

Summary of the UK Home Office *Community Cohesion: A Report of the Independent Review Team* Chaired by Ted Cattle.



The Community Cohesion Review Team (CCRT) was set up to identify good practice, key policy issues and new and innovative thinking in the field of community cohesion.

To this end, the team visited both areas that experienced disturbances such as Oldham, Burnley and Bradford and areas that didn't experience similar riots such as Southall, Birmingham and Leicester.

WHAT IS COMMUNITY COHESION?¹

Community cohesion is a term that has recently become increasingly popular in public policy debates. It is closely linked to other concepts such as inclusion and exclusion, social capital

¹ **References**

Chahal, K., 2000, 'Ethnic diversity, neighbourhoods and housing', in *Foundations*, Joseph Rowntree Foundation.

Ferlander, S., & D. Timms, 1999, 'Social Cohesion and On-line Community, Brussels: European Commission.

Forrest, R., & A. Kearns, 2000, 'Social Cohesion, Social Capital and the Neighbourhood'. Paper presented to ESRC Cities Programme Neighbourhoods Colloquium, Liverpool, 5-6 June.

Kundnani, A., 2001, 'From Oldham to Bradford: the violence of the violated' in *The Three Faces of British Racism*. London: Institute of Race Relations.

Malik-Ahad, A., 2001, 'Myths and realities', in *Connections*, London: Commission for Racial Equality.

Morrow, D., 2001, 'Can volunteers change the work in the 21st century?' Presented to the Parliamentary Hearings on Volunteering in the 21st Century, 2000-2001.

Powers, A., 2001, 'Developing the action plan to improve Asian access to social rented housing' in P. Ratcliffe et al., *Breaking down the Barriers*, Chartered Institute of Housing.

Putnam, R. D., 2000, *Bowling Alone: the collapse and revival of American community*, New York: Simon and Schuster.

Ratcliffe, P., et al, 2001, *Breaking down the Barriers: improving Asian access to social rented housing*, Chartered Institute of Housing.

Social Cohesion Network, 1997, Policy Research Initiative, Government of Canada.

and differentiation, community and neighbourhood. In this way it has been the focus of a number of policies and initiatives aimed principally at reducing social exclusion.

Forest and Kearns offer the following summary of the domains of Community Cohesion:

Table 1: The Domains of Community Cohesion

DOMAIN	DESCRIPTION
Common Values and a Civic Culture	Common aims and objectives. Common moral principles and codes of behaviour. Support for political institutions and participation in politics.
Social Order and Social Control	Absence of general conflict and threats to the existing order. Absence of incivility. Effective informal social control. Tolerance; respect for differences; inter-group co-operation.
Social Solidarity and Reductions in Wealth Disparities	Harmonious economic and social development and common standards. Redistribution of public finances and of opportunities. Equal access to services and welfare benefits. Ready acknowledgement of social obligations and willingness to assist others.
Social Networks and Social Capital	High degree of social interaction within communities and families. Civic engagement and associational activity. Easy resolution of collective action problems.
Place Attachment and Identity	Strong attachment to place. Inter-twining of personal and place identity.

Initially, community cohesion was defined largely in economic terms. Now, however, it is clearly accepted that to achieve community cohesion it is necessary to consider a broad range of issues including access to education and employment, poverty and social inequalities, social and cultural diversity, and even access to communication and information technologies.

Although a great deal has been written about community cohesion there is no universally agreed upon definition. In Canada, for example, community cohesion is identified as "the ongoing process of developing a community of shared values, shared challenges and equal opportunity within Canada, based on a sense of trust, hope and reciprocity among all Canadians." (Social Cohesion Network, Government of Canada, 1996). Canadians accept that community cohesion cannot be accomplished once, for all time, but is an objective that all must continually strive towards.

In the UK, the concept is often used informally, and usually refers to situations in which individuals are bound to one another by common social and cultural commitments. The definition used by Ferlander and Timms in their research centres on three main characteristics: individual commitments to common norms and values; interdependence arising from shared interests; and individual identification with the group (Mitchell, 1968 cited in Ferlander and Timms, 1999:7). They suggest that 'social cohesion requires that participation extends across the confines of local communities, knitting them together into a wider whole.' This is important given that it is possible to find social cohesion within increasingly divided neighborhoods. Individuals may well be integrated into their local ethnic or religious-based community, which then creates divisions between these communities and others (Forrest and Kearns, 2000:9).

The definitions set out above raise a number of questions such as 'whether cohesion is virtuous and a positive attribute in every context?', 'how could community cohesion be achieved in situations where there is intolerance of different lifestyles and different cultures?', 'what are the common norms and values that could bind disparate communities into an integrated society?' and 'how could a sense of trust and hope be fostered between communities that operate on a strong sense of fear and distrust of each other?'

Factors Likely to Limit the Achievement of Community Cohesion

Community cohesion, as indicated earlier, is about helping micro-communities to mesh into an integrated whole. These divided communities would need to develop common goals and a shared vision. This would seem to imply that such groups should occupy a common sense of place as well. The high levels of residential segregation found in many English towns would make it difficult to achieve community cohesion.

Several reasons have been advanced to explain the high levels of residential segregation, particularly between South Asians and white people in some English towns. Kundnani (2001:2) believes that in part residential segregation was the result of racist policies pursued by some of the local authorities in question. For example, he cites the case of Oldham local authority, which, in the early 1990s, had been found guilty of operating a segregationist housing policy. In other cases, as a report on Bradford's housing policy suggests, the increasing racial segregation in the city is partly a result of so-called 'white flight' caused by estate agents exploiting the fears of white residents to increase sales (Ratcliffe et al., 2001)

The authors also found that the strong desire among South Asians to be close to others from their own ethnic background resulted in their concentration in certain areas. 'Safety, closeness to community, family and friends, places of worship and (Asian) shopping facilities are consistently rated as important' (2001:24). Importantly, the authors also found that young South Asians were willing to consider moving away from their ethnic or religious-based communities so long as they were still in close proximity to their families. This would seem a useful opportunity to develop areas that are culturally mixed, thereby creating the opportunity to foster community cohesion. However, significant changes would need to be made to how housing was allocated and to the conditions in existence on many council estates. The report into Bradford's housing situation provides a useful list of strategies that could help to reduce residential segregation in that city.

As housing was segregated this resulted in schools also becoming segregated. Kundnani (2001:2) argues that 'in some districts, school catchment areas contained near 100 per cent populations of just one ethnic group. In others, where catchment areas ought to have produced mixed intakes, the mechanism of parental choice allowed white parents to send their children to majority-white schools a little further away.'

The resulting situation was one in which mutual distrust and fear of the other was allowed to fester. The attempts made to teach children about each other's culture does not seem to have assisted in reducing the distrust and lack of understanding among the communities. Kundnani (op cit., 3) argues that this is because 'the 'Asian' culture taught to whites did little to give them a meaningful appreciation of Asian life, based as it was on hackneyed formulae of samosas and saris.'

Since education is considered to be a powerful tool in the fight against misunderstanding, what is needed, therefore, is better integration of schools and youth activities so that young people can communicate with and appreciate each other. For Bradford, Powers (2001: 94) suggests a number of actions, including vigorously pursuing open access to schools, housing, jobs, leisure and recreation; integrating schools; organising inter-school sports, cultural and other events; holding library exhibitions and cultural events to promote multi-cultural ideas.

Other factors that may have contributed to divisions and distrust between South Asians and white people include, use of the local press to spread fear through publication of a steady stream of racist letters; race hate crime and the police handling of reported incidents; competition between groups for scarce resources; and misinformation about the support (financial and otherwise) offered to each community.

Building Community Cohesion

Apart from the suggestions already noted (i.e. in terms of housing and education) previous studies suggest a number of other initiatives that could foster community cohesion. Although focusing on Northern Ireland, Morrow makes the point that: Volunteering provides an intensely practical way to promote social cohesion without resorting to authoritarianism. Through real and holistic responsibility in and for one another, people can be connected in new and often unexpected ways to people from different backgrounds or from different parts of society... Volunteering provides a way to contribute to social cohesion without making people self-conscious...' (Morrow, 2001:3).

There is evidence to suggest that a considerable amount of volunteering takes place within minority ethnic communities, usually through schools and religious activities. The problem, however, is that these activities tend to be for the benefit of others from the same ethnic group/community and therefore fails to foster greater trust and co-operation across ethnic

groups/communities. The challenge is to encourage volunteering that transcends racial/ethnic boundaries. In Northern Ireland, this has been achieved by supporting local communities to develop their own volunteering schemes and programmes, which have created avenues through which different groups 'have found ways to bring their cultures and skills into closer contact with others...' (Morrow, 2001:4).

The Black and Minority Ethnic Twinning Initiative, launched by the Home Office's Active Community Unit in February 2000 should also help to foster more integrated volunteering. The aim of the initiative is to encourage black and minority ethnic organisations to twin with mainstream organisations. Volunteering is considered an essential part of social capital which, as indicated earlier, is closely linked to community cohesion. Although the notion of social capital is not new, it has recently resurfaced as a focus for research and policy discussion. Putnam (2000:19) defines social capital as: connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them...

Where social capital exists, it is said that such communities are likely to benefit from lower crime rates, better health, higher educational achievement and improved economic development. Putnam (2000:288-290) outlines a number of reasons to explain why social capital is important. These include: it allows people to resolve collective problems more easily; everyday business and social transactions work better and is less costly when people trust each other and repeatedly interact with each other; it widens people's awareness of the ways in which their fates are linked to each other. The networks that constitute social capital also serve as conduits for the flow of useful information that facilitates the achievement of common goals.

Forrest and Kearns (op. cit., 14-15) warn that in the 'search for evidence of, and measures to enhance, the stock of social capital' it is necessary 'to have a sensitivity to the different forms of social capital. From a policy perspective it is also necessary to break down the concept of social capital into its constituent domains in order to move from abstraction to implementation and to a set of measures which can be monitored and (where appropriate) qualified.' They identify eight verifiable and quantitative domains of social capital, and link them to the kinds of activities that could be useful at the local neighbourhood level.

Table 2: The Domains of Social Capital and Appropriate Neighbourhood Policies to support them

DOMAIN	DESCRIPTION	LOCAL POLICIES
Empowerment	That people feel they have a voice which is listened to; are involved in processes that affect them; can themselves take action to initiate changes.	Providing support to community groups, giving local people 'voice', helping to provide solutions to problems, giving local people a role in policy processes.
Participation	That people take part in social and community activities. Local events occur and are well attended.	Establishing &/or supporting local activities and local organisations, publicising local events.
Associational activity and common purpose	That people co-operate with one another through the formation of formal and informal groups to further their interests.	Developing and supporting networks between organisations in the area.
Supporting networks and reciprocity	That individuals and organisations co-operate to support one another for either mutual or one-sided gain. An expectation that help would be given to or received from others when needed.	Creating, developing and/or supporting an ethos of co-operation between individuals and organisations which develop ideas of community support. Good neighbour award schemes.
Collective norms and values	That people share common values and norms of	Developing and promulgating an ethos

	behaviour.	which residents recognise and accept; securing harmonious social relations; promoting community interests.
Trust	That people feel they can trust their co-residents and local organisations responsible for governing or serving their area.	Encouraging trust in residents in their relationships with each other. Delivering on policy promises. Bringing conflicting groups together.
Safety	That people feel safe in their neighbourhood, and are not restricted in their use of public space by fear.	Encouraging a sense of safety in residents. Involvement in local crime prevention. Providing visible evidence of security measures.
Belonging	That people feel connected to their co-residents, their home area, have a sense of belonging to the place and its people.	Creating, developing and/or supporting a sense of belonging in residents. Boosting the identity of a place via design, street furnishing, naming.

Modood (1997:359) makes the point that 'equality and social cohesion cannot be built upon emphasising 'difference' in a one-sided way... The emphasis needs to be on common rights and responsibilities... It has to be a form of citizenship that is sensitive to ethnic difference and incorporates a respect for persons as

individuals and for the collectivities to which people have a sense of belonging.' The addition of citizenship education to the national curriculum in 2002 should help by teaching children about diversity. However, it could take some time before its effects might be felt.

So far, no attempt has been made to look at the economic side of the argument. It is accepted that in societies where there is a high degree of community cohesion, there is greater economic growth and stronger development. Areas lacking in cohesion are usually identified as economically deprived. Past attempts at regenerating such areas have often resulted in further undermining of community cohesion by forcing equally deprived areas to compete against each other. The new commitment to neighbourhood renewal should result in more positive developments. A number of initiatives are being introduced which could foster social integration as well as economic regeneration. However, it is vitally important that minority ethnic groups are involved at every stage of the planning and implementation of such initiatives. In the past, their inclusion has not been consistent.

Chahal (2000:7) notes that recent research suggests that 'flagship projects which celebrate and utilise diversity could be considered in all regeneration programmes. For example, the proposed 'Rich Mix' centre in Tower Hamlets, East London, aims to celebrate London's cosmopolitan heritage and the contribution that migrant communities have made to the city.'

Concluding Comments on Community Cohesion

The above paragraphs have highlighted a number of initiatives that should, in the longer term, lead to greater community cohesion. However, it is important to stress again that community cohesion is not something that is achieved once and for all. It is an ongoing process that requires sustained commitment, both locally and nationally. It is also important to acknowledge that to achieve community cohesion every one must be involved, not just excluded groups. Everyone needs to be made aware of how the situation affects him or her, both in economic and social terms.

Forrest and Kearns (op. cit., 15) caution about the tendency to focus only on the disadvantaged and poor neighbourhoods. The focus is then on what is lacking in a neighbourhood, rather than on building 'a more rounded view of neighbourhood dynamics and in particular the similarities and differences between neighbourhoods.'

THEMES AND PROPOSALS

People and Values

It is easy to focus on systems, processes and institutions and to forget that community cohesion fundamentally depends on people and their values. Many of the present problems seem to owe a great deal to the failure to communicate and agree on a set of clear values that can govern behaviour. This failure is evident at both the national and local levels, and it has led to community breakdown in some parts of the country, due to particular circumstances or triggers.

There are people however, especially young people, that stress their desire to break down the barriers between different groups in the community and to work together to build a harmonious future. For those people it is important to control troublemakers and change parental attitudes where they seem to want to cling to some past mono-cultural reality or perhaps that of their country of origin.

The failure to communicate is compounded by the lack of an honest and robust debate on issues of race, religion and culture, within the black and ethnic minority communities as well as between white and non-white communities.

There is also a failure to differentiate between communities and recognize that they are not the same and demand different consideration.

Furthermore, there is a need to make people that migrated to this country feel at home and not treating them as reluctant exiles. We have to assert a clearer set of expectations to govern attitudes to relationships between different sections of the community. For this we need to gain consensus on the fundamental issue of 'cultural pluralism'. In other words, a celebration, of our diversity and that within the concept of citizenship, different cultures can thrive, adding to the richness and experience of our nationality. That also means an acceptance that we are never going to turn the clock back to what was perceived to be a dominant or mono-culturalist view of nationality.

To gain acceptance for such a change, a national debate needs to be led by Government, with a view to developing a new compact, or understanding, between all sections of the community. This needs to be open and honest, without fear and favour, while new and especially young people need to be brought into it. Such a debate must be governed by values of respect and humanity and should seek to determine both

the rights and responsibilities of communities. Whilst respect for different cultures is vital, it will also be essential to agree some common elements of 'nationhood'. This might revolve around key issues such as language and law. For example, a more visible support for anti-discrimination measures, support for women's rights, a universal acceptance of the English language and respect for both religious differences and secular views.

At a local level this debate could be resourced through regeneration and other funding initiatives.

We also need to create an expectation of change, with an understanding that both white and non-white communities will need to change both attitudes and behaviour.

Successful change will require a greater collective and individual effort on behalf of all sections of the community, including the majority white community, to improve their knowledge and understanding of other sections and thereby reduce their ignorance and fear; and for the minority, largely non-white community, to develop a greater acceptance of, and engagement with, the principal national institutions.

We would expect the new values and the new concept of 'citizenship' to contain the following statements:

- Without meaning to diminish the value and role of second and minority languages, which reinforce sub cultural identities, the use of the English language will become more rigorously pursued with appropriate support.
- Commitment from all political parties to ensure a full representation of all minority groups, both at party level and within the political system generally, and that those minority groups will participate without the burden of 'back home' politics.
- A similar commitment might also be expected in respect of equal opportunities for women, not only in respect of access to the main political processes, but to enable them to make choices about lifestyles, free from violence and intimidation. It must be recognised that within some communities, women and girls suffer added discrimination and we note that those communities are particularly hampered by this.

- Respect of employment and training opportunities, to bolster equal access and to foster a greater variety of career choices without undue constraints imposed by cultural traditions.
- Recognition of the contribution of all cultures to this Nation's development throughout its history, but established a clear primary loyalty to this Nation.

Need to be open about our differences, discuss and understand them.

Summary of Recommendations

The rights and responsibilities of citizenship need to be more clearly established including some or all, of the above considerations. This should then be formalised into a form of statement of allegiance. It should follow an honest and open national debate, led by Government and heavily influenced by younger people. It should be initiated very quickly and lead directly to a programme of action. Discussion around these issues should relate to all and especially the disadvantaged groups. We also propose that a powerful Task Force be established to oversee the development and implementation of this process.

Political and Community Leadership

A significant component of the breakdown of community cohesion appears to be the extent to which a clear and consistent message has been evident from the principal political and community leaders, at a local level over a substantial period of time. The lack of good leadership in some areas has undoubtedly led to the growth of racist and extremist groups.

General guidance should now be prepared by the Local Government Association (LGA), utilising a specially tasked team for the purpose. The guidance also needs to cover how local ownership can be obtained across communities.

Leadership can, and in our view must, be both strategic and practical; in other words from a clear determination to tackle racism and discrimination at the highest level, right down to ensuring that racist graffiti is immediately removed from every area.

Leadership and ownership needs to be backed up by action so each area should develop a Community Cohesion Strategy, as a significant component of the Community Plan. Such a strategy would challenge the negative and racist views whenever expressed; and promote a positive and supportive approach to diversity. This will need to be based upon a

comprehensive mapping of community needs and provide a means of addressing them with specific and over-arching strategies.

A local consensus on community cohesion can, and must, be built. Political and community leaders should see it as their responsibility to develop a strategy for community cohesion, as part of their vision for the area, but must also be prepared to engage with new and more players, in different ways. This should underpin community plans, regeneration and other key strategies, as well as policies for education, policing and service delivery and must be constantly updated to keep abreast of changing needs. This could be facilitated by making the commitment to community cohesion a pre-condition of funding and other support from central government and other agencies.

Area committees and partnerships could be usefully developed in some areas to reach to a wider range of community interests and to provide more localised community leadership on this issue. It is also important to extend delegation and trust small and community based bodies to develop plans for themselves.

Management systems and the organisation which underpin the political leadership, also need to reflect this approach and will have more credibility if they reflect the community they seek to serve. This must include women and it is noticeable that there is a particular lack of ethnic minority women in senior positions.

Summary of Recommendations

These approaches should be developed on a more localised area basis, wherever practicable. The community cohesion strategy for each area should include a new and vigorous approach to recruitment, and career progression, in all key agencies, such as the police, local authorities, health authorities and regeneration agencies. Challenging and measurable targets should be set. This work should be co-ordinated at a local level and linked to initiatives by private sector employers. It should also attempt to tackle some of the 'post code discrimination' faced by potential employees on some (predominantly white) estates. Extensive diversity education and training in all key agencies will also be required, to recognisable standards. It should be undertaken by local communities themselves as part of a programme of cross cultural contact.

Political Organisations

Clearer expectations of political representatives need to be established by the political parties, backed by better training and development

programmes. This would involve not only the enforcement of anti-discrimination and anti-racist measures, but also a requirement for a much more in-depth knowledge and understanding of all community interests.

Moreover, political representatives of all mainstream parties should accept a meaningful role in the promotion of community cohesion, whilst visibly disowning all uninformed and inflammatory comments and leading a measured and responsible attempt to build consensus. The absence of positive leadership has led to the growth of extremist party political support in some areas.

In some areas, the Asian community has drawn our attention to a situation where some local political activities, including the selection of candidates, owe more to familial and other inappropriate connections, than to the legitimate and pressing concerns of the local electorate. The 'politics from back home' was often cited, not only as a distraction, but also as a factor in priorities and decision making, overriding the merits of the local circumstances. Such external pressures are not necessarily confined to any one community and will clearly militate against the building of a consensus in a local area.

Furthermore, all institutions must examine their relationships with the different sections of the local community and ensure that there are no further 'sweetheart deals' with self-appointed, and often unrepresentative, community custodians. Here there is a role for the Local Government Standards Board.

Summary of Recommendations

Each mainstream political party must re-visit its code of conduct and the measures it takes to enforce it at a local level, in respect of community relations. It is suggested that a cross-party statement be prepared to set standards of behaviour and that this be established as an expectation for all local councillors, candidates and party activists. This should not attempt to silence debate, but ensure that the debate is conducted in a responsible manner. Training and development for councillors and community leaders should be mandatory and greatly extended in this area. Political parties should also provide diversity education and training. The conduct and probity of all those involved in local politics needs to be re-examined and a specific initiative should be undertaken by the Local Government Standards Board and other representatives from the local government community to pro-actively and positively address concerns such as 'sweetheart deals' and 'back

home' politics. The concept of probity will require redefinition or clarification to specifically tackle the problem of the provision of mono-cultural community facilities in exchange for political allegiance from specific communities.

Strategic Partnerships and Community Involvement

There is a need to involve the local community in any aspect of change around particular areas and schemes but most importantly around a city or area wide approach. The competitive nature and area basis of regeneration and other targeted programmes has helped to create divisions.

Local Strategic Partnerships (LSPs) have been helpful in providing a focus for community leadership, but they often have a stronger set of links to the major local institutional networks, than to the community organisations.

A much more pro-active and transparent process is required together with the development of effective communication networks involving all the organizations of each area. Concerning LSPs, we propose more longer term and robust ways of developing priorities and targets, and sharing a real commitment to meeting them, by developing partnership 'regeneration PSAs'.

Further, accreditation of LSPs should depend more on their strategic approach to serious issues such as these, rather than upon the LSP being able to demonstrate a 'tick box' approach to representation by different sections of the community. Representation of minority communities and of the (usually) majority white community is, of course, relevant, but the present accreditation guidance (NRU October 2001) should look more strategically at the LSP's ability to understand the diversity of the local area and the impact of proposals and schemes.

The creation of a network of Community Facilitators is a useful and positive development. However, a more pro-active approach will also be required and it will be necessary to develop a means of embedding new values into local communities and gaining the ownership of local political and civic leaders.

Summary of Recommendations

Each LSP should draw up a communications strategy which ensures a much fuller understanding of its programmes and priorities. This should include a training package for LSP members and formal links to a network of community organisations across the area. Resources will be required to facilitate this, but

for the most part these should be provided through the capacity building elements of regeneration programmes. However, LSPs should avoid linking each member to particular groups or areas which may lead to the development of a silo mentality which militates against a partnership approach. The emphasis should also be firmly on inclusive communications, not simply on those areas that are the focus of the latest initiative. The accreditation process should be amended to ensure that it will depend not only upon the representative nature of its members, but a more strategic approach to diversity issues, expressed through its community cohesion strategy. April 2003 should be established as a target for the production of the Community Cohesion component of the Community Strategy.

Regeneration Programmes, Initiatives and Funding

Many community leaders were themselves far from convinced about the coherence of the many centrally driven initiatives, often with different timescales, boundaries and objectives. Reference was constantly made to the fact that new initiatives are constantly being introduced, even before old ones have been completed; that national schemes, with national derived targets and priorities, disempower local communities; and that the complexity of bidding and funding arrangements take up disproportionate amounts of time.

The number of Government departments and other agencies through which funding is dispensed has grown and added to the confusion. There needs to be a more coherent framework with one body responsible for brokering funding to the local level, with a minimum of a five to ten year prospective.

The Neighbourhood Renewal Fund (NRF) does offer a different approach in which more is left to local determination. It is however dominated by local authorities. Nevertheless, it could be used to build funding regimes with a common application form and monitoring arrangement. Match funding rules could be tackled at the same time.

Moreover, whilst welcoming additional funding streams, local authorities in particular, seemed to be trying to reconcile this with cuts in their mainstream programmes and a noticeable diminution of services available to young people.

Government, possibly through a more powerful role for Regional Offices (or the Regional Co-ordination Unit) in relation to Area Based

Initiatives (ABIs), should now be prepared to broker funding on a more holistic and more long term basis. The development of Public Service Agreements (PSAs) for Regeneration could be used as a means of addressing the apparent disparity between mainstream and special funding regimes and ensuring more coherent and longer term funding commitments; by embracing all partner organizations and using the LSP and Community Plan to create agreement.

The funding for housing improvement can distort regeneration programmes as it is capital intensive. Some form of separation may be required to ensure a more consistent and focused approach on people, rather than property needs. Further, the definition of 'areas' is generally based on ward level information, rather than enumeration districts and this means that pockets of deprivation often go unaddressed with resources apparently swallowed up by single communities. The desire to tackle multiple deprivation on an area basis should be modified with a much greater emphasis on thematic, and more inclusive, bids.

Further, the impact of the initiative and area based approach (and mainstream funding) on community cohesion needs to be specifically addressed, at both the local and national level. It should be a factor in the allocation of funding, with equity and fairness required to be much more evident and transparent. It should be located within the Community Cohesion Strategy with an impact assessment in each case.

More emphasis should be placed upon thematic programmes, with a more universal approach, rather than those locked on to particular geographic areas. This will lead to the possibility of programmes being designed to unite different communities. Thematic approaches might include, tackling drugs, achievement through sports and arts programmes, and literacy and basic skills development. A range of thematic bids more flexibly applied and not limited to any arbitrary ward boundary, but which can nevertheless maintain an overview of any given area, may prove to be more effective in tackling multiple deprivation and be seen to be more equitable.

The promotion of 'cohesion' could itself become a desirable and legitimate focus for funding. This should not be seen as an attempt to undermine separate and distinct cultures. It could be based upon ensuring inclusion by promoting commonly agreed objectives, such as literacy and citizenship and by promoting a better

understanding of, and respect for, each other's communities.

Summary of Recommendations

All LSPs should ensure that their Regeneration Strategy and other plans clearly locate all initiatives within an overall framework so that it is easier for particular communities to test the equity of future plans. Central Government and its agencies should relate funding to mainstream resources by developing 'Regeneration PSAs' negotiated through one regional body, (presumably Government Offices or a stronger RCU) which can develop longer term approaches with less reliance on initiatives, embracing all partner bodies. This regional body should broker funding on behalf of others utilising a common system of application and monitoring, as part of longer term regeneration agreements.

All such agreements (and the strategies upon which they depend) should be scrutinized for the impact that they will have upon community cohesion. Local partnerships should be asked to consider plans and funding applications specifically to address community cohesion in their area. LSPs should also automatically consider the impact of all proposals in respect of community cohesion. Local partnerships should also be asked to develop a wide range of thematic bids as a more flexible and more equitable approach to regeneration, which whilst still allowing for area treatment, can focus on specific needs in all local communities. We would suggest that these be targeted at the needs of younger people, in particular and that they attempt to redress some of the acute problems of segregation of, and lack of contact between, particular communities. They must, of course, also recognise that poverty and deprivation have to be the primary focus of regeneration plans. The impact of changes to ethnicity indicators should be re-considered, with a view to ensuring that needs are addressed and that funding changes are managed. This applies, in particular, to support for improving educational achievement.

Integration and Segregation

Difficulties are more apparent when the separation is multi-faceted – eg when geographic, educational, cultural, social and religious divisions reinforce each other to the extent that there is little or no contact with other communities at any level. This appears to allow ignorance about each community to develop into fear, particularly when fostered by extremists attempting to demonise a minority community. Of course, some minorities choose to live within their own communities. Such choices are not,

Sikh Human Rights Group 2002

however, always freely made and may simply reflect housing policies or the real constraints imposed by the deprivation of some groups or individuals.

Those choices constrained by negative factors such as poverty and from threats of violence and intimidation, could mean that particular communities are frustrated and resentful by being concentrated in areas with the worst housing conditions. In real terms, they do not have equal access to better areas.

Also the legitimate choices to be separate in some respects may lead to complete isolation from other communities, because of the combined impact of such choices, whether they are constrained or not.

Programmes therefore need to be devised to counter, on the one hand, enforced choices and to ensure equality of opportunity in practical terms and, on the other, to counter the ignorance which may be associated with completely divided or segregated communities. We would emphasise that such programmes should be devised to inform the different black, Asian and other ethnic minority communities about each other, as well as about the majority white community and vice versa.

Further, the development of potentially more segregated communities – for example through more mono-cultural schools, or the creation of housing areas, which are likely to be dominated by a particular community – should be balanced by action which fosters understanding of other communities. This should represent a very significant commitment and must be proportionate to the extent to which a community is separated at different levels. In other words, a new housing area or school which reinforces the pre-existing separation by employment, social, cultural, religious, geographic and other factors, will require a major programme to foster understanding of other communities on an ongoing basis.

Summary of Recommendations

A very frank and honest analysis of the nature of the separation of each community should be undertaken at a local level. Programmes must be devised, as part of the Community Cohesion Strategy, with support at a national level, to promote contact and understanding between and within, the black and ethnic minorities, and the white community and faiths.

Other recommendations on this issue are contained under each of the relevant section

headings. Many involve educational measures and should take the opportunity to do some powerful 'myth busting'.

The Views of, and Facilities for, Younger People

Young people were seen to be leading the process of transition and should be given every encouragement to develop it further. As the Ouseley Team noted, "*What was most inspiring was the great desire among younger people for better education, more social and cultural interaction and commitment to contribute and achieve personal success. Some young people have pleaded desperately for this to overcome the negativity that they feel is blighting their lives and leaves them ignorant of other cultures and lifestyles*'

It is of great importance to involve young people in programmes that foster understanding and acceptance of diversity since they are more receptive to change and their early views will shape their future lives.

Some ideas which have been suggested to us include, the twinning of schools with predominantly different cultures; joint sports development (possibly through an integrated centre for some activities) arts, music and other cultural programmes; programmes based around schools but aimed at parental involvement; Youth Parliaments and other cross community decision making processes, for real choices in respect of the provision of services for young people; joint planning of community events on a city/area wide basis; universal citizenship education for young people, based on real contact with other communities; and development of youth inter faith networks.

The above will require resources, but these will be relatively small in comparison to other regeneration programmes and can be included as capacity building. Further, they can be used very effectively to tie into confidence building programmes for all young people, to build self-esteem, reduce disaffection and boost achievement.

Facilities for young people, including those provided under the Youth Service are in a parlous state in many areas. Many impressive schemes which engage youngsters depend upon the goodwill of dedicated helpers in order to survive. We need a much greater investment.

Many activities organised by young people for themselves presently seem to lack resources and real engagement and empowerment will

Sikh Human Rights Group 2002

require a change in this respect. In many parts of the country young people regularly demonstrate that they are fully capable of discharging important responsibilities. Yet, in far too many areas, as many of those that we visited demonstrated, the opportunities for young people to devise and execute projects simply do not exist. This needs to change.

We therefore believe that consideration should be given to placing some aspects of youth provision on a statutory basis, to a given standard. The resources necessary to underpin this would obviously be necessary. Indeed, we believe that this must be addressed by the Government, if the issues in this report are to be taken seriously.

Some rationalisation of youth services does seem possible given the number of services provided and funded through different government departments and agencies. The traditional role of youth services needs, in any event, to change and we have seen many new and imaginative initiatives, such as the use of unemployed people to take on youth facilitator functions. Indeed, young people from a background of disaffection, have become the most effective youth workers in many instances. Resourcing them, rather than mainstream professional bodies, may therefore be more effective and more cost efficient – and provide them with a development opportunity.

The impact of positive role models for young people appears to have been considerable in many areas and should be reviewed with the intention of extending the possibilities. Again this holds out the possibility of developing new and non-traditional approaches. This is also true in respect of schools and should include positive role models for groups who are under-achieving. Capacity building programmes may also be necessary to enable self development to take place, but that must invariably lead on to programmes of group and cross cultural development.

There is also a need to give young people a bigger say and a bigger stake in decision making as the level of political and community engagement is presently low in all respects.

The provision of summer facilities, which is also seen as another initiative, needs to be integrated into mainstream provision and made part of an all year round programme.

Summary of Recommendations

A well-resourced programme of engaging young people in the decision-making process affecting

their communities should be established, possibly by developing the Youth Parliament scheme. The form of engagement should respect the needs and style of young people, not replicate existing institutions. The aim should be to develop a permanent and robust infrastructure, with direct access to policy makers at a national and local level. Resources should be made available to young persons groups themselves, on an executive basis, providing that they cross cultural and other boundaries. However, a major review of youth services is now urgently required, with new provision developed on a more joined up basis. A stronger linkage between school based programmes, the voluntary sector and the various statutory services is essential.

We believe that some aspects of youth provision should be considered for a clear statutory role, to a given national standard. This must take account of resource requirements and may gain efficiency and clarity from the rationalisation of existing services. However, new methods of service delivery seem to offer a greater prospect of success and there must be a clear aim of reaching out to disaffected youth in more engaging ways, perhaps by using peers, positive role models and individual capacity building programmes.

The production of a Community Cohesion Strategy should embrace the school citizenship curriculum, but not be limited to it. It should also ensure the active support of parents and embrace the cross-community programmes recommended in relation to schools. Summer provision should be developed into an all year round service as part of mainstream provision.

Education

In all the areas we visited the quality of education was of great concern. All respondents stressed the primary need for schools to be of good standard, as the present variation in standards limited choice much more fundamentally than any other aspect of the school. Similarly faith based schools were favoured as much for their better than average results, as for the faith based education.

In terms of community cohesion, however, a significant problem is posed by existing and future mono-cultural schools, which can add significantly to the separation of communities described above. The development of more faith based schools may, in some cases, lead to an increase in mono-cultural schools but this problem is not in any way confined to them. We

Sikh Human Rights Group 2002

believe that all schools owe a responsibility to their pupils to promote, expand and enrich their experience, by developing contacts with other cultures (also set out below), or by ensuring that, as far as possible, they are represented within the school intake. Contact with other cultures should be a clear requirement for, and development of, the concept of citizenship education from September 2002 – and possibly a condition of funding. This should be seen as a demanding responsibility. We are concerned that some existing faith schools appear to be operating discriminatory policies where religious affiliations protect cultural and ethnic divisions.

We would propose that all schools should seek to limit their intake from one culture or ethnicity. They should offer, at least 25%, of places to reflect the other cultures or ethnicities within the local area. We recognise that it is difficult to discriminate on the grounds of culture or ethnicity and, in any event, the school may be less attractive to parents and children from other cultures. Indeed, the local culture or ethnicity may be the same as that of the predominant culture of the school. Nevertheless, schools can and must make themselves attractive to other cultures and ethnicities from a wider area (many parents are prepared for travel of some distances at present to schools of their choice) over a period of time. It is suggested that this will be required in order to comply with the new duty under the race relations legislation.

Each Local Admissions Forum should be asked to review these matters and to embrace the spirit of this report. Housing policies should also be reviewed as they seem to be reinforcing existing patterns in some areas and this could have a fundamental effect on the composition of catchment areas.

There was also recognition that additional faith based schools would make little difference, given that many schools are already dominated by one or another ethnic or religious group, due to the segregated nature of catchment areas, (and feeder schools/school family designations) admissions policies or, parental choice. Further, in order to be able to offer all parents a faith school of their choice, a large number of such schools would be required and would simply not be practical.

Nevertheless, the simple extension of faith schools raises questions about the nature of all such schools. What is needed is a change of emphasis so that all schools promote and foster an understanding of other cultures.

Except the single ethnicity or culture schools that reflect the composition of the areas population, there are some that are mono-cultural because of perceived cultural barriers by parents. It could be helpful if funding incentives were provided to promote particular schools, for a transitional period. In the long run however, we can address this problem by the creation of inter-school twinning between schools representing the principal cultures; the development of joint sports, arts and cultural programmes between these schools; teacher exchanges and joint working; joint curriculum activities and learning programmes, with perhaps, part of the school week spent in another school; joint parental activities – eg cultural events and skills programmes; planned intake across the partnered schools, so that joint activities may eventually lead to a more mixed intake for each school; technological links between schools, including video conference and internet work.

There is also a need to ensure that the teaching and ethos of each school reflects different cultures within the school and in the wider community. Further, a respect for different faiths and cultures throughout the day-to-day activities of the school also essential. British history, in particular, should be taught in a way in which young people from ethnic minority backgrounds, feel a sense of belonging and ownership. But, everyone should share and value the historical achievements of all nations and cultures that now make up the United Kingdom. A failure to have a shared history is to condemn some sections of our nation to be forever strangers in their own country.

Supplementary education also seems to reinforce cultural boundaries in some cases. Whilst it will be necessary to encourage youngsters to come to terms with their own identity there must be a clear commitment to both provide basic education support and to develop cross-cultural contact. Conditions should be imposed in funding arrangements to this effect and monitoring provided.

More use could also be made of pre-school programmes targeting for instance particular needs, such as those communities with a high incidence of trans-continental marriages. Sure Start can also be used positively to address community cohesion.

Despite the lack of ethnically segregated data, there is some evidence that some minority ethnic groups are less likely to stay on in post 16 education in some of these areas, as are some sections of the white community. Proximity of,

Sikh Human Rights Group 2002

and access to, FE was raised as an issue and we believe that this requires a further study. Similarly, access to HE was raised as an issue where there was no local university which could cater for those ethnic minority students who would only attend if they could remain at home.

The lack of ethnic minority teachers in schools was also raised as a problem. New forms of recruitment, need to be put in place, for example through the progression of classroom assistants into teaching roles also need progressing. Also as we have noted earlier that some communities have notable elements of disaffection, for example young white males and Pakistani Muslim youths. They will need more role models in schools and there is a particular deficiency of male teachers at primary school level.

The training available for teachers (and school governors – where there is also a lack of representation) in diversity matters also seems to require attention, while it appears to be a pre-requisite of citizenship education and a move towards more cross-cultural schools and programmes of cross cultural contact.

Summary of Recommendations:

All schools should be under a statutory duty to promote a respect for, and an understanding of, the cultures in the school and neighbouring areas, through a programme of cross-cultural contact. This could be an expansion of the introduction of citizenship education from September 2002. Schools should not be afraid to discuss difficult areas. This would also entail twinning between schools to compensate for lack of contact with other cultures in the school environment, embracing both curriculum and non-curriculum areas.

All schools should consider ways in which they might ensure that their intake is representative of the range of cultures and ethnicity in their local communities. Ideally admissions policies should avoid more than 75% of pupils from one culture or ethnic background in multi-cultural areas. They will need in any case to adopt a positive approach to the new duty under the race relations legislation. Church and faith leaders should take advantage of their special arrangements and voluntarily limit the faith intake in both new and existing independent and state sector schools. This should again be by offering, at least 25% of, places to other faiths or denominations and would immediately be more inclusive and create a better representation of all cultures or ethnicities. It would support the desire of church leaders to promote religious tolerance

and understanding and help to embed the new discrimination legislation.

All schools should ensure that, in teaching programmes and their daily activities, they respect the needs of different faith and cultures that make up the school and be inspected to this effect. Supplementary schools should be funded principally for basic education, such as literacy and incentives to provide cross-cultural programmes. Pre-school programmes can also provide an opportunity for cross-cultural development.

A review of FE and HE on an area-by-area basis should be undertaken to ensure that opportunities are equally available to all sections of the community and that barriers are addressed. Furthermore the recruitment of ethnic minority teachers and governors also requires review, as does diversity training for all staff and governors. The problem of the lack of male teachers also needs to be addressed and could help significantly with later problems of disaffected youth.

The Funding and Role of Community Organisations

We have been struck by the apparent success of those areas where funding has been used to build a coalition of interests and where there are firm expectations about working together for the good of that particular area. That can be contrasted with areas that have resourced many separate and distinct community interests, often for very similar purposes that tend to reinforce cultural differences.

Similarly, there are some communities which have developed joint approaches for events planning in respect of religious festivals and other local activities. This has been successful in helping to promote co-operation between different community interests. In addition, partnerships have been developed to promote jointly produced local newspapers and magazines in some areas and there has also been a real effort to create a range of groups which can draw together the different communities to promote common interests. These might include inter-faith groups; business associations; police liaison committees; education and training projects; sports promotions; festival and events planning.

Such an approach needs an appropriate funding regime that which demands a contribution to wider aims and aspirations. We believe that funding bodies and local LSPs, in particular, should develop new funding guidelines which

promote and support co-operation and collaboration across communities and provide for existing funding to change to a new basis, over a period of time.

Summary of Recommendations:

Each community should review the present arrangements for cross-cultural joint working, with a view to maximising contact, awareness and inter-community activities. Funding bodies should presume against separate funding for distinct communities, and require collaborative working, save for those circumstances where the need for funding is genuinely only evident in one section of the community and can only be provided separately. Funding should allow for this change to take place over a period of time. Funding should therefore, generally be provided on a thematic basis, for example in respect of immigration advice, literacy, capacity building etc., and based on needs across communities.

Disadvantaged and Disaffected Communities

In terms of community cohesion, the equalities agenda has become heavily associated with black and ethnic minority groups based on the assumption that they are in need and, in general, that their needs will be the greatest. However, this may not in fact, be the case and the characterisation of black and ethnic minority communities as 'recipients' needs to be changed. For the most part, they are – or should be seen as – contributors. By the same token, tackling poverty and disaffection more generally should be seen as part of an equalities programme. We need to re-define the equalities agenda, which clearly and fundamentally, relates to needs of communities without excluding any community, such as the white community. Indeed, for instance, there seems to be an absence of white community leaders in some areas because it is assumed that their needs are being addressed by mainstream political and institutional leaders. This means that the views of the white communities are unheard in discussions about the distribution of resources. This is likely to be assisted by a change from area-based initiatives to more thematic approaches, based on needs which have an echo in all sections of the wider the community.

However, a fundamental question needs to be asked; 'why it has been possible for extremist groups to stoke up such fear and hatred of black and ethnic minority faith communities?' And 'why are some groups of white youths so lacking in self-esteem and confidence?' Similarly, most of the disturbances have involved youths of Pakistani origin and this seems to point to a

growing disaffection, related to changes within their community and to an increasing marginalisation within society. Islamophobia was also identified as a problem in the areas we visited.

Summary of Recommendations:

Funding and support should not follow an assumption that all black and ethnic minority needs are greater than other sections of the community, nor should a similar assumption be made where the bid is predominantly featuring the white community. Bids should be based on evidenced need, on a thematic basis, rather than particular communities and should not generally relate to areas that reinforce cultural boundaries. Representation should be drawn from both white and non-white communities and the white community should be encouraged to develop a leadership capacity in the same way as the black and ethnic minority communities. Further study will be required to tackle those high-risk areas, for example, in white areas where racism and intolerance is likely to develop and for youths of Pakistani origin where disaffection is clearly a problem at present. Islamophobia also needs to be addressed as part of this work.

Policing

Most people we spoke to, including young people, want the Police to be more evident and to have a stronger and more visible role. A lot of concern was expressed about the pressure on police resources. However, there was also some strong views that were had been wrongly used to allow toleration, or containment, of serious problems and that there were now some virtual 'no-go' areas in respect of tackling drugs. This seemed to be symptomatic of a more serious problem about the lack of a vision, shared between agencies, in some areas.

A number of concerns were also expressed about the extent to which the Police (and the local authority and other key agencies) have managed to become more representative of the areas they serve. Unambiguous and sustained leadership is essential if this is to be reversed. Such leadership is equally relevant to the wider issue of policing diversity as well as maintaining the morale of officers involved with violent and prolonged disturbances.

Lack of continuity of police personnel at all levels as well as lack of adequate resources for community policing were also identified as problems. However, we were impressed by those forces that were developing 'quality of life' targets as an addition to the normal crime statistics; while those forces with direct and responsive communications with all sections of

the community, to counter rumours and provide information, seemed to have been more successful in building positive relationships and defusing potentially explosive situations. Forces that had diversity training as a matter of course also seemed to be having more success.

One area that needs to be clarified is in regard to police powers in respect of marches, demonstrations and assemblies, where these may give rise to public order offences.

Summary of Recommendations:

Local authorities and police authorities should establish a protocol of support and ensure that there are clear agreements in place to enable serious problems of both criminality and tensions between communities to be tackled with the strong backing of both sides. A good practice guide on communications systems with all sections of the community should be developed, particularly with young people. This should embrace some of the arrangements presented to us which has required the re-organisation of police duties and of the designation of clear 'patch responsibilities'. This was seen to facilitate a network of formal and informal contacts between the police and community. It is important that the lack of financial rewards, and career progression in community policing is addressed.

A more pro-active approach with regard to the banning of potentially inflammatory marches, demonstrations and assemblies could apparently be taken by some forces and clear guidance should be issued nationally in this respect. Also, models of diversity training should be examined to ensure an appropriate level of quality, while new and more radical measures need to be taken in respect of ethnic minority recruitment and several suggestions were put forward to us which should be evaluated.

Housing

The impact of housing policies on community cohesion seems to have escaped serious consideration to date. This is in contrast to the substantial work on equal opportunities in relation to access to local authority and RSL housing. However, this is clearly a major determinant of the shape of communities and will have profound implications on the relationship between different races and cultures.

The impact of new developments has not been considered in relation to community cohesion. Some new estates appeared to simply reinforce present community settlement patterns and have thereby lost any opportunity to change

catchment areas or promote cohesion. Further, there is scope for more creative ambitious strategies to provide more mixed housing areas and to provide supportive mechanisms for minorities facing harassment and intimidation.

There is also low demand for areas of housing in the North West of England with considerable financial implications for the area making community cohesion more difficult. Further, the social and economic conditions that this problem is creating will overwhelm the capacity of all agencies to be able to respond to other aspects of regeneration. Housing is clearly capital intensive and firmly related to particular areas, whereas many other aspects of regeneration are more 'people led' and will be shorter-term programmes of support. This seems to imply the need to develop some separation within neighbourhood renewal, to ensure that such different approaches are not in competition with each other and that the capital required in areas like the north west can be identified. This, again, seems to point to the need to modify present area based approaches and develop more flexible means to tackle different elements of regeneration on different boundaries and timescales, whilst maintaining a focus on area impacts.

The problem of low demand housing must be recognised as an economic issue, as is the problem of over-demand in the South East. This imbalance should be addressed by the Government's regional economic policy.

Summary of Recommendations:

Housing agencies must urgently assess their allocation systems and development programmes with a view to ensuring more contact between different communities and to reducing tension. They must also consider the impact on other services, such as youth provision and health. It is also essential that more ambitious and creative strategies are developed to provide more mixed housing areas, with supportive mechanisms for minorities facing intimidation and harassment. The impact of housing policies and programmes on school catchment areas in particular, should be subject to review and a significant part of each local Community Cohesion Strategy.

The problem of low demand housing in the North West should be separately considered and pilot programmes, developed to attempt to re-establish viable housing markets and stem decline. The impact of economic strategies on housing markets will also need to be carefully

considered. Housing expenditure is capital intensive and represents a long-term investment in the social infrastructure. As such it possibly distorts regeneration programmes and may lead to an over-concentration on area-based programmes. We believe some separate identification of funding is desirable with a clearer focus on regeneration from thematic people-led schemes whilst not detracting from the target to tackle poor housing in the social sector.

Employment

Employment opportunities in some areas are lamentably poor, especially for some particular groups of white, black and Asian young people. Expectations are also very low in some areas and some occupations seem to be outside the knowledge and aspirations of some cultures. Young women from some minority groups are, perhaps, most disadvantaged in this respect, but there are very noticeable and marked differences between all sections of the community which must be addressed if the concept of equal opportunities is to have any real meaning.

It is crucial that more schemes are developed with an emphasis on linking this to school based provision.

We are concerned about the 'typecasting' of certain groups in relation to employment opportunities. A number of notable private employers seemed to employ no visible minorities and 'post code discrimination' was also referred to by several communities. Further, employment patterns tend to reinforce the separation of some communities and thereby maintain a loss of contact between them.

We are also concerned about the under-representation of minority groups in both public and private sectors and believe that the local authority, local LSC and Employment Service, should develop 'compacts' with employers to ensure equal access for all sections of the community. These 'compacts' should review existing employment and training schemes and how relevant they are in present circumstances. They should also consider how employment and training initiatives are currently organised and which parts of the initiatives add value to the business of mainstream institutions and employers. This will require examining how employment and training initiatives meet the needs of the employer as well as local communities.

New Initiatives might include partnerships working with New Deal and the ILM programme,

incorporating best practices and developing positive action. It is also useful to work with community-based organisations, who can access funding, to provide placements within mainstream institutions for people who cannot access New Deal. A positive action graduate entry programme to allow people to access quality work experience and specialist training, has also some potential.

Summary of Recommendations:

Regeneration and other programmes should consider employment and training initiatives as priority programmes. These represent an ideal opportunity for thematic cross-cultural approaches, based on the needs of all communities. The emphasis should switch over time to school based schemes to prevent disaffection and under achievement at the earliest possible stage. Local authorities, LSCs, the Employment Service and other agencies should pioneer compacts with local employers to ensure fair choice of all occupations. A review of existing employment initiatives is also required. A similar initiative should be taken with representatives of different communities to attempt to provide a more positive approach to the promotion of non-typical careers on a voluntary basis.

Press and Media

Press and Media criticisms ranged from the reporting of the disturbances where their role was seen to be inflammatory to long-term presentation of some areas as 'problem areas'.

Whilst individual reports may well be accurate or fair, perhaps the press and media should consider the cumulative impact of such reports. Further, whilst reports that contain speculation about the cause, effect and nature of disturbances and problems would be of little consequence for most issues, the impact of a similar approach to racial and cultural divisions should be reviewed.

Each area should involve the press and the media in a positive way. However, this would require a fuller and more sympathetic appreciation of the issues raised in this report, by some of the local press and media, before this could be undertaken with confidence on all sides. We therefore hope that representatives of the local press and media will agree to participate in a discussion about how this might be taken forward.

Summary of Recommendations:

We recommend that discussions be held with a range of regional newspaper editors and media

Sikh Human Rights Group 2002

representatives to establish a voluntary code of guidance, facilitated by the Department for Culture, Media and Sport and their representative bodies, on all aspects of community cohesion. We also recommend that this be developed into an opportunity to facilitate the debate on citizenship and community cohesion.

Community Cohesion Review Team

Ted Cantle (Chair) who is an Associate Director of the Improvement and Development Agency (IdeA) for Local Government. Until March 2001, he was Chief Executive of Nottingham City Council and has previously worked for Leicester City Council, Wakefield MDC and Manchester City Council. He was also Under Secretary at the Association of Metropolitan Authorities (AMA). Mr Cantle is also, presently, a member of the Environment Agency Board, The Queens Medical Centre, Nottingham, NHS Trust and chairs the Department Of Trade and Industry local government Construction Task Force.

Andrew Rowe who retired in June 2001 after 18 years as a Conservative Member of Parliament. His interest in community organisation began in 1965 in Scotland. As Director of Community Affairs for the Conservative Party (1975-79) he worked to improve the mutual understanding of the Party and ethnic minorities. He served on the Committee which examined the education of ethnic minority children.

Principal Consultant with Focus Consultancy, and an expert advisor to EU accession country governments on human rights and equality issues.

Darra Singh who joined Luton Borough Council as Chief Executive in May 2001. Prior to this he was the Regional Director (North) for the Audit Commission Best Value Inspection Service. Mr Singh's career also includes periods as a Chief Executive of two different London based housing associations, a policy role for a housing unit for London Boroughs and work in the voluntary sector.

Mohammed Taj is a full time Lay negotiator for bus workers, based in Bradford. He is also a member of the General Executive Council of the Transport and General Workers Union and the Trade Union Congress.

Humera Khan is a freelance Consultant and researcher. She has a background in Equal Opportunities and is currently focusing her work on improving policies for services for the Muslim Community. She is one of the founder members of An-Nisa Society.

Daljit Kaur who works as an Employment and Training Manager for Sheffield City Council with a particular focus on Equal Opportunities and Best Value. In a voluntary capacity, she is Secretary of an umbrella organisation called Black Community Forum Ltd based in Sheffield. This organisation represents 93 black and ethnic minority community groups and has a particular interest in issues surrounding education, employment, housing and social and economic development.

He has spent much of the last 5 years helping to establish the UK Youth Parliament of which he is a founder trustee.

Baroness Uddin has been a senior social services officer and a local government advisor.

She is a Labour Peer and Deputy Leader of the London Borough of Tower Hamlets.

Bob Purkiss who is the Chair of the European Monitoring Centre on Racism and Xenophobia (EUMC) based in Vienna. He has been the UK Representative of the EUMC since 1997 appointed by the Home Office. Mr Purkiss is also an independent consultant with Lord Ouesley in D.R.P,