Integrity in Diversity'.

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[211] Late in October 2002, a member of one force wrote, "[this force] holds an Equalities Forum which is currently working on a proposal in order to try to provide a multi faith support service similar to the service provided by our full time chaplain … and the network of voluntary chaplains". At a meeting of the co-ordinating body of the National Association of Chaplains to the Police held in November 2003, the chaplain to whom reference had been made, explained that an inaugural meeting had been held in the autumn to create "a multi-faith reference network\group". This meeting had been attended by only six members of the community: a Muslim, a Hindu, a Sikh, a Seventh Day Adventist, a member of the Assemblies of God and one other member of a Christian church. It was intended to hold a second meeting, which would consider training for such people. In later conversation, the chaplain explained that a person had been appointed to draw together people from the community, and that further information would be given for the purposes of this research and an invitation to attend a meeting of the group would be extended. No further information was forthcoming.

Through Dan Nolta, (ICPC), contact was made with a small number of non-Christian police chaplains outside the UK. One of these was Ronald K. Kobata, a Buddhist police chaplain.[212]   Kobata explained that he was invited to join a multi-faith chaplaincy team as coordinator and, "was specifically looking to bring together clergy from various religious backgrounds".[213]

Describing chaplaincy, Kobata wrote that, "what any chaplain brings to the work is his/her spiritual resource realized through one's faith base".   From this base, Kobata regards the chaplain' role, "as a source of spiritual encouragement beyond sectarian and religious differences", which Kobata has found to be both advantageous and challenging.

He commented that his work does not require him to represent, "any particular faith tradition". Instead, he wrote, "I can just be 'present' to offer support and 'listen' to each person's concerns as they are". Stressing the "inter-faith" aspect of his team, Kobata commented, "as I hear what the person needs may be I'll try and make the appropriate contacts to bring in the additional support, which may entail a specific faith tradition".   This, he further commented, is because he has, "felt uncomfortable with trying to minister to people who were in need of spiritual support in expressions and forms" with which he was unfamiliar. Kobata also added that management call upon him if it has been determined that staff to be supported are Buddhist.

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[212] Ronald K. Kobata of the Makawao Honwnaji Mission in Hawaii serving with the Maui Police Department. Kobata was ordained in 1974 with the Jodo (Pwe Land) Shinshu (True Sect) Hongwanji-ha (Primal Vow Temple-School).

[213] Kobata explained that the main religions and denominations of Hawaii are Protestant, Catholic and Mormon. Thereafter, many Hawaiians are Buddhist which is, "reflected in the make up of our law enforcement personnel". He also added that as Hawaii receives many Japanese visitors, his knowledge of the Japanese language was also seen to be advantageous to the police when the police were with those whose only language was Japanese.

Regarding his team's ethos, Kobata wrote that, "there is a genuine sensitivity and appreciation of each other's contributions to the team effort". In practice this allows the team, Kobata suggests, "to share readings and aspirations (invocations) for various occasions"; examples of these include, "Police Commission meetings, Police Week memorials, police training graduations, conferences and other public functions".

Contact was also made with Jewish chaplains Moshe Wolf and Stephen Passamaneck. Wolf's chaplaincy experience is similar to Kobata's, in that Wolf also works in a multi-faith chaplaincy team. This team is a formalised unit, consisting of Christian, Mormon and Jewish chaplains, and responds to the needs of, "several police agencies, some as small as 35 officers and up to several thousand officers". As Wolf explains, "we are all available to serve all denominations" and unless a chaplain of a particular religion is requested, the chaplain answering the initial call would respond. Exception to this is made when the death of an officer occurs. The team would then send a chaplain of the same faith as the deceased officer.

Wolf refers to occasions when chaplaincy is invited, "to do invocations and benedictions at police gatherings". He explains that the chaplain, "keeps the blessing or prayer non-denominational" and "no one knows the difference if it's a Rabbi, Priest or Minister". On occasions, Wolf comments that, both a rabbi and a priest may be asked to attend a ceremony and would take an equal part in the event, "to keep it neutral, so to speak".

Wolf sees his role as, "as a human friend, spiritual advisor, and confidante", and comments that in his twenty years of work as a chaplain, "seldom does the issue of denomination arise".

Passamaneck's[214] perception of the chaplain's role is similar to Wolf's, even though the context is different. Passamaneck commented that most of his time as a chaplain had been spent predominantly with non-Jews, but added that in, "large cities like Los Angeles, there is usually a small but well known number of Jewish officers, some reaching command rank". Describing his current work, he explained that because of geographical size, chaplaincy work is divided into two sections, each served by a chaplain working alone. Consequently, his ministry responds to all, and this he does by being, "familiar", "friendly" and offering a, "non-judgmental ear to listen to whatever the agents and other employees care to share". He commented that, "purely religious/theological questions are rarely raised". Concerning difficulties of working with personnel of different religions, he commented that he has, "never encountered any in 30 years of law enforcement chaplaincy".

Passamaneck, like Wolf and Kobata, commented that he, "regularly gave either an invocation or a benediction at the memorial exercises which were always held on the Academy grounds" in his previous work and in his current role has, "occasionally done a benediction at a yearly honors and awards luncheon".

Two USA Muslim chaplains were also contacted, but failed to respond.

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[214] Passamaneck is a Jewish chaplain of almost 30 years experience and describes himself as, "a Rabbi of the liberal (not orthodox) wing".

Clearly, a multi-faith approach to chaplaincy has been adopted by, at least, some U.S police departments. It is further apparent that this approach offers a richness which could enhance police chaplaincy in Britain. Therefore, further consideration of Kobata, Wolf and Passamaneck's comments is given when a critical analysis is made at the conclusion of this examination of police chaplaincy.

4.5.6   Identified needs of police chaplaincy

As previously stated, *Police Chaplaincy: Servant to the Service* failed to discuss multi-faith police chaplaincy. However, research[215] undertaken for the report offers information relevant to this thesis.

91% of respondents stated that chaplaincy should be available to all personnel and 84% stated that chaplaincy should be available to employees' dependants (Armitage 1996: Appendix 2.6). If chaplaincy is to be available to all employees and their dependants, this would suggest a multi-faith chaplaincy.

Respondents were asked about their perceptions of the chaplains' role. (Table 4.1.)

Table 4.1. Perceptions of the chaplains' role (a)

• Confidential listener	74.1%
• Counsellor	54.4%
• Spiritual leadership	53.7%
• Someone with whom to 'chat' ideas through informally	20.2%
• Mediator	13.4%

Source: Armitage 1996: Appendix 2.5

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[215] In 1995, a random sample of 1200 police officers and support personnel of different rank and in six different forces were sent questionnaires. 50% of the questionnaires were completed and returned (Armitage 1996: A2.1). Three of the forces in which the survey was conducted had a recognised system of chaplaincy and three did not.

As Table 4.1 indicates, respondents primarily perceived the chaplain's role to be that of a confidential listener. The required skills of this task will not be limited to Christian chaplains; they are skills regardless of religious tradition. Equally, chaplains of any religious tradition could fulfill the mediation and 'informal friend' roles. These required skills would not preclude chaplains from non-Christian religions.

The responses shown in Table 4.1 also refer to the counselling role of chaplains. Again, chaplains of any religion could undertake basic counselling, although care would need to be taken in ensuring that chaplains are trained to appreciate the difficulties of counselling in a culturally diverse situation (Pedersen 1997). To ensure the availability of required skills, it could be argued that the chaplaincy counselling role would be best served by a multi-religious chaplaincy team.

As demonstrated in Table 4.1, 53.7% of respondents considered that chaplains should offer spiritual leadership.[216] Again it could be argued that this spiritual leadership need not necessarily be Christian. The comments of the USA non-Christian chaplains, previously offered, suggest that those of non-Christian religions may equally fulfil this role.

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[216] This percentage is in contrast to the minimal number of respondents who envisaged the chaplain being involved in "spiritual" situations (Box 5.2). Responses would appear to suggest that respondents would expect the chaplains to offer spiritual leadership, and yet not necessarily expect 'spiritual situations' to occur naturally.

Respondents were asked, "In what situations do you think a chaplaincy service can be used by employees and their dependants?"[217] (Armitage 1996: Appendix 2.10). Responses are offered in Table 4.2:

Table 4.2. Perceptions of the chaplains' role (b)

• Ceremonial	38.6%
• Bereavement Support	97.4%
• Mediation	27.0%
• Grievance cases	18.2%
• Welfare cases	68.8%
• Domestic problems	61.6%
• Employee\family sickness	57.5%
• Support following critical incidents	82.1%
• Spiritual	00.1%

Source: Armitage 1996: figure Appendix 2.10

One may suggest that chaplains of any religion, dependant upon training and skills, could respond to these situations.   It might be further suggested that chaplains of any one religion would need to be highly trained in cultural and religious diversity and that required skills would surpass the ability of one chaplain. A multi-faith chaplaincy team would be more highly resourced to respond to the wide-ranging identified needs.

Respondents were asked to identify further specific situations in which chaplains might work.[218] (Appendix 2.11). Considering the multi-ethnicity of society, responses offered in Table 4.3 suggest that chaplains are required from different religious traditions.

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[217] Respondents were invited to select situations from a given list of suggestions. Respondents were able to indicate as many situations as they felt were relevant. 570 people responded to this question offering 2,574 suggestions.

[218] Respondents were able to make a multi-choice selection from a list of given suggestions. 238 respondents replied offering a total of 522 suggestions.

The high percentage of those who commented that chaplains should provide support for those in the community (Table 4.3: 67.1%) indicates that chaplains again would need to be knowledgeable of the needs of a culturally diverse community if they were to fulfil this role. Equally this must also be true for the chaplains' potential involvement at sudden deaths, delivering death messages, available to those in the police cells, in domestic situations and at road traffic accidents. It may be suggested that chaplains of any religion could undertake these roles. If so, then once again, chaplains need not be Christian and the police would be better served by a multi-faith chaplaincy team rather than by chaplains of one religion.

Table 4.3. Perceptions of the chaplains' role (c)

At sudden deaths	28.5%
Delivering death messages	32.1%
Available to those in the police cells	30.8%
Police\public mediation	22.9%
Road traffic accidents	12.8%
Domestic situations	21.4%
Providing support to those in the community whom officers think would benefit by their help	67.1%
Police only	05.9%
Others	0.4%

Source: Armitage 1996: Figure Appendix 2.14

Even though *Police Chaplaincy: Servant to the Service* does not refer to multi-faith chaplaincy, an analysis of responses is helpful identifying the context pertinent to multi-faith chaplaincy. The report assists in recognising police personnel's perception of the chaplain's role.

Respondents made no indication that only a Christian could undertake the chaplain's role. Conversely, responses suggested that chaplains of any mainstream religious tradition could undertake the role. If the present monochrome style and system of Christian chaplaincy is to be maintained, it would appear that all chaplains would need to be knowledgeable of the many different religious and cultural traditions to fulfil their role. It is not feasible to suggest that many Christian chaplains would have the ability to acquire this expertise. Therefore, the situation as presented by *Police Chaplaincy: Servant to the Service* would suggest that the most advantageous chaplaincy model is one in which chaplains of different religious traditions work in multi-faith teams similar to those previously identified in hospital and prison chaplaincy.

4.5.7 Critical analysis

Chaplaincy to the police is well established in many forces. However, in spite of a number of salaried posts, chaplaincy depends to a great extent on the work of 'volunteer' chaplains. Furthermore, police chaplaincy works according to systems determined by individual forces at the discretion of the Chief Constable.[219] A combination of these factors results in a chaplaincy system more tenuous than that identified in the more co-ordinated approaches of hospital, prison and army chaplaincy.

To bring cohesion to a disparate situation, police chaplains formed a National Association and agreed a constitution in 2001. The inauguration of this Association meant that a common approach to situations could be explored nationally.

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[219] The chief officers of some forces do not see a requirement for chaplaincy and therefore chaplaincy does not exist in these forces, hence the importance of the recommendation in *Diversity Matters*.

The agreed constitution was an important step forward in the development of a systematic approach to police chaplaincy. Referring to religious diversity, the constitution states that Association is, "to advance and support the work of Chaplaincy to the Police Forces of the United Kingdom by assisting the ministry of mainstream faith communities to the Police Service" (*Constitution of the National Association of Chaplains to the Police* 2001: paragraph 2).

In spite of this acknowledgement of "mainstream faith communities", as demonstrated, the approach of chaplaincy is Christian. Whilst *Police Chaplaincy: Servant to the Service* assumes a Christian based chaplaincy, the *Handbook for Police Chaplains*, although referring to non-Christian chaplains, relates to Christian chaplains. Quoting St. Paul, and commenting that his model of chaplaincy is resourced by the New Testament, Pole suggests a Christian model commenting that non-Christian chaplains, "are invited to read what follows, and glean from it what they will" (Pole 1999: 2). Although referring to religious diversity, *Diversity Matters* confirms this limited approach. Even though, as has been indicated, police chaplaincy stresses that it is for all faiths and for those of none, there is little evidence that the majority of chaplains wish to relinquish their control.

As might be expected, individual police chaplains reflect different theological perspectives of religious diversity and, according to categories suggested by *PSO 4550*, (exclusivist, inclusivist and pluralist: see section 4.6.5), these different approaches will be reflected in the views of police chaplains. The majority of these chaplains possibly belong to denominations that take a relatively 'open' view to religious diversity and

therefore reflect a theology that may be considered inclusive. Hence Pole's comment, that the chaplain should be, "responsive to the needs of people from all faiths or none" (Pole 1999: 12) rests relatively easily within police chaplaincy practice and with the majority of chaplains who accept a model of Christian chaplaincy reaching out to other religions.

Whilst evidence has been presented of employees' affirmation of chaplaincy that responds to the needs of all police employees, the reluctance of some chaplains to open up chaplaincy appointments to those of non-Christian religions remains. There is anecdotal evidence that some wish to resist change. For some, this may be for theological reasons, for others this resistance may be because of an identified potential loss of influence. Some may wish to resist change because of diffidence of the unknown. It is difficult to determine with accuracy the greatest cause of resistance, but this resistance can be identified behind comments made by some chaplains, such as: the difficulty of selecting a Muslim chaplain because of differences within Islam; the difficulty of identifying non-Christian chaplains who will accept a chaplaincy role; the suggestion that other faith communities are not acquainted with the Christian pastoral tradition; that difficulty of political correctness deepening rifts between traditions. It is the suggestion of this thesis that some chaplains express these views to maintain control over the mono-style Christian status quo position of police chaplaincy.

However, evidence has been previously offered that a minority of chaplains would prefer police chaplaincy to take a more open approach to religious diversity. This is evident from the interchange between Nolta and the NAPC 2002 Conference

participants. One chaplain spoke of being unable to make judgements about others' faith standing, whilst another expressed his diffidence to minister to those whose religious traditions were unfamiliar. Following this conference came the decision to take 'diversity' as the theme of the Chaplains Conference in 2004, at which multi-faith chaplaincy would be considered further.

Police Chaplaincy: Servant to the Service suggests that police personnel would wish to see a chaplaincy that is available to all personnel and their dependants. However, in its present Christian ethos, the comments of some minority ethnic police personnel, reported earlier, must be borne in mind. For even though some personnel of non-Christian religions commented that Christian chaplains were acceptable, others held a contrary opinion and commented that they would wish to identify with chaplains of their own religious tradition.

The given examples of police chaplaincy in the USA suggest that a multi-faith approach works well. Jewish and Buddhist chaplains are regarded, "as a source of spiritual encouragement beyond sectarian and religious differences". They are not perceived to represent, "any particular faith tradition" and it is the experience of one chaplain that he fulfills his role, "as a human friend, spiritual advisor, and confidante". Equally, their experience has been that they are able to offer aspirations, invocations, and benedictions at police gatherings.

At the same time as fulfilling their role regardless of religious tradition, these USA chaplains have been available to respond to personnel from their own religion and it is

their experience that the flexibility of this team approach has been highly beneficial. A USA chaplain's comment that the, "sensitivity and appreciation of each other's contributions to the team effort" encapsulates well the richness of multi-faith chaplaincy.

Reference to the perceived designation of the chaplains' role in *Police Chaplaincy: Servant to the Service* has further shown that the chaplains' roles do not exclude chaplains from non-Christian religions. 'Ministers' of non-Christian religions will equally possess the required skills.

These will include a thorough knowledge of different religious traditions, knowledge which will be more easily identified in multi-faith chaplaincy teams. An example of the need for this approach is demonstrated by the high percentage (67.1%) of those who indicated that chaplains should provide support for those in the community (Table 4.3). It is doubtful that the expertise and breadth of cultural knowledge to fulfil this role competently will be identified in those of one religious tradition. The appointment of non-Christian chaplains would greatly enhance the response of chaplaincy to roles suggested by police personnel.

Following this examination of chaplaincy to the police, it is the conclusion of this analysis that police chaplaincy must look beyond in its own narrow Christian cultural base. If police chaplaincy is to respond to the needs of all police personnel, police chaplaincy must proactively explore the involvement of chaplains from non-Christian religions

Further critical analysis of the issues identified in the four analysed chaplaincies is now offered.

4.6 Concluding analysis

4.6.1 Introductory comments

This concluding analysis draws together the main issues identified by examination of the four chaplaincies and refers first to perceptions of chaplaincy, the chaplains' role and an understanding of spiritual care. Thereafter, the concluding section examines multi-faith chaplaincy and offers a consideration of organisational difficulties relating to the implementation of policy. The final section of this chapter offers a summative conclusion.

4.6.2 Perceptions of chaplaincy

The context in which the analysed chaplaincies respond to organisational and individual needs varies considerably. Consequently, it might be expected that these differences will be reflected in the organisations' perceptions of chaplaincy. It could be that, for example, hospital chaplaincy emphasises 'salvation' and police chaplaincy emphasises 'morality'. To determine the extent to which perceptions of chaplaincy may differ, it will be helpful to consider how each of these chaplaincies defines its role. If significant differences are apparent, these differences may influence the structure and approach of chaplaincy.

From the analysed information, chaplaincy to the army appears to be the least defined; as previously stated, its purpose is to provide, "the service of the Church in difficult situations".[220] No further information is offered by the Web-page of the recruiting department. Therefore, one must assume that HM Force's perception of chaplaincy is, or at least was,[221] one that reflects the Christian church and its Christian ministry.

A clear definition of police chaplaincy also appears lacking. In part, this may be due to some of the factors previously referenced, for example, the autonomy of each individual force and the development of chaplaincy within that autonomy. The *Handbook for Chaplains* offers a description of the chaplain's broad role. However, Pole also writes that, "our role as Chaplain is unique in that there is a distinct spiritual identification to that role. … at the end of the day our role is a spiritual one" (Pole, 2003: 9), which reflects St Paul's teaching.

Similarly, chaplaincy within the healthcare context is primarily regarded as a response to spiritual needs and part of patients' holistic care. Within the examined reports, reference is made to the support of staff, but this is minimal, even though *Spiritual Care in the NHS* comments that chaplaincy support "can reduce the incidence of breakdown, absenteeism or low morale" (Castle 1996: 8). Chaplaincy, which reduces breakdowns, absenteeism and low morale, is clearly more than 'spiritual' and it might be assumed that because of the described impact of chaplaincy, the reports might have focused more on the chaplaincy response to staff needs.

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[220] Available from http:// www.army. mod.uk/chaps/who_we_are/index.htm; Internet; accessed 24th July 2004.
[221] The appointment of non-Christian chaplains will presumably necessitate a re-definition of purpose.

Analysis of *PSO 4550* suggests that prison service chaplaincy places less emphasis on spirituality than the analysed papers which refer to army, police and health sector chaplaincy. *PSO 4550* instead emphasises pastoral support (for example, Prison Service 2000: Ch.1.23-1.25) and indicates the expectations placed on chaplaincy to contribute to relevant policies concerned with the organisation of prison life. These references are not apparent within the other chaplaincies.

The lack of reference to the chaplaincy care of hospital staff raises the question as to whom the different chaplaincies minister. One might expect the police and army chaplaincies to be clear as to whom they 'minister'. This is not necessarily so. As Ball's comment indicates, army chaplaincy is expected to respond to serving personnel and prisoners, the majority of whom in Ball's situation were Muslim. Equally, within the police service, evidence has been presented that chaplaincy can be expected to respond, not only to police personnel but also to the community.

There is perhaps less clarity in *PSO 4550* regarding those to whom the chaplaincy ministers than one might assume. The report refers only to the chaplaincy care of prisoners and their families. However, it is well accepted within prison chaplaincy, that chaplaincy is equally required to respond to the needs of staff.

In spite of this possible omission, *PSO 4550* may be commended for its guidelines concerning both the organisation and the team approach of chaplaincy. Evidence of this approach can also be identified within hospital chaplaincy, but not to the same extent.

Whereas there would not appear to be significant differences in the emphasis placed by the different chaplaincies on issues such as morality and salvation, considerable differences are apparent concerning the expectations of chaplaincy to offer pastoral and spiritual care. Significant differences also appear to be evident in the way in which chaplaincy relates to employees, those whom the institutions serve and the role which chaplaincy plays within the general organisation of the different institutions.

Chaplaincy will vary according to both institutional and local context. However, one may suggest that these variations will not prevent chaplaincy from offering, whatever the context, good practice policy defining purpose and the identity of those whom the chaplaincy serves. These guidelines should indicate the extent to which chaplaincy is:

- spiritual

- pastoral and 'other'

- to individuals

- to the 'organisation'

- to those whom the organisation serves

Further guidelines will also be required to show the extent to which chaplains are required to work within chaplaincy teams and how these teams will be integrated into the organisational system.

One may suggest that chaplaincy should include all the above elements. Undoubtedly, these will impact on the multi-faith aspect of chaplaincy. Consideration is, therefore, given later in this concluding analysis to the nature of this multi-faith chaplaincy.

4.6.3 Perceptions of the chaplains' role

Analysis of the chaplain's role suggests that fundamental consideration should be given to the chaplains' independence within the organisation. Prison service chaplains appear to be so integral to the structure of the organisation that their independence may be jeopardised. Conversely, one of the key benefits presented by police service chaplaincy is its independence within the organisational structure. Pole regards this independence as a valuable attribute (Pole 1999: 33) as its response to personnel is regarded as confidential.

Similarly the chaplains' independence is recognised as important in hospital chaplaincy. Castle comments, "the chaplain is perceived by many as an 'independent' person who can share their concerns in a confidential way - a person who is set aside from the day-to-day management of care" (Castle 1996: 8).

Working in this situation of independence, and thereby offering confidentiality, the hospital chaplain's role nevertheless appears to be narrow and limited to spiritual care and support. Neither Castle (1996) nor *NHS Chaplaincy* (Multi-Faith Group for Healthcare Chaplaincy 2003) defines the role of the chaplain and spiritual carer. This may enable chaplains' roles to be defined in local context, but equally the lack of finite definitions may limit the perception of the chaplain as one who works only in a

spiritual capacity. Without some definition of 'chaplain' and 'spiritual carer', the roles are nebulous.

The prison chaplain's role seems broader than the hospital chaplain's and goes beyond spiritual care. The Whitehall official, to whom reference was earlier made, commented on the way in which the chaplain's work should contribute to, "the process of resettlement and social harmony". *Prison Service Order, Order Number 4550* also offers a relatively clear picture of the chaplain's involvement in wide ranging issues.

Pole offers an exhaustive definition of the police chaplain's role,[222] and yet his definition refers exclusively to Christian chaplaincy responding to personnel of all religions.

Following investigation into the chaplain's role, a remaining difficulty concerns the possible description of the chaplain's role as evangelistic. *PSO 4550* is clear that:

> Where individuals are alleged to have made unsolicited visits, or attempted to persuade a prisoner to change their religious registration, such complaints are investigated in line with the PSO on Investigations and may lead to disciplinary action (Prison Service 2000: Ch.1, paragraph 48).

The analysed reports that relate to the hospital chaplain's role fail to clarify the chaplain's evangelistic role. *NHS Chaplaincy* (Multi-Faith Group for Healthcare

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[222] "Chaplains are there to be a friend, confidant, and occasionally to be an advocate. … We are there to give comfort, to give a Ministry of Presence, to preach and lead worship, to give victim and family support, to visit police officers/civilian staff at the Police Station, in their homes, or in hospital; to perform marriages and funerals (in conjunction with local clergy); to help train new police officers, to have a prophetic voice and to pray. We may be called upon to teach, to counsel (marital problems, grief counselling, vocational counselling, family counselling and support, support for the police officer in crisis)" (Pole 2003: 9).

Chaplaincy 2003) states that volunteers, "do not have an evangelistic role" (16), but no guidance is given regarding the evangelistic role of employed chaplains.

 As suggested previously, Pole's references are confused. He refers to the chaplain's role as evangelistic (Pole 1999: 2), but also writes that, "the chaplain is not appointed to be an evangelist" (16).

Greater clarity should be given to this potential area of conflict. One may assert that no chaplains of any religion should regard their role as an opportunity to proselytise or evangelise. Certain situations, (for example, religious educational meetings, requests made by individuals) may warrant instruction by the chaplain. Nevertheless, chaplains should not abuse their privileged position, but should respect the religious integrity of others.

Unless there are clear guidelines as to the chaplain's role, as with chaplaincy generally, difficulties may arise. Guidelines may need to be defined in local context, but they should indicate the primary aims of the chaplain's work. These guidelines should be clear as to:

- the chaplain's independence within the structure of the organisation
- the chaplain's pastoral role
- the chaplain's spiritual role
- further roles expected of the chaplain
- the chaplain's non-evangelistic role

As with general chaplaincy guidelines, guidelines specifying the chaplains' role will have considerable implications regarding the organisation of chaplaincy and, one may suggest, these guidelines will consequently indicate the need for multi-faith chaplaincy, consideration of which is given later within this chapter.

4.6.4   Perceptions of spiritual care

As previously indicated, Pole suggests that the police chaplain's role is primarily spiritual. It is therefore surprising that Pole makes no reference to spirituality when he offers a theological appreciation of chaplaincy (Pole 2003: 9). One might assume that Pole perceives spirituality to be intrinsic to chaplaincy. If so, his lack of reference to any non-Christian religion, re-affirms the singularity of his Christian approach.

PSO 4550 fails to offer a definition of spirituality other than by inference. Primarily, the policy gives procedural arrangements concerning prisoners' religious observance.[223] *NHS Chaplaincy* (Multi-Faith Group for Healthcare Chaplaincy 2003) also states the religions to which the report seeks to respond.[224] However, the concept of spirituality within *NHS Chaplaincy* is broader than that bound to a particular religion. Nevertheless, the concept of spirituality is strongly linked with chaplaincy, as displayed by the often-used term of 'chaplaincy - spiritual care'. This relationship between chaplaincy and spiritual care is far less closely defined in *Spiritual Care in the NHS* (Castle 1996). This report emphasises that spirituality is part of a holistic approach to healthcare and that religion is but a part of spirituality. Therefore, spiritual

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[223] The specified religions are: Christian, Buddhist, Hindu, Jewish, Muslim, Sikh and the Church of the Latter Day Saints.
[224] The report makes recommendations that are relevant to, "the nine major world faiths: Bahai, Buddhism, Christian [sic], Hinduism, Jainism, Judaism, Islam, Sikhism and Zoroastrianism" (Multi-Faith Group for Healthcare Chaplaincy 2003: 5).

care is regarded as the responsibility of, not only the chaplain, but also all working in the healthcare unit.

Castle's broad definition of spirituality is helpful in demonstrating that spirituality is not limited to religion and religious needs. This breadth of understanding is not apparent in the examined documents that relate to other chaplaincies, but it would appear that this approach should be considered in a multi-faith and multi-disciplined approach to chaplaincy.

4.6.5   A theological approach to multi-faith chaplaincy

PSO 4550 offers three definitions of a Christian perspective of other religions:

> The *exclusivist* perspective … affirms that Christianity is utterly unique and absolute; other religions may point to God, but salvation comes through Christ alone.
>
> The *inclusivist* position contending that Christ's love exists 'incognito' in all the world religions.
>
> The *pluralist* … sees Christianity as one religion among many that expresses God's reaching out to humanity.
> (Prison Service 2000: Annex B (ii) Part 2, Paragraph 56)

These definitions are helpful in offering a theological understanding to a Christian approach to multi-faith chaplaincy. The definitions are, therefore, used in determining the theological approach of the analysed chaplaincies.

Within the analysis of chaplaincy to the army, there is no indication of either an inclusive or pluralist approach. The examined papers reveal little appreciation of a theological understanding of religious diversity. In practice, it would appear that

multi-faith chaplaincy is perceived to be Christian chaplains ministering to those of all faiths. It might be assumed, therefore, that chaplaincy to the army takes an exclusive view of Christianity and of the Christian prerogative to offer chaplaincy.

Similarly within chaplaincy to the police, *Police Chaplaincy: Servant to the Service* assumes Christian chaplaincy, whilst the *Handbook for Police Chaplains* refers to a specifically Christian approach. By the failure and omission to suggest patterns of chaplaincy other than Christian, one might assume that the current view of police chaplaincy is that which expresses the exclusivity of the Christian Gospel.

According to the definitions of the exclusivist, inclusivist and pluralist offered in *PSO 4550*, Noblett's personal approach to non-Christian religions would appear to be "inclusivist". His reference to, "the work of the Holy Spirit working through the lives of those of other faith traditions", (Noblett 2001) suggests an openness that the exclusivist would deny. However, *PSO 4550* appears to take a more 'pluralist' approach to chaplaincy by promoting a concept which, "sees Christianity as one religion among many that expresses God's reaching out to humanity".

This approach is akin to that of Castle (1996) and *NHS Chaplaincy* (Multi-Faith Group for Healthcare Chaplaincy 2003). Within these reports considerable emphasis is placed on a multi-faith approach to the spiritual care of individual patients according to the religion of the individual.

If chaplaincy is to respond realistically to the religious needs of those of all religions, chaplaincy must be based on an understanding that 'truth' exists in all religions. This view will be acceptable to some chaplains. As *PSO 4550* comments, "some Christians are offended by the assumption that Christianity is the norm against which all others are judged" (Annex B (ii) Part 2, paragraph 56). However, other Christians will find this difficult, and likewise some within other religions also. Recognising this possible stance of Christian chaplains and referring to the different theological positions, *PSO 4550* comments, "it is unlikely that these views will ever be reconciled" (Annex B (ii) Part 2, paragraph 57). Because of the difficulty of a unified approach, the report asks:

> For the purpose of collaborative working within the Prison Service Chaplaincy Christians should be encouraged to recognise in people from all religions, examples of faith, hope and love which bind them together against some of the destructive forces of a highly secularised world (Annex B (ii) Part 2, paragraph 57).

Perhaps it is with no more than hopeful anticipation, the report further comments:

> It is in this spirit that Christians anticipate and welcome a fully inclusive Chaplaincy in the belief that humanity yearns for *Shalom* and that maybe the religions of the world can provide the spiritual basis for justice, love and peace (Annex B (ii) paragraph 57).

Unless Christian chaplains, and equally those of other religious traditions, are able to reconcile the views that separate them from those of other religions, it is likely that *PS0 4550*, and similar policy reports, will fail in their implementation.

However, it is possible that the three definitions offered by *PSO 4550* all fail in offering a basis on which multi-faith chaplaincy can develop. For many an exclusivist approach is unacceptable, it denies the 'truths' held by others. Inclusivism can be seen

as patronising and imperialist. The pluralist view of tolerance and the common search for truth can compromise deeply held views.

Nevertheless, a system has to be adopted whereby chaplaincy can hold in tension both faithfulness to a specific tradition and openness to the traditions of others.   Multi-faith chaplaincy must allow members of different religious traditions to be faithful to their specific tradition and at the same time promote the benefits of religious dialogue. There will be occasions when the different religious traditions will wish to speak in unison, and there will be occasions when those of one religious tradition will wish to speak alone.

The theological approach to chaplaincy may be one in which the tension caused by the unique claims of one religion and the desire to share in inter-religious dialogue will be constant. If so, this tension must be welcomed. Chaplaincy policy must recognise the uniqueness and integrity of all religions and, at the same time, apply a theological approach which welcomes religious diversity. Consequently, it must be an approach which ensures the inclusion of 'chaplains' that are representative of the whole workforce.

4.6.6   A team approach

Analysis of police chaplaincy has revealed that multi-faith chaplaincy is, at present, mono-style Christian chaplaincy for those of all religions or none. Some forces claim the presence of non-Christian chaplains. One force chaplaincy, for example, claims a Buddhist representative. There is no evidence that this representative has ever been

involved with police chaplaincy. Also, to repeated requests, made at national police chaplaincy conferences for assistance in identifying chaplains of non-Christian religions, no chaplain was identified. Therefore one may suggest, that these claims are organisational 'spin'.

As reported, in 2005 the army announced the decision to recruit four chaplains (Buddhist, Hindu, Muslim and Sikh), and the media commented that a Jewish chaplain was also to be appointed.   These appointments are to be welcomed.

Contrary to the experience of army and police chaplaincies, multi-faith chaplaincy and spiritual-care in the prison and health sectors would appear to be well established. *Spiritual Care in the NHS* refers to the functions of an expanded spiritual, cultural and religious care department (Castle 1996: 9) and *NHS Chaplaincy* refers to arrangements, "for the spiritual, religious sacramental ritual and cultural requirements appropriate to the needs, background and tradition of all patients and staff" (Multi-Faith Group for Healthcare Chaplaincy 2003: 8).

Of all the analysed reports, *PSO 4550* is the most comprehensive. As previously related, the report is thorough in many aspects concerning multi-faith chaplaincy.

The multi-faith chaplaincy policies of the prison service and health sector reveal a genuine attempt to respond to diverse religious needs and are to be commended. Of particular interest to this thesis is the emphasis these policies place on a structured team approach to multi-faith chaplaincy, that is, chaplains working together in a

chaplaincy team. For this, the policies are to be applauded. Evidence, previously offered, of the success of multi-faith police chaplaincy teams in the USA equally reveals the success of a multi-faith chaplaincy team approach.

Following the examination of multi-faith chaplaincy, it is the suggestion of this thesis that chaplaincy will be most successful when chaplains of different religious traditions are committed to working together as a team. These will be teams in which individual members respect the uniqueness and integrity of the faith of co-members, and yet work together to fulfil their common purpose.

Multi-faith chaplaincy undertaken by chaplains of one religion, even when trained in diversity, cannot offer the breadth and depth to respond to different religious traditions nor the quality of cross-cultural counselling, which Pedersen suggests is required. (Pedersen 1997). Again, Castle's definition of spirituality (Castle 1996) necessitates the appointment of chaplains from a diverse range of religions.

One may assert that multi-faith chaplaincy must be, not only representative of different religious traditions, but also team-structured. A team approach will ensure that chaplaincy is resourced to respond fully to the spiritual, pastoral and pragmatic needs of those it serves.

Emphasising the team approach, a multi-faith chaplaincy mission statement might read:

- The Chaplaincy is a team of chaplains of different faith/religious traditions

who, respecting the uniqueness and integrity of all religions, are committed to work together to offer pastoral and spiritual care and support to those within the force and their families.

- The Chaplaincy Team is committed to work alongside management and yet retains its independence within the organisational structure of the force. From this privileged position, members of the Chaplaincy Team offer the availability of non-directive, non-evangelistic and confidential counsel.

- The Chaplaincy Team offers a service, which is available to the organisation and all within the organisation, that is individuals and groups of any or no faith/religious tradition.

- The Chaplaincy Team acts as a resource to the organisation, participates in appropriate consultative issues and advises management on relevant policy matters.

4.6.7   Training

Committed to multi-faith chaplaincy, as the healthcare and prison services appear to be, it might be expected that the analysed reports refer to the importance of chaplains' inter-religious training. Unfortunately, this is not so. Virtually no reference is made to any training within *PSO 4550*, and *NHS Chaplaincy* and *Spiritual Care in the NHS* make no reference to the joint training of chaplains from different religions.

To determine the approach of multi-faith chaplaincy training within the prison service, reference must be made to *Chaplaincy: World Faiths* (Training and Development

Group, Directorate of Personnel n.d.).[225] This manual offers a 'distance learning' course, which requires chaplains to attend a three-day residential course at the conclusion of a period of "self-study" (Training and Development Group n.d.: Introduction, 8).

Chaplaincy: World Faiths offers a Statement of Purpose:

> HM Prison Service Chaplaincy is committed to serving the needs of prisoners, staff and faith communities by engaging all human experience through religious faith and practice. We will work collaboratively, respecting the integrity of each tradition and discipline (Introduction, 6).

Considering the reference to collaborative working, it might be expected that this collaboration would extend to training.

With regard to collaborative inter-religious training within the healthcare service, *NHS Chaplaincy* refers to Website of the Healthcare Chaplaincy Training and Development Office,[226] which recommend training offered by the Markfield Institute. Details of courses are offered, but other than courses for Christian and Muslim chaplains, there is no indication of joint training across wider religious traditions.

The lack of inter-religious training is unfortunate and one may suggest a valuable opportunity has been lost. Joint training would seem essential. Training shared by chaplains of different religious traditions will encourage useful dialogue and reveal best practice care from across the different religious traditions.

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[225] Although no date of publication is offered the training manual includes information gathered in August 2003.

[226] Available from http:// www. nhs-chaplaincy-spiritualcare.org.uk; Internet; accessed 26 June 2004.

4.7   In conclusion

One might suggest that, as religion has become privatised, the need for institutional chaplaincy has diminished. However, evidence has been presented which suggests that demand for chaplaincy remains.   Indeed, anecdotal evidence suggests that an increasing number of new sectors, commercial and institutional, are requesting chaplaincy provision. Offering pastoral and spiritual support to individuals, evidence has also been presented to suggest that chaplaincy serves the needs of the organisation also. Chaplaincy is not an anathema, but makes a valued contribution.

Following the examination of the four different chaplaincies, it would seem necessary that to allow best practice policy to develop, chaplaincy must be allowed to adapt to the needs of the given institution and to local context. However, analysis suggests that the principles of chaplaincy, both its aims and purpose, remain the same regardless of context. Consequently, common criteria should underpin the underlying practice of all chaplaincies. For some chaplaincies, these common criteria may call for fundamental changes. Noblett identifies many of these changes when, for example, he refers to those who should relinquish control over chaplaincy.

With regard to common criteria, policy should offer clarity as to the chaplaincy role within the organisational structure; for example, the extent to which chaplaincy is expected to report to management should be stated, as should the chaplain's code of confidentiality.

Of greater importance, however, are clear policy statements defining the intention of chaplaincy and the chaplain's role. Clarity should be offered concerning the pastoral and spiritual intention of chaplaincy; for example the evangelistic role of the chaplain should be fully explained. The same clarity should be offered in identifying those to whom the chaplain is expected to respond, that is those who are employed and\or those served by the organisation. Furthermore the expectation of chaplaincy to relate to the corporate requirements of the organisation should be explicit.

Anecdotal evidence has suggested that organisations have used chaplaincy to promote their image as a caring employer. However, no evidence has been detected in any of the reports to suggest that chaplaincy policy has been created to enhance the image of the organisations. There may be appropriate occasions when chaplaincy will have a role in representing an organisation within the local community; police personnel have spoken of the way in which chaplains may provide interaction between the service and the community. Equally, evidence has been presented that suggests hospital and prison chaplaincies are eager to recruit local community volunteers.

This desire for chaplaincy that interacts with the local community and is representative of that community is a fundamental reason why multi-faith chaplaincy teams should be created. It is the conclusion of this analysis that the organisation's definition of chaplaincy and the chaplain's role will alone be sufficient to demonstrate the limitations of a mono-style Christian chaplaincy and the need for chaplaincy that responds to religiously diverse needs.

It is with regard to the limitations of the mono-style Christian approach to chaplaincy that it is suggested certain fundamental changes may be necessary both to the perception and to the practice of certain chaplaincies. Traditionally it would appear that chaplaincy has rested much in the hands of the mainstream Christian Churches, particularly the Church of England. This has been a privileged position, which may have led to the exclusion of other religious traditions. This privileged position is one, which prisons and health service chaplaincy has sought to redress.

However, as commendable as *PSO 4550* and the analysed reports that refer to health sector chaplaincy may be, certain questions remain as to the efficacy of the policies, and whether the policies represent an accurate picture of practice.

Within the health sector, for example, anecdotal comment was received to suggest that work-load and pressure of time faced by staff, made it difficult for staff to respond to the holistic needs of individual patients as policy requests. This, therefore, means that the chaplaincy-spiritual care will become the sole responsibility of chaplains at a time when, because of financial strain, some chaplaincy posts are under review. One trust, for example, because of financial constraints, was unwilling to appoint a full-time Christian chaplain. The non-appointment of this key post must surely jeopardise the implementation of chaplaincy policies.

Within prison service chaplaincy, even though *PSO 4550* includes guidelines for the Church of the Latter Day Saints, the policy fails to refer to Jains, Bahais and Zoroastrians. Furthermore, *Chaplaincy: World Faiths* reveals that, in spite of the 25

chaplains serving 185 Jewish prisoners, there are no chaplains appointed for 185 Mormon, 309 Hindu and 270 Rastafarian prisoners.[227]   The failure to appoint chaplains of these religions is not explained.

A comment of a Christian prison service chaplain also raises a further question as to the efficacy of policy. The chaplain commented that, "the policy is fine, but the practice of that policy is somewhat different". In reality, he said, the Muslim chaplain would attend the prison to lead prayer, but rarely attend chaplaincy meetings or involve himself in pastoral work. For pastoral support the Muslim chaplain would refer Muslim prisoners to the Christian chaplains.

It must be considered regrettable when practice fails to follow policy. The failure to implement adopted policies calls into question the motive and purpose behind their creation. However, in spite of the inconsistencies described above, the situation presented by the multi-faith prison and health service chaplaincies is progressive when compared to that of the police and army.

Political pressure would appear to be partly responsible for initiatives to create multi-faith chaplaincy to the army.[228] From wherever the initiative came, the change of policy which led to the introduction of multi-faith chaplaincy to the army is to be welcomed and one would hope that the first appointments will lead to further developments.

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[227] These figures were given as at the following dates: prisoner figures as at end of August 2003, and chaplains as at November 2001 (Training and Development Group n.d.: Module One: 9).
[228] One is reminded of the suggestion made by Burns (*Financial Times*, 7 February 2003) that moderate Muslim chaplains were appointed to the prison service in a bid to lessen the influence of extreme Islam within prisons.

The introduction of multi-faith chaplaincy in the army, one would equally hope, might influence the introduction of multi-faith chaplaincy to the police service. It is envisaged that such chaplaincy will not simply mean Christian chaplains making themselves available to those of all religions or none, as many police chaplains currently present multi-faith chaplaincy. At best, this should be considered as homogenising tradition, placing chaplaincy in a straight jacket, in which progression and development are not possible.

Chaplaincy must reflect the religious composition of the institutions in which the institution works and should explore models of chaplaincy according to religious traditions other than Christian. As Noblett suggested, chaplaincy, "has the potential to hold 'tradition and transformation' in creative tension … providing a model of good practice for the wider church, and other faith communities" (Noblett 2001: 40).

Following the offered analysis, one may suggest that best practice multi-faith chaplaincy should consist of chaplains of different religions training and working together in multi-faith teams. According to American police chaplaincy, the police service and police personnel welcome this model. One may suggest that this is the only model which will be fully resourced to serve a religiously diverse and multi-racial police service.

Such a model will require chaplains of one religion to respond with integrity to the unique claims of other religions, whether those chaplains hold exclusive, inclusive or

pluralist views of their own religious tradition and religion generally. A mutual respect between all involved in chaplaincy has the dynamic to be creative. As Indarjit Singh commented, "encountering the views of others, can enhance understanding and help religions re-appropriate the role of religion in tackling questions of right, wrong and responsibility".[229] Such encounters should allow those who take a 'fundamentalist' approach to work alongside those who take a more 'liberal' approach to theology. Freedom for one should not be at the cost of alienating another, but should strengthen the chaplaincy team in all that it seeks to achieve.

The multi-racial, multi-cultural and multi-faith British society inherently demands that chaplaincy should reflect the religious diversity of the community. All involved with chaplaincy have a responsibility to ensure that chaplaincy is not merely for 'the privileged few'.

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[229] Singh, Indarjit, *Thought for the Day*, 25 November 2004, 'Today', BBC Radio 4.

CHAPTER 5 - THE POLICE SERVICE AND POLICIES OF RELIGIOUS DIVERSITY: AN ANALYTICAL AND SUMMATIVE CONCLUSION.

5.1   An overview of the chapter

According to a presentation made to the Commission on the Future of Multi-ethnic Britain, when addressing chief constables and chairs of police authorities, the Home Secretary described the police as 'a can-do organisation'. Agreeing with this description, an unidentified source commented:

> Chief constables are orientated towards doing rather than thinking carefully about and clarifying the ideas that inform their policies and actions (The Commission on the Future of Multi-Ethnic Britain 2000: 110).

This characteristic of chief constables, the speaker commented, could sustain an ethos whereby, "the police do much but understand little about the ideas underpinning their actions" (The Commission on the Future of Multi-Ethnic Britain 2000: 110).

The extent to which the police 'do much' and 'understand little' raises questions central to this thesis. What are the implications of the religious diversity of police personnel to the service? Having examined policy and practice, this chapter now offers an analytical and summative conclusion to the exploration of these issues as given in the preceding chapters.

Indicating the close contextual relationship of ethnicity, culture and religion and the consequences of racial and religious discrimination, the thesis has analysed policies and practice concerning the employment of visible minority ethnic police personnel; for

example analysis has been offered of the recruitment, retention and career progression targets of visible minority ethnic personnel within the service. Policies concerned with religious identity and observance in the workplace, as adopted by the police service and other organisations, have also been analysed. Examination has also been undertaken of chaplaincy response to spiritual needs within the army and in the health, prison and police services.

The thesis now concludes by examining potential benefits that may be secured if the police service adopts policy appropriate to the religious diversity of visible minority ethnic personnel.

Before recommending policy changes and identifying consequent benefits, this chapter reflects on previously analysed issues, which relate to the introduction of religious needs policies. The chapter, for example, reflects on the implications of construction ethnicity and the police involvement in 'race riots' of twentieth century Britain. Referring to accusations of a racist police service, the chapter draws conclusions as to how the issue of 'race' has influenced the perceptions of minority ethnic communities towards the police. The chapter further reflects on the consequence of these perceptions.

A brief résumé is offered concerning the legislative context of religious and racial discrimination, especially in the workplace. This contextual résumé refers to previous analysis of the Home Secretary's recruitment and retention targets of visible minority ethnic personnel working in the police.

It is against this contextual framework that this chapter focuses on challenges to be faced if the police service is to be resourced to meet the religious needs of its visible minority ethnic personnel. These are political challenges and also challenges to the police service and those involved in chaplaincy.

Following this examination, the chapter recommends policy enhancement to ensure that the police service responds fully to the religious needs of visible minority ethnic police personnel.

The chapter concludes with an exposition of the potential benefits if appropriate policy is adopted.

5.2   The historical context

This thesis has drawn attention to the racial conflict of twentieth century Europe and to the carnage caused by ethnic division. As demonstrated, so-called 'race riots' are equally part of twentieth century British history. Analysis, for example, of the Notting Hill Riots, the Brixton Disorders, and the Broadwater Farm Disturbances reveal a lamentable police response. Pilkington's comments on the Notting Hill riots reveal an ill-equipped police service with little empathy towards the black community. Scarman describes the attitude of the police to the black community in the Brixton Disorders as one of prejudice and harassment. Similarly, criticisms of the police in the Broadwater Farm Disturbances were manifold. The attitude and actions of the police in these instances have been shown to be

unsatisfactory.

Presented analysis has also shown that the police response to these communities has been inappropriate and based on a misunderstanding of the context of the disorder and ignorance concerning ethnicity. Rowe illustrates the service's unsophisticated approach to the construction of ethnicity, for example, commenting on the Liverpool disorders of 1919 (Rowe 1994: 5, 6). He further explains how the service's simplistic approach to ethnicity was advantageous to politicians and police alike. Identifying and vilifying 'a common enemy', that is 'the black community', for causing the social ills 'of the day', attention was diverted from identifying the true cause.

As this thesis has demonstrated by referring, for example, to Cornell and Hartmann (1998), Fenton (1999), and Rex (1996), ethnicity cannot be, "reduced to a single category that stands alone" (Ruether 2002: 12). Ethnic identity is a combination of many social categories all of which interact in a matrix of variables, religion being one such variable in ethnic identity (Rex 1996: 2000).

The police and politicians are seen to have used a superficial understanding of ethnicity to serve their own ends, the consequence of which has been to alienate sections of the visible minority ethnic communities from the police.

The British legal framework has compounded this historical context of alienation. As previously indicated, the police service was exempt from the 1976 Race Relations Act; the

possibility of its inclusion being roundly opposed by its members. Not until the Race

Relations (amendment) Act 2000 was, "the legal 'duty' to promote race relations placed

upon all public authorities, including the police, to ensure they led the way and set 'best

practice' standards for the remainder of society to follow" (Lange 2001: 7).

Considering comments made earlier concerning the complexity of ethnicity, alienation of

black and Asian communities towards the police has been further compounded by the lack

of legislation to safeguard the rights of those who belong to non-Christian religions. As

Jones and Welhengama comment, "the supposed supremacy of English or British

concepts, and of the Christian religion and its values has impeded religious tolerance and

understanding" (Jones and Welhengama 2000: 248). This 'supremacy' has led, as

previously indicated, to a situation whereby only Sikhs and Jews have enjoyed protection

from religious discrimination under the 1976 Race Relations Act.

These failures are set against a background of the police service's well-publicised acts of

racial discrimination; several instances have been previously cited of allegations made

against visible multi-ethnic officers. Reference has been made to Gurpal Virdi, described

by the media as a "Sikh sergeant", Ali Dizaei and Dawn Devanna. All these officers were

suspended from duty but finally vindicated following lengthy enquiries.

Not only have these well publicised cases damaged the reputation of the police, the service

was further discredited following the televising of the documentary, *The Secret*

Policeman,[230] causing the Black and Asian Police Officers Association to comment that black and Asian personnel should not consider a career in the service.

5.3   The current context

Several reports, previously analysed, refer to the importance of measures to ensure greater representation of minority ethnic personnel within the police service. *Developing Diversity*, the three reports under 'the umbrella' title of *Winning the Race* and *Career Progression of Ethnic Minority Officers* each refer to the need to progress the recruitment, retention and career progression of minority ethnic personnel. These reports are to be welcomed.

Concerning recruitment, *Winning the Race: Policing Plural Communities. Revisited* comments:

> Established procedure and practice need to be challenged, often with external help, to check that at no stage the practice discriminates inadvertently against the very people the force is going to attract (HMIC 1999: paragraph 6.1.3).

Concerning retention, *Developing Diversity* comments:

> There was evidence of continuing high levels of sexist and racist banter, perhaps more covert and subtle than before, but no less destructive (HMIC 1996 paragraph 2.3).

Concerning career progression, *Career Progression of Ethnic Minority Officers* comments:

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[230] BBC, 1 October 2003.

Of ethnic minority officers, almost 60% reported having had a negative experience during their service, with some real or perceived impact on their career achievements (Bland et al. 1999: 44).

It is within this context that the Home Secretary set targets regarding the recruitment, retention and career progression of minority ethnic police personnel. As this thesis has commented, each force has been given a recruitment target figure proportionate to the ratio of minority ethnic population within the force area. The consequence of which is that the Metropolitan Police, for example, whose geographical policing area has a minority ethnic population of 25% must employ 25% minority ethnic personnel.

In spite of indications suggesting some success in target attainment, as previously stated, the reports' rhetoric (for example, *The Home Secretary's Employment Targets*, *Milestone Report*) is not sufficiently substantiated by statistical data. Equally, attention has been drawn to comments which indicate that success may not be as the Home Office would have hoped. *Embracing Diversity*, for example, comments that seven forces are, "urged to re-examine their approach to the recruitment of minority ethnic staff*"* (HMIC 2001: paragraph 6.12). The report also comments that, "the effort and initiative to improve the recruitment profile is not matched by equivalent energy and creativity in addressing progression and retention" (Executive Summary, paragraph 24).

One may assert that insufficient effort, initiative, energy and creativity has been given to the introduction of policies which respond to religious needs of police service employees to assist in the realisation of the targets. Certain developments concerning religious

diversity have been reported earlier, for example the initiation of the Faith Forum, "to develop a joined-up approach to faith matters to ensure a consistent line across the Home Office and its agencies" (Home Office 2003: 23). However, such developments appear rare and insignificant when measured against identified need.

The analysed Home Office reports, which refer to the recruitment, retention and career progression of minority ethnic personnel within the police service, such as *Developing Diversity* (HMIC 1996) and the series entitled *Winning the Race*, (HMIC 1997, 1999, 2001) fail to give relevant directives in relation to diversity and religion. These policies define principles and aims concerning diversity, but fail to offer guidelines by which the aims may be realised. A further analysed report, *Career Progression of Ethnic Minority Officers* (Bland et al. 1999) refers to culture but makes no reference to religion. Similarly, Cashmore (2000) and Stone and Tuffin (2000) identify problems relating to culture but fail to explore religion as part of cultural requirements. The only exceptions are Stone and Tuffin's references, for example, to "practising Moslems" (Stone and Tuffin 2000: v) and, "a persons need to pray" (2000: 9).

Considering the responses of minority ethnic personnel during research, one may suggest that it is unfortunate that the researched policies and papers do not give greater attention to the religious needs of minority ethnic personnel.

ACPO demonstrates its acceptance of the importance of religion in *Policy to enable Staff to observe their Faith* (Fahy 2002). Certain forces have also responded in part, referring

to aspects of religious needs in different policies, and one force, Wiltshire, has adopted policy requirements in a single policy, *Religious and Cultural Needs Policy* (Lange 2001). As commendable as this policy may be, the policy nevertheless fails to refer to chaplaincy/spiritual support.

Forces, which have introduced religious needs policies, are in a minority, whilst other forces generally disregard these issues, whether it is religious observances in the workplace or multi-faith chaplaincy.

As this thesis has demonstrated, policies in other sectors have responded to the needs of employees to observe religion in the workplace. For some organisations, this has been in response to the Employment Directive (Religion or Belief) Regulations 2003, for example, the London Borough of Newham's *Guide to the Employment Equality (Religion or Belief) Regulations 2003*. For others, directives concerning religious observance in the workplace pre-date the 2003 Directives, for example, Bradford City Council's *Code of Practice for Managers on Religious and Cultural Needs* (1994).

Similarly, with regard to spiritual/chaplaincy support, as demonstrated, certain sectors have beneficially introduced policies to embrace those of non-Christian religions. The prison service, for example, has adopted *PSO 4550* (Prison Service 2000) and the National Health Service Trusts have begun to introduce policies based on such policies as *NHS Chaplaincy* (Multi-Faith Group for Healthcare Chaplaincy 2003).

It is within the context of these concerns that the examination of issues of religious diversity affecting police personnel in the workplace now culminates with an analytical and summative conclusion. This conclusion will examine challenges to be faced, possible policy developments and the benefits of proposed policies.

5.4   Challenges to be faced

5.4.1   Introductory comments

Having examined how religious diversity impacts upon the police service, one may suggest that policy must change if visible minority ethnic police personnel are to be supported appropriately. Policy must respond to religious identity and this response will present challenges. Before offering policy recommendations, these challenges should be further examined to identify their effect on policy. These challenges will include those of a political nature, challenges to the police service itself and to Christian chaplaincy.

Rex considers that, "the all important political question is how to find forms of social organisation which transcend the limitations of ethnicity and nationalism" (Rex 1996: 215). For the purposes of this examination, the term political is understood in both its specific and broadest sense. Peter Neyroud and Alan Beckley, discussing political accountability and police service, suggest, "the majority of the most powerful, subordinating processes are between central government and the local police force" (Neyroud, Peter and Beckley, Alan 2001, *Policing, Ethics and Human Rights*, 150). Those who have political power and to whom the police are accountable cannot be ignored. Who, for example, decides national policing priorities? How are these priorities

executed at force level? What consideration is given to religious identity in the derivation

of these priorities? To examine the challenge of religious diversity to the police without

reference to those with political authority would be to fail to understand the political

context in which the service works.

As well as religious diversity challenging those with political responsibility, the challenge

confronts the police service equally. There is no doubt that the service has been guilty of

institutional racism as defined by *The Stephen Lawrence Inquiry.*[231]   As the service rids

itself of this stigma, the service must comprehend its failure to identify its underlying

racist features.

The service has been seen to collude too often with the popular thinking of politicians and

the media. Such media pressure remains a tangible force. As *The Sunday Telegraph*

commented:

> If ideological antiracism is to become the policing priority, then the outcome is
> likely to be a police force that is no more than a fashion model of political
> correctness. It will look fine on the social workers' catwalk, as the Asian
> Lesbian Islamic Jihad Collective babble approval behind their burkhas: but
> will the concerned and caring anti-racist mannequins of the New Met then be
> able to deal with gun-toting, crackcocaine dealers on Broadwater Farm?[232]

This comment can only be considered provocative. Its reference to religious diversity as

an integral part of culture focuses on the profound challenge religious diversity presents

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[231] "The collective failure of an organisation to provide an appropriate and professional service to people
because of their colour, culture or ethnic origin" (Macpherson 1999: paragraph 6.34).
[232] Myers, Kevin. "We'll always have a few racist coppers", *The Sunday Telegraph*, 26 October 2003.

the service and demonstrates how measures to remove racism from a police service, branded institutionally racist, must include an appropriate response to issues of religious identity and observance.

However, in a society claiming a Christian heritage, religious diversity challenges not only politicians and the police service, but those who are a part of that heritage, including those involved in chaplaincy. Chief Inspector Leroy Logan,[233] a worshipping Christian, illustrated this challenge when describing the synergy between his faith and work.[234] Church leaders and those concerned with a theological approach to chaplaincy must appreciate the synergy between faith and work of those who belong to non-Christian religions. Indarjit Singh articulates this challenge when commenting, "if you can't see God in all, you can't see God at all".[235] He continued, "to emphasise [the] respect for other faiths, the Guru Granth Sahib contains writings of Hindu and Muslim saints, as well as those of the Sikh Gurus".[236] Dharam Singh reinforces the challenge of religious diversity to the Christian:

> All men are declared to be the same in their physical constitution, and the
> same divine spark shines forth in each one of them. All social distinctions on

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[233] Chair of the Metropolitan Police Association.

[234] Chief Inspector Leroy Logan, (Chair of the Metropolitan Black Police Association) spoke of his relationship with Jesus Christ and commented that between his faith and his work, "there is synergy". *Not Just on Sunday*, 29 August 2004, ITV1.

[235] Indarjit Singh, BBC 4, *Thought for the Day*, 25 November 2004. Indarjit Singh explained that this theme had been central to a number of Sikh celebrations in 2004 to commemorate the 400th anniversary of the first reading of the Sikh scripture, the Guru Granth Sahib.   According to Dharam Singh, "all compositions in the scripture irrespective of their authorship command equal respect, and the verse of Guru Nanak is not given precedence over the verse of say Kabir or Farid or Ravidas" (Singh, Dharam 1991, *Sikh Theology of Liberation*, 123).

[236] Singh was referring to the compositions of Hindu saints such as Jaidev, Pipa and Ramanuja, and the compositions of Muslim saints such as Farid, Mardana, Ravidas, Kabir, Dhanna and Namdev which are included in the Guru Granth Sahib.

the basis of caste, class or creed are man-made, and against the Divine Will (Singh, Dharam 1991, *Sikh Theology of Liberation*, 119).

As part of that Christian tradition, working on what is described as a frontier of mission, are its chaplains. Religious diversity challenges all chaplains, especially police chaplains who at present appear to be exclusively Christian, to adopt an approach that embraces members of other religions as equal partners in a multi-faith system.

If chaplains are at the frontier of mission, they have a particular responsibility to identify injustices caused by prejudice, especially religious prejudice. McTernan is critical of the stance that chaplains took throughout the late twentieth century Balkan conflict. Whereas, he commented, those responsible for the atrocities had only, "a superficial grasp of the beliefs and practices for which they were ready to kill or die", the same could not be said, "of those who served alongside them, as Orthodox, Catholic and Muslim military chaplains" (McTernan 2003: 41). Chaplains are privileged to work from an informed understanding and they must respect the integrity of all religious traditions.

5.4.2 The political challenge

As previously stated, a Christian police chaplain cynically commented, "political correctness deepens the rifts between people". His view reflects comments of Philip Atkinson, who describes political correctness as, "communal tyranny" which, "erupted in the 1980s" as, "a spontaneous declaration that particular ideas, expressions and behaviour, which were then legal, should be forbidden by law, and people who transgressed should be

punished".[237] This view is unacceptable, for as Marcus Basingstoke states, "accusations of politically correct thought control have become a pathetic and transparent excuse for lazy racists, sexists and Islamophobes the land over".[238] Political correctness is a natural response of those who, "seek to illuminate unconscious biases into awareness, allowing us to make a more informed choice about our language and making us aware of things different people might find offensive".[239]

Failure to understand the essence of political correctness is to fail to understand *The Future of Multi-Ethnic Britain* when the report comments, "we need to have clear aims and aspirations as a society, reflected through … political processes, resources, actions and media and at individual and community levels" (The Commission on the Future of Multi-Ethnic Britain 2000: 250).

Political correctness is a commendable result of political processes that seek to create a multi-cultural society which accepts the integrity of all traditions. It is a society in which those who have political power should secure, "the values of equality and diversity, liberty and solidarity" (The Commission on the Future of Multi-Ethnic Britain 2000: 105).   To achieve this society, "in the language of political theory, the ideals and principles of both liberalism and communitarianism have to be pursued and realised" (The Commission on the Future of Multi-Ethnic Britain 2000: 105).

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[237] Atkinson, Philip, "Political Correctness", available from http:// www. users. bigpond.com/ smartboard/ pc. Htm; Internet; accessed 16 March 2005.
[238] Basingstoke, Marcus, 'PC exists to balance out the bigots', *The Guardian, G2*, 24 May 2005.
[239] "Political Correctness", available from http:// en. wikipedia. org/ wiki/ Political_correctness; Internet; accessed 16 March 2005.

Those with political authority for the police are particularly challenged to understand the complexity of ethnicity and how this understanding reveals itself in appropriate policies that relate to the police. As detailed earlier, it is Rowe's opinion that politicians failed to understand 'racial' tension in the twentieth century and used the term 'race riots' which was, "nothing more than a convenient label employed by the media and politicians" (Rowe 1994: 2).

As previously stated, Rowe suggests that politicians applied a simplistic construction to ethnicity when explaining the riots. Rex (1996), Banton (1997) and Cornell and Hartmann (1998) would support this view, suggesting that the concept of race must be diagnostically approached taking into consideration cultural variables and social context. One may suggest that politicians should understand the complexity of ethnicity and not manipulate the concept of race for their own purposes.

Political failure to understand the needs of religiously diverse communities, combined with a lack of political representation, breeds frustration, the consequence of which leads to emotional outpouring. The response by some Sikhs to the presentation of 'Behzti' offers an example of this outpouring. Failing to identify the cause of their emotional outburst, Fiona Mactaggart, a Home Office Minister commented that the unrest was a problem of policing[240] rather than political. Mactaggart's comment offers a further

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[240] The police, she suggested, were unable to respond satisfactorily as 'they were overstretched' at the time.

example of a political failure to respond appropriately to the contextual relationship of religion, politics and the police.

The challenge of religious diversity to politicians demands an educated and responsible response. Those with political power must understand the impact of religion as a variable in the construction of ethnicity. Approached with understanding, religious diversity has the potential to reconcile division.

Richard Harries, Bishop of Oxford highlighted the important relationship between legislation, politics and religion when commenting, "the Queen in Parliament under God is the basis of our unwritten constitution".[241] Traditionally, political legislation has been made in the context of a Christian Parliament. Christian culture has influenced political decisions and legislation; as Banton explains, "state policies reflect principles of political faith" (Banton 1997: 125). According to Banton's assertion, it is Christian politicians who must primarily respond to the challenge of legislation that understands the impact of religious diversity on identity.

Ann Widdecombe further suggested that there should be a "spiritual dimension to law making".[242] One may suggest that this spiritual dimension should reflect not only the Christian tradition, but the traditions of other religions also.

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[241] Bragg, Melvyn, *Not Just on Sunday*, 'How much should religious belief influence political belief?', 12 September 2004, ITV1, with Ann Widdecombe (Conservative Roman Catholic M.P. and Lord Dholakia, Hindu, Leader of the Liberal Democrats in the House of Lords.
[242] Ibid.

This political challenge of religious diversity is exemplified by the way politicians have been and continue to be challenged to introduce legislation relating to religious discrimination.

As indicated earlier, Weller, Feldman and Purdam (2001) offer a comprehensive study of religious discrimination and highlight the experiences of different religious traditions. As also referenced previously, Jones and Welhengama suggest the need, "to move away from Anglo-focused thinking and policies towards a broader recognition of plurality" (Jones and Welhengama 2000: 249). Their conclusion, with which one may agree, is that, "outdated assimilitationist assumptions – especially in terms of religion – are clearly not showing the way forward" (Jones and Welhengama 2000: 249).

The controversy concerning the Parliamentary Bill, 'Hatred against Persons on Racial or Religious Grounds' may in part be due to the lack of political will. One may suggest that the introduction of legal protection for those of all religious traditions is essential, for as *The Guardian* reported, "minority identities need affirmation and recognition in the public sphere of the state and its institutions; identity is never a private issue but one that must have a public resonance to be meaningful".[243] The protection that the legislation offers is long overdue. However, amended yet again by the House of Lords in October 2005[244], its

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[243] Bunting, Madeleine, "This is about real victims", *The Guardian*, 11 December 2004.
[244] This was the third time the House of Lords had rejected this or similar legislation.

introduction is not guaranteed.[245]   Following this amendment, Sir Iqbal Sacranie[246]

commented, "British Muslims will continue to remain second class citizens, and be denied

the same level of protection that is given to some racial and religious groups, including

Jews and Sikhs".[247]

As demonstrated, the political challenge of ethnicity and religion is manifold. A specific

example of the complexity of this contextual relationship has been identified in the

appointment of multi-faith chaplains, an issue of specific interest to this thesis.

The debate concerning politics and chaplaincy has been controversial. As earlier reported,

thirteen "moderate Muslim clerics" were appointed as prison chaplains, "to improve race

relations and to contain the spread of Islamic extremism".[248]   It would appear that the

political aspirations of these chaplains were essential criteria in their appointment. Lord

Ahmed's intervention in the debate concerning multi-faith chaplaincy to the army is a

further example of controversial political influence.

Having examined the political challenge of religious diversity, one may conclude that the

challenges encompass a broad spectrum and range from a failure to understand ethnicity to

situations whereby political influence is used to the advantage of specific traditions.

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[245] The Bill was returned to the House of Commons in January 2006 when the amendments of the House of
Lords were upheld resulting in a weaker Act than the Government would have wished.
[246] Secretary general of the Muslim Council of Britain.
[247] Bowder, Bill, "Lords wreck hatred Bill", *Church Times*, 28 October 2005.
[248] Burns, Jimmy *Financial Times*, 7 February 2003.

Some politicians may regard religion as intrinsically divisive, intensifying ethnic conflict (Rex 1996). However, one may suggest that religious diversity can assist in enabling divided communities to solve conflict situations. Those in whom political power resides and have responsibility for creating a multi-racial society would do well to heed Rex's comments:

> Conflicts of interest do come to be resolved when the parties recognise that they have more to gain by compromise than by pursuing conflict (Rex 1996: 214).

This section of the thesis commenced by referring to a police chaplain's comment concerning political correctness and it is with reference to political correctness that this section concludes. Explaining his commitment to the principal of political correctness, a Sikh police officer described the similarities between his religious precepts and political correctness. He also emphasised the similarity between the oaths of the Sikh religion and the police service; both refer to defending the weak and protecting the vulnerable. Politics, political correctness, religion and employment policies cannot be separated. There is a contextual interaction. An appropriate political response to religious diversity is crucial to the development of a multi-racial and multi-cultural society and this response must embrace religious diversity.

5.4.3   The challenge to the police service

By reference to Rowe (1994), it has been established that the service shared in the political

failure to discern the nature of ethnicity.[249] As further demonstrated (Rowe 1994, Weller et al. 2001), this failure has significantly contributed to the police service's prejudice towards visible minority ethnic communities.

Police discrimination, sustained by political and media support, is further established by Lustgarten, Sherman and Sanders (Glazer and Young, Eds. 1983). Comments within the *Macpherson Report* (1999) suggest that their earlier warnings of the consequences of police discrimination were largely ignored, whilst *The Future of Multi-Ethnic Britain* continues to warn against the contributory effect of individuals in creating institutional racism (The Commission on the Future of Multi-Ethnic Britain 2000: 71).

Media comments suggest that prejudice in the service remains, as does the failure to comprehend ethnicity. On the first anniversary of *The Stephen Lawrence Inquiry Report*, the Chair of the National BPA commented that the police, "haven't even got to the first hurdle. Though there's a lot of frenetic activity now, there's a hope within forces that this issue will go away. There's no evidence that things have improved for black officers".[250]

The article further reported that following a survey of training procedures in eight forces:

> Only a third of police officers were 'switched on and willing to learn'.
> Another third were said to be 'confused and resentful but not actively

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[249] Colluding with a politically held view, for example, Sir Philip Game (Chief Constable of the Metropolitan Police) claimed, "the victims of racial violence somehow contributed to their own victimisation" (Rowe 1994: 8).
[250] Quoted in *The Guardian*, 24th February 2000.

resistant'. The remaining third were described as being 'very resistant to change'. They don't think there is a problem, they can't see the connection between race equality and service delivery.[251]

The arrest of Afghan refugees Farid and Feriba Ahmadi (September 2002), when a battering ram was used to enter a prayer room Mosque, offers an example of the failure of the police to understand religious culture. The incident caused the outrage in the local community, "where a Muslim population of 3,000 mingles happily with the predominantly white population numbering some 12,000".[252] Gray described the reaction of Mosque leaders:

'This is a house of God', said the treasurer, Haji Khadim Hussain. 'The whole community, British, Christian, Muslim, feels that what they have done is bad. If they had talked to us maybe there could have been a better arrangement, but they didn't. They may have covered their shoes, but if you do not take your shoes off in a house of God you are not showing respect'.[253]

The importance of appropriate policing is affirmed within *Attitudes of People from Minority Ethnic Communities towards a Career in the Police Service* (Stone and Tuffin 2000). However, examination of the analysed reports reveals an overall absence of policy to encourage the service to embrace the religious diversity of its personnel and the local community. In varying degrees, ACPO's policy (Fahy 2002) and Wiltshire's policy (Lange 2001) are exceptions. Minimal references also appear in *The Home Secretary's Employment Targets*, *Second Annual Report,* when referring, for example, to identifying recruitment barriers because of religious needs (Home Office 2001b: 20). *Embracing*

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[251] Yach, Diana, quoted in *The Guardian*, 24th February 2000.
[252] Gray, Chis, *The Independent*, "Dawn raid at the mosque outrages community as Afghan family that sought sanctuary is arrested", 26 July 2002.
[253] Ibid.

Diversity also refers to, "the special difficulties that minority ethnic staff can experience at home, in their communities while on duty" (HMIC 2001: paragraph 6.26). The report continues, "this deserves recognition".

One may suggest that "recognition" is the minimum requirement; recognition should be accompanied by a tangible response. With the profusion of diversity reports, it could be assumed that a response to religious needs might receive greater attention. However, as identified earlier, many diversity policies make minimal reference to the religious identity of personnel.

Anecdotal evidence emphasises the need for policies that respond to religious needs. Sgt. Mann, Chair of the Metropolitan Sikh Association describing how religion can be an asset to police officers, commented that his faith, "gives me a guide to life, a map of life and being a police officer is all about doing exactly what being a Sikh is all about, being a service to the community and protecting the vulnerable, which is also what a police officer is supposed to do".[254] His comment accords with responses gained during qualitative research. The majority of respondents commented on the importance of their religious identity and the need for an appropriate response.

Officer 'I', for example, regarded his police role as vocational and Officer 'C' explained, in spite of initial reservations of family and community, his local Asian community regards the link he offers with the service as advantageous. Respondents were proud of their work and were satisfied with policy statements concerning equal opportunities,

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[254] Sergeant Kashmira Singh Mann, *Not Just on Sunday*, 29 August 2004, ITV1.

harassment and victimisation. However, certain respondents stated that, at times, policy and practice were at variance. Respondents cited systemic failures because of their religion. These situations of discrimination ranged from difficulties concerning holidays to the possible blocking of career progression.

Respondents also referred to other difficulties caused by religious identity. Reported difficulties included problems concerning the lack of flexible working hours to prayer and fasting arrangements. Dietary requirements and dress code were two further problems.

Interviews with respondents raised two further concerns, chaplaincy and the service's ethical approach to diversity. Chaplaincy issues are considered later, whilst comment is now offered concerning ethics and religious diversity.

During interviews, several officers explained how their ethical and moral values are derived from their religion and that these values determine their commitment to the service and their conduct at work. This identifiable personal dedication contrasts with the 'business case' scenario, promoted by the service when referring to the employment of visible minority ethnic personnel. The emphasis in the analysed reports, concerning the employment of these officers, refers to pragmatic policing and fails to acknowledge the quality of commitment offered by individuals to the service. The service's reliance on

minority ethnic personnel should equally reflect an ethical consideration of diversity.

Commitment should be a two way process.[255]

Neyroud and Beckley (2001) confirm that ethical considerations have not been traditionally apparent in discussions concerning policing. Home Secretary Jack Straw highlighted the need for heightened awareness of ethical standards commenting:

> Bringing ethics to the fore will help to build a culture where respect for human rights is a conscious factor in the whole range of police activity. Leadership at every level is essential to that process and all of us involved in or with a responsibility for policing must embrace and apply the ethical standards we want to see reflected throughout the service (Neyroud and Beckley 2001: Foreword).

As suggested earlier, references to diversity and ethical standards are minimal and often linked to pragmatic policing. *Policing Plural Communities* describes minority ethnic recruitment as an investment to secure good community race relations, "based on ethical considerations". However, the report continues to comment that this investment is, "an important means to increase police efficiency" (HMIC 1997: paragraph 3.77).

Policing Plural Communities offers a commitment to ethical principals, but also emphasises that, "ethical arguments are well supported by the business case which demonstrates that discrimination and harassment can have a substantial cost to the

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[255] At the Frankfurt 1995 European Police Chaplains' Conference, Professor Dr. Josef Nolte of the Tubingen European Center spoke of, "the great future of the United Kingdom society". Nolte claimed his confidence was justified because of, "the great British understanding of chivalry and moral values". To the audible annoyance of the German police members and German chaplains, Nolte compared this with the ethical values of the German police and he remonstrated against the Nazi tendency within the German police force, reminding conference participants that it was from the Nazi's that members of the Schutzstaffel (SS) were recruited. Nolte's comments raise the question, if the police service's commitment to ethical principles of diversity are Nolte's measure, is his confidence in the British police service justified?

organisation and the individuals in it" (HMIC 1997: paragraph 3.55). Greater emphasis should be placed on ethical considerations concerning diversity.

As indicated, certain forces have responded through policy to some of these difficulties. However, these forces are in a minority and it appears that other public and private sector organisations are further advanced in the adoption of religious needs policies. Examples of these policies, previously analysed, include the policies of: Marks and Spencer, Bradford City Council, Newham Borough Council, Asda and the Plymouth Hospitals NHST.

The breadth of issues covered by these policies is comprehensive, offering guidance on issues, including an understanding of spirituality and practical arrangements concerning religious observance.

With the exception of the Bradford policy, these policies appear to have been introduced as a response to the Employment Directive (Religion or Belief) Regulations 2003. No one policy offers all that may be expected, but a comprehensive set of guidelines can be created from issues covered. These progressive guidelines challenge the police service as it responds to the needs of its religiously diverse work force.

Inappropriate policing, such as that illustrated by the police raid on the West Midlands' Mosque, will clearly affect the recruitment of minority ethnic personnel. It is a cycle of failure, for without this recruitment, the service will be denied the required skills and

knowledge of multi-ethnic issues, which in turn will discourage minority ethnic recruitment.

At the 1998 Labour Party Conference, Home Secretary Jack Straw described how the service was to be, "representative of the community, working in partnership with the community, for the benefit of all sections of the community. A service which is part of the community, not apart from it".

The service must understand construction ethnicity and the importance of religious identity if the service is to be representative of the community. Without a professional approach to these issues, the service will continue to fail to recruit and retain visible minority ethnic personnel.

As has been demonstrated, too often the police have been influenced by the political thinking of the day to the extent that the service has, at times, colluded with an understanding of ethnicity and 'racial conflict' based on prejudice and ignorance. This prejudice, as has also been demonstrated previously within this thesis, has included discrimination on religious grounds. The stance taken by the service has been earlier identified as one of cultural bias. Blinkered by the narrow view of a traditional white Christian culture, the service has failed to embrace a multi-ethnic approach to ethnicity and thereby failed to understand multi-racial and multi-faith concerns generally. These failures have significantly contributed to the substantiated charges of institutional and individual racism, as referenced earlier.

The police service is challenged to develop a professional understanding of ethnicity and to heed comments expressed in *The Future of Multi-Ethnic Britain,* when stating that, "public institutions should assiduously cultivate an appropriate professional ethos, and be firmly insulated against ethnic, religious and cultural biases" (The Commission on the Future of Multi-Ethnic Britain 2000: 49). The report continues to comment that public institutions should, "at the same time … be seen to represent a wide range of cultural experience and community background". The report emphasises, "this is particularly important in the police" (49).

5.4.4   The challenge to police chaplaincy

Chapter one expounded the benefits of multi-faith chaplaincy and reference was made to a multi-faith chaplaincy approach in the prison, health and education sectors as described by, for example, Beckford and Gilliat (1996 and 1998), Legood (1999) and the Hospital Chaplaincies Council (1983).

Analysis identified both good and unsatisfactory multi-faith chaplaincy arrangements. Within chapter four, further analysis was undertaken of multi-faith chaplaincy within these same sectors and good practice policies were identified, particularly in the health and prison services. It is stressed that the contexts of these chaplaincies is different from that of the police service. However, if multi-faith chaplaincy has been successfully established in these sectors, there can no valid reason why the police should not adopt an adapted system.

Responses gained during the qualitative research, reported in chapter three, suggest that differences of opinion exist amongst police personnel concerning multi-faith chaplaincy. Whereas Officer 'G' felt that a Christian chaplain was a man of God and therefore acceptable, Officers 'L' and 'I' commented Christian Chaplains would be unable to respond to the needs of Muslim officers. Further comments suggested that a chaplain of one religion might fulfil specific tasks to personnel of other religions, offering 'a listening ear' for example, but there was nevertheless general consent that this chaplain would not be able to fulfil the religious needs of a diverse religious workforce.

It was clear that there was sufficient support from respondents for serious consideration to be given to the appointment of 'chaplains' of religions other than Christian. However, the respondents generally felt that the role of these 'chaplains' might be different from the present role of Christian chaplains. The respondents' identified need for a chaplain of their own religion hinged greatly on the chaplain's role; Officer 'B' explained, the Imam's role is different from that of a Christian priest, and Officer 'C' commented that the Imam would not be there 'to offer a shoulder to cry on', suggesting that this is one of the Christian chaplain's roles.

There is compelling argument to suggest that if police chaplains are to be appointed, these appointments must reflect the religions identified in the workforce. Depending on context and the brief of the appointed chaplains, the role of these chaplains might include a pastoral, spiritual and ceremonial dimension, and should include a consultancy role.

Nevertheless, if multi-faith police chaplaincy is to be implemented, a number of challenges need to be faced.

The first is of a political nature, political support may be required. It is clear that political influence has led to the development of multi-faith chaplaincy within the prison and armed services. Lord Ahmed's intervention in the appointment of Muslim army chaplains and the positive comments of the Home Office concerning the implementation of non-Christian prison chaplains indicate the benefit of political support.

As part of the research reported in chapter three, one respondent commented, even though the police service strives to be proportionally multi-cultural, it disregards religious diversity. Indications of a new approach have been previously offered, for example, Fahy (2002). However as stated earlier, this report is brief and makes no recommendations concerning the appointment of chaplains of different religions or even consultants to advise forces on religious needs.

Reference has also been made to *Diversity Matters* (HMIC 2003) and, as previously suggested, reference to chaplaincy suggests a mono-chrome Christian approach, merely sustaining current practice whereby Christian chaplaincy relates to those of all religions.

If policies are to be adopted that reflect the breadth of religious diversity of police personnel, the stereotypical attitudes of 'Christian management' must be challenged at

ACPO and HMIC level to encourage greater breadth of multi-faith consultation and representation and thereby initiate new policy at all levels.

At force level there is no indication of a willingness to explore forms of chaplaincy other than that of the traditional Christian style. The closest indication of a realisation of the importance of multi-faith chaplaincy issues was identified within the advertisement for a chaplain's post in 2004.[256] The was to be a joint post between the force and the Church of England.[257] The advertisement stated that the successful applicant would be expected, "to work ecumenically and across the faith communities". This requirement is usually stated within police chaplaincy job specifications, but the advertisement also added that the appointee would be required, "to develop multi-faith networks throughout [the 'named force']". Whether these networks were to be within the force itself or across the force's geographical policing area was unclear. Nevertheless, the reference to multi-faith networks indicated the importance the force attached to multi-faith communities. However, in spite of the reference, the *Force Chaplain Job Specification* (2005) offered no further reference to the development of multi-faith networks.

It is possible that the post offers a further example of the Christian church's failure, specifically the Church of England, either deliberately or without forethought, of retaining authority over chaplaincy whilst ignoring religious diversity, on this occasion, supported by a police force.

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[256] *Church Times*, 26th November 2004.
[257] It may be noted that most salaried posts are joint posts with the Church of England and that these posts do not appear to be always advertised.

The dominance of the Church of England within the chaplaincy movement is not necessarily one in which the Church purposely seeks to retain control; it is possibly a situation brought about by the availability of its clergy and the Church's ability to fund chaplaincy work. The Church of England may be commended for making its human and financial resources available. However, whether intentional or not, the availability of these Anglican resources jeopardises the involvement of other religions and this should be recognised by the police. The service is therefore challenged to examine the consequences of this resourcing to ensure chaplaincy is created, which responds to the religions of all its employees. It may be noted that at present there are several full time chaplaincy posts, which are jointly funded by the Church and police, but the majority of police chaplains undertake their role 'voluntarily' as part of their other salaried ministry. There is no reason why this situation should not continue with a complimentary system of salaried and voluntary chaplains. However, it is suggested that the police service should be required to look outside the Christian church, specifically the Church of England, for its chaplaincy resources and if necessary financially support a more comprehensive multi-faith chaplaincy.

If resourcing and funding problems can be resolved, this should further alleviate the potential situation of any one religion, or even one religious tradition within a given religion, dominating or failing to be represented within multi-faith chaplaincy. During research, on several occasions, concern was expressed that theological and cultural divisions between those of the same religion could cause problems. As reported earlier

within the thesis, in response to the qualitative research, one officer, for example, asked from which part of the Muslim community would a Muslim chaplain be appointed. As also reported earlier, at the 2002 Conference of the National Association of Chaplains to the Police, a chaplain commented, "you cannot get a representative Muslim because of the differences within Islam". The same point could be made relating to the appointment of a Sikh chaplain, in so far as the question could be asked, from which caste should the chaplain be selected?

The difficulty of appointing a Muslim chaplain, acceptable to all Muslims, was raised also by an army chaplaincy spokesperson and offered as valid reason why non-Christian chaplains could not be appointed. However, it would seem that the MoD has overcome this difficulty, as have both the health and prison chaplaincies. If those working within these chaplaincies have resolved the difficulty, there is no reason why it cannot be solved by police service chaplaincy. At one time, the difficulty of appointing a Christian chaplain acceptable to all Christians within Christian chaplaincy may have been problematic, but the problem has been resolved. The argument suggesting that chaplaincy of a given religion depends on the chaplain's acceptability to all personnel within that religion is flawed. It cannot and should not be used to prevent the introduction of multi-faith police chaplaincy.

Because of the semi-autonomy of the 43 police forces in England and Wales, responsibility for the style of chaplaincy rests with each force. On the one hand, this semi-autonomy may result in some forces being slow to recognise the advantages of multi-faith

chaplaincy and thereafter to create the required policies. Nevertheless, with appropriate

recommendations from the Home Office, HMIC and ACPO, this semi-autonomy of the

forces may be advantageous, in that different styles of multi-faith chaplaincy can be

explored at local level. This independence will allow a system of multi-faith chaplaincy to

be created that more closely responds to contextual need, allowing forces the opportunity

to explore appropriate styles.

As identified, the challenges of multi-faith chaplaincy to the police service are many,

challenging politicians, ACPO and those at force level. However, the challenge of multi-

faith chaplaincy is equally a challenge to the Christian Church, presenting significant

difficulties for some Christians, particularly those whose approach to diversity is enthused

by biblical references such as:

> Go forth and make disciples of all nations and baptise men everywhere in the
> name of the Father, and the Son and the Holy Spirit.[258]

> Jesus said to him, I am the way the truth and the life, there is no other way
> except through me.[259]

Such references have encouraged some Christians to maintain a conversionist model of

faith. However, it is a challenge to which Robert Runcie[260] has made a positive response.

Referring to Paul Tillich's view of the ineffable in every religion, Runcie comments:

> In the depth of every living religion there is a point at which religion itself
> loses its particularity, elevating it to a spiritual freedom and to a vision of the
> spiritual presence in other expressions of the ultimate meaning of man's
> existence (Robert Runcie speaking about Paul Tillich, cited in Braybrooke

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[258] Matthew's Gospel, Ch.28.19.
[259] John's Gospel, Ch.14.6.
[260] A retired Archbishop of Canterbury.

1992. *Pilgrimage of Hope: one hundred years of global interfaith dialogue*, 78).

Christian chaplains are challenged to understand that the ineffable is to be discovered in all religions. Unfortunately, according to research, this is not generally accepted by approximately half of the Anglican clergy surveyed in 2002[261] (Table 5.1).

Clergy were invited to assent to the statement that 'without question, I believe that faith in Jesus Christ is the only way by which we can be saved'. Respondents were classified by the researchers according to membership of different groups within the Church, described as either conservative or liberal (Table 5.1).

Table 5.1.   Salvation through Christ

I believe that faith in Jesus Christ is the only way by which we can be saved		
	Description of Group	%
Conservative		
Reform	Conservative evangelical	92
Evangelical Alliance	Evangelical	83
Forward in Faith	Conservative catholic	63
Prayer Book Society	Liturgical conservative	65
Liberal		
Affirming Catholicism	Pro 'gay' and women clergy	21
Lesbian and Gay Christian Movement	Lobby group	12
Modern Churchpersons Union	Liberal	6
Watch	Feminist	22
Total		51

Source: Low, Robbie, and Gordon, Francis 2003*, Believe it or not!, 9.*

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[261] Cost of Conscience, an Anglican think tank, commissioned Christian Research to undertake a survey of the views of Anglican clergy. The results were published in Believe it or not! (Low, Robbie, and Gordon, Francis 2003, *Believe it or not*!).

As Table 5.1 reveals, a high percentage of those described as 'conservative' believe that salvation comes only through Jesus Christ, therefore professing an exclusive view of the Christian Gospel.

The challenge of religious diversity to those chaplains who may be described as conservative Christian evangelicals is clear. However, one would be mistaken to consider that the challenge of religious diversity is to conservatives alone. For as Joel Beversluis observes, the challenge of religious diversity is equally to those who may be described as liberals. He warns:

> If the interfaith movement is merely an expression of liberal religion and progressive political and social agendas, it will not only alienate many others of other persuasions, it will in fact contribute to the same kinds of interreligious conflicts it claims to want to 'heal' (Beversluis (Ed.) 2000: 206).

It is in this spirit of intellectual and spiritual integrity that those of different religious traditions can work together. As Joel Beversluis observes:

> Members of different faith traditions can and must work together with common ethics and goals, despite differences of commitments and despite political and social diversity. The interfaith movement must accommodate differences as great as conflicting faith commitments, truth claims, exclusivity, and lifestyle values (Beversluis (Ed.) 2000: 206).

This plea for an erudite approach to religious diversity underlies comments made by *The Future of Multi-Ethnic Britain* when stating:

> Religious disagreements – whether between adherents of different faiths or between believers and agnostics – are a paradigm of cultural and intellectual disagreements more generally. The alternative to hostility and hatred is not necessarily agreement but rather a reasoned approach to difference and

disagreement. (The Commission on the Future of Multi-Ethnic Britain 2000: 245).

Those involved in police chaplaincy must commit themselves to meaningful dialogue. They must not only invite other religions to share in chaplaincy, but should allow those of other religions to share in shaping chaplaincy relevant to the needs of all within the organisation.

Within this thesis, examples have been offered of situations where police chaplaincy has either deliberately or by ignorance excluded those of other religious traditions by asserting that Christian chaplains are there to respond to the needs of those from all religions.   At the 2002 Police chaplains' conference, one participant commented that he encountered many Muslim officers and who were all, "happy with their Christian chaplains".   The chaplains were regarded, he commented by these Muslims as, "holy people of God".   In reality, some of these Muslims had previously commented that should they require 'chaplaincy' support, they would turn to an Imam and not to the Christian chaplain.   The majority of police chaplains work on the premise that they are chaplains to personnel of all religions.   They may be appointed as multi-faith chaplains, but many chaplains fail to appreciate that some personnel of non-Christian religions feel unable to accept their support.

Police chaplains are challenged to accept the limitations of their Christian brief, to let go of the power they hold, to work alongside chaplains of other religions and work in multi-faith team situations.   As previous comment has stated, in spite of one force chaplaincy

claiming the presence of a non-Christian chaplain, no contact has been possible with this person. Another force claims an advisor from a non-Christian religion, yet this person has never attended a chaplaincy meeting, nor has his influence on any matter been detected.

The present exclusivity of the chaplaincy movement is indicated by the membership of the National Association of Chaplains to the Police. This Association is open to those of all religions, and yet at present it consists entirely of Christian chaplains. The Association may not regard itself as exclusive to Christians, but in reality it is. Care must be taken that its present single religion membership does not become convention, as in 'the School Chaplains' Conference'. Revd Tim Haggis,[262] referring to the appointment of the first Muslim tutor to Eton College, commented, "the Conference would work alongside Mr Hussain 'in any way we can, where that is appropriate', although at present the Conference is for Christian chaplains".[263]   While Hussain is excluded from the Conference, Haggis' 'generous' gesture to work alongside him is meaningless and indicates an attitude of religious arrogance, which is reprehensible. Unfortunately, there are boundaries and limits to Christian school chaplains "working alongside" those of other religions.

It is to be hoped that the time will come when the membership of the National Association of Chaplains to the Police includes many of religious traditions other than Christian.

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[262] Chairman of the School Chaplains' Conference.
[263] "Eton appoints its first Muslim tutor", *Church Times*, 30 April 2004.

It is evident that there is an overwhelming need for a co-ordinated approach to multi-faith police chaplaincy. To achieve the chaplaincy which a multi-cultural and multi-faith police service requires, there are many who must respond to the challenge of religious diversity. There is a clear requirement for those who have political influence, those who are involved with the creation of policy, departmental government, members of HMIC and ACPO to offer leadership and vision. Equally those who have responsibility for initiating and undertaking chaplaincy at force level must also respond to the challenge of multi-faith chaplaincy, display a willingness to let go of their 'power and authority' and work alongside those of other religions.

Having considered the many challenges of religious diversity to the police service, the thesis now offers proposals of policy, which one may suggest should be adopted throughout the police service and the 43 forces throughout England and Wales.

5.5 Policies that might be adopted

5.5.1 Introductory comments

Whereas one might imagine that following the profusion of police reports relating to multi-ethnic diversity, many of which have been analysed within this thesis, policies to ensure equality would be obviously apparent. This is not so. Following investigations by the Commission for Racial Equality (CRE), it was reported that, "seven of the twenty-one police forces questioned during the inquiry had no race and diversity policy or strategy".[264] *The Times*' article continued to report that according to an interim CRE report (June 2004),

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[264] Tendler, Stewart, "Police face disciplinary drive against 'new racists'", *The Times*, 9 March 2005.

"diversity training for police officers may have driven discrimination underground and created a new breed of 'stealth racist'". One may suggest that the CRE comment indicates the overwhelming failure of the service to respond to the needs of those from visible minority ethnic communities, including needs of a religious nature.

Within this thesis, analysis has been undertaken of the service's response to the religious diversity of its staff. This examination has demonstrated that the police service's policy response falls short of what might be expected. Challenges have been identified which call for policies which will allow police personnel to retain their religious identity in the workplace. These are policies specific to those of minority religions, the majority of whom will belong to visible minority ethnic communities. Following analysis, it would appear that visible minority ethnic personnel who wish to observe their religion in the workplace are restricted. Many examples of situations where police personnel of minority ethnic religions are disadvantaged have been specified; for example, the officer who failed, on one occasion, to be promoted because of his religious commitment, access to multi-faith chaplaincy, a failure to provide facilities for ablutions, fasting and prayer.

Because of the identified failures of the service to respond to the religious needs of its personnel, it may be suggested that the majority of forces should adopt new policy, whilst other forces should re-visit existing policies and implement changes.

After the given analysis of the different policies from the different sectors, it would seem advantageous that force policy relating to religious needs should be available in a single

comprehensive document created by each force. This policy should be endorsed and, if necessary, instigated by HMIC and ACPO policy. In addition to this policy, forces should be required to offer further policy guidelines relating to multi-faith chaplaincy. The responsibility for the creation of these policies should rest at force level and, with respect to multi-faith chaplaincy policy, in conjunction with local/regional Faith bodies.

To examine the possible contents of these policies, the thesis continues with an exposition of proposed policies under the headings:

- HMIC and ACPO policies
- Force policies
- Chaplaincy policies

5.5.2 HMIC and ACPO policies

Because of forces' semi-autonomy, one may suggest that policies responding to religious needs of personnel should be adopted primarily at force level. However, as noted in chapter four, HMIC has considerable influence in determining the introduction and content of force policy, as demonstrated by recommendation 7.6 of *Diversity Matters* (HMIC 2003).[265]

As stated in chapter four, even though the HMIC recommendation refers to respecting diversity of faith, commenting also on desirable inter-religious links, there is no indication

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[265] The recommendation states: "HM Inspector recommends that all forces have resources in place to meet the spiritual needs of police officers and police staff, while respecting the diversity of faiths and beliefs both inside the service and in the communities which they serve" (HMIC 2003: recommendation 7.6).

that HMIC is recommending anything more than Christian chaplaincy to respond to the spiritual needs of all personnel. As previously explained, *Diversity Matters* looks at multi-faith issues from a Christian perspective.

With regard to progressing a response to religious needs of all personnel, the relevant section within *Diversity Matters* is disappointing. However, by referring to chaplaincy/spiritual needs, chaplaincy guidelines are clearly in the remit of HMIC and it is therefore suggested that HMIC should use its influence to ensure that force policies are adopted which respond to the religious needs of all personnel from across the religious spectrum. Detailed policy may not be necessary – detailed policy will be the responsibility of individual forces working in their own specific contexts. Nevertheless, it is suggested that HMIC should issue policy guidelines, which each force should implement.

As stated in chapter three, ACPO have also issued policy relating to religious diversity (Fahy 2002). Unlike the general comment in *Diversity Matters*, ACPO policy offers specific guidelines, referring to Holy days, dress and diet. However, as stated earlier, the guidelines are brief and omit reference to important issues, such as 'prayer-time'. It may be unnecessary for ACPO to offer detailed policy guidelines, but it is considered essential that these guidelines refer to all issues that force policy should embrace. If not, it could be assumed that ACPO regards omitted issues as unimportant.

With HMIC and ACPO affirmation of religious needs policy, responsibility for detailed policy should rest with individual forces. The thesis, therefore, now examines the issues which force policy should embrace.

5.5.3   Force policies

As reported in chapter three, over 83% of forces in England and Wales responded to the request for information concerning policies relating to religious identity in the workplace. Analysis of these responses revealed that many forces included general references to religious needs of personnel in such policies as *Equal Opportunities* and *Grievance Procedures*. However, only a small number of forces had policies that directly referred to the religious needs of personnel. Of these forces, Wiltshire was the only force which had a single policy document. Within other forces, religious needs references were included in policies that related to issues other than religion.   Merseyside Police, for example, responds to clothing in *Standards of the Code on Dress and Appearance, Policy Statement* (2001) and Norfolk Constabulary refers to appropriate food in *Equal Opportunities and Fair Treatment* commenting that those, "organising catering for meetings, training or other events … must ensure that the arrangements meet the diverse dietary requirements [of] all those taking part" (2002: 9). These and some other forces are to be commended for identifying these issues and offering policy guidelines.

The legal requirement of employers to respond to employees' religious identity is clear. The Human Rights Act 1998 offers guidelines to embrace Article 9 of the European Convention of the Human Rights Act:

Everyone has the right to freedom of thought, conscience and religion; … to manifest his religion or belief, in worship, teaching, practice and observance.

Further legislation has clarified the responsibility of employers to enable employees to maintain their religious identity in the workplace and engage in required religious observances. Following the *Council Directive 2000/78/EC* of the European Union, the Government adopted the Employment Equality (Religion or Belief) Regulations 2003.

The Home Secretary's Employment Targets, *Milestone Report* anticipates further change in employment practice:

> The amended Race Relations Act required a large number of key public bodies to produce, by 31 May 2002, a race equality scheme setting out timely and realistic plans for meeting the requirements of the amended legislation (Home Office 2003: 11).

The report also offers further evidence of changes that are to occur within Home Office employment practice:

> The Government is currently implementing the EC Article 13 Race Directive. Implementation involves making a number of amendments to the Race Relations Act 1976 (11).

Referring to consultation for proposed changes, the report comments:

> Early in 2002, the Government carried out a consultation exercise on its proposals for implementing the Race Directive and EC Article 13 Employment Directive. A further round of consultation, including consultation on draft regulations, began on 23 October 2002 (11).

The legal requirement and chief officers responsibilities to comply with legislation is clear. One may therefore suggest that policy issues relating to religious needs should be

available in a single comprehensive policy document. This will be more beneficial than policy guidelines being interspersed within a range of policies, as guidelines will be more easily accessible and the availability of information to managers and personnel alike will be ensured.

Following analysis of the qualitative research, diversity reports, religious needs policies, current legislation and policies external to the police service, it is recommended that policy guidelines should refer to the following issues:[266]

- **Guidelines regarding policy accessibility and to whom the policy relates.**

The importance which the force attaches to religious needs will be signified by how widely the policy is publicised and the ease by which the policy may be accessed by all staff. Questions might be asked, for example, are the leaders of initial training and career development aware of the policy? Is the policy available on the force Intranet?

Like the Plymouth Hospitals NHST, the policy should state that guidelines are relevant to managers and 'those who are managed'. With reference again to the Plymouth Hospitals' policy, the policy states, "this document is available on request in large prints, Braille and audio tape" (Human Resources Directorate 2003: 1). Whereas all police officers may be fully sighted, other staff may have impaired vision; accessibility will signify importance.

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[266] As detailed force policy will vary according to force context, definitive guidelines are not offered. Detailed possibilities have already been offered in chapters three and four.

- **Identification of consultation preceding publication.**

The extent of consultation prior to publication should be detailed. Consultation is essential and should involve those from the widest possible range of religions. Some policies, for example the ACPO Policy (Fahy 2002) refers only to the Muslim Police Association. It is essential that consultation is comprehensive and documented. The policy will be devalued unless full consultation is identified.

As Rutherford and Pullen state, commenting on the Employment Equality (Religion or Belief) Regulations 2003, "the key to the successful implementation of such steps will of course be consultation with employees. An open dialogue on the issues is likely to be essential to appropriate action by employees" (Rutherford and Pullen 2003: 11).

- **Definitions of religion and spirituality.**

The policy should not assume that the workforce understands the concept of religion and spirituality. Definitions should be offered. The Plymouth policy (Human Resources Directorate 2003) usefully explains the breadth of spiritual needs and describes how spirituality may not be part of religious tradition.

The policy also usefully lists the main religious traditions that may be encountered. Some of these religious traditions may be unknown to managers and colleagues.

- **A summary of the legal situation relating to religious discrimination.**

Lange (2001) offers a useful précis concerning the history of religious discrimination legislation. A similar précis will be helpful, as will guidelines similar to those offered by Newham (Employee Relations Team 2003), which give an appreciation of more recent legislation relating to religious observance in the workplace.

Policy may refer to the *Council Directive 2000/78/EC*. The *Directive* is clear in its objectives and states that its purpose is, "to lay down a general framework for combating discrimination on the grounds of religion … as regards employment and occupation" (Article 1) and to ensure that, "the 'principle of equal treatment' shall mean that there shall be no direct or indirect discrimination whatsoever on any grounds referred to in Article 1" (Article 2.1).

- **An exposition of the benefits of the policy. This section should state:**
    - an affirmation of the benefits that employees' religious diversity will bring to the force
    - the ethical standards to which the force aspires
    - the business case relating to the recruitment, retention and career progression of those from religiously diverse backgrounds
    - the benefits of community relation skills which will be gained by the policy's adoption

Some may question the value of a policy that responds and supports the religious needs of personnel. A business case should be presented to demonstrate how an affirmation of religious identity can benefit the aims and aspirations of the workforce; for example, ACPO Policy (Fahy 2002) refers to the business case and to the impact of a religious needs policy on the recruitment/retention of visible minority ethnic personnel. As *The Home Secretary's Employment Targets*, *Milestone Report* explains:

> The behaviour, attitude and policing style of individual officers can promote the police service as an inclusive and welcoming organisation; thus attracting people from minority ethnic communities who have the skill and knowledge related to their ethnicity, which can benefit the service (Home Office 2003: 16).

It is equally essential that the ethical concepts which underpin a religious needs policy should be made clear. As demonstrated earlier, the analysed reports include relatively few references to the ethical considerations of religious diversity. The ethical principals underlying diversity should be equally affirmed. Referring to the impact of good leadership on the retention of visible minority ethnic personnel, the *Policing Plural Communities* (HMIC 1997), for example, states, "this investment must be based on ethical considerations as well as showing it to be an important means to increase police efficiency" (paragraph 3.77).

- **A statement concerning equal opportunities and religious identity. This statement should include comments relating to:**
  - equality of recruitment
  - equality of promotion

- the role of the Equal Opportunities Officer

One might consider that statements concerning equality of recruitment and promotion of those of diverse religions would be unnecessary as good practice might be assumed. However, clear statements of forces commitment to recruit and retain those of diverse religions will be helpful for two reasons.

Firstly, Stone and Tuffin (2000) indicate the importance of such statements to those considering joining the service. Secondly, statements concerning religious diversity, recruitment and promotion will be helpful in making a definitive comment to all within the force.

The role of the Equal Opportunities Officer (EOO) should be equally defined in relation to religious needs and diversity. The qualitative research suggested that some respondents were doubtful of the EOO's role in matters of religious diversity.

- **A statement concerning religious identity and respect in the workplace.**

As the Bradford policy states, "all individuals have a duty to tolerate and respect the religious beliefs of others" (Race Core Group 1994: section 6), personnel should be reminded of the importance of respecting the religious tradition of others.

- **A definition and examples of harassment, discrimination and victimisation on religious grounds.**

Council Directive 2000/78/EC offers clear guidelines as to what constitutes harassment,[267] direct [268] and indirect discrimination[269] to which reference may be made.

Newham's policy offers a good example of employers' legal requirements. The policy offers specific examples and guidelines are helpful indicating the breadth and scope of discrimination. As the document explains, discrimination, harassment and victimisation are broader than derogatory comments about a person's religion, for example harassment may include, "the religion or belief's of those with whom the individual associates" (Employee Relations Team 2003).

- **An explanation of the force grievance procedure:**
    - identifying to whom complaints concerning alleged religious discrimination may be made
    - the process of investigation of the alleged incident

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[267] "Harassment shall be deemed to be a form of discrimination within the meaning of Paragraph 1, when unwanted conduct related to any of the grounds referred to in Article 1 takes place with the purpose or effect of violating the dignity of a person and of creating an intimidating, hostile, degrading, humiliating or offensive environment" (Council Directive 2000/78/EC, Article 2.3).

[268] "Direct discrimination shall be taken to occur where one person is treated less favourably than another is, has been or would be treated in a comparable situation. On any of the grounds referred to in Article 1" (Council Directive 2000/78/EC, Article 2.2.a).

[269] "Indirect discrimination shall be taken to occur where an apparently neutral provision, criterion or practice would put persons having a particular religion or belief…at a particular disadvantage compared with another" (Council Directive 2000/78/EC, Article 2.2.b).

Various service reports comment upon the necessity to adopt appropriate grievance procedures. *Developing Diversity*, for example, comments:

> Our aim is to … to provide a working grievance procedure; to ensure that all officers are aware of their rights and responsibilities under the policy and to ensure they are selected and treated properly to the benefit of the individual and the organisation (HMIC 1996: paragraph 1.1).

Specifying the importance of appropriate grievance procedure, *Developing Diversity* warns:

> HM Inspector was also concerned that some ethnic minority staff were not prepared to encourage others to join the Service. They were dedicated to their work despite the harassment and tensions they felt it bought, but were reluctant to expose their peers to the same difficulties (paragraph 5.27).

Grievance policies will vary according to force procedures. Consequently, the system of investigation will also vary and no one system will be necessarily more advantageous. However, policy should identify to whom alleged grievances should be made and the process by which allegations will be investigated. Consideration should be given to the subtlety with which religious discrimination may occur. A system may therefore be adopted whereby 'victims' are encouraged to discuss their grievance with an independent person before making an official complaint.

The respondent of one force, commenting that the force had no relevant policy stated, "the process for resolving grievances is a matter for management at the point of origin and this will also include matters relating to religious identity. If a manager needs advice and was unsure about how to handle such a situation, they will contact the Equal Opportunities

Unit".   This system is unsatisfactory as no guidance is offered to the employee.
Guidelines should be given as to how the employee registers an alleged grievance.

Furthermore, the respondent's comment that the alleged grievance, "is a matter for
management at the point of origin" regrettably denies independent investigation.   The
Grievance Procedure (1998) of West Midlands Police offers a more sophisticated
approach stating, "individuals, and/or their representatives have the right and facility to
raise such complaints with the Director of Personnel at any time" (paragraph 6.4).

Additionally, as the Plymouth policy states, it will be useful for policy to assure
employees that they will be, "protected against victimisation for making or being involved
in a complaint" (Human Resources Directorate 2003: 5).

- **A statement concerning religious needs and work place practices, including
  reference to:**
  - dress code for uniformed officers, non-uniformed officers and other personnel
  - hair
  - the wearing of jewellery and religious artefacts
  - dietary needs, food available in canteens, 'pre-packed' food for distribution
    when officers are on duty, the storage of food in rest areas, the serving and
    handling of 'restricted food' in canteens, instructions concerning diet to those

arranging meetings and the serving of alcoholic\non-alcoholic drinks at functions

Stone (2000) highlights the importance of policies that refer to uniform and appropriate religious attire. It is perhaps as a consequence of such comments that *The Home Secretary's Employment Targets*, *Second Annual Report* states, "the Association of Muslim Police has worked in partnership with the Metropolitan Police Service to make this the first force to successfully introduce the Hijab (the Muslim headscarf) as part of their uniform" (Home Office 2001b: 20).

Tackling religious discrimination, referring to the guidelines of the Human Rights Act and Equal Opportunities Commission, comment on clothing and suggest that employers might allow employees to wear head coverings required by religious practice (Hepple and Choudhury 2001: 58). Nevertheless, the report also warns that, "religious dress may conflict with health and safety requirements" (2001: 58). Similarly Jones (2000), referring to Article 9 of the European Convention of Human Rights, warns, "the practice of wearing a turban is, it could be argued, a habit or a custom motivated by personal beliefs and as such is not a legal right guaranteed by the ECHR" (241).

However, the principal of employers allowing employees to wear clothing according to religious belief is strongly supported by *The Future of Multi-Ethnic Britain*:

Freedom of religion may help individuals whose employers restrict their ability to observe their religion at work. Freedom of expression may assist individuals who are not allowed to wear clothing at work … which is

important to them for religious or cultural reasons (The Commission on the Future of Multi-Ethnic Britain 2000: 96).

Rutherford and Pullen (2003) offer similar comment and suggest that, in addition to clothing, employers should address 'religious adornments', diet and the serving of alcohol at work related social events.

As stated in chapter three, responses from respondents concerning their ability to observe their religion in the workplace varied considerably. It is therefore essential that policy offers definitive statements clarifying the force response to religious needs. The Wiltshire policy demonstrates how this is possible (Lange 2001).

- **A statement concerning the observance of festivals/Holy days and the approved absence for religious needs.**
  - holidays
  - flexi-time
  - break time
  - Bank holidays that coincide with Christian festivals

The importance of designated prayer time is raised by Stone (2000), whilst the general need for police personnel to observe religious festivals would appear to be appreciated by *The Home Secretary's Employment Targets*, *Milestone Report* (Home Office 2003). Referring to the work of the Faith Forum, the report comments, "the Forum published a

calendar of religious and cultural festivals together with guidelines for line managers for granting leave for those occasions" (23).

Nevertheless, as Sampson indicates, referring to the Human Rights Act, "attempts by employees who have been required to work on Holy Days of their respective faiths have generally been unsuccessful" (Sampson 2001: 85).

Tackling religious discrimination presents a case in favour of flexible working and suggests, "employers and labour organisations … should consider the creation of a flexible work schedule for individuals requesting accommodation" (Hepple and Choudhury 2001: 58).   The authors also refer to comments of the Association of Muslim Lawyers and suggest that, "reasonable accommodation should include the right to an extended lunch break on Fridays. … Similarly, employees should be able to pray in their workplace provided that the time spent on such prayers is made up either at the beginning or at the end of the workday" (58).

Further support for flexibility is made by Rutherford and Pullen who refer to: adjusting working hours\days or exchanging bank holidays for holy days, floating or optional holidays, use of lunch time for early departure, staggered work hours, adjusting working arrangements – for example, flexible arrival and departure times, allowing time to be made up, swapping of hours, providing facilities such as a prayer or quiet room (Rutherford and Pullen 2003: 12). They continue in this positive vain by adding:

- managers should consult with staff about their religious requirements, if any, for the coming year
- staff may wish to work public holidays in place of their own religious festivals (13).

As with dress and diet, respondents' comments concerning the observance of religious festivals varied. Generally however, respondents described the difficulties of making appropriate arrangements and commented that even when arrangements had been agreed, managers did not always honour the arrangements and pressure was placed on them to work at times when it had been agreed they should be released from duty. Forces should be encouraged to adopt imaginative thinking as to how time might be banked.

As Asda and Marks and Spencer emphasise, consultation between management and personnel is essential with regard to religious observance. The need for this consultation was particularly important to respondents who referred to the difficulties of arranging leave for festivals and Holy Days.

Norfolk's policy, *Equal Opportunities and Fair Treatment* (2002) specifically refers to consultation with individuals from minority ethnic or religious groups and is commended.

- **Guidelines as to how arrangements may be made for fasting whilst at work.**

Bradford City's *Code of Practice* emphasises the importance to employees of fasting. Again, one may assume that the practical difficulties of fasting and working in the police service may be insurmountable, but as Lange suggests in the Wiltshire policy, any

difficulties may be solved, "by having a flexible and understanding approach to shift work" (Lange 2001: 14). By example, the report suggests that, "a night shift may be more suitable for someone who is fasting during the day" (14).

- **The provision and availability of facilities, with reference to:**
    - the availability of a prayer room, for regular use and\or at times of festivals, for example Ramadam
    - changing facilities
    - washing facilities
    - the possibility of staff being located where facilities are available

Some respondents spoke of difficulties concerning time allocation and a place to pray. One respondent, for example, contrasted the ease with which provision was made for smoking with the difficulty of achieving a 'peace room'.

The Bradford policy (Race Core Group 1994) suggests that a site office or hut might be made available, whereas Marks and Spencer's policy (n.d.) suggests something more elaborate, especially at festivals, such as Ramadam, when a room may need to be set aside. The provision of a room, perhaps temporarily, should be included in policy.

- **Any further considerations that might be considered necessary, for example the expectations of the force to require personnel to work with dogs, firearms, handling 'restricted' meats and attending premises licensed to sell alcohol.**

Jones (2000) draws attention to the limitations of the Human Rights Act 1988, confirming Article 9 of the European Convention of Human Rights regarding religious observance.[270] He also refers to an occupational exclusion clause of the *Council Directive 2000/78/EC*, which includes the police service.[271] Offering further ways in which specific occupational situations may vary, the *Council Directive* states:

> In very limited circumstances, a difference of treatment may be justified where a characteristic related to religion … constitutes a genuine and determining occupational requirement, when the objective is legitimate and the requirement is proportionate (paragraph 23).

It should be noted that paragraph 23 states that the circumstances in which, "a difference of treatment may be justified" will be, "in very limited circumstances".

It should also be noted that a further section of the *Council Directive* states:

> It is … essential to distinguish between differences in treatment which are justified, in particular by legitimate employment policy, labour market and vocational training objectives, and discrimination which must be prohibited (paragraph 25).

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[270] "Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others" (Jones 2000: 239).

[271] "This directive does not require, in particular, the armed forces and the police, prison or emergency services to recruit or maintain in employment persons who do not have the required capacity to carry out the range of functions that they may be called upon to perform with regard to the legitimate objective of preserving the operational capacity of those services" (paragraph 18).

As reported in chapter two, commenting on the introduction of the Council Directive, Rutherford and Pullen also refer to special provisions for the police service (2003: 4). They do not identify the nature of these special provisions, but a spokesperson from the Department of Trade and Industry explained the provisions are not exemptions, but determine ultimate responsibility for policy that is responsibility rests with either the Chief Constable or the Police Authority depending on context.

As can be seen, difficulties of interpretation may arise concerning what might be legally expected of personnel as they fulfil their role. Furthermore, whereas officers can choose many different roles within the police service, it may be expected that general policing will require officers to work in situations they would not choose because of religious codes and observances. It would be helpful for these situations to be identified. However, only one respondent spoke of the intensity of the difficulties encountered by working in specific policing contexts, for example, incidents relating to attending alcoholic premises and situations where dogs were present.

Whenever possible, officers might be allowed to work in contexts that will release them from these difficulties. If this is not possible, it will be expedient for the force to make this clear within policy.

- **A statement of intent concerning the provision of multi-faith chaplaincy.**

Chaplaincy policies generally all refer to how chaplains should respond to the needs of those of all faiths. In practice, this reference refers to the expectations of Christian

chaplaincy. No policy document has been identified which refers to the appointment of non-Christian chaplains. A religious needs policy should specify a commitment to enlist the support of chaplains/consultants from different religions to ensure a comprehensively representative chaplaincy.

This statement would, without misinterpretation, fulfil the previously referenced vague recommendation concerning chaplaincy in *Diversity Matters* (HMIC 2003: Recommendation 7.6).

- **Guidance to managers as to their responsibilities to individuals.**

Bradford and Plymouth Hospitals NHST both specify managerial responsibilities. The Plymouth policy, for example, states managers should, "support individuals who request the opportunity to follow their religion in the workplace, where this is reasonable and does not compromise patient care or the essential operation of the Trust's work" (Human Resources Directorate 2003: 4). Similarly, the Bradford policy states, "managers have a responsibility to respond reasonably to any request from an employee regarding their cultural or religious needs" (Race Core Group 1994: Appendix D*)*. It is essential that managers are informed of their responsibilities concerning the religious needs of those in their charge.

Reference should also be made to managers' commitment to consult employees. The Asda policy, for example states, "we should consult with colleagues to understand their

real requirements and seek their views on what would be an acceptable solution" (Colleague Relations Team 2005: 3).

- **Guidance to employees concerning their assistance in the implementation of the policy, for example with regard to 'booking' leave.**

Employees will also have specific and important responsibilities to ensure that managers are aware of their needs and thereby enabled to make appropriate arrangements. The Bradford policy, for example, specifies the responsibilities of staff to ensure that management are informed of the prayer needs (Race Core Group 1994: section 5).

- **An explanation of mediation and negotiation processes relating to religious needs.**

Difficulties in resolving the needs of the force and the religious needs of the individual will possibly arise. The 'mechanism' by which these differences may be resolved should be defined; the Asda policy, for example, comments:

> Any colleague who feels that they have been treated unfairly … can raise this with their line manager, their People Manager, General Store Manager / General Manager or the RPM / DPM[272] who will then deal with the issue quickly and confidentially by ensuring a thorough, fair and sensitive investigation is conducted (Colleague Relations Team 2004: 1).

Each force may select a different mediation process. However, policy should indicate the process by which difficulties are resolved and identify those with mediation responsibilities.

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[272] RPM: Retail People Manager; DPM: Divisional People Manager.

Clear mediation and negotiation processes should ensure that situations described by *Developing Diversity* do not arise:

> Many women and ethnic minority staff felt that anyone who raised issues would be denigrated, ignored or dealt with inappropriately, and most had developed coping mechanisms in order to cope with work which they valued highly (HMIC 1996: paragraph 2.3).

- **A statement of commitment to:**

  - training of personnel in religious diversity

  - establishing and strengthening multi-faith networks within the force area

  - the development of an inter-faith and inter-agency response to 'emergency/disaster' situations

The essential requirement for police personnel to understand cultural needs is exemplified by the controversial suggestion that visible minority ethnic police personnel might be recruited from outside the UK. Responding to the suggestion, Rick Naylor[273] commented, "the quality of overseas recruits would not be a problem if they underwent the same procedures as UK-based recruits", but he added, "what would be a problem would be that a policeman from, say, Bangladesh wouldn't have any background in the UK or London in particular. You have to have some cultural awareness".[274]

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[273] Vice-president of the Police Superintendents' Association of England and Wales.
[274] "Doubts over Met's foreign recruitment plan". BBC News, 5 June 2003, [news article on-line]; available from http://news.bbc.co.uk/l/hi/ England/2023989.stm; Internet; accessed 8 June 2003.

One might suggest that the converse must be equally true, that police personnel must understand the cultural situations of the communities they serve if policing by consent is to occur.

Policy should refer to the need for training to assist personnel in understanding the importance of religious diversity. As Officer 'B' emphasised, education is essential as, "education eradicates ignorance, and it is ignorance that is the source of many problems". This need for religious diversity training is offered, for example, by the Asda *Diversity Policy* which comments that the company should, "ensure all managers and colleagues are properly trained in Diversity, especially managers and colleagues involved in recruitment and training - including Recruitment Squads" (Colleague Relations Team 2004: 5).

The Home Secretary's Employment Targets, *Second Annual Report* indicates an appreciation of diversity training and offers good practice examples. These examples include Kent Constabulary's Community Training Awareness Handbook and the force's requirement for personnel to attend, "a day and a half tutor-led course on understanding the different cultures" (Home Office 2001b: 20).

The policy should also indicate a commitment to develop multi-faith networks within the force area. Not only will this be advantageous in the relationships created, it will also emphasise a commitment to religious diversity generally. Each force will wish to create these networks appropriate to context. *Spiritual Care in the NHS*, for example, refers to the work of a full-time co-ordinator for those of non-Christian religions by the Forest

Healthcare NHST in Essex whose task is, "to develop effective relationships with leaders of all faiths and community representatives" (Castle 1996: 13).

Concerning the response to emergency situations and major incidents, as *NHS Chaplaincy* states, "chaplains-spiritual care givers have an important role to play in disaster and emergency planning" (Multi-Faith Group for Healthcare Chaplaincy 2003: 22). Religious needs policy should indicate the force's approach to disaster and emergency planning. This may be, at least in part, the responsibility of the chaplain. The job description of one new chaplaincy post, for example, asks that the senior chaplain should, "have contact with the coordinator of the Faith Communities response to the Major Incident Plan" for the County. Similarly, *NHS Chaplaincy* states that, "chaplains-spiritual care givers have an important role to play in disaster and emergency planning" (22).

Emergency and major incident planning may not be concerned directly with the religious needs of personnel, but policy identification of those responsible for this area of work should be identified.

- **Guidelines as to the availability of and access to further information, with reference to:**
    - advisers on religious issues
    - those who constitute the multi-faith chaplaincy team
    - information about specific religions

- the possibility of a diversity newsletter

All personnel should know how to access information concerning the religious traditions they can expect to encounter in the workforce and in the community. It will also be helpful if policies offer details of relevant Websites. Marks and Spencer's policy, for example, offers a wide range of Website details, including *Commonly Practised Religions and Beliefs*, an undated paper published by Marks and Spencer.

It will be also helpful if contact details are given of members of the chaplaincy team. In addition to this information, some forces may have a diversity newsletter. Reference to the availability of this information will be helpful.

The policy of the Plymouth Hospitals NHST also offers contact details for the Equal Opportunities Commission, The CRE, Advisory Conciliation & Arbitration Service (ACAS), and Plymouth Religious & Cultural Resource Centre (Human Resources Directorate 2003: 6).

- **An explanation of the way in which the religious needs policy is monitored.**

The extent to which the policy is successful in meeting the needs of the individual should be monitored so that policy failures may be corrected. The need for monitoring of policy

is emphasised in *The Home Secretary's Employment Targets*, *Milestone Report*.[275] Policy should explain the system of the monitoring.[276]

- **The date on which the policy will be reviewed.**

Any policy will need to be reviewed and revised or reinstated accordingly. The review period and date should be given in the same way as the Wiltshire policy comments, "this policy will be reviewed every two years" (Lange 2001).

Some of the above guidelines have been taken from policies whose working contexts vary considerably from the context of the police service. However, many of the identified issues are concerned with the recognition of religious needs and the process by which these needs are acknowledged and affirmed. In many of the situations relating to religious needs, it is the affirmation of religious identity and the consequential response to needs which is of essence and which should be reflected in policy.

With regard to workplace practices guidelines, again it is emphasised that the context of the police service will be different from that of, for example, the health sector. However, the workplace practices are details of policy, which can and should be resolved in

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[275] "The Home Office Race Equality Scheme, published on 25th April, makes particular reference to the Home Secretary's Employment Targets as one of the ways in which the Home Office meets the employment duties and the specific duties to publish the results of assessments, consultations and monitoring" (Home Office 2003: 11).
[276] A policy of GMP, for example, referring to religious needs and clothing states, "You should put issues or problems relating to uniform and equipment in writing to the Chair of the Uniform and Equipment Review Group, with a copy to the Principal Personnel Officer in Equal Opportunities Unit. This will act as a mechanism for recording and monitoring, to ensure consistency of application and the opportunity to build up a central information resource" (Greater Manchester Police 2002: 2).

individual context through consultation. *Religious and Cultural Needs Policy* (Lange 2001) demonstrates that policy, similar to that which is suggested above, can be adopted. Many but not all of the above recommendations can be identified within Lange's guidelines, and he is to be commended for his work. Other suggested guidelines above are drawn from respondents offered during the qualitative research referred to in chapter three.

It is possible that some forces may not be able to fulfil all the suggestions above because of their work-specific requirements. If so, it will be helpful to personnel if an explanation is offered. This should ensure recognition of the force's needs as well as the needs of employees. However, it is not perceived that these 'restrictions' will be copious and beyond a logical and acceptable explanation.

As indicated in the recommendations offered above, reference has been made to provision of multi-faith chaplaincy. It would seem that, although part of a response to religious needs, multi-faith chaplaincy is a subject in its own right and stands best as separate policy. Recommendations are now made as to possible inclusions in a multi-faith chaplaincy policy.

5.5.4   Multi-faith chaplaincy

As HMIC and ACPO influence is essential in the introduction of force policy responding to religious needs, so is that influence essential in ensuring the development of force policy regarding multi-faith chaplaincy. It is suggested that without the affirmation of ACPO and HMIC, the impetus within forces to develop multi-faith chaplaincy is greatly

diminished. This is not to say that appropriate motivation is lacking within forces. As previously identified, both force personnel and Christian chaplains state the need for multi-faith chaplaincy. However, it is suggested that the impetus for multi-faith chaplaincy is currently represented neither at force managerial level, nor in the reports of ACPO or HMIC in spite of comments made in *Diversity Matter*s (HMIC 2003).

When the need for multi-faith chaplaincy, as identified by respondent's comments in chapter three, is put alongside the stated purposes of chaplaincy as identified by *Police Chaplaincy: Servant to the Service* (Armitage 1996), the need for multi-faith chaplaincy is well established. One may, therefore, suggest that policy must be introduced to ensure representative multi-faith chaplaincy

It is recommended that this policy should open with statements demonstrating the force's commitment to chaplaincy and should include:

- **A definition of the chaplaincy department as 'a department of chaplaincy and spiritual care'.**

The breadth of 'the departments' brief should be emphasised to express the department's commitment to those who assent to a specific religious tradition and to those who do not. As demonstrated earlier by reference to *NHS Chaplaincy* (Multi-Faith Group for Healthcare Chaplaincy 2003) and Castle (1996), spirituality is broader than religion and one may choose to use the term chaplain-spiritual care giver as used in *NHS Chaplaincy*.

The term 'chaplain' may also be too constricting. As Officer 'B' commented, the Imam's role is very different from that of a Christian priest. Sikhs may also find the term 'chaplain' problematic, as there is no 'priestly class' within Sikhism. An alternative title may be selected according to context. It is with this understanding, that the term chaplain is generically used in this thesis.

- **An explanation of the way in which 'the chaplaincy and spiritual care department' will consist of a team of chaplains of different religions working together.**

As suggested earlier, multi-faith chaplaincy cannot function with chaplains of a single religious tradition. A multi-faith chaplaincy must include those of different religions, otherwise the chaplaincy claim to be multi-faith will not be recognised by the workforce. Ideally the chaplaincy team should represent the traditions of those working within the workforce and possibly also chaplains of those traditions not represented. The guidelines should suggest how these chaplains would work together and cohesively respond to need.

- **A commitment to appoint chaplains, wherever possible, proportionate to those of a religious tradition.**

As the majority of the workforce will be Christian, in name at least, the majority of chaplains will probably belong to the Christian tradition. It is also likely that the majority will be Anglicans. Every effort should be made to ensure that different Christian denominations constitute the chaplaincy team to represent the Christian traditions.

However, these efforts should be secondary to efforts to ensure that the diversity of the chaplaincy team reflects the religious diversity of personnel. Attempts should be made to appoint chaplains proportionate to the numbers of those belonging to specific religious traditions in the force. Even if the numbers of a particular tradition are minimal, it is right that that religion should be represented within the chaplaincy team, otherwise an informed response to their religious needs cannot be fully made. As one respondent commented, unless chaplaincy is for those of all religions, chaplaincy should not exist.

- **A commitment of the force to ensure that funding is in place to enable this team to be representative of the religious traditions of the personnel within the force.**

As stated earlier, the Christian church (primarily the Church of England) financially supports police chaplaincy. Different forces have different financial arrangements in place. This may be joint funding by a faith body and the force. However, the policy should state that the financial ability of one religious tradition to fund chaplaincy should not disenfranchise others. Anything other will deny a practical expression of equality.

- **An explanation of the procedure concerning chaplains' appointments.**

An appointments panel, possibly a chaplaincy steering group, should be created to oversee chaplains' appointments. This panel should include a representative of the faith tradition concerned to ensure the participation and support of that religious tradition. This representative should have the authorisation of the respective faith body. Alternatively, a

faith community may nominate a potential chaplain who will be presented to an appointing panel.   This system will be similar to that recommended by *PSO 4550*. It is essential that the appropriate faith communities validate the chaplains' ministries.

- **An explanation of the appointment of salaried and 'voluntary' chaplains.**

Chaplains may be 'salaried' or 'associate'; 'associate' being those who undertake chaplaincy voluntarily as part of overall ministry.   Increasingly, 'associate' chaplains support a coordinating and salaried force chaplain.   This arrangement should ensure the viability of a chaplaincy team, which is representative of employees' religions.

- **A statement concerning shared chaplaincy appointments by two or more forces.**

When chaplains of a particular religious tradition are geographically unavailable or employees of a religious tradition cannot numerically warrant the appointment of a chaplain to one force, consideration should be given to shared appointments between two or more forces. This will ensure that the chaplaincy team is representative of as many faith traditions as possible.

- **Policy details to ensure the work of all chaplains is appropriately supervised by both force and a representative of the faith community.**

Most forces, which currently engage chaplains, co-ordinate and support chaplaincy through a steering group.   To ensure that the style of chaplaincy is appropriate to all

appointed chaplains, the steering group should include representatives of the religious traditions from which chaplains are drawn. This should ensure that the style of chaplaincy is not homogenised according to the traditions of one specific religion.

- **Detailed arrangements as to how chaplaincy will support the spiritual, religious, sacramental and ritual needs of all personnel in the workplace.**

Guidelines should be offered to ensure that the spiritual needs of all personnel are met, including those of no specified religion. As chaplains respond to needs, the individual chaplains' role within the team should be specified. It is possible that those of different religious traditions within the chaplaincy team may regard their responsibility to the force and individuals in different ways. Chaplaincy should allow diversity of working practice and not seek to homogenise chaplaincy according to a Christian style of chaplaincy.

- **Reference to the advisory role of chaplaincy in relation to employees' religious needs.**

Because of the privileged position of chaplains working alongside and yet independent of management, chaplains are ideally placed to advise management of the religious needs of the workforce. A chaplaincy team, representative of those from different religions, will have professional knowledge of the religious and cultural traditions of most personnel. They will also understand the needs of personnel placed alongside the needs of the force. With its independent voice, and yet working from within the force, the chaplaincy team will be ideally placed to support both individual needs and the aims of the force.

To maintain their religious observances, personnel may require certain facilities in the workplace, for example, a room which can be made available for prayer. Again the chaplaincy team with its specialist knowledge will be able to advise management on specific needs.

- **The chaplaincy team's availability to advise the force on matters concerning faith communities.**

With the trust of management and personnel, and understanding the culture of faith communities, the chaplaincy team will be well placed to advise on the policing of minority ethnic communities. In the past, some styles of policing have been controversial, for example forced entry into sacred parts of religious buildings. It is possible that the police have acted out of ignorance and would have chosen a different course of action had they been better informed. The recommendation to advise the force on matters concerning faith communities will assist in fulfilling the statement made in *The Home Secretary's Employment Targets*:

> The Home Office will be looking in the context of building up trust and confidence between local communities and these service providers, so that members of local communities are prepared to join these professions and have the confidence to remain and continue their careers (Home Office 1999b: 10).

- **The chaplaincy team's involvement in emergency response teams.**

The diverse nature of society means that a major disaster will include casualties of diverse religions. Therefore, a response will require specialist knowledge of faith communities and their religious needs. The chaplaincy team is ideally placed to act as a resource.

- **Guidelines to ensure regular chaplaincy team meetings and meetings between chaplaincy and management are held.**

Arrangements must be in place to ensure that chaplains meet at regular intervals to create a viable team. To ensure that the team enjoys a constructive relationship with the force, regular meetings should also take place with management. These meetings will ensure good communication and engender confidence between management and chaplaincy.

- **Detailed arrangements to ensure the joint training of the chaplaincy team.**

To ensure that the chaplaincy team grows cohesively, it will be essential for members to train together. Joint training will assist in ensuring that team members understand and respect each other's tradition.

- **An explanation of the chaplaincy role with regard to religious discrimination and harassment.**

Policy should indicate any responsibility placed upon chaplaincy to advise the force and personnel on alleged cases of religious discrimination. The policy should state the extent of chaplaincy involvement in the resolution process of alleged grievances. From a privileged position, chaplains will have specific knowledge that may be helpful.

Considering respondents' comments concerning colleagues' attitudes following '9/11', possibly exacerbated by the London bombings in 2005, the ability of the chaplaincy team to offer informed representation will be significant.

- **A statement concerning the involvement of the chaplaincy in the consultation process to ensure that new policies do not discriminate against personnel on religious grounds.**

As forces introduce new policies, care must be taken to ensure that these policies conform to equality issues. It is possible, because of insufficient knowledge, policies may inadvertently conflict with religious needs. The chaplaincy team will be ideally placed to make informed observation.

- **An explanation of the nature of the chaplains 'team-approach' to their work.**

Policy should explain the team's response to requests for support. Guidelines should emphasise the chaplaincy's team approach and, that unless a specific request has been made for a chaplain of a particular religion, any team member may respond to requests regardless of the religious tradition of chaplain and force member.

Chaplains of a particular religious tradition may have a specific interest in the well being of those who belong to their tradition. Nevertheless, the case has been presented within this thesis to demonstrate that the chaplains should work as a team regardless of the

religious tradition of personnel. It does not necessarily follow that a chaplain of a given religious tradition is best resourced to respond to the needs of personnel of the same religion. Chaplains of different religious traditions will have particular skills which may be more appropriate to individual needs.

The example of USA police chaplaincy reveals that this approach is possible. It would seem that the majority of chaplaincy roles do not prevent, for example, a Jewish or Muslim chaplain from working alongside Christian personnel.

- **Policy guidelines explaining that the chaplains' role is non-evangelistic.**

Chaplains should not proselytise to gain 'converts' to their own religion, but will respect the faith tradition of all personnel. Equally, chaplains should not regard their role as proselytising to those of the same religious tradition; that is, for example, Christian chaplains should not coerce other Christians to respond against their natural inclination. *Prison Service Order 4550* comments that chaplains should not, "subject the prisoner to unwanted or unsolicited persuasion to change religious affiliation" (Prison Service 2000: Ch.1, paragraph 1.47). Similar provision against unwanted intrusions should be made within policy chaplaincy guidelines.

The religious integrity of personnel must at all times be safe guarded; any other course of action is inappropriate. Should chaplains be approached for information concerning their religion, chaplains will be required to respond. However, chaplains must be sensitive to their privileged position and not abuse their role.

It is suggested that the above recommendations should be incorporated into existing chaplaincy policy guidelines. Generally, forces where chaplaincy exists work according to agreed policy procedures. These are often according to a 'set format' and differ little from one force to another. It is usual for policies to refer to appointments, training/development, role requirement, relationships, liaison with other agencies and worship. However, as has been already stated these guidelines are unsatisfactorily Christian specific.

For some Christians, both chaplains and police personnel to whom reference has been made, the appointment of multi-faith chaplaincy teams including chaplains of different religions may be problematic. The recommendations that have been made break new ground. Multi-faith police chaplaincy presents a challenge that, one may suggest, will benefit all concerned in ensuring equality within the service. The proposed chaplaincy policy is only part of a wider process to ensure a response to the religious needs of all within the service to ensure that the service is representative of the multi-ethnic community.

When the police service can claim, with justification, to be representative of the multi-racial and multi-faith diversity of society, the advantages will benefit all within that same society. It is an exposition of these benefits that the thesis now considers.

5.6 Perceived benefits of appropriate policies

5.6.1 Introductory comments

Following evidence presented earlier, one must concur that the police service has been guilty of institutional racism. Equally evidence exists, and presented within this thesis, to demonstrate the prejudice of individual officers. The CRE suggests that prejudice remains, demanding that, "bigoted police officers should face a new disciplinary charge of 'racial misconduct'".[277] This is in spite of Stuart Tendler's suggestion that, "race-related incidents are not flagged up as such, but dealt with under different headings, which makes it difficult to get an overall picture of racism within the police service".[278] Some may present, with good cause, a well-supported argument to suggest that management has worked hard to eradicate racial, cultural and religious prejudice from the service. Evidence of these efforts has also been presented within this thesis.

Often, these attempts are unreported by the media as they lack the sensationalism of more controversial incidents of racism, which are eagerly reported. It is a media which may be accused of applying double standards in its reporting of racism in the police. Simultaneously chastising the police for being racist, the media is critical of the service's adherence to political correctness. The media, for example, commented that the police were to re-examine the deaths of 120 Asian girls as the number of young Asian girls who commit suicide is three times the national average for non-Asian girls of the same age.[279]

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[277]Tendler, Stewart, "Police face disciplinary drive against 'new racists'", *The Times*, 9 March 2005.
[278] Ibid.
[279] *Daily Express*, 8 December 2004.

Cynically describing the girls as, "brown", the report suggested that a re-examination would not have occurred had the girls been, "white" and commented:

> It happened to brown girls because our forces of law and order have been so suckered into political correctness that youthful deaths have been taken less seriously than the fear of upsetting 'local communities'.[280]

The report concluded, "this is nothing to do with the police being institutionally racist. It's quite the damning reverse". Ironically, the police service is criticised both for its racist approach and for its commitment to serve a racially diverse community.

The service must always be vulnerable to public scrutiny. However, one may suggest that that if the service were truly representative of a multi-ethnic society, it could not be so easily portrayed as a bastion of Anglo-Saxon white ascendancy. It is in the interest of the service, those who work in the service and society generally that the service is representative of the multi-ethnic, multi-cultural and multi-faith communities.

The benefits of a police service that embraces personnel recruited from multi-faith communities are now examined. It is clear that many benefits are contextually interrelated, for example the benefits of a police service that nationally promotes a multi-ethnic and religiously diverse workforce will benefit local forces and local communities. The converse must also be true.

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[280] Ibid.

To appreciate these benefits, an examination of the advantages to be gained by the service's adoption of religious needs policies is offered under the following headings:

- To the police service

- To individual forces

- To individuals within the police service

- To society and the local community

5.6.2   Benefits to the police service

Evidence has been presented, primarily within chapter two, of the importance the Home Office and the police service attaches to the recruitment and retention of visible minority ethnic personnel. Analysed reports also indicate the difficulties faced by the service in its efforts to employ a greater proportion of minority ethnic personnel. The Macpherson report, for example, comments:

> The recent publicity surrounding the Lawrence case and subsequent Macpherson Inquiry, is surely unlikely to increase the attractiveness of a policing career to potential ethnic minority candidates (Macpherson 1999: paragraph 7.11.4).

However, as previously stated, measures have been introduced to ensure greater representation of minority ethnic personnel. Referring to these measures, the Home Secretary commented that greater representation would result in the service being, "better placed to provide the services those communities need and deserve" (Home Office 1999b: 3).

In spite of possible success, evidence has been presented to indicate that the recruitment and retention level of visible minority ethnic personnel continues to concern the service. Reference has previously been made to the possibility that the Home Secretary's targets may be unattainable (HMIC 2001: Executive Summary, paragraph 24).

Further evidence to support this premise comes from comments of Sir Ian Blair, Commissioner of the Metropolitan Police:

> What I really need is more Muslim police officers. If something like one in nine Londoners is a Muslim, then I want one in nine police officers to be a Muslim. Which means we are currently about 2,000 short.[281]

The article continued, "Sir Ian has said the Met has little chance of meeting the target".

One may suggest that the introduction of religious needs policies will assist in the recruitment and retention of visible minority ethnic personnel. The introduction of these policies will offer a new dimension to the context in which visible minority ethnic personnel work and thereby offer greater potential to the service in attaining its targets.

In support of the claim that religious needs policies will enhance the recruitment and retention of visible minority ethnic personnel, as previously referenced, ACPO policy states, "recognition of the particular needs of members of faith groups is crucial to effective recruitment and retention" (Fahy 2002). This point is further emphasised when

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[281] "Met 'needs 2,000 Muslim officers'", 23 June, 2005, available from http:// news.bbc.co.uk/ 1/hi/ england/ london/ 4122972.stm; Internet, accessed 16.09.05.

the report states, "demonstration of sensitivity to the needs of those with religious faith is vital if ethnic recruitment targets are to be met".

The policies that relate to religious needs, suggested by this thesis, will enable visible minority ethnic personnel to retain their comprehensive identity in the workplace. For many from visible minority ethnic communities, religious identity is an important factor. ACPO policy supports this premise when commenting, "religious observance is higher amongst young members of ethnic minorities than the general population" (Fahy 2002).

Further support for the premise that religious needs policies will enhance the greater recruitment of visible minority ethnic personnel is identified in the argument used to introduce multi-faith chaplaincy into the army. Defence Minister Ivor Caplin suggested that the appointment of non-Christian chaplains would assist in securing the recruitment of minority ethnic personnel serving in the armed forces:

> It is our aspiration to have armed forces which are representative of UK society as a whole … these chaplains will also assist with promoting a greater understanding of faiths within the armed forces and help break down any barriers which might deter people from different faiths from joining. [282]

The police service must be seen to be proactive in the introduction of appropriate religious needs policies. However, it will be difficult to publicise these policies as Stone and Tuffin (2000) suggest diversity strategies should be made known; analysis has shown there is a dearth of such strategies within the 43 forces. After examining the numerous HMIC and

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[282] "Wanted: non-Christian chaplains", available from http:// news.bbc.co.uk/ 1/ hi/ uk/ 4075869. stm; Internet; accessed 7 December 2004.

the Home Office reports concerned with diversity in the police service, it would appear that religious diversity is not generally regarded as important. The lack of references to religious needs, within the key analysed reports, suggests that the service is generally disinterested in these issues. As Stone and Tuffin comment if potential minority ethnic recruits, "cannot see any action, they [will] have little confidence in the police's commitment" (2000: 46).

The consequence of a lack of policy that relates to religion and culture is a misinformed service, debilitated in its efforts to recruit and retain visible minority ethnic personnel. Appropriate policy is essential. As Mo Shafiq,[283] describing the contextual difficulty of policy, recruitment and culture commented:

> West Midlands Police is attempting to recruit more officers from ethnic communities but the force's head of recruitment seems to me to display a lack of understanding of the cultural values and norms of these communities.[284]

The analysed reports offer further references to support the contextual importance of policy, recruitment and community relations. *Policing Plural Communities*, for example, comments that greater confidence of minority ethnic communities in the service will lead to greater community relations, which will in turn lead to greater recruitment and retention of minority ethnic personnel (HMIC 1997: paragraph 3.63).[285] The Macpherson report confirms the essence of such comments:

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[283]A Detective Inspector in GMP.
[284] Shafiq, Mo, "Off Target", *Police Review*, 8 November 1996.
[285] Further references may be cited from later reports. *The Home Secretary's Employment Targets*, *Second Annual Report* also emphasises the tangible benefits of understanding and responding to the needs of vulnerable visible minority ethnic communities (Home Office 2001b: 11). *The Home Secretary's Employment Targets*, *Milestone Report* stresses the effect of the style of policing on recruiting, "people from

No glossy publication will bring those [ethnic minority] candidates to the door unless they are convinced that the Service is fair to their communities (Macpherson 1999: paragraph 6.1.7).

Referring more specifically to the overall benefits of employing those of diverse religious traditions, ACPO policy comments, "members of staff who belong to particular religious groups may have particular skills and insight into forming relations with these groups in the wider community" (Fahy 2002). Whereas this might be considered a relatively nebulous reference, the report identifies these as, "major crime investigations and other operations".

This brief report offers further occasions when those who belong to particular religious groups may also be of assistance with, "family liaison and brokering relations if, for example, there are incidents involving religious buildings".

As reported in chapter three, the benefits which visible minority ethnic personnel can bring to the police service, was affirmed by the qualitative research respondents. Respondents felt, for example, that they were able to create strong links between their communities and the police service.[286]

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minority ethnic communities who have the skill and knowledge related to their ethnicity, which can benefit the service" (Home Office 2003: 16).

[286] Officer 'O' referred to the way in which he had created links not only with those of his Hindu community, but to a lesser extent with the Muslim and the Sikh communities also. Officer 'A' offered a similar comment. He spoke of the way in which his work has brought the police service and the Muslim community closer together.

Stone and Tuffin offer comparable comments from their research[287] and comment, "some, particularly women, saw policing as an opportunity to work with their local community and contribute to society" (Stone and Tuffin 2000: vi). These opportunities will be wide-ranging and will include issues of domestic violence, arranged marriages, social standing, dignity, general cultural knowledge and understanding.

It is the suggestion of this thesis that the introduction of religious needs policies will bring many benefits to the service. As detailed above, the introduction of these policies will assist in:

- creating improved relations

- the brokering of relations

- family liaison

- major crime investigations and other operations

It may be further suggested that these benefits will significantly contribute in enabling the service to:

- recruit more visible minority ethnic personnel

- retain more visible minority ethnic personnel

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[287] Stone and Tuffin comment, "Despite concerns about certain aspects of the policing role for Muslim women, there were perceived advantages. A Muslim police woman would know about certain customs, and could perhaps have intervened in a situation…" (14). "[In a] domestic violence case – [an Asian woman] wouldn't admit it completely to an Asian [male] officer. She would feel that, you know, she'd think he'd be judging her. Only a woman can tell that you know" (15).

If, because of a failure to offer policies that respond to religious needs, the service fails to recruit and retain visible minority ethnic personnel, the identified benefits will be lost. This would be to the detriment of the police service.

Because of the importance of religious needs policies in relation to recruitment and retention of visible minority ethnic personnel, further analysis is now offered when the benefits of religious needs policies to individual forces are examined.

5.6.3   To individual forces

In May 2005, Warwickshire Police and Warwickshire Police Authority launched a project to identify, "20 volunteers from the widest possible range of backgrounds, nationalities and faiths to form an independent advisory group".[288] The aim of the group, known as the Race and Religion Independent Advisory Group, was to answer questions such as:

> How can the police encourage more ethnic minority individuals to become officers or police staff? What can the police do to reduce the number of racial incidents in the county? How can the police improve its police stop and search policy? [289]

Like many forces, Warwickshire Police continues to wrestle with the challenge of working in a multi-ethnic society and to assist in resolving relevant issues, Warwickshire Police identified the need to create an external panel, including those of different faith communities.

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[288] Nicholas, Hazel, "Local views on race & religion issues sought", available from http:// www. warwickshire. police.uk/ newsandappeals/ currentappeals/ 200554Polices; Internet; accessed 27 May 2005.
[289] Ibid.

One may suggest that many of the challenges raised by Warwickshire Police could be more satisfactorily resolved if police personnel reflected more closely the ethnicity of the communities they serve. This will only be achieved if policies are in place that ensure the working environment of the service is one in which visible multi-ethnic personnel are valued and affirmed through policies, including those which respond to religious needs. Implementation of these policies will not only offer working guidelines, but will also reveal a commitment to religious identity.

The identified benefits to be gained by the introduction of religious needs policies will be consequently beneficial to individual forces. As identified earlier, greater recruitment of minority ethnic personnel will be one such benefit. Indeed, Warwickshire Police identify this as a prime aim of the Race and Religion Independent Advisory Group.

Many forces are experiencing a dilemma in increasing recruitment from visible minority ethnic groups, demonstrated by the example of 'Force R' (Table 5.2). The force target figure, which must be met at the end of the ten-year period, is 5%. As Table 5.2 demonstrates, although numbers have increased in the three-year period, further progress remains if the targets are to be achieved.

In working to achieve the 5.00% target, Table 5.3 (offering figures published in 2004), gives the disproportionate percentages of 'white', Asian and 'Black' applicants compared to those who join the force.

Table 5.2. Recruitment of visible minority ethnic personnel

Force 'R' Personnel	As given in 1999	2000	2001	2002
Minority ethnic (ME) officers	2.1%	2.2	2.5%	2.8%
ME Staff	2.2%	2.8	2.5%	3.1%
ME Special Constables	4.7%	2.3	3.1%	3.4%

Source: [290]

Table 5.3. Recruitment applications

Recruitment applications	Applicants	Joiners
White Officers	88.61%	94.44%
Asian Officers	04.68%	01.15%
Black Officers	02.03%	01.34%
White Staff	61.73%	94.69%
Asian Staff	03.26%	02.48%
Black Staff	01.07%	00.71%
White Special Constables	82.49%	93.85%
Asian Special Constables	08.17%	03.08%
Black Special Constables	01.17%	00.00%

Source: Figures as given in the Web-pages of Force 'R'[291]

Table 5.3 reveals that the percentage of Asians who joined the force is considerably less than the percentage of Asian applicants. This is the reverse of the corresponding figures for 'white' applicants and joiners. This ratio difference raises a number of questions. Is the applicant/joiner ratio of Asians lower than those who are 'white' because the selection procedures favour those who are 'white'? Is the disproportionate number because Asian personnel withdraw at interview stage?   If so, what factors discourage Asians from joining the force?

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[290] Figures from: *The Home* Secretary's Employment Targets (Home Office 1999b), *The Home Secretary's Targets, First Annual Report* (Home Office 2000) and *The Home Secretary's Targets, Second Annual Report* (Home Office 2001b).
[291] Internet; accessed 5 January 2005. The Web-page details are not offered so as to avoid the possible identification of the force respondent.

A spokesperson of Force 'R' first offered caution in using the statistics to gain an accurate perspective of recruitment. He suggested that if the percentage of Asians who eventually join the force (set against those who apply) is lower than 'white' applicants, the underlying cause might be due to the Asian applicants' inability to express themselves coherently in written English. This, he explained, was essential as case-work situations have to be to be written and this necessitates a good knowledge of English language.

The spokesperson offered two further reasons why some Asian applicants may withdraw at interview. First, more Asian than 'white' applicants had a fear of being injured 'on duty' and secondly, Asian applicants spoke of the difficulty of shift work. The spokesperson didn't appear to appreciate that these two reasons could be possibly linked to religious needs. The possibility of such correlation was raised during the qualitative research. One respondent referred, not to the fear of personal injury, but to the dilemma of assessing the required level of force to defend himself when 'attacked'. Because of his religious and ethical values, he had been diffident in assessing appropriate levels of force. This had been misunderstood and he had been accused of not taking sufficient control of potentially violent situations. This he refuted.

Other respondents, mainly Muslim, referred to the difficulty of working shifts and, for example, fasting according to required religious observances. It could be suggested that these difficulties equally apply to those in other professions, but equally one may suggest

that there are few professions that expect personnel to work according to a rotating shift pattern.

There may be many possible reasons why Asian applicants withdraw at interview stage, including that of parental pressure. Whatever the reason, force 'R' made minimal information available. Whether this is not collated or not in the public domain remained unclear. The impression given was that the information was, surprisingly, not collated. If so, it would seem important that forces should monitor the reasons for potential recruits withdrawing at interview.

When asked about the force's response to the religious needs of personnel, the spokesperson referred to the force's response to those in custody. Much was undertaken, he stated, to meet their religious needs. He agreed with the suggestion that the force's response to the religious needs of those in custody was more thorough than its response to serving personnel.

It may be noted that other than an equal opportunities policy, Force 'R' had not adopted a religious needs policy. One may, therefore, again suggest that had a policy been adopted, the force may have had greater success in recruiting minority ethnic personnel and enjoying the consequential benefits.

The extent of these benefits will, of course, depend on forces' retention of visible minority ethnic personnel. Once again, one may suggest that visible minority ethnic personnel to

whom religious observance is important are more likely to be retained if religious identity is affirmed and opportunity is available to observe religion in the workplace. This can only be achieved through policy, which responds to religious identity.

The failure of the service to acknowledge religious identity of personnel may indicate to those from minority ethnic communities the implicit failure of the service to grapple with religious identity generally. Specific examples of situations concerning the inappropriate action of the police in religious matters have been offered earlier. One example was the arrest of Farid and Feriba Ahmadi when police entered the prayer room.

Other examples can also be offered of situations where specialist knowledge would have been helpful. In January 2003, a bereaved family discovered bacon rashers on the body of a Muslim woman in a hospital mortuary. Referring to the family's concern with the police investigation, the family solicitor Imran Khan commented, "the police seem not to be able to establish what offence has been committed. So the family is going to meet the head of the race and violent crimes task force to see if they can increase the investigation".[292] Although the police did not minimise the offence, they were initially unclear how to handle the incident. Religious and legal knowledge would have been helpful from the beginning of the investigation. These are skills which one could expect to find in a Muslim police officer.

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[292] "Defiled body family to meet police", 18 April 2003, available from http: // news. bbc. co.uk/1/hi/ england/ london/ 2958547.stm; Internet; accessed 28 May 2005.

A West Midlands 2003 Police seminar on forced and arranged marriages offers a further example of how the involvement of officers of non-Christian religions can promote the work of the police to minority ethnic communities. Constable Harvinder Singh Rai co-ordinated the seminar, which was addressed by speakers from the Foreign and Commonwealth Office, the University of Central England and the Indian Police Service. The presence of the Indian Police Service is not explained, and one might query whether they brought an expertise which could not be identified in the British police service. Furthermore, a media report on the seminar offered the comment of Superintendent Peter Goodman who stated, "we are aware that there is still a vast under-reporting of this issue, for a whole range of reasons".[293] It is possible that this is because many UK Asians would refute that forced and arranged marriages cause significant family problems. If so, this is further reason for ensuring that the service is resourced by those of different religious and cultural traditions.

Goodman highlights the importance of a service that has 'first-hand' knowledge of, for example, Muslim and Sikh culture. Within Muslim culture, for instance, the concept of dishonour and shame that can be brought on the family by the behaviour of a family member can be significant. Similarly within the Sikh religious tradition, the behaviour of a family member against the principles of the Sikh religion and culture brings dishonour to the family.[294]

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[293] "Police hold arranged marriage talks", 28 April 2003, available from http: // news. bbc. co.uk/1/hi/ england/ london/ 3188281.stm; Internet; accessed 28 May 2005.

[294] True religion, for the Sikh, "shows its influence in every part of our conduct; it is like the sap of a living tree which penetrates the most distant boughs" (Guru Granth Sahib II, 1288). To go against the religious

It appears that if there were more visible minority ethnic officers working within the service with knowledge of religious and cultural matters, those directly involved in issues such as the West Midlands police seminar was concerned would feel confident to bring relevant matters to the attention of the police. The work of family liaison and the brokering of relations by individual forces, to which Fahy (2002) referred, might become more of a reality than at present.

A strong case can also be made concerning the service's need for the support of religious leaders from visible minority ethnic communities. These leaders can either deny or enhance police investigations. Their influence is indicated by the media report, "Mosques in appeal to help police".[295] Commenting on the information that British Muslims might be able to give concerning terrorism, the report offered the conflicting advice of different Muslim religious leaders. On the one hand, the view of the Muslim Council of Britain was offered. The Council had published a letter to be read in mosques appealing, "to worshippers at Friday prayers to co-operate with the police in the fight against terrorism".[296] However, the report also offered the views of, "Sheikh Omar Bakri

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code brings shame to the family. It is the principle of this code that was partly responsible for the controversy concerning the Birmingham presentation of *Bezhti (Dishonour)*. The opposition to Gurpreet Kaur Bhatti's play was heightened by Bhatti's own words in the Foreword. She wrote, "truth is everything in Sikhism, the truth of action, the truth of an individual, God's truth. The heritage of the Sikh people is one of courage and victory over adversity". The importance of these sentiments cannot be over-stated.

[295] "Mosques in appeal to help police", 2 April 2004, available from http: // news. bbc. co.uk/1/hi/ uk/ 3592115.stm; Internet; accessed 28 May 2005.

[296] Ibid.

Muhammad, a cleric who … said the MCB was being unfair and advised Muslims not to co-operate".[297]

A further example of the importance of Muslim leaders in police/public relations is offered by media reports following the 7th July London suicide bombings, the 21st July 2005 attempted bombings and the subsequent dawn raids in Birmingham. Dr Mohammad Naseem, described as the 'moderate' chairman of the Birmingham Central Mosque participated in a police press conference and, whereas the police had expected to be supported by Dr Nassem, he was highly critical of the Prime Minister and the security services. *The Daily Telegraph* commented:

> What should have been an occasion to celebrate sound investigative police work descended into farce. The police were visibly embarrassed by Dr Naseem's outburst. Supt Russ Smith suggested that the cleric might "be suffering from shock brought on by 'the unusual events of the last few hours'".[298]

The police service, nor the Government, can expect the unconditional support of religious leaders, even of those described as 'moderate'.

If the service is to gain the gain the cooperation of visible minority religious communities then forces must express their commitment to these communities, in part by respecting the religious commitment of visible minority ethnic personnel within the service. Without

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[297] Ibid.
[298] *The Daily Telegraph*, 28 July 2005. The controversy surrounding Dr Naseem's comments and position as chairman of the Birmingham Central Mosque continued following his further comments during a broadcast interview on BBC radio. Dr Naseem comments concerning the Government's proposed anti-terrorist measures were reported by the *Sunday Express* in an article, "Outrage as Muslim cleric likens PM to Hitler". Knapp, Michael, *Sunday Express*, 7 August 2005.

evidence of this commitment, these minority ethnic communities will be diffident about trusting the service.   Police personnel must be affirmed in their religious identity by policy and practice.

A further example of the contextual importance of religious identity, the police and public relations is demonstrated by the work of Harvinder Singh Rai.[299]   After describing how, "Police Constable Harvinder Singh Rai admits he has twin loyalties - the West Midlands Police Service and the Sikh religion", it was reported that, "two weeks ago he was seconded to the recruitment department of West Midlands Police, for two years, helping people - particularly from ethnic minorities - wanting to join the force".[300]   The service was sufficiently expedient to recognise Rai's potential value in minority ethnic recruitment to place him in the recruitment front line. If the service is to utilise the religious tradition of its personnel, then it must also adopt policies that allow these personnel to express their religious diversity in the workplace. Anything less is an abuse of the resources which the service is enthusiastic to promote.

Consequently, the thesis now continues by examining the benefits that visible minority ethnic personnel should be able to enjoy by force policies which respond to religious needs, enable them to express their religious identity freely and observe their religion in the workplace.

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[299] Blisson, Maurice, "Sikh constable is star of show", 1 September 2004, available from http:// news. bbc.co.uk/1/ hi/ england/ west_midlands/ 3618056. stm; Internet; accessed 28 May 2005.
[300] Ibid.

5.6.4 To police service personnel

Some Asian respondents reported that following '9/11', colleagues' attitudes towards them had changed. Whereas, Officer 'A' had experienced requests for information about his religion, another officer described how it was less acceptable to be 'Asian' and another commented that should officers hold 'extreme' religious views, problems could arise. Generally, the Asian personnel interviewed reported that after '9/11', some colleagues had regarded them with suspicion, and a few with hostility.

Following the 2005 London bombings, one might expect these feelings to have intensified; as previous comment has suggested, the racially prejudice attitude of the police has been a reflection of prejudice to be found in the wider community. Following the bombings, media articles described how some within the 'white' community had made Asians the target of abuse and hatred, with headlines such as, "Soccer yobs 'plot revenge on Muslims'"[301], "Murder – Islamophobia blamed for attack"[302] and "Racial hate crimes 'are increasing'".[303] The latter of these reports commented, "Rob Beckley, a spokesman on community tension for the Association of Chief Police Officers, revealed there had been nearly 100 religious or race-hate incident since the bombings which had created a 'palpable fear' among Asians".

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[301] *Evening Standard*, 15 July 2005.
[302] Vikram Dodd, *The Guardian*, 13 July 2005.
[303] *Metro*, 14 July 2005.

Considering the discrimination experienced by some visible minority ethnic officers, Rai's statement that he had not experienced prejudice from colleagues or those 'on the streets'[304] is perhaps surprising. He explained that initial uncertainty about his religious identity developed into an enquiring interest.

The report described Rai's commitment to his religion and the West Midlands police as "twin loyalties", explaining that Rai, "has no trouble reconciling the two, and loves both". Rai has been fortunate in experiencing synergy between work and faith, for he explained, "I am fiercely loyal as an officer to West Midlands Police, but I am equally at home with my faith. They are in perfect harmony".

Rai's description of the relationship of work and religion compares favourably with comments made by the majority of respondents during the qualitative research. Sikh, Hindu, Muslim and Buddhist personnel also described a close correlation between work and religion.

In spite of Rai's positive observations, the article offered no comment concerning provision to enable him to observe his religion in the workplace. Comment simply stated, "there are over 100 Sikhs serving in the 8,500-strong West Midlands force, but only a couple of dozen who always - like him - wear a turban".[305] For some Sikhs, the decision not to wear a turban will be a personal choice. Nevertheless to those outside the service,

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[304] Blisson, Maurice, "Sikh constable is star of show", 1 September 2004, available from http:// news. bbc.co.uk/1/ hi/ england/ west_midlands/ 3618056. stm; Internet; accessed 28 May 2005.
[305] Ibid.

the turban may signify the service's acceptance of religious diversity and the provision of facilities to fulfil religious observances. However, as explained in chapter three, there are many aspects of religious observances that cause some visible minority ethnic personnel significant difficulties at work.

Some personnel reported that religious observance religion was not problematic. These were, primarily, 'civilian' staff or those working in specific departments. However shift officers, especially, referred to considerable frustration at being unable to observe their religion during the working day.

Examples of some of the difficulties, offered earlier, include the enforcement of existing guidelines, uniform for women, dietary needs, the acquisition of 'peace rooms', fasting, obtaining leave on holy days, observing religious festivals and 'chaplaincy' support. The adoption of policies suggested earlier within this chapter, have the potential to bring significant personal benefits to those visible minority ethnic members who wish to observe their religion in the workplace.

The most fundamental benefit of adopting the suggested policy guidelines will be the affirmation of religious identity, which will lead to a sense of approval and fulfilment that is lacking at present. However as important as affirmation may be, the suggested policies will offer tangible benefits also. These benefits are self-evident; for example, clothes adapted to religious requirements, the availability of food according to dietary needs and provision to make appropriate leave arrangements in accordance with religious

celebrations will bring obvious benefits to those who wish to observe their religion in the workplace.

There are other benefits to be enjoyed by employees if forces adopt the policies suggested. These may be less explicit than those which concern dress, diet and religious festivals, but they are benefits which can be identified.

It was suggested earlier that a religious needs policy should offer definitions of religion and spirituality. These two definitions will be different for, as asserted earlier, spirituality is broader than religion. For forces to accept that spirituality is part of identity will offer many the recognition that spiritual needs are regarded as 'normal'. Some respondents spoke of the way in which spirituality is regarded as 'peculiar'. Officer 'D', for example, commented that, "religion has become the exception to the norm. It is not considered 'modern' to be religious. People/colleagues give lip service, but the minute you leave the room, tongues start to wag". An understanding of the importance of spirituality will not only benefit visible minority ethnic personnel, but others within the force also, that is those who may not belong to a religious tradition, but are aware of their spiritual needs.

It is concerning the breadth of employees' spiritual needs that clarity regarding chaplaincy will offer further benefits to those looking for spiritual support. As stated earlier, a chaplain of one particular religious tradition may be able to support personnel of different religions in many different ways. However, it has also been stated that chaplaincy of a single religion cannot respond to all the needs of all personnel. Chaplaincy that supports

all employees, and not just a privileged minority, has the potential to offer the support recommended by *Diversity Matters* (HMIC 2003).

Clear guidelines defining religious harassment and how complaints may be made will be of further benefit to all employees. Many forces have guidelines regarding religious harassment, but at times these are merely listed with other forms of discrimination and it is suggested that greater clarity should be given.

Individual religious needs will need to be balanced by recognition of the needs of the force. However, it will be of benefit to both, if the needs of the force are stipulated. It is likely that, for example, forces will require officers to attend premises licensed to sell alcohol and have contact with dogs. To avoid unrealistic expectations of their work, employees need to be aware of force requirements.

Guidelines should also refer to the requirement placed upon personnel to specify their needs. Employees cannot expect management to identify all needs if these have not been specified. Holidays, for example, cannot be granted at short notice and there should be an agreed mechanism for requests to be made. Such mechanisms will benefit both management and employees.

The personal integrity and commitment to the service of respondents identified during research cannot be overstated. Therefore, the service's affirmation of their inclusive identity can only be beneficial to employee and service alike.

Those of no religious persuasion will not necessarily understand the importance of religious observance to others; the need for prayer, for example, may make little sense. Indeed, some managers may regard prayer as an irrelevance to the service. Nevertheless, prayer is an integral part of the identity of some. As one respondent stated:

> The purpose of this life is to serve God. Prayer offers a sense of freedom for the individual. It offers psychological strength to the individual, this leads to a better performance at work. Yet, prayer time is only realistically possible for those who work in supervisory capacities.

Not only, as the respondent explains, does prayer offer him strength, observing his prayer routine leads to greater work performance. The importance, which the officer attaches to this statement, should not be minimised. It is to the advantage of the service that provision should be made for prayer. The ability to make one's religious observances will lead to greater satisfaction, which in turn will lead to a stronger service. As one respondent explained, the failure of forces to understand the need for employees to observe their religion causes officers to be reluctant to volunteer their services.

The account of Constable Rai's involvement in recruiting visible minority ethnic personnel illustrates the service's use of an officer's religious tradition. When forces promote the employees' religious identity employees to the advantage of the force, so forces should honour the religious affiliation of employees, support them in their religious observances and respond to their religious needs.

5.6.5 To the local community

Throughout the examination of the benefits to be achieved by the service's adoption of religious needs policies, different examples have been offered of how these policies will benefit the service, individual forces and police personnel. One may suggest that many of these examples also exemplify how proposed policy will equally benefit society generally.

A service that understands its employees' religious needs will also understand the needs of a religiously diverse community. It is equally true that the more the service understands the importance of the religious needs in the community, then the more the service will understand the religious needs of its employees. This will become a self-perpetuating cycle, reminiscent of the Buddhist tradition of collective karma.

To repeat a previously offered and important reference, Fahy (2002) comments on some of the benefits to the community of a service that employs personnel of diverse religious backgrounds:

> Members of staff who belong to particular religious groups may have particular skills and insight into forming relations with these groups in the wider community.

The relationships between police service and community to which Fahy refers are highly important. The service's ability to 'police by consent' is possibly even more crucial within visible minority ethnic communities than it is within traditional white communities. Occasions will arise when, for example, investigations and public disorders will focus on

religious culture. To police these situations appropriately, the service must have an understanding of the issues involved and act in accordance with cultural context.

There will also be occasions when the police will be required to intervene in conflict situations between those of different religious traditions. Equally, situations will occur in which religion is used to initiate and exacerbate conflict. Referring to the Government's third attempt to introduce the Race and Religious Hatred Bill, Paul Goggins[306] commented, "we know from the police that extremist groups actively avoid the law on inciting racial hatred by focusing on the religion of their target group instead".[307]

Referring to the Bradford and Burnley riots, Paul Bright and Martin Harris reported that, "the police … have felt the full force of local Asian fury …".[308] The police experienced at first hand the anger of these communities, in part, because of the mistrust in which some from minority ethnic communities held them. Harris comments that many Asians within the northern towns are, "fearful of a police force they see as hostile". [309]

The policing of such disorders is but one challenge that faces the service. Examples of other challenges have also been identified within this chapter, revealing the lack of police skills and knowledge of religious culture. The forced entry into the Mosque exemplifies the sometimes-controversial and inappropriate police action; other examples, such as the

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[306] The Home Office minister responsible for race and faith issues and responsible for introducing the Bill into the House of Commons
[307] Goggins, Paul, " Why faiths need more protection", *Church Times*, 10 June 2005.
[308] Harris, Paul and Bright, Martin, *The Observer,* 15 July 2001, available from http://www.observer.co.uk /race/story/0,11255,604037,00.html; Internet; accessed 15th March 2003.
[309] Ibid.

bacon rashers placed on the dead Muslim woman reveal the initial ineptitude of the police in handling issues that pertain to religious identity. Further examples, such as the policing of the disorder surrounding the performance of 'Behzti' reveal the complexity of religious diversity conflicts to which the police must respond.

The police should work from an informed understanding of religious identity. PC Rai's work indicates the knowledge that visible minority ethnic personnel can bring to the service and assist in community liaison. It is important that the police are proactive in gaining the confidence of visible minority ethnic communities. An article in the *Church Times*[310] highlights this importance when commenting, "the recent arrests owing to fears of terrorism, have led the Sikh and Muslim communities to become suspicious, and relations with [the police] have broken down". Because of the need for greater liaison, Chief Inspector Dalwardin Babu (Muslim) and a Roman Catholic police officer suggested the appointment of 'faith officers' in geographical areas, "of potential conflict between different religious communities".

Emphasising the need for this role and the failure of the service to create a satisfactory liaison with the local community, Pennery explains, "every day, police dash around and have no time to build up a relationship with the community".[311] Describing his role further, PC Pennery, a worshipping Christian, commented, "I started building relationships

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[310] "When the guardian of our souls wears a uniform", *Church Times*, 30 April 2004.
[311] Consequently in 2003, the first full-time 'faith officer', Constable Pennery, was appointed to work in London. According to the *Church Times* his appointment led to the appointment of, "several part-time faith officers dotted around London, in Waltham Forest and Haringey". *Church Times*, 30 April 2004.

with rabbis, imams, priests and vicars. When the officers saw the results, they offered me the job full-time. … The idea is to make the religious community feel more secure, and to stop problems developing. … I am trying to bring different faith groups together with other groups in the community, and to integrate policing policy and community issues".

The article refers to a quarterly faith forum initiated by PC Pennery, "attended by representatives from mosques, synagogues and churches, and other community leaders in Edmonton". The forum considers issues such as, "drug abuse, the antisocial behaviour of young people, parking spaces and rat runs, and vandalism on school buses".

It may be considered unfortunate that, having initiated this forum, "PC Pennery now wants the council to take it over, so that there's more community ownership". The desire for community ownership is to be commended, but equally it will be unfortunate if the police are seen to disassociate themselves from their leading role. This proactive stance is essential if the police wish to gain the confidence of the minority ethnic communities and receive such commendation as that made by Vijay Rattan, president of the Hindu Dharam Sabha. Referring to Pennery's role, Rattan commented, "when we need him, he is always there if we call him. We must support the police, and they will support us".   Pennery's appointment is to be commended, but one might equally hope that 'faith officers' of non-Christian religions will also be appointed. Their involvement is a natural development in a multi-cultural and multi-faith society.

One aspect of Pennery's description of his work may be considered disappointing and highlights the police's need to develop a successful rapport with young people within the local community. Pennery comments on his lack of success in this area and comments, "I wanted to help them set up a youth club, but when I asked what ages, they said, 'Why do you need to know?'" It will be unfortunate if his attempt fails, and one may need to ask the reason behind the initial negative response. Rapport with the whole community is required if the developing minority ethnic communities are to have confidence in the police. The greater the extent to which the police, at local level, are able to relate to the whole community, then the less their reliance on dialogue with un-elected and possibly self-promoted minority ethnic community leaders. Such limited dialogue will not necessarily relate to the needs and expressions of all members of the visible minority ethnic community.

A further example of the benefits of the police appreciation and response to the religious needs of the community is offered by the *BBC News* report, "UK Worshipper's prayers answered".[312] The report described how Constable Callum made a police station caravan available to enable a Muslim tourist to pray at a designated time. Describing the appreciation of the Edinburgh Muslim community, the media article quoted Mohammed Yamin.[313] He commented, "we are grateful to the police for helping a Muslim perform his prayers in the caravan". The Lothian and Borders Police gained a valuable public

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[312] "UK Worshipper's prayers answered", 5 August 1999, available from http:// news. bbc.co.uk/1/ hi/ uk/ 412635. stm; Internet; accessed 28 May 2005.
[313] Of the Mosque and Islamic centre.

relations victory and favourable publicity through the relatively simple act of a wise officer.

To enable the service to work in and on behalf of the multi-cultural, religiously diverse community, the service must gain the confidence of the whole community. This can only be achieved when the service adopts policies that ensure that the service is representative of the society it serves. The policies advocated earlier will substantially help in ensuring the employment of visible minority ethnic personnel for whom religious identity is important. It is these people from diverse religious traditions who will have the skills, the knowledge and the commitment to bring police and community closer together.

CHAPTER 6 - IN CONCLUSION

Over twenty years ago, the British Council of Churches suggested:

> Human community, like orchestral music, depends upon the co-operation of all its parts. When the 'parts' consist of people with different religious faiths and ideological commitment, inter-religious dialogue offers a way through which progress into harmony can be made (The Committee for Relations with People of Other Faiths 1983: 6).

Twenty-two years later cartoons of Mohammed, published first by the Danish media in 2005 and then re-presented in many European countries in January 2006[314] incurred the wrath of many Muslims in Western and Islamic countries alike. The universal human orchestra reflected discord, disunity and fear demonstrating the urgency of inter-religious dialogue to which the Committee for Relations with People of Other Faiths had referred 23 years previously.

The events of '9/11', the Madrid bombings of 2004 and the London bombings of 2005 were just three events', prior to the publication of the cartoons, that had intensified political and religious division. Following the London bombings Peter Clarke, Deputy assistant commissioner of the Metropolitan Police and head of the anti-terrorism branch responsible for tracking down the London bombers was commended for his sensitivity to religious tension. The media noted how, after the Madrid bombings, the Muslim Council of Britain had praised him for, "encouraging the media not to use the phrase 'Islamic terrorists', which he said was both offensive and misleading".[315] Such affirmations must surely be welcomed by a police service beleaguered by charges of racism.

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[314] According to some sources, the three cartoons which caused the greatest offence to Muslims were never printed in the Danish media.

[315] Campbell, Duncan and Cowan, Rosie, "The Guardian Profile - Peter Clarke", *The Guardian*, 29 July 2005.

As this thesis has demonstrated, racism has been rife within the police service, and yet equally, as this thesis has also demonstrated, the police service has made great efforts to combat both individual and institutional racism. Racism, discrimination and harassment because of the colour of one's skin are not acceptable within the service. However, one may nevertheless question whether the endeavours to 'cleanse' the service of racism have been sufficiently extensive to prevent discrimination on religious grounds. As one respondent commented, the police service makes great strides to combat racism, but disregards discrimination based on religious identity.

In spite of policy statements that discrimination on religious grounds is not acceptable, one may assert that religious prejudice remains within the police service at both an individual and institutional level. Individuals continue to allege they have been harassed because of their religion, as illustrated by the account of Police Constable Kay Hussan, when he alleged that, amongst other incidents, his locker was daubed with the words, "Clean me. I used to belong to a dirty Muzzie".[316]

The failure of the police service to respond to religious discrimination, one may suggest, is a failure to respond to all constituent aspects of institutional racism. Furthermore, one may also suggest that the lack of appropriate multi-faith chaplaincy arrangements, "by not providing an appropriate professional service to people because of their colour, culture or ethnic origin" (Macpherson 1999: paragraph 6.34) is equally a form of institutional prejudice and racism.

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[316] Singh, Rob, "Muslim Pc's 'racism hell' in the Met", *Evening Standard*, 22 September 2005.

As stated at the beginning of this thesis, it was following criticism made by a Church of England spokesperson concerning the lack of reference to multi-faith chaplaincy in *Police Chaplaincy: Servant to the Service* that the subject matter of this thesis was first conceived.

Following an initial examination of multi-faith police chaplaincy, it was apparent at an early stage of research that appropriate chaplaincy arrangements were only part of wider issues affecting the employment of police personnel of non-Christian religions and that research of relevant issues had not been undertaken and was sorely needed.

It was also apparent, at an early stage of research, that generally the religious identity of employees was closely allied to ethnic identity. Although one may rightly suggest that in twenty-first century Britain, there are white police officers and staff who are, for example, Buddhist and that there are Asian police personnel who are Christian, the majority of Asian police employees are nevertheless, at least traditionally, of non-Christian religious cultures. Analysis of issues surrounding the employment of police personnel of non-Christian religions cannot be undertaken in isolation from a wider consideration of ethnic identity.

Through researching the religious needs of visible minority ethnic personnel, it was clear that many of these personnel have needs, which are unrecognised within the secularised Anglo-Christian culture of the police service.

One of the most significant comments made by a respondent earlier within this thesis regards the importance he attaches to his prayer life. Regretting the absence of rooms dedicated to prayer and therefore unable to pray whilst at work, the respondent commented:

> Prayer offers a sense of freedom for the individual. It offers psychological strength to the individual, this leads to a better performance at work. The purpose of this life is to serve God. Prayer time is only realistically possible for those who work in supervisory capacities.

This respondent was the most articulate of all respondents in expressing this view, but his comment was a concurrent theme throughout other interviews and was also expressed by Sergeant Kashmira Singh Mann, Chair of the Metropolitan Sikh Association:

> Prayer is an oasis, regardless of the religion, for example following difficult situations, for example situations involving the death of children, at the end of the shift I have been to the Gurdwara and prayed.[317]

The ability to pray at work is only one of many issues identified within this thesis that identifies the religious needs of some visible minority ethnic personnel.

One may assert that having undertaken a considered examination of many pertinent issues relating to the religious identity of visible minority ethnic personnel, significant changes of attitude and policy are required throughout the police forces of England and Wales.

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[317] *Not Just on Sunday*, 29 August 2004, ITV1.

One may also assert that, initially, the significance of religious identity must be acknowledged. Possibly because of the secularisation of a Christian society, there is an overall failure to appreciate comments such as those expressed by 'Faisal':

> You ask any Muslim – liberal, moderate, extreme or orthodox – they will all tell you that Islam makes them who they are. Islam gives you a powerful identity.[318]

Research respondents and Constable Rai, to whom reference was earlier made, all spoke of the synergy between their religious beliefs, their identity and their commitment to the police service. This synergy must be recognised by the service and acknowledged by formulation of policy that responds to religious needs. One may assert that the affirmation of visible minority ethnic police personnel can only be wholly achieved by the police service when the service responds to the comprehensive needs of visible minority ethnic personnel by adopting suitable policies, which address needs of a religious nature.

As has been suggested, the impact of these policies will be felt primarily at force level. However, to ensure the introduction of these policies across the forces of England and Wales, encouragement may need to be given by those with political power and authority. As previously identified, the multi-faith dimension of chaplaincy in the armed services, for example, has been progressed by the intervention of politicians such as Lord Ahmed. Equally, the political influence in the development of prison chaplaincy is apparent. As documented earlier in this thesis, the intervention of the Home Office in influencing the provision of Muslim chaplains has been significant.

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[318] Waugh, Paul, "'Fatwa' on suicide bombers", *Evening Standard*, 15 July 2005.

One may assert that the encouragement to introduce policies that respond to religious needs must also be offered by HMIC. As earlier referenced, HMIC have commented upon the introduction of chaplaincy in *Diversity Matters*. This reference is to be welcomed by those working to develop police chaplaincy, but the HMIC affirmation of chaplaincy should be broader and relate not only to the development of multi-faith chaplaincy but also offer recommendations relating to religious needs policies.

Equally, the support of ACPO in ensuring the introduction of relevant policies is essential. Fahy (2002) demonstrates ACPO interest in these matters, but one would have hoped that the policy recommendations might be more comprehensive than those offered in *ACPO Policy to enable Staff to observe their Faith*.

The eventual responsibility for the introduction of policies that respond to religious needs will inevitably rest at the level of individual forces and one may assert that if the Home Secretary's targets relating to the recruitment and retention of visible minority ethnic personnel are to be achieved then policies which respond to religious needs must be introduced.

One may suggest that such policies as those identified within commercial, local authority and health sector contexts may be inappropriate in the police service context. However, Lange (2001) in *Religious and Cultural Needs Policy* demonstrates that policy relating to religious needs of police service employees is equally possible within the police service. Offering a comprehensive response to religious and cultural needs, Lange illustrates what is possible at force level.

The one aspect of policy which Lange fails to address is chaplaincy. Probably in a separate policy, guidelines that address 'pastoral and spiritual' needs of serving personnel should be offered. Chaplaincy is far more than a response to the needs of individuals; chaplaincy will bring skills and expertise which will be put at the disposal of the force as it responds to issues of religious diversity in the force. However, as one respondent suggested, if chaplaincy is not available for all personnel of different religions represented in the force, then chaplaincy should not be present at all. One may assert that chaplaincy policy must be adopted that engenders multi-faith representation.

The best examples of multi-faith chaplaincy are perhaps to be identified within the health sector with its history of inter-religious dialogue. However, even in the health sector, multi-faith chaplaincy is challenged as it establishes itself as 'the norm'. These challenges may be primarily to those already engaged in Christian chaplaincy. As Andy Lie comments:

> It has been an uphill task trying to persuade and influence Christian chaplaincy colleagues to a broader multi-faith approach of delivering religious and spiritual care … working in the aegis of organisation development, a strong stomach is needed in preparation for possible confrontations and battles of hearts, minds and wills (319).

Religious diversity presents a challenge to many, to politicians, to those working within the Home Office, to those working at all levels in the police service and, as confirmed by Lie, to those involved in chaplaincy. These are challenges which must be met.

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[319] Lie, Andy, "Faith encounters: A Health Service experience", *The Reader*, Vol. 99 No 1, Spring 2002.

Only by facing the challenge of religious diversity and introducing policies that respond to religious needs will many visible minority ethnic personnel currently working in the police service find affirmation of their identity and be encouraged to remain in the service. As identified within the thesis, many visible minority ethnic personnel face considerable pressures from their home communities because of their chosen careers. These are pressures not experienced with the same level of intensity by their white counterparts and it is neither ethically nor pragmatically correct that visible minority ethnic police personnel are unsupported in their place of work by a lack of appropriate policy.

Not only, however, is it in the interest of visible minority ethnic personnel that policies are adopted that respond to religious needs, it is also in the interest of the police service. As referenced earlier, the Home Secretary has set exacting targets relating to the recruitment, the retention and the career progression of visible minority ethnic personnel working in the police service.

Many references have been offered throughout the thesis to demonstrate how recruitment and retention will be affected by a failure in policy. One may assert that these targets will only be achieved if the policies recommended earlier are adopted by the police service. As *Embracing Diversity* suggests, "an organisational culture that is welcoming, supportive and embraces diversity will have a positive [sic] effect on the retention of staff" (HMIC 2001: paragraph 6.27).

A representative police service is pragmatically essential. As *Embracing Diversity* states:

> A police service that is more representative of the diverse communities it serves is a logical and definitively recognisable contribution to foster the envied doctrine of policing by consent (5).

However, the recruitment and retention of visible minority ethnic personnel is not only in the pragmatic interests of the police service, measures to ensure the recruitment, retention and career progression of visible minority ethnic personnel is also intrinsically ethically correct.

As Neyroud and Beckley comment, those in police leadership roles and police officers must work in accordance with an, "appropriate ethical system and there should be a clear relationship between that ethical system, individual and organisational moral values, judgement and decision making" (Neyroud and Beckley 2001: 37). This ethical system to which they refer should be equally expressed through policy and one may assert that this form of expression will include policies that refer to religious needs of visible minority ethnic personnel.

As referenced earlier, all of this calls for an approach to religious diversity as suggested by Noblett when describing his approach to multi-faith chaplaincy:

> As a team we acknowledge our relationship, and our individuality, and we are trying to listen to each other's story, to engage with differing perspectives. In doing so we have found, for example, that many of the problems which each of us thought was exclusive to his/her faith tradition are in fact common to all. Listening has enabled dialogue, action, and further reflection (Noblett 2001: 43).

Noblett's comments can be equally applied to the essence and importance of inter-religious dialogue generally.

One may assert that this dialogue is essential to create, not only a police service that responds appropriately to a multi-racial society, but a multi-racial, multi-faith society which meets people as individuals regardless of ethnicity and religion. The creation of such a society in Britain is possible. As Trevor Phillips, chairman of the Commission for Racial Equality commented:

> We have found ways of creating identities which are authentically British but also authentically historic. That is at the heart of our process of integration, as opposed to the process of multiculturalism where we sustain and reward and freeze historical identities as though they were badges to be worn. Our success is entirely down to that great muddle of what we call compromise, which is the essence of Britishness. We can be a beacon for how this can work.[320]

Compromise may be necessary, but dialogue is essential if a constructive relationship between those of different religious traditions is to be created. It is dialogue which leads to the most creative of relationships. It is now over twenty years since the Board for Mission and Unity commented on the richness of this relationship and suggested:

> To enter such a relationship, respecting the freedom of others to define themselves, and opening ourselves to respond, means accepting vulnerability and taking risks. It means risking that we will be changed in the experience for we may be called to acknowledge the implications for our own faith of the spiritual experiences, sensitivities and traditions of those of other faiths.[321]

Two decades later, one may assert that there are no risks in dialogue; the greatest risk is to ignore the richness that religious diversity offers.

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[320] Merrick, Jane, "Integrate or suffer riots like LA, warns Phillips", *Daily Mail*, 27 May 2005.
[321] Board for Mission and Unity 1984, *Towards a Theology for Inter-faith Dialogue*, 33.

Appendix 1 Letter to forces in England and Wales to enquire about religious and cultural policies

Religious Diversity

I work as a voluntary part time police chaplain in West Mercia Constabulary. Currently, I am undertaking study work through the Graduate Institute for Theology and Religion at Birmingham University. The study is with the knowledge of the West Mercia Constabulary, which has expressed its approval through Chief Supt. Dermot McCann.

I am hoping that you may be able to offer me some assistance in my research for which, needless to say, I will be very appreciative.

The aim of my study is to present a thesis which will offer *'a consideration of issues relating to the employment of police personnel of faiths other than Christian'*. The thesis will not seek to be subjectively critical of the police service, but rather enhance the understanding of both the Church and the Police in the area of inter-religious matters.

Following considerable reading of many recent reports, I have met with personnel from different Forces and discussed with them relevant issues. Following these meetings, I am now seeking information about relevant policies and procedures and I am writing to every force in England and Wales. I am hoping that you may be able and willing to respond to the following four questions.

Does the Constabulary have a policy that refers specifically to cultural and religious needs of personnel?

If there is such a policy, may I have a copy?

If personnel have a grievance concerning their 'religious identity' at work, through whom will this grievance be resolved?

Is there a mechanism in place?

I will be extremely grateful for any assistance you are able to offer.

With my sincere thanks,

Appendix 2   Letter published in the *Force Orders* of two forces: March 2002

Since 1990, I have been working from Evesham Police Station as one of the West Mercia Police Chaplains. Following a study-report I undertook on police chaplaincy, (published through the Police Research Group Award Scheme), I am consequently undertaking a project through Birmingham University looking at '*issues relating to the employment of police personnel of faiths other than Christian*'. This work is being undertaken with the knowledge and full support of the West Mercia Constabulary.

I am discovering that personnel and departments within West Mercia Constabulary, and the Police Service generally, are both supportive and helpful in assisting me with the gathering of written information and various reports. However, working in Evesham is not necessarily the best location to meet police personnel of 'faiths other than Christian'! I am therefore seeking to meet and talk with any who belong to a non-Christian religion and who would be willing to discuss with me how their work and religion interact. If you feel that you might be able to advise me in any way and would like further details of what I am about, I can be contacted as follows:

 [contact details removed]

Appendix 3   Introductory letter to respondents prior to interview and questionnaire

I am a voluntary part time police chaplain (West Mercia) undertaking study work through the Department of Theology at Birmingham University. The aim of my study is to present a thesis which will offer 'a consideration of issues relating to the employment of police personnel of faiths other than Christian'. The aim of the thesis is not to offer a critique of the police service, but rather to enhance the understanding of both the Church and the Police in their understanding of inter-religious matters.

Total confidentiality of interviewees will be maintained. Constabularies will be identified by region only, and pseudonyms will be used in place of people's names. This may offer 'interviewees' extra confidence that nothing will be used in a prejudicial manner and attributed to them personally. Therefore, the information regarding 'identity' below is purely for my contact purposes only, that is if you are willing for me to make further contact.
.
Last Name:
First Names:
Age:
Length in service:
Religion: Group:
Constabulary:
Rank\Position:
Previous occupation:
Current Interests:
Date, time and place of meeting:
Contact address:
Telephone Number:
Email:

1. Are there any ways in which you regard your work within the police service as a vocation? (vocation: literally 'a calling by the will of God'.)

2. If so, are you able to indicate how?

3. Do you regard your work in any way a consequence of your religious beliefs?

4. If so, in what way?

5. Is the manner in which you work governed in any way by your religion and its precepts?

6. How do others respond to your employment within the police service?
a) your own family:
b) your own community:

7. To what extent do you feel able to make your religion known?
a) to your colleagues:
b) to your supervisors
c) to members of the public

8. If others are aware of your religious commitment, what is their response?
a) colleagues
b)supervisors
 .
9. Do you feel that there are areas of police work from which your religious beliefs would exclude you participating?
eg. firearms (see: Developing Diversity in the Police Service, Her Majesty's Inspectorate of Constabulary, 1995 p.39, section 7.35)

10. Do you ever experience a conflict of ethics and\or interests between religion and work?

11. If so, in what areas?

12. If so, how is this conflict of interests reconciled?

13. Do you consider that your commitment to your religion may hinder your promotion prospects?

14. Are you aware that the Force has a specific policy with regard to the religious and\or cultural needs of its personnel?

15. With regard to the requirements of your religion, please comment on how satisfactory you find?
The Constabulary Dress Code
 a) Uniform:
b) Non-Uniform.
c) Jewellery
d) Hairstyle:

16. Do you experience problems that may arise from the dietary requirements of your religion?

17. Do you experience problems that may arise from flexible working to allow:
a) Prayer time
b) Fasting
c) Observance of religious festivals and holy days

18. Are you aware of guidance that is given to Managers on managing religious needs of personnel?

19. What do you know of the availability of reference material within the Constabulary with regard to religious needs?

20. Are you aware of the activity of the Equal Opportunities Officer in dealing with religious needs of personnel?

21. Are you able to identify requirements for a chaplain that represents the needs of all faiths?

22. Are you able to identify requirements for a chaplain that represents the needs of your religion?

23. To what extent are incidents of religious discrimination in the community monitored?

24. If not, should they be monitored?

25. For what purpose?

26. To what extent are incidents of religious discrimination in the work place monitored?

27. If not, should they be monitored?

28. For what purpose?

29. Are there any other pertinent issues that you would wish to raise and which you feel that I have omitted?

Appendix 4   Questions asked at the focus group meeting

1. Is the work which you undertake in any way a consequence of your religious beliefs?

2. Is the manner in which you work governed in any way by your religion and its precepts?

3. How do others respond to your employment within the police service?
 a) your own family:
 b) your own religious community:

4. If others are aware of your religious commitment, what is their response?
a) colleagues
b) supervisors

5. Do you consider that your commitment to your religion may hinder your promotion prospects?

6. Do you ever experience a conflict of ethics and\or interests between religion and work?

7. With regard to the requirements of your religion, please comment on how satisfactory you find the force dress code
a) Uniform:
b) Non-Uniform.
c) Jewellery
d) Hairstyle
e) Dietary requirements

8. Do you experience problems that may arise from flexible working to allow?
a) Prayer time
b) Fasting
c) Observance of religious festivals and holy days

9. Are you able to identify requirements for a chaplain that represents the needs of all faiths? Are you able to identify requirements for a chaplain that represents the needs of your religion?

10. Are there any other pertinent issues that you would wish to raise and which you feel that I have omitted?

Appendix 5   Methodological approach to interviews

The objectives of the research were clear. The primary objective was to meet a sample of minority ethnic police personnel from a number of different forces and, from a detached point of view, identify, compare and contrast the views of these personnel concerning their religious commitment and needs. In meeting these objectives it was, according to Bogdan and Taylor, essential to remain as a researcher, "detached from his or her subjects and their perspectives. [The researcher] must be able to stand back from subjects' perspectives" (Bogdan and Taylor 1975: 9). Thereafter, the secondary objective was to ascertain the extent to which these needs were being met by the forces from which the respondents came. All comments to be elicited were to be accepted, again according to Bogdan and Taylor, "as neither true or false, good nor bad. The researcher seeks not truth and morality, but rather understanding" (9).

All respondents were promised absolute confidentiality. It was essential that if respondents were to offer an accurate assessment of the situation as they understood it to be, the assurance of absolute confidentiality would need to be given and also an assurance offered that the research was not intended to be overtly critical of the police service. It was stated in the introduction to the research questions, which the respondents were sent that, "the aim of the thesis is not to offer a critique of the police service". At all times, the respondents understanding of the objectivity of the aims of the research was given priority, whilst at the same time there was to be an equal understanding that it was important, as Sayer explains, "to recognise that [a] critical element in understanding society cannot be avoided, even by those who believe social science should be value-free and disinterested" (Sayer, A. 1984, *Method in Social Science: a realist approach*, 41). It was important to the research that, again as Sayer emphasises, "social science must stand in a critical as well as an explanatory and interpretative relationship to its object" (41).

The qualitative research commenced in the force in which I had the greatest number of relevant contacts. A member of the support staff advised me that no information was available as to the religious identity of its personnel, as employees were not asked to identify their religion. (According to another force member, the religious identity of employees is known to the force and therefore the question may be asked as to whether or not this was the first example of 'chilling' I experienced. Chilling is an issue discussed in Chapter one and Appendix 6.) Nevertheless, I was informed that had the information been available, because of data protection regulations, the force would not be able to give me the details. I was advised that should I wish to identify visible minority ethnic staff, there were three options available to me.   I would be allowed to:

- devise a questionnaire which could be included in all pay slips
- submit a request for information in *Force Orders*
- submit a request in *Divisional Force Orders*

Subsequently, I ascertained that, according to statistics offered by an employee in this force, at the time of my enquiries, there were only a total of 24 minority ethnic officers working within the force area. These twenty-four officers were out of a total of over 2,000 officers. Because of these initial difficulties relating to the numbers of potential

respondents, it appeared that I would need to look to forces where one might expect to find a higher number of visible minority ethnic officers. I therefore looked to conurbations where one might assume there would be a greater number of visible minority ethnic officers belonging to faiths other than Christian. Initial approaches were consequently made to two forces in the north of England. Because of identifying a process that would offer me access to those I might interview within these forces, and because in Uwe Flick's words, "exceptional persons or situations [could] be found, but not necessarily in sufficient numbers to justify a sample for a quantifying study and generalizable findings" (Flick, Uwe 1998, *An Introduction to Qualitative Research*, 5), it appeared that a qualitative approach to interview research was preferable. According to Bogdan and Taylor, "qualitative methodologies refer to research procedures which produce descriptive data: people's own written or spoken words and observable behaviour" (Bogdan and Taylor 1975: 4).

This interview approach was one that seemed more appropriate, in that it would make it possible, as Flick explains, "to take contextual conditions into account in [a] complex quantitative research design" (Flick 1998: 5). Yet another factor in choosing a qualitative approach to the interview research was that it appeared that such an approach would, according to Flick, "do justice to the complexity of the object under study" (5). The qualitative approach, according to Bogdan and Taylor, "directs itself at settings and the individuals within those settings holistically: that is, the subject of the study, be it an organization or an individual, is not reduced to an isolated variable or to an hypothesis, but is viewed instead as part of a whole" (Bogdan and Taylor 1975: 4).

Such an approach would also offer me, as Bogdan and Taylor suggest, "an intimate view of organizations, relationships, and events from the perspective of one who has experienced them him- or herself and who may have different premises about the world than we have" (Bogdan 1975: 7).

Accordingly, approaches were made to contacts within two forces in the north of England. Both responded positively to my request to make personal interviews within their respective areas and each contact person suggested that a focus group meeting should be held. However, those who were initially approached explained that there was a process they would have to undertake to ensure that my request and their response had the approval of the Chief Officers of their force. Because of this potential time delay, it appeared wise to follow through any contacts that I might be able to create within a nearer geographical area. Therefore, I made a request through *Force Orders* of two other forces, "to talk and meet with any who belong to a non-Christian religion and who would be willing to discuss with me how their work and religion interact".

Initial enquiries and negotiations resulted in the interviews as described in chapter one. As also commented upon in chapter one, a number of difficulties were encountered in arranging the interviews and focus group meetings; for example, only one force arranged a focus group meeting, although two forces had initially suggested such meetings.

The difficulties encountered might reflect an ethos of apprehension and suspicion by both management and some colleagues of respondents concerning the meeting of the religious needs of personnel drawn from minority ethnic communities. Bearing in mind the difficulties incurred in negotiating the meetings, further detailed analysis of the methodological approach is discussed in the Appendix 6.

Appendix 6   A critical evaluation of the interview process

f)   Strengths and weaknesses of the process used

As suggested by Bogdan and Taylor (Bogdan and Taylor 1975, 32), a careful diary was kept of all contacts made in preparation for the proposed focus group meetings and of the attempts to speak with minority ethnic personnel in the other two forces. Progress was slow in particularly three of these forces and it seemed as though, at times, engagement with potential respondents was being hindered, if not blocked, by those with whom initial conversations were being held. Lee's description of Punch's attempts to gain access to the police Forces of the UK appeared familiar. Lee writes, "a researcher denied access to one setting can, of course, move on to another. Punch's (1979) inability to gain access to police Forces in Britain, for example, led him eventually to study the Dutch Police instead. There is however a hidden cost to such strategy" (Lee, R.M. 1993, *Doing Research on Sensitive Topics*, 140). The 'hidden cost' is one whereby the intended research has to be abandoned, and the possible enrichment to the issues in question lost. However, my research was committed to the police service in England and Wales and therefore there could be no desire to look elsewhere.

In retrospect, I suggest that it would have been of further interest to pursue the reasons as to why access appeared at times to be restricted. Lee writes:

> There are a number of difficulties if one tries to look in more detail at the processes involved in gaining access. One is the suspicion voiced by some writers (Fielding 1982, Polsky 1971) that much of the discussion on the problems of gaining access in fact hides a reluctance to go out and face those problems by actually entering the field. A further problem is that there is little incentive for a researcher to dwell on the reasons why a request to grant access was denied" (Lee 1993: 119).

Time could have been well spent in identifying the difficulties of obtaining access, but I suggest that such attempts might have been seen as overtly controversial and therefore possibly counter productive to my aim in that access to potential respondents could have been totally blocked.

Nevertheless, I suggest that, for a number of possible reasons, I was experiencing, what Lee describes as, 'chilling'. This would be difficult to substantiate for as Lee concludes:

> Although for critics the existence of such sanctions [of chilling] and their effects are self evident, claims of this kind are notoriously difficult to evaluate. The deterrent effect of chilling has, by definition, no visible outcome. Its extent is therefore difficult to measure. Neither can one take the fact that research studies are absent from a particular area as evidence of chilling (1993: 35).

The extent to which chilling was taking place cannot be judged, however I am confident in saying that at no time did I feel that respondents were reluctant to offer information or change the course of the interview. When Scott was involved in a certain piece of research he wrote, "I found many examples of the status of the respondent being used to deny me interviews or to control the interview itself" (Bell, C. and Roberts, H. (Eds.) 1984, *Social Researching. Politics, Problems, Practice*, 170). This was not my experience.

g) Planning of interviews – a wider representative sample

The decision to undertake a research programme based on a qualitative approach has already been discussed and appears to have been at least successful in part and confirms the comments made by Lee that, "field research based on qualitative methods such as participant observation or depth interviewing, has often seemed like the method of choice in studying sensitive topics" (Lee 1993: 119).

However, in retrospect one possible criticism of the approach taken may be that the research should have embraced a wider cross-section of religions and a greater number of women. With regard to the problems of gender within research methodology, Morgan writes, "[gender] enters into the research process itself, into the selection of the problem, the methodology, the conduct of the research and the assumptions guiding the analysis" (Burgess, Robert G. (Ed.) 1986, *Key Variables in Social Investigation*, 42). Certainly it became difficult to access women respondents and even though I was unaware of any difficulty in eliciting answers from the women respondents (by email), I was only able to access two women. It may well be that as a male, I was working under the cultural/religious impediment of the interaction between male interviewer and potential female respondent. Referring to the positive additional attribute of women interviewing women, Finch explains, "however effective a male interviewer might be at getting women interviewees to talk, there is still necessarily an additional dimension when the interviewer is also a woman" (Bell and Roberts 1984: 76). If there are difficulties of male interviewer and female respondent within the same culture, then any difficulties there may be between male interviewer and female respondent when the two are of a different ethnic group and religion may be further compounded.

h) Formulation of questions for use in different situations

The questions to be asked within individual interviews were initially formulated at the request of those organising one of the two Focus Group meetings, which were to be submitted prior to the meeting. The questions were designed to probe and to offer a full a picture as possible to be able, as Bogdan and Taylor describe, "to question the motivation behind a subject's remarks" (Bogdan and Taylor 1975: 116). This I suggest, in retrospect, was only possible in the personal interview situation and was not possible either in the Focus Group meeting or in the responses gained by email. In the personal interviews I was conscious that I was able, as Bogdan and Taylor suggest, to delve into specific issues and explore these issues more fully. They write, "although

[the interviewer] should not pressure the subject to talk about sensitive areas, he or she should encourage her or him to offer specific descriptions of specific events" (114). I would suggest that the comments gained in the interviews show evidence of this. The responses gained by email limited possible one-to-one interaction but, at least, one benefit of the two responses gained by email was that the respondents offered comments that were personally attributable.

A particular problem of the questions posed within the Focus Meeting was one of time-constraint. Before the meeting took place, I was reminded that those involved were particularly busy people and should be detained no longer than necessary. This limitation of time combined with the breadth of the questions I wished to pose did little to affirm the more diffident 'junior' members of the group in responding openly to the questions I posed.

i)   Unobtrusive observation and participant comprehension

The relationship between the respondents and myself as researcher was at all times considered to be crucial to the research work being undertaken. A Christian priest interviewing police personnel could potentially have been one of difficulty. The researcher was white, he was of a different religion and he was not employed by the police service. Finch talks of the importance of researcher and respondent being able to identify with each other. Referring to identification based on powerlessness, he writes, "this experience of shared powerlessness between researchers and researched is seldom paralleled for men unless they are, for example, black sociologists doing research on race, or disabled sociologists researching disability" (Bell and Roberts 1984: 86). There was therefore a need to be acceptable to the respondents and, at the same time, a need for a careful balance to be kept between empathy with the respondents and the objectivity of the research itself. The fact that I was not employed by the police service was possibly an advantage as the respondents felt assured of my impartiality; equally the confidentiality of information shared with me could not be used 'against them' as it might were the researcher employed by the police service.

At all times objectivity was regarded as crucial and yet at the same time, there was a natural desire to express a sense empathy with the respondents. Again as Finch commented, "siding with people one researches inevitably means an emotional as well as an intellectual commitment to promoting their interests. How else can one justify having taken from them the very private information which many have given so readily" (Bell and Roberts 1984: 86). Looking back on the research, I feel that this balance was successfully maintained. However, on two occasions I was aware that the balance between objective observance and empathetic participation was wrongly focused on my part. A particular situation arose in the Focus Group when I felt that I had caused an irrelevant discussion of police corruption. The second and less important situation arose when discussion ensued on the difference between arranged and forced marriages. Clearly my role was that of maintaining 'unobtrusive observation' without entering into 'participant comprehension'. I felt as though I had mistakenly strayed into the area of 'participant comprehension'. As Collins wrote, "the crucial difference between unobtrusive observation and participant comprehension

on the question of replicability lies in the qualifications of potential replicators" (Bell and Roberts 1984: 65).   It was not correct to enter into that debate, neither was my contribution helpful.

j)   Variables

There are many differences to be identified within the answers that respondents gave on a wide range of issues. At times, answers given appear to conflict with one another. However, conflicting answers are highly significant, for neither may be 'correct', but both may reveal something, which is deeper and requires understanding. Sayer offers an example of the usefulness of conflicting answers:

> Suppose that in a study of domestic labour, we find that a husband says that he does six hours' housework per week while his wife says he only does two hours. They cannot both be correct: we have to decide, and in so doing judge who is mistaken. Not to judge what they said as mistaken, is not to deny that they said it: on the contrary we should report what they said as it may be important for explaining their behaviour (Sayer 1984: 40).

As can be clearly identified within the answers given, there may be significant differences of answers according to varying circumstances. Some of these variations are identified as variations according to:

- age
- gender
- religion
- work situation
- Force
- Ethnic classification

Age:
The age of respondents was always asked, as was the length of time respondents had spent in service. Finch suggests that, "sometimes one is tempted to wonder whether data on age are collected simply because they are easy to collect: age has the appearance of being a nice, safe, 'fact', one of the few questions to which a 'true' answer actually exists, even if one cannot guarantee that an accurate answer will be given" (Burgess 1986: 12). Certainly within the police service, the research suggested that the age and length of service of the respondents influenced their answers. As Finch explains, "clearly age is an independent variable in the sense that it operates asymmetrically with other 'variables'" (20). Within the police service the age of the respondent may indicate, for example, a generation to which the respondent belongs. It may be that the respondent comes from a generation whose values and experiences of society in the UK may vary considerably from that of another generation.   At a relatively simple level, for example, Officer 'A' referred to the potential danger to traffic of 'escaped' cattle, whereas in India he was experienced to cattle being allowed to wander freely. For respondents who had always lived in the UK, this would not be an issue. More importantly respondents spoke of changing attitudes within the police

service. The younger personnel and those of a relatively few years' service would not necessarily have experienced this change. Officer 'B' reported that he commenced his work within the police service 'many years ago', at which time there was initial apprehension within his community concerning his work.

Gender:
It must be recognised that no woman was interviewed 'on-a-one-to-one-basis'. The two women respondents (officer 'D' and support staff 'N') replied by email. The potential difficulty of interaction between interviewer and interviewee is an issue, which has already been discussed. However, in terms of variables, gender is an important example of how responses may vary between male and female respondents. A simple example of when a female employee might respond in a different manner to that of a male counterpart concerns the appropriateness of 'dress code'. Officer 'D' (Muslim) commented that the arrangements for uniform, non-uniform and hairstyle were 'not satisfactory', whereas male respondents in the Focus Group, the majority of whom were also Muslim, replied that with regard to dress code, there were 'no problems'.

Religion:
Religion itself is a significant variable. When talking of religious attitudes and behaviour Martin Bulmer and Robert Burgess comment, "first, we need to consider whether it is possible to measure religiosity. For example, if religion is equated with church attendance, a downward trend will be revealed. Yet such behaviour may not reflect the role of religion in society" (Burgess 1986: 255). Different levels of religious commitment may have caused respondents of the same religion to offer different answers. For example, Officer 'L' described himself as not a particularly regular worshipper, and yet he of all respondents most clearly felt that he had a 'religious calling' to pursue a career in the police service.

Work situation:
Kate Purcell warns that, "those who wish to classify or identify populations or sample according to employment status or job status need to consider their reason for using the variables and to be suspicious of established labour force categories and occupational classifications" (Burgess 1986: 162). This is a useful warning when analysing research responses and relevant in certain situations; for example, a non-uniformed staff member and a uniformed officer working from the same police station may be expected to give different answers to the same question, for instance concerning clothing at work. However, two uniformed officers might also offer varying responses. Officer 'C', for example, commented that observing prayer time is difficult as work takes priority, whereas Officer 'B', engaged in a different type of work, explained that prayer time is only realistically possible for those who work in supervisory capacities.

Force:
It should be expected that policies will differ between one force and another. However, it was also true that personnel within different forces perceived the appropriateness of policies differently. In the Wiltshire Constabulary, for example, women may wear the hijab, but the consensus of the Focus Group meeting was that it

would not be suitable for women Muslim officers to wear the hijab as the item of clothing could be physically used against them.

Even though different answers could be expected from personnel working in different forces, different answers were also received form respondents working in the same force but in different departments. For example, when asked about the availability of literature explaining religious needs, Officer 'C' said that 'leaflets are available', whereas Officer 'B' of the same force was not aware of such material.

Ethnic classification:
Another area in which variables may determine answers offered by respondents is that of ethnic classification. As Bulmer writes, "the most common terminology in the studies reviewed is a designate race in terms of area of origin, 'West Indian', Indian, 'Pakistani', 'African Asian' and so on.   This involves the assumption that the composition of such groups is relatively homogenous" (Burgess 1986: 67).   This complex diversity of racial groups and the classification of such groups, as Bulmer explains may, "affect question response" (Burgess 1986: 66). For example, Officer 'O''s family come originally from West Bengal. As Officer 'O' explained, it is unusual for Bengalis to enter the police service, they are more inclined to enter other professions. He continued by explaining that it is the Gujurati Hindus who are most likely to enter the police service. Consequently, the reactions of Gujarati and Bengali families to having a family member working within the police service may vary considerably.

f) Respondents' reactions: the atmosphere and mood of the Focus Group meeting and interviews

Research analysts have warned against outside researchers, especially those who are white undertaking studies of race. Lee writes, "more recently, minority communities, at least, have increasingly come to feel threatened by the attention of outside researchers" (Lee 1993: 140). Margaret Anderson asks, "how can white scholars contribute to our understanding of the experiences of racial groups? Can dominant groups comprehend the experiences of outsiders and, if so, under what conditions and with which methodological practices?" (Stanfield II, John H. and Rutledge, Dennis M. (Eds.) 1993, *Race and Ethnicity in Research Methods*, 40). She further asks, "how can white scholars study those who have been historically subordinated without further producing sociological accounts distorted by the political economy of race, class, and gender?" (Stanfield II and Rutledge 1993: 41). Anderson also warns of the danger of research into race and ethnicity by those in the western world. She writes, "perhaps the major epistemological revolution that must occur in this country and in other Western nations is a transformation of the evolutionary arrogance that has impeded understanding of the normality of pluralism and cultural difference.   Until that happens, no matter the theoretical or methodological perspective, race and ethnicity researchers will continue to pursue the wrong questions or incomplete questions about important issues" (Stanfield II and Rutledge 1993: 14).

In spite of the negativity of these comments, I can only comment that in all the interviews, the respondents strongly affirmed my personal interest in the subject matter of my research. There appeared to be a universal interest that 'someone is showing an interest' in the relationship between the work of the police service and the religion of those who are not Christian.

g) Post Interview response and comment

Following the interviews, all respondents were sent a transcript of the interviews and asked to correct any misrepresentations that might have been made. There were a few minor corrections that respondents asked to be made to the account of our conversation, and necessary adjustments were made. In response to my correspondence, I also received further affirmation of my research work, in so far as offers of future assistance were repeated.

Appendix 7   A paper used in diversity training

An undated single 'hand-out' used by a force diversity training seminar attended in

2003 offers the following information:

- Jews have for a long time been considered as a racial group as they fulfil the criteria. A House of Lords decision (*Mandler Vs. Lee*) secured a case that gave Jews the racial status.

- Sikhs have since had test cases, fulfilled the criteria and have been granted status under RRA 1976 definition.

- Muslims are in the process of going through test case and criteria but not yet passed.

- Hindus have not applied or been tested so their faith does not have racial group status.

- Romany Gypsies were given racial group status as they have been tested and successfully gained the group status.

- Irish travellers in 2001 gained racial group status as they are so similar to Romany Gypsies therefore are now a recognised racial group for purposes of RRA 1976 and 2000.

Appendix 8   Connelly's comment and Home Office figures

Appendix Table 1 shows that according to the figures published by the Home Office, the fall in the numbers of West Midlands "minority ethnic officers" in 2002 is 7, not 13 as Connelly suggests. One possible cause of this inaccuracy may be media exaggeration, although it is of course possible that the journalist had access to other figures.

As is shown, the figures relating to the minority ethnic representation of West Midlands Special Constables (Appendix Table 2) and the figures relating to the minority ethnic representation of West Midlands Support Staff (Appendix Table 3) show a similar trend. It will be noted from these tables,[322] that the percentage minority ethnic representation of West Midlands police officers, special constables and support staff all fell in 2001 and rose again in 2002 to percentage figures slightly higher than the figures for 2000.

Appendix Table 1.   The minority ethnic representation of West Midlands Police Officers

All staff			Minority ethnic staff					
2000	2001	2002	2000	2000	2001	2001	2002	2002
No.	No.	No.	No.	*%*	No.	*%*	No.	*%*
7194	7423	7681	330	*4.6*	376	*5.1*	369	*4.8*

Appendix Table 2.   The minority ethnic representation of West Midlands Special Constables

All staff			Minority ethnic staff					
2000	2001	2002	2000	2000	2001	2001	2002	2002
No.	No.	No.	No.	*%*	No.	*%*	No.	*%*
680	617	598	75	*11.0*	88	*14.3*	74	*12.4*

Appendix Table 3. The minority ethnic representation of West Midlands Support Staff

All staff			Minority ethnic staff					
2000	2001	2002	2000	2000	2001	2001	2002	2002
No.	No.	No.	No.	*%*	No.	*%*	No.	*%*
2695	2819	3007	199	*7.4*	216	*7.7*	230	*7.6*

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[322] Sources: Home Office 2000: 27; Home Office 2001b: 35; Home Office 2003: 39.

Appendix 9   Racial discrimination and tension

Reference was made in chapter two to well-reported cases in which minority ethnic personnel have been in open conflict with the police service because of racial discrimination.   Further details of these examples are offered in this Appendix followed by reference to the New Zealand recruitment of GMP officers.

The first example is the case of Gurpal Virdi, which aroused much media interest in 1999. The BBC reported:

> A Sikh police sergeant sacked after being accused of sending racist hate mail is to get £350,000 compensation, according to the Commission for Racial Equality.[323]

The report continued,

> But Mr Virdi, who gave evidence of racism in the Met at the Stephen Lawrence inquiry, claimed he was being discriminated against after threatening to expose white officers for race crimes. In November 2000, Mr Virdi was offered reinstatement with a full apology after an employment tribunal upheld the ruling clearing his name.

A second example of police service discrimination is illustrated by the case of Iranian born Ali Dizaei. Vikram Dodd of *The Guardian* wrote:

> In his employment tribunal claim, Mr Dizaei says that the Met discriminated against and victimised him because of his race and because of his work for the black police association for which he was the legal adviser.[324]

The report continued,

> Ravi Chand, chair of the national black police association, said: "It is becoming increasingly evident that black and Asian members of the police service do not have any trust or confidence in its internal complaints procedures. There is overwhelming evidence of the unfair treatment of Supt Dizaei. Taking the Metropolitan police to tribunal is the only way [he] can seek justice from a service riddled with senior officers who have become the 'untouchables' when it comes to accountability".

In September 2003, *The Guardian*[325] announced that all charges against Dizaei had been dropped. Dodd reported that, "the trial's collapse yesterday means tight reporting

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[323] "Sacked Sikh officer 'to get £350, 000'". BBC News, 13 February 2001, [news on-line]; available from http://news.bbc.co.uk/hi/ english/uk/newsid_1168000/ 116823.stm; Internet; accessed 22 April 2001.
[324] "Suspended officer accuses Met of race bias", available from http://www.guardian.co.uk /Archive/Article/0,4273,4171581,00.html; Internet; accessed 21 April 2001.
[325] "Tracked like an enemy of the state, police chief who challenged Met's racist attitudes", available from http:// www.guardian.co.uk/ race/ story/ 0,11374, 1042988,00. html; Internet; accessed 16 September 2003.

restrictions were lifted, and the story of the pursuit of Mr Dizaei by his own force can be revealed". In a long and descriptive article, Dodd writes of Dizaei's experience of discrimination by both the Metropolitan Police and serving officers:

> Mr Dizaei became increasingly unpopular as his views on racism within the force became more widely known. The backlash against him brought open abuse and racist hate mail after he made a keynote speech at a BPA meeting. A *Daily Telegraph* report of his speech was pinned to the wall at Chelsea police station. Scrawled on it were the words "fucking tosser".

> Mr Dizaei also became unpopular with white junior officers when he helped colleagues subjected to racial harassment. One was an officer of Vietnamese origin based at Chelsea, who found pinned to his locker a racist drawing of a supposed Chinese person with "yellow, bastard, Chinky" written on it, and he was called a "gook".

The controversy surrounding Dizaei continued to be reported by the media. In an attack on Dizaei, *The Mail on Sunday*[326] reported that a former fiancée had accused Dizaei of, "being a greedy bully who would sing derogatory songs about ethnic minorities". Responding to the former fiancée's accusations and in his own defence, Dizaei commented, "I am a legal adviser for the Black Police Association and feel strongly that whether you are black, white, male or female you should not be bullied out of a job, a religion or a way of life".

A third example of the confrontation between the police service and minority ethnic officers concerns Constable Dawn Devanna.[327] Following taunts by two colleagues in 1999, which were considered racially abusive, Devanna was awarded £5,000. The investigative tribunal was told how Devanna felt, "bewildered, bullied, intimidated and angry" by the abuse. Devanna had considered leaving Merseyside Police, the article commnets, but had decided to remain as an officer. The report also comments that the tribunal suggested, "Chief Constable Norman Bettison should formally apologise" and that a spokesperson for Merseyside Police had stated, "the force notes the decision of the employment tribunal. As a result of this one police officer received a written warning and a second was formally advised about their behaviour".

As suggested within the thesis, these and similar cases of discrimination can only discourage minority ethnic staff and generally lower their morale.

A further issue that possibly relates to retention of minority ethnic staff should also be referenced. This may not relate directly to the retention of minority ethnic staff, but the issue may have several pertinent implications.

An article in *The Times* referred to a recruitment drive within the UK undertaken by the New Zealand Police. Journalist Russell Jenkins wrote,

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[326] Knowsley, Jo, "Paki Jibes by Police Chief in Race Row", *The Mail on Sunday*, 21 September 2003.
[327] £5,000 for black constable taunted by colleagues available from http:// www. ananova.com/news/ story/sm_244148. html?menu=; Internet; accessed 17 July 2003.

New Zealand Police have signed up 78 officers, selected from hundreds who responded to a clandestine recruitment drive last summer. It relied on word of mouth and disenchantment. Greater Manchester Police is loosing 13, the highest number of any force, to the dismay of senior officers.[328]

The article does not comment on whether any of the recruited staff were from minority ethnic communities, but focuses on 42 year-old Sergeant Phil Walker. Jenkins describes Sergeant Walker's situation and writes:

He had spent 15 months as a custody sergeant in Manchester. He said that the dismal experience had begun to affect him and put a strain on his marriage. In 13 years with the force he has suffered a 'few knocks and bumps'. In 1996, he wrestled with a man wielding a carving knife and Samurai sword, who had stabbed two people, to free a WPC taken hostage. He was also in the front line for the Oldham riots, at one time among a group of five officers cut off from their colleagues and facing 500 rioting youths.

Racial tension is not given as one of the reasons for Walker's disillusionment. But working in the urban and multi-ethnic area of the GMP, it is possible to assume that the racial tension that officers face 'on the streets', possibly constant, may take its toll on certain officers. For some police officers, the theme of racial diversity, both within the community and within the police service itself causes these officers personal difficulties. Certainly the Oldham riots, to which Jenkins refers, centred on the issue of race and ethnicity. Paul Harris and Martin Bright of *The Observer* referred to the racial tension that surrounded the riots:

The Observer has discovered that Gurbux Singh, head of the Commission for Racial Equality, visited Oldham at the beginning of May and was horrified by what he saw. He urged Ministers to investigate discrimination in the town weeks before the riots broke out. Reports into racism in Burnley and Rochdale, obtained by this newspaper show that local councils across the Pennines knew their communities were in crisis.[329]

In the same article, they describe the situation following the riots:

Now everyone is paying the price of those years of neglect - the police, who have felt the full force of local Asian fury; local and national politicians, shamed by their own inaction; and, most of all, the ordinary people (black and white) in Oldham, Burnley, Bradford and a host of other northern towns who live with the daily reality of ethnic hatred.

Such situations and tensions must give added difficulties and pressures to officers from minority ethnic communities, pressures which cannot be minimised. With reference to GMP, in a comment that relates to recruitment more than retention, but with implications for retention and extended issues also, Jenkins concluded:

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[328] Jenkins, Russell, "Kiwi police raid British forces for new blood", *The Times*, 14 March 2003.

[329] Harris, Paul and Bright, Martin, *The Observer,* 15 July 2001, available from http://www.observer.co.uk /race/story/0,11255,604037,00.html; Internet; accessed 15th March 2003.

Senior officers are happy with overall numbers, but acknowledge that the real problem lies in recruiting officers from ethnic minorities in a force branded by the last chief constable as 'institutionally racist'.[330]

[330] Jenkins, Russell, "Kiwi police raid British forces for new blood", *The Times*, 14 March 2003.

Appendix 10 'The Secret Policeman'

Following accusations of institutional racism in GMP, journalist Mark Daly went 'under-cover' and trained with others as a police officer to serve in GMP. The results of his investigation were portrayed in an hour-long documentary, *The Secret Policeman*, broadcast on 21 October 2003 and included:

- A recruit disparaging the character of the murdered black student, Stephen Lawrence, and his family in language filled with obscenities.[331]

- The same recruit, believed to be the one who was suspended from the North Wales force, was later seen donning a Ku Klux Klan type hood and threatening to harass the only British Asian recruit on the course. Other white recruits made racist comments or failed to challenge him.[332]

The televised portrayal of the racist attitudes of junior officers from three forces caused a controversial furore. Responses to the documentary included:

- The resignation of several junior white officers.

- The declaration of the Black and Asian Police Officers Association that black and Asian personnel should not consider a career in the police service.

- A cartoon in *The Mail on Sunday* showing two white police officers confronting two members of the British National Party and saying to the members of the BNP, "Good lord, we're not trying to arrest you, we're trying to recruit you".

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[331] Carter, Helen, "Four police suspended in race bias row", *The Guardian*, 21 October 2003.
[332] Ibid.

Appendix 11 General Baccus, Guanatanomo Bay and Yousef Yee

A BBC Internet[333] article reported on the dismissal of Brigadier-General Rick Baccus. Baccus, who had been head of the military police at the United States detention centre for Taleban prisoners at Guantanomo Bay, was relieved of his post in October 2002. The article explained that he relinquished his post, "five days after a report in *The Washington Times* newspaper quoted Pentagon sources as saying he was 'too nice' to prisoners".

The BBC News Web-page relied heavily on *The Washington Times* for its information and reported that, according to *The Washington Times*, General Baccus had significant disagreements with Major-General Michael Dunlavey, head of interrogation, and other senior officers. An example of these disagreements was that General Baccus had been, "unresponsive to [soldiers] concerns about long hours and uncomfortable tent living conditions". The cause of further disagreement with General Dunlavey was that General Baccus agreed to the posting of Red Cross notices in the Guantanamo Camp informing detainees that, "they need only provide their name, rank and number during questioning". It was further claimed that General Baccus undermined interrogation procedures by commencing loudspeaker addresses to detainees with the words, "peace be with you". This 'greeting' was, it appeared, unacceptable to General Dunlavey.

On the BBC Radio 4 *Today* programme (11th June 2004), Brigadier General Rick Baccus spoke of his dismissal as the head of military police at the US detention centre. General Baccus described the way in which his role in charge of the detainees had been seen to conflict with those who were in charge of interrogation. As part of his defence against unidentified sources within the Pentagon, who had accused him of weakness, he referred to the way in which he had sought to honour the religious integrity of detainees. He explained how he had followed the advice of Imams working as chaplains in the camp as to the required religious observances of detainees. To illustrate his point he offered the example of how he had allowed detainees to fast during the days of Ramadam and to eat in the evenings. The Imam chaplains, he said, had played a significant role in advising him as to the daily routines of the detention centre.

His commitment to the religious identity and integrity of detainees, General Baccus believed, was seen to conflict with the wishes of those in charge of interrogation. This, he suggested, was one of the ways in which his work had been out of sympathy with the general principles of those who had overall political control of the detention centre and therefore consequential in bringing about his dismissal.

The controversial relationship between politics and chaplaincy is further identified by the arrest of Muslim chaplain Yousef Yee. Yee was arrested on suspicion of spying at Guantanamo Bay, an account of which appeared in the *Timesonline* report of September 2003 and to which reference has previously been made.[334] Dominic

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[333] "Too nice Guantanamo chief sacked", available from http://news.bbc.co.uk/1/hi/world/ americas/2332719.stm; Internet; accessed 12 June 2004.

[334] "US Army hold Muslim chaplain as suspected spy", available from http : // www. timesonline. co. uk/ newspaper/0,,170-826197,00.html; Internet; accessed on 23 September 2003.

Kennedy, the report's author, wrote that an official had told CNN that Yee, "was found in possession of classified documents 'that a chaplain should not have' and is 'believed to have ties to radical Muslims in the US'". Kennedy wrote that according to *The Washington Times* the decision to arrest Yee was taken at the "highest levels" of government.

In his article, Kennedy described the concerns of some Christian evangelists who had previously expressed the view that Muslims, "were being promoted too easily by the Armed Forces in order to create a politically correct impression of diversity". Further, to this comment he wrote specifically of the reaction of Greg DeMarco to Yee's arrest. Greg DeMarco, described by Kennedy as a Baptist minister and former naval chaplain, is quoted by Kennedy to have said, "there's no question, there is a political agenda going on as well as a religious (agenda) and that is to show the world how pluralistic the military really is".

A month after his arrest, Yee was charged with failing to obey orders, specifically in that he had taken classified material to his home. In November 2003, he was further charged with committing adultery, a crime under US military judicial procedures, and storing pornography on a government computer. The charges relating to the accusation of spying were dropped, and initially Yee was found guilty of the remaining charges and reprimanded. However, in April 2004 the BBC reported that following an appeal, "General James Hill, commander of US Southern Command, has now dismissed the convictions and the reprimand".[335] The BBC report continued by commenting on how, " Captain Yee's lawyer described the case against his client as a 'hoax'".

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[335] "Army clears Guantanamo chaplain", available from http:// news.bbc.co.uk/ 1/hi/ world/ americas/ 3627657.stm; Internet; accessed 10 August 2004.

Appendix 12 The 2002 Conference of the NACP: a part transcript

A part transcript follows of a workshop discussion between Dan Nolta, President of the United States based 'International Conference of Police Chaplains', (ICPC) and participants of the 2002 Conference of the National Association of Chaplains to the Police (*Report of the National Conference of Chaplains to the Police*, 2002: 27). It should be noted that within the original text, *'conference members'* are designated by the letter 'Q'.

Conference member 'A': Christianity is not the only religion - there are many Moslems in the UK. We also have a responsibility to see that they can practise their faith and get support. How does this work in the US?

Dan Nolta: The ICPC is inter-faith, but predominantly Christian. There are some Jewish chaplains, and also Buddhists and Moslems. Training is the same for them all. Our difficulty is in mixing together - there is tension over racial issues. What would happen if a Moslem wanted to be a chaplain here?

Conference member 'B': In West Midlands we have had just that problem. My problem is that I cannot make a judgement about someone else's faith standing.

Dan Nolta: That is often how chaplaincies start.

Conference member 'C': I have no experience of Moslems, whereas I do of Jews.

Conference member 'D': There could be multi-faith chaplaincy, because there is the demand for it.

Dan Nolta: The purpose of the chaplain is to support the police.

Conference member 'E': 'My city' gets Moslem officers and support staff, and the unanimous response was that they were very happy with their Christian chaplains - "they are holy people of God" (all the practising Moslems said they would go to their imam for help). You cannot get a representative Moslem because of the differences within Islam. Political correctness deepens the rifts between people!

Dan Nolta: In South Africa they appoint chaplains proportionately.

Conference member 'F': In Kent an invitation to the Moslems to appoint a chaplain was declined, but they were happy to give a telephone number to refer people to. They are mostly happy with Christian chaplains.

Conference member 'G': The same goes for Peterborough. Other imams will stand in if the officers do not want to go to their own imam. I will respond to them in the same way as to anyone else.

Conference member 'H': Other faith communities do not have the tradition of pastoral care which Christianity has.

Conference member 'G': Some very simple needs ought to be met, e.g. not using tongs in the canteen which have been used for bacon.

Conference member 'I': Through ignorance we can accidentally offend. There was a problem when there was a potential evacuation of the population (separation of the women, hand-washing etc. for Moslems).

EP: I have done a training on practical needs, e.g. vegan food for everyone.

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[336] The bibliography is offered in four different sections. This is for ease of referencing by the reader. The first section offers a general bibliography of sources consulted, whereas the second section offers details of force policies. Some force policies offer a specific author and others do not. Offering the publication details of policies according to each force will enable easier access to publication details. The final two sections offer details of Internet articles and Internet sources.

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