

# **Case Study on Intercultural Policies and Intergroup Relations**

**Kirklees, UK**

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## Foreword

This report is part of the Eurofound project *Cities for Local Integration Policy* (CLIP), which commenced in 2006. Kirklees is one of the 30 European cities that cooperate in exchanging information on their policies for integration.

The project aims at collecting and analysing innovative policies and their successful implementation at the local level, supporting the exchange of experience between cities and encouraging a learning process within the network of cities. It aims to address the role of social partners, NGOs, companies and voluntary associations in supporting successful integration policies in providing objective assessment of current practice and initiatives, discussing their transferability, communicating good practices to other cities in Europe and developing guidelines to help cities to cope more effectively with the challenge of integrating migrants. It further aims at supporting the further development of a European integration policy by communicating the policy relevant experiences and outputs of the network to European organisations of cities and local regional authorities, the European and national organisations of social partners, the Council of Europe and the various institutions of the European Union.

The CLIP network requires cooperation between cities and research institutes. Five research institutes in Bamberg, Amsterdam, Vienna, Torino and Swansea are responsible for the outputs of CLIP. The researchers of the Centre for Migration Policy Research (CMPR) of Swansea University are responsible for this report on Kirklees. Together with the contact persons of the city's Office for Safer Stronger Communities, a significant effort has been made to find all necessary and relevant data on Kirklees for this report.

Between 17<sup>th</sup> and the 20<sup>th</sup> March 2009 the researcher met with officials of the council, public sector organisations including the police, various representatives from council departments, including the Safer Stronger Service, Children and Young People's Service, Scrutiny and Governance, and the leader of the council, together with representatives from a range of non-governmental and voluntary organisations. A full list of research participants is included at the end of this report. Numerous reports, statistics and comments of relevance to the issues addressed in this report have been provided from the various organisations listed.

We would like to offer our sincere thanks to everyone who cooperated in providing information for this report and particularly to Karen Johnson and Anayat Mohammad for coordinating the search of data and for providing a wide range of contacts for the field visit, and more generally for their support and hospitality throughout this research.

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## **1 Introduction**

The third module of the CLIP project focuses on intercultural policies and intergroup relations.

These include minority cultures, ethnic heritage and intercultural dialogue on the local level, faith based communities with a specific focus on Muslim communities and related local policies and finally; intergroup relationships, radicalisation and local policy responses.

Generally, the aim of the study is to provide a shared learning process between the participating cities. This shared learning process is also extended between the cities and the researchers, and between both the representatives on the local and European level. Additionally, this module also aims to improve inter-group relationships by providing a systematic overview of areas of local policy intervention on intergroup relations and intercultural dialogue, and presenting findings on relationships with Muslim communities at the local level, as well as related policy initiatives.

Initially, this process is carried out by city council's completion of a Common Report Scheme (CRS) document which is returned to the research team. On receipt of the CRS document, the research team organises a four day field visit, consisting of meetings, interviews, focus groups and presentations with city officials, academics, media representatives, NGOs and other community and faith organisations and welfare associations. The purpose of the field visit is to attempt to corroborate and elaborate on the responses provided by the city council on the CRS document.

Finally, using the research evidence provided through the CRS document and the field visit, the research team produce their report on the city in question. From these case studies, the CLIP research team in cooperation with the participating cities produce an overview report which advises future policy development at the local, national and European level.

## **2 Background information on the country**

### **2.1 History of migration and composition of the migrant populations**

The history of immigration in the United Kingdom dates back beyond the 18th century. In the immediate post-war years, displaced people and refugees from Germany and Eastern Europe settled in the country, followed by significant primary immigration from the UK's former colonies to meet a demand for labour in the post-war economic boom, followed by migration for family reunion, and a further phase of significant asylum migration in the 1990s (Borkert 2007). Most recently the UK has allowed migrants from the EU accession states to enter the labour market and has introduced a complex system of work permits to enable the entry of skilled labour to meet shortages in some sectors. The first European points-based system for labour migration was introduced in 2008.

The UK's colonial past and its persisting links with nations now in the Commonwealth have remained a determining influence on patterns of migration to and settlement in the country, the majority of people with a migration background in the UK coming from countries with a historical and economic link to the UK. Nevertheless, from the early 1990s in particular, refugees, labour migrants and international students from across the world have shifted the pattern of entrants to the UK and of those who have made it their home (Borkert 2007).

These patterns of migration to the UK are reflected in different 'waves' on inward migration from different regions of the world and, in turn, the highly diverse ethnic composition of today's population. While the majority of immigrants from the Caribbean arrived in the period between 1955 and 1964, the main time of arrival of Black African, Indian and Pakistani first generation groups was between 1965 and 1974. Bangladeshi arrivals peaked in the period 1980-1984. The largest first generation immigrant group is of Indian origin. Bangladeshis form the smallest group and make up only 2.6% of the first generation - which is explained by their relatively late arrival in Britain. British-born Black Caribbeans account for about 36% of the total British born ethnic minority group and form the largest group. British-born Indians make up the second largest group and British-born Bangladeshis the smallest.

One of the impacts of the increased immigration to the UK has been to increase the proportion of the population born overseas (Rendell and Salt 2005; IPPR 2007). It is important however to understand that the foreign-born population is defined by birthplace and not nationality or ethnicity. Birthplace, nationality and ethnicity are related, but to varying degrees. The UK's foreign-born population includes people who have been British citizens since birth and others who have become British citizens since their arrival in the UK. Because other countries also have multi-ethnic populations, as a result of their own international migration histories, country of birth correlates with, but does not equate to, ethnic group.

The 2001 census data shows that the non-UK born population ('foreign-born') has steadily risen from 2.1 million in 1951 to 4.9 million in 2001. As a proportion of the total UK population, too, the foreign-born population almost doubled over this period, from 4.2% in 1951 to 8.3% in 2001. This puts the UK slightly above the OECD average of 7.8% foreign-born, though still substantially below that of major immigration countries such as the USA (12.3%), Canada (19.3%) and Australia (23.0%) (Rendell and Salt 2005). The increase in non-UK born in the decade 1991-2001 was greater than in any post-war period: almost 1.1 million people migrated to the UK during that period. Amongst the non-UK born, India was the largest single country of birth, followed by the Republic of Ireland, Poland and Pakistan (IPPR 2007). This increased level of inward migration is reflected in increasing levels of ethnic diversity (Table 1).

**Table 1: Population of the UK by ethnic group, April 2001**

<b>White</b>	<b>54,153,898</b>	<b>92.1</b>	<b>-</b>
<b>Mixed</b>	<b>677,117</b>	<b>1.2</b>	<b>14.6</b>
Indian	1,053,411	1.8	22.7
Pakistani	747,285	1.3	16.1
Bangladeshi	283,063	0.5	6.1
Other Asian	247,664	0.4	5.3
<b>All Asian / Asian</b>	<b>2,331,423</b>	<b>4.0</b>	<b>50.3</b>
<b>British</b>			
Black Caribbean	565,876	1.0	12.2
Black African	485,227	0.8	10.5
Black Other	97,585	0.2	2.1
<b>All Black / Black</b>	<b>1,148,738</b>	<b>2.0</b>	<b>24.8</b>
<b>British</b>			
<b>Chinese</b>	<b>247,403</b>	<b>0.4</b>	<b>5.3</b>
<b>Other ethnic groups</b>	<b>238,615</b>	<b>0.4</b>	<b>5.0</b>
<b>All minority ethnic</b>	<b>4,635,296</b>	<b>7.9</b>	<b>100.0</b>
<b>groups</b>			
<b>All population</b>	<b>58,789,194</b>	<b>100.0</b>	<b>-</b>

Source: Rendell and Salt, 2005

Not captured in the 2001 census are the Eastern and Central European migrants who came to work in the UK following enlargement of the European Union on 1<sup>st</sup> May 2004. Over 600,000 have registered to work in the UK. This figure does not include those who are self-employed and are not required to register. Additionally, the figure does not identify those who have subsequently left the UK. Many are working in low wage sectors of the labour market where there were significant vacancies, such as construction, agriculture and hospitality. As a result, the pattern of residence is very different from earlier migrant settlement in Britain's industrial heartlands and many towns and rural areas are experiencing significant numbers of Eastern and Central European migrant workers living in the area for the first time (Anderson et al 2006; Home Office 2006;).

In the post-war period, legislation from the 1960s imposed increasing restrictions on immigration for work and family reunion. Since the early 1990s, a succession of punitive legislation have restricted access to welfare support for asylum seekers, and provided for the dispersal of those requiring accommodation and support to designated areas across the UK, including Kirklees and other parts of the Yorkshire region. From the late 1990s skill and labour shortages in sections of the labour market led the government to allow employers greater access to labour migrants and to a shift,

from 2000, to a 'managed migration' policy intended to maximise the economic benefit to the UK from labour migration. Opening up the UK's labour market to the countries which joined the EU in 2004 was part of that strategy aiming to reduce the UK's need for migrant workers from beyond the EU (Spencer 2007).

Recent immigration trends have led some authors, most notably Vertovec (2006), to describe the situation in the UK as one that exhibits 'super-diversity'. Of course, extensive diversity itself is nothing new in the UK. But Vertovec (2006) describes the emergence of a new 'super-diversity' unlike anything previously experienced. He argues that over the past ten years, immigration – and consequently the nature of diversity – in the UK has changed dramatically. In particular there has been a diversification of countries of origin since the early 1990s, many of which are places which have no specific historical – particularly, colonial – links with Britain unlike the countries of earlier waves of post-war migrants. This description of the UK as a nation of 'super-diversity' is reflected in figures published by the IPPR (2007) which show that at the end of 2006, there were no fewer than 33 country-of-birth groups with more than 60,000 members in the UK.

## **2.2 National policy context**

The national policy context relating to intercultural relations and intergroup dialogue is dominated by an agenda focused on the concept of community cohesion. This agenda emerged following the disturbances in Bradford, Burnley and Oldham in the summer of 2001. The most influential idea at that time – and one that continues today – is that people from different communities are leading 'parallel lives' with little interaction at home, school or work. This is widely viewed as contributing to divisions between people from different ethnic and cultural backgrounds. This view was set out in the report by the Independent Review Team and detailed guidelines were subsequently issued to local authorities on how to take forward community cohesion in all policy areas. Since then there has been considerable debate about different approaches to community cohesion (Communities and Local Government 2007a).

Much of the focus has continued to be on minority ethnic communities, in particular, the extent to which residential segregation of different ethnic communities has been seen as a barrier to community cohesion. This association between residential segregation, cultural identity, and a lack of community cohesion has been challenged by some policy analysts, however, on the grounds that ethnic communities may be internally cohesive, and that the roots of conflict between communities cannot be explained by segregation *per se* (Communities and Local Government 2007a).

In October 2006 the UK government published a policy paper entitled *Strong and Prosperous Communities* (Communities and Local Government 2006). This paper addresses a wide range of other issues around issues of local government and governance, and also sets out the Government's proposed strategy for the delivery of community cohesion. The focus is on issues relating to communities from ethnic minority backgrounds, radicalised Muslims and new migrants. It addresses issues related to tackling religious extremism, public disturbances and disorder, far right myths and the underlying drivers of tensions between different groups. The document sets out eight guiding principles that define the UK governments work in this area:

- Strong leadership and engagement;
- Developing shared values;
- Preventing the problems of tomorrow;
- Good information;
- Visible work to tackle inequalities;

- Involving young people;
- Interfaith work; and
- Working with partners such as third sector organisations.

In 2006 the Government also appointed a Commission on Integration and Cohesion (CIC), which reported in 2007 on its proposals for the development of cohesion and integration policies, recommending that an agency be set up to manage the integration of new migrants (Commission on Integration and Cohesion 2007). The Commission's report *Our Shared Future* was published in June 2007 and set out practical proposals for building cohesion and integration at a local level and contained a number of specific recommendations and practical proposals for local cohesion work. Communities and Local Government (CLG) published *The Government's Response to the Commission on Integration and Cohesion* in February 2008 as a full response to the Commission on Integration and Cohesion report. The report sets out responses to each of the 57 COIC recommendations. The final element of the CLG response takes the form of a Cohesion Delivery Framework overview, published in January 2009, which aims specifically at assisting local authorities in meeting the CIC's recommendations.

Since the publication of the Commission's report, there has been a flurry of activity and publications relating to the community cohesion agenda including the following:

- A Migration Impacts Forum has been established;
- A paper entitled *Governance of Britain* was published which opened a debate about the relationship between government and the citizen aimed at enhancing the rights and responsibilities of the citizen;
- *Aiming High for Young People: a ten year strategy for positive activities* was published;
- Guidance for schools on the *Duty to Promote Cohesion* was published;
- Communities and Local Governments published guidance on *Negotiating New Local Area Agreements*;
- *A Review of Policing in England and Wales* emphasises the role that community policing has to play in building cohesive communities;
- Communities and Local Government launched the *Community Empowerment Action Plan*;
- A new *School Linking Programme* has been established;
- Local Government announced a £50m investment over three years to promote community cohesion and support local authorities in preventing and managing community tensions;
- Communities and Local Government published *Guidance on Translation* for local authorities;
- Communities and Local Government opened consultation on an *Inter Faith Strategy*;
- Communities and Local Government and the Department for Innovation, Universities and Skills held two *Citizen's Juries* to examine how targeted provision of teaching English for Speakers of Other Languages (ESOL) can help build cohesion;
- The Department for Innovation, Universities and Skills published the consultation document *Focusing English for Speakers of Other Languages (ESOL) on Community Cohesion*, which sets out the Government's aim that ESOL funding should be more specifically targeted to foster community cohesion in communities.

One of the consequences of this activity at the national level is that public authorities are now required not only to publish information about their services, but to ensure that different groups are

accessing that information. They are required to investigate differences in access to services between ethnic groups and the barriers inhibiting equal access for some groups (e.g. through consultation with ethnic minority groups and organisations, and with service providers); and to develop measures to address those barriers.

In February 2008, the Department of Communities and Local Government published research findings which suggested that there are a number of underlying factors that affect community cohesion (Communities and Local Government 2008b). The key findings were as follows:

- That both individual and community-level factors influence cohesion;
- That ethnic diversity drives cohesion;
- That disadvantage erodes community cohesion;
- That crime and fear of crime strongly undermine cohesion;
- That empowerment is an important factor in the process of developing cohesive communities;
- That volunteering is a positive predictor of cohesion;
- That vulnerable groups have more negative perceptions of cohesion; and
- That the predictors of cohesion vary across ethnic groups.

Various strategies have been developed to address the underlying factors that are regarded as undermining community cohesion at the local level. These include the government's Neighbourhood Renewal Strategy (Communities and Local Government 2005), which was first launched in 2001, and aims to tackle inequalities and disadvantage in the most deprived neighbourhoods in England (based on indices of deprivation). It is intended that area-based neighbourhood renewal plans will be developed and implemented at the local level through Local Strategic Partnerships, bringing together the local authority and other local agencies from across the public, private, voluntary and community sectors. These plans are expected to take into account diversity issues, although the diversity of local communities in this context is considered not simply in terms of ethnicity or migrant background, but across different communities of identity, also including faith communities, gender, disability, older people etc. A key focus is on the engagement of local communities in the development and implementation of Neighbourhood Renewal Initiatives (Government Offices for the English Regions 2009).

In addition to this extensive community cohesion agenda, it is important to note that the terrorist events in both New York in 2001 and London in 2005 have strongly influenced the current approach to intergroup relations in the UK leading to an increased emphasis not only on the integration of minorities and migrants but on efforts to combat extremism, particularly those forms of extremism associated with the Muslim community. Over recent years the focus of counter-terrorist policing work in the UK has been on investigating and disrupting the terrorist networks that threaten the UK and its interests. The UK government aims to prevent people becoming terrorists or supporting violent extremism through the *Prevent* component of the UK counter-terrorism strategy (Communities and Local Government 2007b).

The *Prevent Strategy* is based on the assumption that challenging and preventing violent extremism requires local public services to understand and empower all their communities. Reducing inequalities and tension, addressing all forms of extremism and building cohesive and resilient communities all contribute to the successful delivery of local *Prevent* approaches. Councils, police, youth offending teams, schools, further and higher education, local health services, probation, prison services and fire and rescue services are all key players in delivering

*Prevent* locally. This is a new and evolving demand on local public service partners (Communities and Local Government 2007b).

In October 2006, Kirklees was one of 70 councils in England who received a share of a total of £6 million from the *Preventing Violent Extremism Pathfinder Fund* (PVEPF) for partnership work with the police and other local services. A further £45 million will be provided to councils by the government between 2008 and 2011. Most councils position the *Prevent* approach within their community cohesion strategy. This tends to focus on building resilience within communities rather than explicitly addressing the vulnerability of those who may become engaged in violent extremism (Communities and Local Government 2008a).

### 3 Background information on the city

#### 3.1 Brief description of the city

The Metropolitan Borough of Kirklees is a large area in West Yorkshire made up of urban and rural communities which is located between South Yorkshire and Greater Manchester. Kirklees is the most populous local government district of England without city status. The total population of Kirklees is 388,567 (National Statistics Online 2006). Kirklees consists of seven districts; Batley, Birstall and Birkenshaw, Spen, Huddersfield North, Huddersfield South, Spen and The Valleys. Huddersfield is the largest settlement of the district, and is the centre of administration. The research for this report, including the field visit, was undertaken in Huddersfield North and South, Dewsbury and Batley.

**Figure 1: The Metropolitan Borough of Kirklees**



The Borough of Kirklees was formed on 1 April 1974 under the Local Government Act 1972, through a merger of the county boroughs of Dewsbury and Huddersfield along with the municipal boroughs of Batley and Spenborough and the urban districts of Colne Valley, Denby Dale, Heckmondwike, Holmfirth, Kirkburton, Meltham and Mirfield. It was named after the Kirklees Park Estate, situated mid way between Huddersfield and Dewsbury. Kirklees predominately consists of

old mill towns although there are a few country villages, such as Denby Dale and Emley (Kirklees Council 2009). The combination of the two county boroughs (which only happened in three other metropolitan districts, namely Wirral, Sefton and Sandwell) resulted in a borough with no clear centre. In an unofficial referendum held by the Huddersfield Daily Examiner (the local newspaper), the population of Huddersfield did not support city status (Kirklees Council 2009).

Huddersfield is notable for its abundance of fine Victorian architecture. It has the third highest number of listed buildings of any town or city in the UK. The most conspicuous landmark in the Huddersfield area is Victoria Tower on Castle Hill. Overlooking the town, the tower was constructed to mark Queen Victoria's 60th Jubilee Year. The colonnaded Huddersfield railway station in St George's Square was once described by Sir John Betjeman as 'a stately home with trains in it'. A bronze statue of Huddersfield-born Sir Harold Wilson, Prime Minister 1964–1970 and 1974–1976 stands before the entrance in St George's Square. Huddersfield has a University which is situated centrally and Huddersfield and Dewsbury colleges have recently merged and are now called Kirklees College.

Dewsbury is situated between a number of larger towns and cities. Leeds and Bradford lie eight miles to the north, Huddersfield a similar distance to the south west, and Wakefield some six miles east. In recent years its proximity to these major urban centres, the M1 and M62 motorways and its position on the Huddersfield Line, served by the TransPennine Express, have contributed to its rising popularity as a commuter town. Batley lies north of Dewsbury, near the M62 motorway. Batley is mentioned in the Domesday Book, when its population was just 40, but like most of the area it prospered when the textile industry boomed and its wealth has subsequently declined significantly.

It should be noted Kirklees is one of the 50 most deprived districts in England as measured by income and employment indicators (Kirklees Council 2004). The worst levels of deprivation in Kirklees are in inner Huddersfield, Batley and Dewsbury. However, other areas, such as Botham Hall in Golcar, Fieldhead in Birstall, Greenside in Almondbury and Moor Side near Cleckheaton also show high levels of deprivation. Although the most deprived areas are urban, the 2004 Index highlights significant pockets of deprivation in some rural areas (Kirklees Council 2004). This is reflected in the fact that house prices in Kirklees are amongst the lowest in the country. Batley and Dewsbury have been designated an EU transformation areas and as a result are eligible for additional support to address their problems of deprivation.

All three of the UK's main political parties, Labour, the Conservatives and Liberal Democrats, have strong representation on Kirklees Council (KC). Each of the parties has formed the largest group on the council at some point in the last ten years, although none has been able to gain a majority. Each party has a number of so-called 'safe' wards, where they have held all the seats at each election since 2004. On 21 January 2009, political control of Kirklees Council changed and Labour and the Liberal Democrats formed a 'partnership' administration. The vote to remove the minority Conservative administration was won by 46 votes to 23, with the Green Party councillors voting against the Conservatives. The newly elected leader of the council is a Labour councillor and the deputy leader is a Liberal Democrat.

### **3.2 The city's migrant population and its characteristics/main groups**

The Borough of Kirklees is made up of a diversity of ethnic and religious groups and communities. All of the main faiths are represented although there is only a very small Jewish population and there are no synagogues in Kirklees. Within these major faiths there are many traditions, denominations and subdivisions. There are also other faith groups, such as Bah'ais, Rastafarians, and other theistic and non theistic religious groups. The 2001 census provides statistical data

about the numbers and proportions of people in Kirklees belonging to the major faith groups (Table 2, Figure 2).

**Table 2: Population of Kirklees by ethnic group, 2001**

<b>Ethnic Group</b>	<b>Number in Kirklees</b>	<b>%</b>	<b>England &amp; Wales Average %</b>
White	332,659	85.6	92.1
Pakistani	26,536	6.8	1.3
Indian	15,829	4.1	1.8
Black Caribbean	4,203	1.1	1.0

Source: Kirklees Council 2005

In 2001 the dominant ethnic group in Kirklees was white accounting for 85.6% of the total city population. This compares to a national UK figure of 91.3%. Just less than 70% of Kirklees' population are Christian, slightly less than the England and Wales average of 71.7%. The main minority faith group is Muslim. Muslims represent just over 10% of the population of Kirklees population and are therefore a significantly higher proportion of the population of the city than the national average of 3.0%. Other religious groups include Sikh, Hindu, Jewish, and Buddhist (Kirklees Council 2003).

**Figure 2: Population of Kirklees by religion, 2001**

Source: Kirklees Council 2003

As is the case elsewhere in the UK, new communities and groups have developed in Kirklees over recent years. The development of these communities reflects increased inward migration of economic migrants from European accession countries (particularly Poland), and asylum seekers and refugees from the Middle East and Africa.

The number of Eastern European migrants is difficult to estimate since a large part of this migration took place following the last census in 2001. However according to the Institute of Public Policy Research (IPPR 2008) the total A8 migrant workers (based on approved WRS applications, May 2004-December 2007) in Kirklees is approximately 4,295. While the number of forced migrants living in the area who have made applications for asylum is officially small, few local authorities have been able to estimate how many have been refused leave to remain in the UK but continue to reside in their areas (Institute of Community Cohesion 2007). It seems likely that a significant number of asylum seekers who have been refused permission to stay in the UK continue living in Kirklees, alongside others who have no legal status but whose presence is not known to the authorities.

It is important to note that the different ethnic and religious communities living in Kirklees are not evenly distributed across the borough. As measured by the Isolation Ratio, Kirklees is the ninth most racially segregated local authority area in the UK (Institute of Community Cohesion 2007). The Isolation Ratio is a measure of the degree to which ethnic minority and white communities are concentrated or separated in physical geographical terms. The only areas more segregated than Kirklees are Bolton, Bradford, Pendle, Blackburn, Rochdale, Hyndburn, Oldham and Burnley (Institute of Community Cohesion 2007).

Not only are different communities concentrated in different sectors of the housing market in terms of tenure, but a disproportionate number of those from ethnic minority community live in 'at risk areas' (areas that are described as poor living environments) and in poor quality, often overcrowded, properties. Unemployment rates for some ethnic minority groups – particularly youth - are significantly higher than for the population as a whole. The work age employment rate for ethnic minorities – particular Asian women - is considerably lower than the average for Kirklees and the UK. There is also an over- concentration of Asian people in particular professions - bus drivers, taxi drivers and catering and retailing (Institute of Community Cohesion 2007).

Where different communities are physically separated in residential terms, they are also likely to be segregated in other areas of communal life, for example in schools. In 2006, 61% of all Black and Minority Ethnic (BME) pupils attended just 23 of Kirklees 151 primary schools and 53% attended only 6 of 25 secondary schools. Additionally, while deprivation and disadvantage has a disproportionate impact on the BME population, in terms of overall numbers White working class communities predominate. In terms of academic achievement in schools, results for 5+ GCSE passes at grades A\* to C in 2006 show wide gaps between different communities – in particular, White, Pakistani, Black and Mixed Heritage boys (Institute of Community Cohesion 2007).

Like many former mill towns, Huddersfield has a higher than average number of ethnic minority residents. The white population comprises 81% of the population comparing to 91.3% for the UK as a whole. The largest ethnic minority group are those who have described themselves as being Asian or British Asian originating from Pakistan with 10,837, or 8.9% (compared to 1.4% for England). An ethnic background summary of the town's 121,620 population is 98,454 (81.0%) white, 15,072 (12.4%) Asian or British Asian, 4,328 (3.6%) Black or Black British, 328 (0.3%), 259 (0.2%) Other and 3,131 (2.6%) Mixed. Huddersfield is slightly above the English average for those who have no religion and also for those who are Muslims. Conversely, it is below average for those who are Christian.

There are a number of churches, mosques and temples covering a wide spectrum of religions in the Huddersfield area. These include the established Christian denominations — Church of England Anglicanism, Baptist, Methodism, Presbyterianism and the Roman Catholic Church – and, increasingly, religions of other countries — Buddhism, Hinduism, Islam, Jehovah's Witnesses, Mormon and Sikhism. The population of Huddersfield is 64% Christian, followed by 14.8% no religion, 7.7% religion not stated and 10% Muslim followed by 1.9% Sikh. Huddersfield's main Church, the Church of St Peter is situated in the heart of the town.

Dewsbury has a large Asian community. Savile Town and Ravensthorpe are populated mainly by Muslims of Indian and Pakistani origin. In recent years, there has also been an inward migration of Iraqi Kurds and Hungarians into the town. Dewsbury is known for having a Shariah arbitration court, which has caused some controversy because some people (including some British Muslims) view the court as an alternative and informal legal system to the existing British criminal justice system. In April 2007, Dewsbury Market won the award as 'Britain's Best Market'. Wednesdays and Saturdays are the normal market days with the popular flea market on Fridays. 80% of the stall holders are said to be of Asian origin.

Batley also has a large Asian community. From the end of the 1950s onwards, the need for cheap labour in the town's textile industries drew in migrant labourers from Gujarat, Punjab and other parts of modern day Pakistan and India. The South Asian population of Batley is now around 30% and predominantly located in the Eastern part of the town.

### **3.3 The city's Muslim population and its characteristics**

Six out of every ten Muslims living in the UK lives in just one of six local authority areas. Kirklees is one of these areas. According to the 2001 census, the Muslim population in Kirklees is 39,312, approximately 10% of the city's population. There are approximately 50 mosques and madressahs in Kirklees that represent the Muslim population. Approximately 10,000 children attend the madressahs for religious, cultural and linguistic education (Kirklees Council 2003).

The largest group within the Muslim population is under 25 years old, and is mainly resident in the urban towns of Batley, Dewsbury and Huddersfield. National statistics show that in 2001, households headed by a Muslim were largest, with an average family size of 3.8 people. Muslim households contain the highest number of children with a quarter or 25% of Muslim households containing three or more dependent children (Kirklees Council 2003).

The largest ethnic group of the Muslim population in Kirklees is Pakistani (26,536), followed by Indian (15,829) and finally Black Caribbean (4,203). The majority of Pakistani Muslims follow the Barelwi Tradition and there are 17 mosques and madressahs mainly across South Kirklees, and the town of Huddersfield, where the majority of the Pakistani community live. The second largest group of Muslims are of Pakistani and Indian heritage that follow the Deobandi Tradition and there are 34 mosques and madressahs mainly across North Kirklees in the towns of Batley and Dewsbury where the majority of the Indian community live (Kirklees Interfaith Council 2009).

The principal traditions within Islam include the Sunni and the Shia traditions. There is also an aspect of Islam known as Sufism which certain Sunni or certain Shia Muslims might embrace. In both the Sunni and Shia traditions there are many subdivisions, based on a combination of theological and ethno national/cultural factors. Muslims in the UK from the Sunni tradition consist of a larger, more ethnically and theologically diverse community, a diversity that is largely represented in Kirklees. Within the Sunni tradition there are 2 traditional sub schools (Maslak/Maslakain) of the Hanfi Madhab and one branch from the Hanbali Madhab – the Barelwi Maslak, the Deobandi Maslak and the Salafi branch. All are found within the Muslim communities of Kirklees.

The Barelwi Muslims predominate in South and Mid Kirklees, Huddersfield and Heckmondwike, with a sizeable proportion in North Kirklees also. Most originate from the Azad Kashmire region of Pakistan. The Indian Gujarati and a sizable number of Pakistani Deobandi Muslims reside largely in North Kirklees although there are Deobandi Muslim communities in Huddersfield too and increasingly in Heckmondwike

As is the case in many local authorities and boroughs across the UK, those who follow the Shia tradition form a tiny minority in Kirklees, made up of only a few households in each of the major towns in which Muslims live – Huddersfield, Dewsbury, Batley and Heckmondwike. In addition to these traditions there is a third minority tradition, the Ahmadiyya, who have a single centre in Huddersfield (Kirklees Interfaith Council 2009).

#### **4 Local Intercultural policies in general**

##### **4.1 General approach and responsibility for relations to ethnic and religious organisations in the city.**

Kirklees borough is divided into 23 wards and each is represented on the council by three councillors. Each councillor is elected for a four-year period which is staggered with the other councillors of that ward so that only one councillor per ward is up for election at any one time. There are currently twelve out of sixty nine elected members in Kirklees who are from local ethnic minority communities who play an active role in their wards and within policy development. The twelve elected members with ethnic minority heritage are representative of the community at large, not representative of a specific ethnic or religious group. The current Mayor of Kirklees (2008-09) is of Pakistani/Muslim heritage.

Before outlining the approach of Kirklees towards the ethnic and religious organisations, it is important to outline the political and policy context within which the general approach is framed and these relations take place. Following the disturbances in Bradford, Burnley and Oldham in the summer of 2001 which were noted earlier in this report, Kirklees was selected by the Home Office to become a Community Cohesion Pathfinder. The aim of the Pathfinders programme was to deliver a range of programmes comprising of projects and initiatives designed to promote community cohesion within local authority planning and service delivery, within the community and voluntary sector and within communities themselves.

The Community Cohesion Pathfinder Programme began in April 2003 and came to an end in November 2004. In March 2008 Kirklees published a Community Cohesion Strategy entitled *Shaping Our Future Together*. The strategy was developed with partners with the aim of making sure that everyone has a sense of belonging to their community and considers Kirklees to be a welcoming and enjoyable place to live and work. The strategy describes what actions need to take place to deal with the issues of concern, and to build on the good practice that has had a positive impact on community relations. The Community Cohesion Strategy is the starting point for all council plans and strategies and it is intended that every council strategy or policy will play its part in delivering the vision. It is a shared strategy with partners in health, police, higher education and the voluntary sector.

One of the five key themes of the strategy is in relation to *Community, Faith and Voluntary Organisations and Diversity*, for which there is an action plan outlining the activities to be worked on to deliver the outcomes to improve cohesion. The other four themes are *Leadership and Communication, Younger People, Shared Places and Opportunities for All* and *Preventing and Managing Tensions and High-Risk Areas*.

In 2006 the Community Cohesion Action Plan was developed with the council and their partners which delivered a wide range of projects, activities and initiatives to bring communities together as

well as developing tools for ensuring that mainstream services work better to have a positive effect on community relations. Initiatives include: school twinning programmes, seven interfaith centres, over 70 cross-community activities at the local level involving over 12,000 people in 2008/9 and large celebrations such as International Women's Day, sports, arts and community history projects.

The Kirklees Partnership Neighbourhood Renewal Team is responsible for working with services and communities to commission initiatives which tackle local priorities. In April 2008, funding from central government for neighbourhood renewal came to an end. Kirklees was unsuccessful in securing funding from the fund that replace it and has instead received transitional funding of £4.1M for the 2008 to 2010.

The *Prevent Strategy* for Kirklees also forms one of the five key themes outlined in the Community Cohesion Strategy. The aim is to tackle the underlying causes of community tensions at an early stage and take appropriate preventative measures to help reduce potential extremist activities. This theme is developed in the city's *Prevent Action Plan*, a draft copy of which was approved in December 2008 and highlights objectives, key actions by who, when, and what the resource implications are. It incorporates a tiered approach in that the tiers are described in the shape of a pyramid with the actual numbers of individuals involved getting lower towards the top of the pyramid. The balance of leadership between communities, local authorities, further and higher educational bodies on the one hand, and the police, criminal justice and security agencies on the other, changes as issues progress from the lower to the higher tiers, but all have significant contributions to make at all tiers.

All services and agencies with Kirklees council are responsible for relations towards ethnic and religious organisations. Safer Stronger Communities are the lead service for community cohesion, the prevent agenda, community engagement and developing the voluntary and community sector.

It is perhaps not surprising given the ethnic and religious diversity of Kirklees and the national and local policy context that there is a huge range of ethnic and religious groups in the city and that these groups are constantly evolving and changing. Examples of organisations and groups regarded as significant in the context of integration and intergroup relations in Kirklees include:

- **Cultures United**, a centre which is shared by people from all ethnic communities and which also acts an information point for people from those communities;
- **Kirklees Ethnic Minority Alliance**, a network to raise issues of concern for ethnic minority groups and organisations in Kirklees and is also used by public services to consult on policy and practice. The group was formerly known as the Kirklees Racial Equality Network and the Kirklees BME Network;
- **Huddersfield Chinese Community Centre (HCCC)**, a registered charity established in November 2001 which aims to promote Huddersfield's vibrant Chinese community and is working towards relieving poverty and sickness, improving education, and providing social and leisure activities – all of which help to improve the quality of life for people in the community;
- **Indian and Muslim Welfare Society**, a voluntary organization of Muslims in North Kirklees, developing resources for community capacity building;
- **Pakistani Kashmiri Welfare Association**, a grassroots community association operating from a purpose-built centre in the heart of Batley. They are committed to providing social, welfare and educational services to the general public, and in particular to the Pakistani and Kashmiri communities of Batley; and to campaigning for positive social change on a range of issues;

- **Sikh Leisure Centre**, a multi-purpose Sports Centre and Community Hall with a meeting room that is available for hire at evenings and weekends. There is also an ICT Centre with classes available; and
- **Ahmaddiya Association** which promotes peace and social harmony in Kirklees and promotes multi-faith interactions to combat the current issues faced by local people in society.

Additionally, the Interfaith Networks (north and south), mosque networks and several Polish groups are also considered important. More generally, representatives from Kirklees state that all local ethnic organisations and local religious organisations are considered important in the context of integration and intergroup relations in the area predominantly because they have contact with groups in the community and can be role models for bringing people together, sharing information about different cultures and religions and also help to break down myths and barriers.

There are activities by ethnic and religious organisations which Kirklees considers as a relevant support for the welfare of local migrant communities. Some of these organisations provide support for groups to meet others from a similar background and also to meet others from different backgrounds and from settled communities. This support can range from simply providing somewhere to meet, providing advice, information and legal advice. For example the *Belonging to Dewsbury* partnership programme consists of community and statutory partners who are engaging with the local migrant communities (primarily the Kurdish and Hungarian communities) in an attempt to establish stronger links with the Kurdish community.

Currently there are two emerging organisations representing mosques in Kirklees; the Sufi Sunni Council, representing Barelwi mosques and the Federation of Deobandi Organisations representing Deobandi mosques.

In 1981 the Sufi Barelwis set up an outreach propagation strand called Dawat-E-Islami. One of its main purposes was to look at the subject of 'Jihad' (holy war) as a deeper, inner, spiritual struggle for Muslims. It was set up as a direct response to the radicalisation of Muslim youth in Pakistan, especially those living close to the North West Frontier Province bordering Afghanistan. Over the years, Dawat-E-Islami has grown from its original birthplace in the city of Karachi (Pakistan) and spread by opening up offices in countries across the world, including the UK. There is now a growing Dawat-E-Islami presence within North Kirklees.

Tablighi Jamaat (Preaching Congregation) was founded in India in 1927 by Maulana Muhammad Ilyas Kandhelwi (1885-1944), a Sufi and a student of Deoband. The movement is largely within the Deobandi tradition and is usually non-political. It encourages other Muslims to practice the ritual aspects of Islam on a more fervent and regular basis and its committed members travel widely to spread its message. The UK movement is centred in Dewsbury. The Marakazi mosque and Institute of Islamic Education in South Street, Savile Town, Dewsbury, is regarded as Europe's main headquarters for the Tablighi Jamaat – the largest Muslim evangelical group in the world and the propagation wing of the Deobandi movement, with a well developed proficiency for setting up mosques and madressahs.

In total there are 54 mosques and madressahs located in the area that forms Kirklees. There are approximately 11 mosques and madressahs in Batley, around 26 in Dewsbury and a further three in the Spen Valley (Heckmondwike).

According to representatives of Kirklees council, important community organisations in the city are the Indian and Muslim Welfare Society and the Pakistani Kashmiri Welfare Association. They are important because, between them, they represent the majority of the Muslim population living in Kirklees. The communities have invested much time and effort in these organisations and the

council considers that it has a duty of care to engage with them in an attempt to reach their service users, providing them with access to service provision.

There are a number of other community organisations that provide a variety of services and activities aimed at children and families. These organisations allow the council to hire their facilities and hold specific events in an attempt to reach marginalised communities.

Both the Muslim Sunni Council of Mosques and the Indian Muslim Welfare Society are umbrella organisations for 13 and eight mosques respectively. Interviewees that participated in the field visit considered them to be representative of their community as they have been established by their members from the grass roots. They are both very well supported. There are also six Muslim community centres in Kirklees that provide welfare, social, employment and educational support for their local migrant communities.

Generally the council and partnerships believe they welcome diversity and continually seek ways to involve and engage with all organisations. This is illustrated, for example, through their support for the interfaith networks such as the Kirklees Faith Forum, where dedicated officers engage effectively with all religious organisations and thus facilitate links with other sectors. They believe they strive to develop appropriate networks to engage with all voluntary and community sector organisations whilst always endeavouring to hear the voices of minority groups and communities.

The Mayor of Kirklees is considered to have significantly contributed to the engagement and working relations with the Pakistani/Muslim communities. The interfaith networks are also represented on a number of key partnership bodies such as the Kirklees Partnership Community Cohesion Programme Board and Safer Stronger Communities Local Public Service Board. There is also regular engagement with some of the faith sector and ethnic minority voluntary and community organisations by the council.

#### **4.2 Issues, demands and interests**

Representatives of Kirklees council consider that this to be a broad question as the issues vary across different communities and organisations. Nonetheless it was stated that socio-cultural issues are viewed as being important to migrant and ethnic minority communities living in Kirklees. Some interviewees expressed concerns about an over-emphasis by the council on cultural festivals and events. Whilst agreeing that festivals and cultural events are an important aspect of life in Kirklees, such events are now considered to be well established and therefore self-supporting. It is felt by many of those who participated in the research that the emphasis should now be placed on moving forward to embrace new challenges on the intercultural agenda.

A number of issues were identified in relation to housing. These issues include concerns surrounding the current levels of residential segregation, an inadequate supply of housing, particularly affordable housing, and poor standards of housing in some areas. Concern was also expressed about so-called 'no-go' areas continuing to exist in parts of Kirklees, particularly on certain estates of social housing provision. Kirklees council recognises the need for affordable small sized accommodation to meet the needs of young single people, the increasing demand for affordably rural housing, the need for specialist accommodation for the elderly and disabled, as well as problems of insularity, inequality and inter-generational tensions.

The council believes that these factors reinforce and amplify differences of culture, religion and ethnic origin. Furthermore, with the growth in Kirklees' established ethnic minority population occurring in parallel with the increasing isolation and deprivation of many white working class communities and the emergence of new migrant communities, there is a recognition that the pace of change is accelerating and that issues of community cohesion and intercultural relations are becoming more complex.

Education is also recognised as being an important issue across some communities in Kirklees. Where different communities are highly segregated in geographical terms, schools can provide one of the few opportunities for communities to come together. However, it is also often the case that schools come to reflect patterns of residential segregation and can become sites where children and parents meet mostly those of their own ethnic group. In some cases schools can become an arena for tensions and conflict in the wider community. This is reflected, for example, in an ongoing debate concerning the potential closure of a girl's single sex school in Batley, North Kirklees (discussed later in this report).

Moreover, even where schools have a mixed intake of pupils with no single ethnic group dominating, research undertaken by the Institute of Community Cohesion (2007) suggests there is evidence that pupils associate primarily with those from their own ethnic groups, mainly in the playground, but also in friendships and associations outside the school gates. With regard to the subject of the level of segregation in schools, teachers and residents consider 'white flight' to be a factor – particularly where parents believe that an individual school is becoming dominated by a particular ethnic minority group whose cultural and religious traditions they believe will therefore take precedence.

As is the case at the national level, pupils from different communities living in Kirklees also do not achieve broadly similar outcomes in terms of academic achievement. Given the link between areas with high levels of deprivation and under performing schools, the concern is that inequalities in academic achievement become locked-in over the longer term.

In addition to the issues outlined above, Kirklees council considers that the major demands and interests of ethnic and religious groups in the city to be similar to those of other voluntary and community organisation, including the need to be heard and their views represented, and to receive equitable and fair access to relevant services.

Evidence collected from interviews undertaken during the field visit with other relevant individuals and groups based in Kirklees suggest a range of other demands and interests among ethnic and religious groups in the city. These include:

- The need for more projects to be implemented at the grass root level that encourage intergroup relations and intercultural dialogue;
- The need for a more visible and strategic approach to the work the council undertakes surrounding community cohesion and a transparent process of evaluation concerning current work;
- A perceived lack of ethnic representation within the civil and public services and the lack of cultural awareness with which this is associated;
- Some concerns that available resources are being distributed unfairly and according to the relationships established between the council and specific migrant and religious groups and organisations, i.e. within a parochial context;
- Concerns that the council are failing to respond in a co-ordinated way to negative local press reports, particularly concerning the Muslim communities;
- The need for Kirklees council to develop a culture of listening to constructive criticism, accepting it and responding to it in a constructive, positive way;
- Confusion among ethnic minority and religious groups generally about the remit of responsibilities of different council departments, reflected in a request that the remits of both the Community Cohesion team and the Interfaith team be clarified and that clearer boundaries between the two groups' responsibilities and activities be identified;

- A request that the Interfaith Forum, established eighteen months ago, be better organised and more pro active in establishing projects over the next eighteen months when its funding will cease;
- A need for greater engagement by the local Health Boards in providing services reflective of their communities;
- The potential closure of the only female single sex school in Kirklees;
- The need for an increased level of ethnic representation within Head Teacher posts across Kirklees. Currently there are only three black/Asian head teachers in post in both primary and secondary schools across Kirklees;
- Incidents of children from one ethnic background being bullied by children from another ethnic background;
- Concerns over the perceived harassment of Asian Muslim women by Eastern European men;
- Concern that the Eastern European and Kurdish communities are being targeted and stereotyped in a negative light by both majority and other minority communities;
- The insufficient availability of English as a second language (ESOL) classes;
- The insufficient availability of childcare facilities;
- A perception of under-representation of the Black African communities within Kirklees;
- Concerns surrounding the lack of services for young people generally;
- A need to encourage opportunities for informal integration to take place generally and more specifically for children outside of school hours;
- A perception that outreach workers are not going into communities;
- A perceived need for a greater level of cultural awareness displayed by the police service and a more responsive service to race hate crime, particularly concerning services directed at victim support;
- Concerns surrounding the perception of an over reaction by the police service when dealing with issues of minor conflict in the community; and
- A request that the police service consult with minority communities in an attempt to establish a greater understanding of their needs.

According to the council whilst there is no specific position or policy taken towards these demands, all demands associated with socio-cultural issues, social needs and education are to some extent covered in the Equality and Diversity Strategy and the Community Cohesion Strategy. The council further states that in 2008/09, £100,000 has been dedicated to a community cohesion small grants scheme to fund grassroots activities.

#### **4.3 Forms of relations and dialogue**

Kirklees council has informal regular contact with ethnic and religious organisations and provides funding to a range of organisations including the inter faith community and some ethnic minority organisations. Grant aid is provided for a specific purpose with conditions attached and where there is commissioned work, there will be very specific expectations by the council. It is not clear whether the council consider these expectations to be influential or not.

There are a range of measures for preventing exclusion including policy document directives such as Every Child Matters, Adult Social Care Plans, local Policing Plans, Community Safety Plans, Neighbourhood Management Groups, Locality working, and a voluntary and community sector strategy aimed at enhancing the role of community activities and building social capital. Representatives of ethnic groups are engaged in the Neighbourhood Management Programmes through the Dewsbury West Neighbourhood Management Pathfinder (DWNMP) which finished in March 2009.

The council does not have a regular programme of dialogue with ethnic and religious organisations. It has contact and access to a wider range of organisations and engages in formal and informal consultations on a wide range of issues. For example, there has been recent engagement in the *Prevent Strategy*, engagement on the cohesion strategy, and engagement on the impact of policies.

Kirklees council does not provide a platform or an institutionalised structure for the relations with ethnic or religious organisations. It believes there are a range of mechanisms for communities to engage including through the local elected members, various voluntary sector networks, consultation exercises and direct contact with officers. Some council officers and other partnership organisations have a specific remit to engage with specific parts of the community. For example, there are officers working with mosques and madressahs concerning quality issues as part of their work and in August 2008 an independent report was organised by Kirklees Children and Young People Service at Kirklees council evaluating the mosque and madressah training programmes, *Capacity Building of Staff in Mosques and Madressahs (Islamic Schools)*, which followed published guidance for madressahs in 2003, in achieving good practice both in teaching and child welfare, *Safe Children, Sound Learning: Guidance for Madressahs*.

Kirklees has an ongoing programme of bringing communities together across different geographical areas and from different cultural and religious backgrounds. As previously mentioned, there are interfaith networks, International Women's Day, One World events, Culture Share events and school twinning schemes that surround a variety of issues and engage with different people and organisations.

The school twinning scheme encourages pupils from different ethnic and cultural backgrounds to mix, establish friendships, work and play together. During the school year six visits take place between two schools which are representative of different parts of the community. During these visits children are encouraged to build positive relationships through twinning activities. The scheme allows new cohorts of schools to join the scheme each year.

Kirklees council submitted a successful bid to the Home Office (Faith Communities capacity building fund) to establish seven interfaith centres across Kirklees. This project is called *Interfaith Kirklees*. Consultation with key faith groups was held to ensure inclusivity and a steering group was established. Seven Buddhist, Sikh, Hindu, Muslim and Christian Faith Centres were established across Kirklees and reference was also made to other less prominent faiths and satellite centres planned. The project was launched successfully at the Huddersfield Town Hall in July 2005. Learning packages were produced for schools and guides from each of the faith communities trained. This has allowed schools to be given the opportunity to visit the centres in order to have real-life experience of the different faiths in Kirklees. A website has been developed to enable access to information and raise awareness on faith.

Over 90 schools visited the centres from 2004 to 2005 and positive feedback was received from both children and schools. This has increased motivation for and interest in Religious Education in schools and awareness has also been raised in the wider community. Faith communities are becoming increasingly aware of each other and a greater understanding is being established with

an acknowledgement of the need to create partnerships between key players. Following the London bombings in July 2005, the faith communities very quickly got together to issue joint statements to the press, holding a number of meetings to support local groups. People involved in the project have played a crucial role in bringing people together and tackling community cohesion.

*Interfaith Kirklees* receives more funding from Kirklees council than any other local authority in the UK. During the faith centre visits children are invited to experience each faith and are encouraged to ask sensitive or difficult questions of the interfaith staff concerning the particular faith. Some parents from Royd's School in Paddock, a predominantly white part of Kirklees associated with support for the far-right British National Party (BNP) have refused to allow their children to participate in these visits, particularly to the mosque. They have stated that they do not wish their children to attend the mosque as they consider it unsafe and claim the mosque is a potential terrorist threat. Where this has been the case, interfaith centre staff, have invited those parents to attend the centres or mosque themselves first, to eradicate these fears, ask any questions they may have and thus feel assured of their children's safety and allow them to attend on the school faith centre visits.

*The Kirklees Faith Forum*, which aims to advance the contribution of faith communities within Kirklees, and encourages all faith communities to work together and challenge all forms of discrimination and injustice, also hosts various projects which include the £5 Faith Meals. All communities from all faiths are invited to take part in a faith meal where a menu of topics is provided for discussion over supper. According to one individual interviewed during the field visit, the Faith Meals are very popular and well attended.

The Faith Forum has also developed and organises the *Tea for Two* project. This project has in the past, taken place in the Thornhill Lees area, where there is also known to be support for the BNP. Neighbours from differing ethnic backgrounds are encouraged to visit each others homes for tea in an attempt to encourage them get to know one another, break down cultural barriers and reach a better understanding of one another's lives.

Public libraries are also being encouraged to develop partnerships with community groups and host events that will be attended by all communities.

The council state that the forms of organised co-operation that are supported vary. The city tries to ensure that all religions are reflected in the interfaith dialogue. Although several representatives interviewed stated that there were no representatives present on the interfaith network from the evangelical or orthodox catholic (Polish) churches. Representatives are self-elected. City representatives state that they need to engage more with the minority communities and with those that are not engaged in formal organisations or networks such as those mentioned above.

There are certain events, days and symbols which celebrate the ethnic or religious heritage of certain immigrant groups in Kirklees. For example, the council support heritage events such as Black History Month. However, the council believes that some of these events are increasingly becoming more intercultural and are losing the focus on the initial, specific celebration.

According to Kirklees council, there are existing relations between the migrant and minority organisations and Kirklees council. These relations are achieved through various programmes which aim to bring communities together, such as the interfaith networks. Additionally some of the intercultural work carried out with groups from the mosques have brought members of the community together from different backgrounds, as have the school twinning schemes, and the cultural events already mentioned above. The council considers itself to be positive and supportive to all groups and that the purpose of such organisations is to represent their respective communities.

The Community Cohesion Strategy is directed to both the majority and minority populations for improving relations generally. Additionally some of the council's intercultural work is specifically aimed at bringing the majority or settled populations together with people from different backgrounds and breaking down these barriers. For example the Carlinghow and Hyrstmount Women's Group was established in 2007 and have developed links with the Lepton Women's group. The Lepton's Women Group are predominantly white Christians and members from Carlinghow are predominantly Asian Muslims. They meet two to three times per term and discuss issues through a common fusion of interests such as cookery, education, and family life in an open and safe environment. The atmosphere is relaxed and fun and is a very successful example of how positive intercultural dialogue can be achieved. There are other cross cultural women's group operating in Kirklees such as Khoosh Women, Silver Ladies, Thornhill Lees Women's Group and Kirklees Women's Alliance.

Additionally, numerous mosques have opened their doors to community groups, schools and colleges to enable them to visit and learn more about Islam. Similarly, other groups such as Cultures United participate in joint events and work with others to improve community relations generally.

Below are three examples of intergroup co-operation which are regarded by Kirklees as particularly successful.

**Example 1: Mosque visits** break down the barriers and myths that many individuals and communities have concerning Islam and what actually goes on in the mosque. The council have used these visits to reach school children, young people and also adults. The success of these visits are due to the trusted individuals in the community who organise these visits and their ability to encourage the visitors to ask 'difficult' questions. They then build on these visits as a way to forging longer term positive relationships.

**Example 2:** In partnership with Batley Business Enterprise College a project on community cohesion and citizenship entitled **Batley Young Citizens**, enables young people from different backgrounds to take part in various activities. These activities include: a visit to a local mosque and madrassah, a visit to a Huddersfield Methodist Mission, a three day residential visit to North Wales and an opportunity to meet with local councillors to discuss issues and ask questions. During these visits, participants have the opportunity to engage in activities that explore what it's like to live in the diverse communities of Kirklees. The council believe they also gain a greater understanding on issues that promote young people and have the opportunity to look at various ways of addressing those issues.

**Example 3: International Women's Day / Global Families.** These events bring people together from across a wide range of backgrounds, religions, cultures and allow them to focus on shared common experiences, as opposed to focussing on their differences. The council consider these events to be a great success and are delighted that there is now a women's network that continues to breakdown barriers across different communities. Participating women are now looking at leadership programmes and facilitating discussions themselves. The council believe the key to the success of this project is the focus on commonalities rather than differences.

With regard to less successful initiatives, Kirklees recognises that there are sometimes tensions between funding single identity based organisations, for example organisations who only reflect a sub section of the community or a very specific interest group or religious group, and the community at large. In the past when single funding has been provided, the council has been accused of segregating communities further by encouraging single identity services and organisations. The council believes this tension can potentially undermine cohesion, but at the same time recognise that it is their responsibility to ensure all parts of the community have access to services and opportunities.

#### **4.4 Relationship between different ethnic groups in the city**

Kirklees council undertake regular perception surveys which include questions relating to how people from different backgrounds get on with each other and concerning peoples views on race issues. In some areas, such as South Kirklees, the council beleives believes that people get on very well with each other. However, the research also identifies some areas - such as parts of Dewsbury - where this is not always the case. Representatives of Kirklees council are aware that an increased level of community cohesion work is required to improve relations between different ethnic groups in those particular areas.

Kirklees considers that organisations of different ethnic or religious groups co-operate on certain issues where a common interest can be found. This can be seen, for example, through the *Belonging to Dewsbury* project, which recently encouraged Dewsbury's residents to make a formal written pledge to make the town a place where everyone feels they are welcome and belong.

Whilst there is not one umbrella organisation operating on behalf of ethnic minority or religious groups, the council believe the different groups and organisations come together quite often, particularly to show solidarity in light of a local event or incident, for example after the London bombings in 2005. Mohammed Sidique Khan, the leader of the group of men responsible for the London bombings, lived in Dewsbury and worked as a 'learning mentor' with immigrant children at a primary school in the neighbouring city of Leeds. His mother-in-law used to work as a council liason officer at a school in Dewsbury. This fact had the potential to create tensions between groups living in Kirklees by reinforcing negative attitudes towards Muslims living in the area.

There are both traditional and new conflict lines between organisations of different ethnic/religious groups that the council regard as promblematic for social cohesion and integration in Kirklees. They state that new communities will bring different tensions. The most recent tensions have been between the established Muslim population and new communities such as the Iraqi Kurdish community. Some representatives from minority and religious organisations interviewed during the field visit suggested there are tensions between Kurdish and Muslim groups relating to alleged incidents of drunken Kurdish men approaching some of the Indian and Pakistani Muslim women and speaking to them inappropriately.

There were also comments from migrant and religious organisations interviewed during the field visit, relating to the tensions between the white population and other ethnic communities. However, the council believe these tensions are primarily due to underlying territorial or criminal issues such as drugs. The council also consider the recent focus on particular groups in relation to terrorist activities has, to some extent, drawn new conflict lines between some groups within Kirklees.

#### **4.5 Public communication**

Kirklees does not have a strategy for public communication relating to ethnic and religious groups living in the area. Some organisations such as the Indian Muslim Welfare Society produce their own publications such as *Paigaam* and others are involved in local radio stations that are relevant to their community. There are local ethnic media in Kirklees and these include Local AWAZZ and PIAGRAM local radio stations. Hajj radio also operates for limited periods on 87.3FM.

The local media will sometimes participate in some of the national media stories that relate to some ethnic minority groups. Generally the council consider many of the local journalists to be sensitive to particular local issues. This was corroborrated by several interviewees during the field visit concerning the Huddersfield Examiner but strongly contested by other interviewees concerning their experiences of the Dewsbury Reporter. These opinions were also corroborrated by a media representative from a local newspaper who stated that whilst the particular newspaper by which he

is employed (The Huddersfield Examiner) is sensitive and culturally aware, other newspapers were generally hostile and negative towards ethnic minority groups.

The council does not know the proportion of ethnic minority staff in the major local media organisations and is not aware of whether these organisations provide training to staff in cultural competence although training has been provided by the council in the past for minority groups and members of the voluntary and community sector in using the media. The media representative interviewed during the field visit confirmed that the organisation within which he is employed does not, as far as he is aware, provide training to staff in cultural competence and that ethnic representation amongst staff was very low.

#### **4.6 Summary and lessons learnt**

Kirklees council consider the overall state of affairs in relations between themselves and ethnic and religious groups to be well established with some good solid foundations from which improvements can be developed. Additionally, the council considers that the overall evaluation of the role of ethnic and religious organisations regarding the integration of ethnic and religious migrants and minorities appears good. It is however recognised that the council is sometimes viewed as supporting the development of parallel or separate communities. Kirklees council believes that interreligious and intercultural dialogue can and should play a major role in social cohesion and integration across the city, but also considers that there needs to be a strong partnership commitment and local government commitment to make this happen with all service providers participating and taking responsibility for social cohesion and integration across all communities.

Despite this, there appear to be some differences in perception of the main issues, demands and interests of ethnic minority and religious groups and the position towards these demands between the city and ethnic minority and religious groups themselves. It is clear from the information collected during the field visit that interviewees from ethnic minority and religious groups consider that there is a pressing need for more strategic, transparent, grass roots engagement by the council. These views are accompanied by requests for the clarification of departmental remits, and that the council listen to, and respond positively towards, constructive criticism. Additionally, the local health boards and the police service both received criticism from representatives of ethnic minority and religious groups for a lack of cultural awareness and more generally, and concurrent with criticisms of the council, a lack of grass roots engagement.

Notwithstanding these criticisms, the interfaith networks and the *Kirklees Interfaith* project are considered by interviewees to be positive and successful attempts at encouraging intercultural dialogue. Additionally, whilst confusion existed concerning departmental remits and transparency of grass root engagement, positive comments were received from interviewees concerning known projects undertaken by members of the community cohesion team, such as the Lepton and Carlinghow's Womens Group and the *Belonging to Dewsbury* project. Three organisations interviewed during the field visit praised the community cohesion work taking place in the city as 'excellent'. Their only criticism was that there should be much more of it.

### **5 Local intercultural policies towards Muslim communities**

#### **5.1 Major issues, demands and interests**

According to Kirklees council, the major issues in the city's life in relation to Muslim organisations or resulting from reactions of local populations are dress codes, gender roles, forced marriages and honour killings. There have been increasing requests rather than concrete demands, for engagement and consultation, support for governance and quality within Muslim institutions such as training, and a request for direct support for the individuals affected by these issues. Interviews with a range of respondents working in the council suggest that this appears to be largely the case,

although there are also a number of additional issues raised by Muslim communities living in Kirklees.

Some Muslim representatives interviewed during the field visit expressed their concern that barriers against Muslim communities are not being broken down and that Islam is still being portrayed as an enemy, both nationally and locally. Concerns were expressed that since the London bombings in 2005, the Muslim community in Kirklees has felt under attack. The intense trawl by the police and secret service of areas where people had contact with those associated with the London bombings, together with national media stereotyping, have been associated with increased levels of mistrust of Islam and of Muslim communities across UK. Some of this mistrust remains.

Many of those who were interviewed in Kirklees consider that the Muslim communities have done much to encourage open dialogue with statutory organisations such as the council, the police service and the general public at large, particularly through mosque open days and their participation in the interfaith networks and Interfaith Kirklees Project. It was stated that over the past five years, many of the Imams have supported the 'opening up' of the mosques and developed good relationships with both statutory and voluntary agencies. It was reported that some Imams are now offering Friday prayers in English and are constantly monitoring information left in the mosques and destroying anything relating to extremist ideology. Some interviewees felt that mosque participation has been so active that many mosques are now suffering from 'participation fatigue'. According to comments received from several interviewees that participated in the field work, one mosque in particular, the largest mosque in Savile Town, has closed its doors and is not participating in open days or the Interfaith Kirklees Project. This mosque also refuses to have any contact with national and local media. Representatives from the mosque commented that they are operating independently in an attempt to maintain a level of privacy after receiving what they perceive as excessive attention. One interviewee stated that the host community's expectation of the Muslim community in Kirklees are too high. It was considered unreasonable for various organisations to expect constant access mosques to look around and that other churches would not to be put in same position.

Some of the issues and demands expressed by representatives from the Muslim communities living in Kirklees relate specifically to the role of, and relationships with, the council. Several Muslim organisations interviewed felt that far more grass roots engagement with the community cohesion team, Muslim communities, and other Kirklees communities at large was desperately needed to break down barriers, eradicate myths and foster positive intercultural relations and intercultural dialogue. There were several complaints concerning the perceived lack of available funding for establishing and developing community projects within Muslim communities. Frustration was expressed at the perceived number of meetings, action plans and strategies being chaired and developed by the council to improve intergration and intercultural dialogue, and the perceived distinct lack of viable, visible action actually being implemented. Concern was expressed at the lack of support provided by the council to the Muslim community when dealing with the national and local press relating to media stereotyping of Muslims.

Frustration was expressed by the Muslim organisations interviewed during the field visit about the potential closure of the single sex girls school in Batley. Whilst there appears to be no objection to this particular school closing, there are strong objections to the end of provision for single sex education in the community. Representatives stated that they did not mind where in Kirklees the school or schools were located, as long as state provision of a single sex school remained. 7,300 signatures were collected across the community in a petition to keep a single sex school operating in Kirklees. Additionally there was concern expressed over the lack of a state funded Muslim school (s), which it is believed would reflect the community and service their needs.

Some members of the Muslim communities interviewed expressed concern regarding the level of segregation within Kirklees schools and more specifically the subsequent development of a type of 'pidgin english' being used by Muslim children in schools with a high percentage of children from ethnic minority backgrounds. It was felt that if there were more indigenous (white) children attending schools in the area, this would help some Muslim children to improve their English language skills and make it less likely that they would adopt alternative language styles.

One Imam interviewed during the field visit expressed his disappointment with the lack of engagement by local police with a young Muslim group he currently organises. He claimed that repeated requests have been made by the Imam to Kirklees police to visit the mosque and talk to the children and young people's group on a monthly basis about issues concerning them and their communities in attempt to break down barriers between young people and the police. The Imam stated that to date, no return contact has been made by the police.

The attitude of the majority population towards these demands has largely been focused on dress codes. Dress codes have been widely discussed within the Muslim community and the majority population. Some local research has been carried out entitled *Looking Beyond the Veil*. This research project was funded by the Department of Communities and Local Government as part of the Faith Communities Capacity Building Fund and commissioned by North Kirklees Interfaith Council. The Kirklees Interfaith Council was established 10 years ago and is run entirely by voluntary staff from various faith communities across Kirklees. The project was developed following the dismissal of a Muslim classroom assistant from a Junior School in Dewsbury following her refusal to remove her veil in the classroom. The aim of the project was to establish people's perceptions of the veil in Kirklees. No research has been carried out concerning gender roles, forced marriages or honour killings to date. Kirklees council state they are keen to ensure that an open and honest debate continues across the Muslim communities and also with the majority population concerning these issues.

Research has been carried out on Islamic organisations in the area, including a report entitled *Mapping Faiths in Kirklees*. Although this document is not in the public domain it has been shared with the Community Cohesion Board and local partners. No research or surveys have been carried out on the attitudes of the majority population towards Muslim groups.

## **5.2 General approaches and policies improving the relations with Muslim groups**

Kirklees council does not have an explicit policy aimed at improving cultural relations with Muslim communities but does have a Community Cohesion Strategy and an Equalities and Diversity Strategy and Framework that underpins policy improvements in intercultural relations with all communities. Inevitably, given the composition of the population of Kirklees, many of the policies aimed at improving intergroup relations involve Muslim groups.

There is both formal and informal regular and institutionalised contact between Muslim organisations and the council. Formal contact takes place through the mosques and madressahs Children and Young Peoples projects. Informal contact take place daily through work with the voluntary sector support, community work, cross community activities, and inter faith work, such as the Kirklees Interfaith Project. Within the council, various council services and departments have some contact with Muslim organisations although Safer Stronger Communities, Children and Young People's Services and the Culture and Leisure departments are the primary city departments that have regular contact. Additionally the Mayor and the democratically elected members also have regular contact with members of the community, including the Muslim communities within their wards.

According to Kirklees council, there is contact with all Muslim organisations across Kirklees. However, the council believe there are some organisations that are more confident about their

ability to operate without any support from them, such as the largest mosque in Savile Town. As previously mentioned, representatives from the largest mosque in Savile Town state they are operating independently in an attempt to maintain a level of privacy after receiving what they perceive as excessive attention. The council does not know whether there is any financial or political support for Muslim organisations from abroad.

There are elected members in the council who are from Muslim communities. There are also Muslim representatives on Kirklees Local Strategic Partnership and Partnership Boards. The council provides some Muslim organisations with financial support through grants and also by commissioning their services. Other types of support provided include officer support, access to community buildings and facilities, supporting the celebration of religious festivals, the faith centre development and support for the development of faith forums.

Concrete measures by Kirklees council for improving relations between Muslims and other members and groups in the population are assessed using perception measures, which assess the extent to which people from different backgrounds get on together, the extent to which barriers have been broken down, trust has been developed, and better understandings reached concerning one another's situations. In addition, specific projects and interventions are evaluated in terms of quantitative measures; for example, the number of people participating from Muslim communities and other communities in specific events and projects provides a quantitative measure of success.

Muslim communities participate and develop initiatives that are aimed at improving inter-group relations. For example, they are involved in the interfaith events, community events, Kirklees Interfaith Project, and some young people's sporting activities. Some of these events are supported by the council and others are community funded and driven.

According to Kirklees council, the police have taken great steps in improving relationships with the Muslim community and organisations over the past few years. There is regular contact with mosques and other community organisations and the local Neighbourhood Policing teams are developing relationships at a very local level. Muslim organisations and community representatives have often been involved in major community safety and other policing issues and have supported the police in getting out key messages and calming the community. During the field visit the police stated that a 'carousel' police clinic, so-called because it moves around mosques in the Kirklees area, operates at some of Kirklees mosques and the interfaith centres. For reasons that are unclear, none of the Muslim organisations who participated in this research were aware of this clinic. Nor were they aware of a cultural awareness for officer's programme in use called *Kirklees Connect*, a base knowledge provision enabled through other police officers with diverse cultural and ethnic backgrounds who are on hand to provide telephone advice relating to issues of cultural awareness.

Furthermore, several Muslim organisations interviewed during the field visit, expressed their concern over the lack of cultural awareness displayed by the police. For example, when a fight recently broke out between two individuals in Ravensthorpe, it is felt that the incident was blown out of all proportion because police arrived in riot gear and a police helicopter circled above. The community stated they were upset at the intense level of police response, and also that they had lost respect for the police because of the way they had overreacted to the situation. Several interviewees stated that the police were antagonistic and were unnecessarily trying to show their force.

Representatives of several organisations interviewed during the field visit were disappointed at the demise of the Ethnic Police Forum (a group that used to meet regularly with the police but was abandoned two years ago) and expressed a hope that the Forum might be resurrected in the

future. Interviewees felt the group was very useful in opening dialogue between the Muslim communities and the police service.

### **5.3 Good practice examples of concrete activities and measures improving the relations with Muslim groups**

As noted above, policy directed towards the majority population and/or directed towards the Muslim groups for improving intergroup relations in Kirklees is outlined in the Community Cohesion Strategy. This strategy underpins policies intended to drive improvements in intercultural relations in the area. Good practice examples of concrete activities and measures improving the relations with Muslim groups include the Kirklees interfaith project, integration projects such as the Carlinghow and Hyrstmount Women's Group and *Belonging to Dewsbury* programme, both of which were detailed earlier in this report.

### **5.4 Public communication**

Kirklees council does not have a specific strategy for public communication on issues relating to the Muslim community in the media. This is perhaps surprising given the negative media coverage associated with the Muslim community living in Dewsbury and the neighbouring city of Leeds associated with the terrorist attacks in London in 2005. There are some positive relationships between the local media who report on Muslim issues but also more difficult relationships with some parts of the media. The council and other partnership agencies offer media training and support to voluntary and community sector organisations which include Muslim organisations. One mosque recently invited the editor and staff from the local paper to visit their facilities and ask questions. However, as noted above one Muslim organisation refuses to have any communication with any media representative or organisation. There are local Muslim radio stations and a locally produced Muslim newspaper and newsletters available across Kirklees.

### **5.5 Summary and lessons learnt**

Kirklees council considers the overall state of affairs in relations between themselves and Muslim organisations to be generally good. The council is able to call on these organisations should the need arise and believes that they are willing to participate in key issues. It is recognised, however, that there is some mistrust between the council and some Muslim organisations and that unsuccessful requests for funding can often become a barrier to good relationships. The organisations that participated in their field visit consider that the relationship with the council should be a partnership of equals and that an over-emphasis on participation by Muslim communities and the mosques should be avoided.

The conditions that Kirklees council regard as necessary for positive relations with Muslim organisations are honest and open dialogue, transparency of decision making and funding applications, defining a set of common goals and encouraging a clear understanding of what is trying to be achieved and the consequent boundaries and limitations evident. Regular communication rather than individual, sporadic contact in the event of a crisis are also considered essential. Where relations are problematic, the underlying factors are usually related to funding issues, a lack of understanding between groups and the council and individuals/groups feeling they are generally not being listened to. Kirklees council considers it to be important that individuals, especially new migrants, are able to develop their own social networks and support within their own community before they are able and feel confident to extend this to groups within the community at large. Expectations from both the Muslim and majority population also need to be made clear.

## **6 Intergroup relations and radicalisation**

### **6.1 Radicalisation within the majority population**

According to Kirklees council there are certain political groups operating at the national level that are resentful towards ethnic and religious minorities. The council accepts that some of this resentment can also be seen at the local level. During the field visit, it was suggested by several interviewees that within Kirklees, there are members of the local population that support the British National Party (BNP). It was claimed that there are particular residential roads amidst ethnic communities that are known to be occupied by BNP sympathisers and supporters. Some interviewees commented on what has become known as 'white flight' and its existence across particular areas, particularly if there are mosques in the nearby locality. 'White flight' is a term used when members of the white local population move out of the area because they do not want to live amongst other ethnic or religious communities, such as the Muslim community. The BNP succeeded in having a councillor elected for Heckmondwike in 2004. They increased their representation to three councillors at the 2006 elections when they gained a further councillor at Heckmondwike and one at Dewsbury East. The party lost one of their Heckmondwike seats at the 2008 election to Labour. The Dewsbury councillor subsequently quit the party to become an independent, before resigning the seat which was won by Labour at a by-election in October 2008. The party therefore has a single councillor as of 2009.

Radicalisation in the local population appears to be a mixture of attitudinal, informal networks, formal networks and political parties. The council accept that this support can lead to hate crime and can also be a barrier to integration as people will sometimes listen to radical attitudes, form judgements and become excluded from some groups. There is no information available concerning the characteristics of membership or who the supporters, sympathisers or leaders of individuals or groups are outside of the elected representation of the BNP. The main approach is one of agitation, and main activities include public meetings, covert radicalisation through clubs, colleges and family networks. Violence has been used by these groups and extreme cases have resulted in death. Locally there have been hate incidents which have been particularly violent, primarily involving individuals rather than groups.

The influence of the BNP can be seen in its electoral results and the number of incidents of hate crimes from police data. For example, in 2007/08 there were 639 hate incidents and from April 2008 to December 2008 there were 421. The council consider integration to be severely undermined by extreme views and behaviours. The council monitor the impact of these issues on a daily basis and they indicate a variance from day to day. There is no local research available in Kirklees concerning these groups, although there is a plethora of national research available.

#### **6.1.2. General approach, policies and measures towards these groups**

Kirklees council do not have a specific policy against radical or extreme groups within the majority population but believe the Equalities and Diversity Strategy and Framework highlights their attitude and response to these groups. The Prevent Strategy previously discussed in this report addresses all types of violent extremism. The council and its partners (including the police, colleges, universities, schools, and religious institutions) are responsible for the Equality and Diversity Strategy and Framework. A range of methods and measures are used to address issues that these groups raise including the use of trusted individuals such as school teachers, youth workers, local elected members and religious leaders who promote the principles outlined in the Equality and Diversity Strategy and Framework.

Additionally, a series of improvements have taken place in Kirklees over the last couple of years to increase the ways that people can report hate crimes. This reflects the main recommendations from the McPherson report in relation to the reporting of hate crimes. Together with Leeds, Kirklees was the first local authority in West Yorkshire to launch the Third Party Reporting Centre Scheme in 2002. The reporting centres are venues other than police stations where people can report hate crimes, in an anonymous way and without having to be in contact with the Police. There are over 60 reporting centres in Kirklees, and more are being recruited and trained regularly. Kirklees also has its own online reporting website as well as the national one, both of which allow users to report hate incidents directly from home. In addition hate crimes can be reported through the Yorkshire and the Humber helpline which was launched as a Home Office Pilot in July 2006. Reports can be made on the line and future actions will be followed up by the police force where the incident occurred. Callers can also get additional support and be referred to agencies in their areas. The option of reporting hate crimes at a police station remains. The police service in Kirklees have been provided with additional resources to deal with hate crime and specially trained officers are now in place to deal with any hate crime or incident that is reported at the station.

Other projects established to respond to hate crime includes the Safe Tenant Initiative which has been established by Kirklees council, the police, Kirklees Racial Equality Council and other voluntary organisations. The initiative is intended to prevent harassment by giving tenants more protection, especially when viewing a property and for the first few weeks after moving into a new home. Under the scheme tenants will receive an agreed number of home visits by housing staff and the police, if necessary, during the first weeks of their tenancy. Details of any incidents of harassment or other incidents that may have occurred are taken at this time. It is believed that the presence of housing officers and police in the area can have a positive deterrence effect and harassment from taking place.

### **6.1.3. Relations between groups**

There are organisations and groups in the resident civil society that are active against anti-immigrant and/or anti-minority groups and these include the interfaith forums and networks, the national organisation Stop Hate UK, the main political parties, Labour, Conservatives and Liberal Democrats and trade unions. According to the city, the methods used by these groups to address the issue of radicalisation within the majority population vary. Kirklees council cooperate with the groups that address issues raised by xenophobic, Islamophobic or anti-Semitic groups by part funding Stop Hate UK, employing an officer to deal with hate crime at the local level, and also funding other local organisations that address these issues such as the interfaith networks. Groups among the migrants and minorities that are active against these issues are also the inter faith networks.

The police have specific policies around hate crime and employ a full-time Diversity Officer who works with the council, other partners and the community to tackle these issues. However, as noted previously, several organisations who participated in the research are critical of the perceived lack of engagement by the police concerning these issues.

## **6.2 Radicalisation within the migrant and/or minority population**

### **6.2.1 Radicalisation tendencies: who and what**

Kirklees is considered a high risk area in terms of potential radicalisation in the name of Islam, primarily because of the high levels of deprivation in the area. There is a threat of both political and religious radicalisation which could potentially be a mixture of attitudinal and organised, formal or informal. This was demonstrated by the participation of some members of the Muslim community in Kirklees in the London bombings in 2005. Subsequently the council has developed a *Prevent*

*Action Plan* which addresses through various measures the prevention of extremist ideologies and activities.

The characteristics of potential members of radicalised groups are not known locally. The main issues of agitation and main activities could vary through covert radicalisation through mosques, schools and family. It is not known whether there are any supporters, sympathisers and leaders for such groups. There were no reports relating to the radicalisation of Muslim individuals or organisations across Kirklees during the field visit interviews. Kirklees council considers that the violent episodes that occur occasionally are due to violence by promarily associated with criminal activity rather than radicalised groups. Potential groups do not demonstrate their influence locally, for example, there are no results in local elections, demonstrations or influences in media, harassment or intimidation. The council acknowledges that if radicalisation became apparent, it could have an impact on the local integration of migrants and minorities. No research has been carried out on these potential groups.

### **6.2.2 General approach, policies and measures towards these groups**

The Prevent Action Plan and equality and diversity policies outlined in the Equality and Diversity Strategy and Framework provide the general approach and policies towards these potential groups. All parts of the council are concerned with these policies and a range of methods and measures would be used to address issues these potential groups might raise such as the use of trusted individuals such as school teachers, youth workers, local elected members and religious leaders.

Police offices in Kirklees work closely with the West Yorkshire Counter Terrorism Unit. This is a unit which gathers intelligence through both overt and covert methods. This intelligence is then assessed, evaluated, analysed and disseminated and is used to inform both police and security services about threats from groups and individuals regarding national security and domestic extremism issues. The unit works with partners in the Prevent Strategy and with the local community and engagement officers, schools, Further Education (FE) colleges and universities and local religious institutions.

### **6.2.3 Relations between groups**

Religious organisations such as the interfaith networks and the main political parties are active against radicalisation among migrant and minority populations. Kirklees council cooperates with the groups that address issues raised by radical groups among migrants or minorities. The council also cooperates with the interfaith networks, local mosques and some of the Imams who represent groups among the migrants and minorities that actively mobilise against radicalisation among migrants or minorities.

### **6.3 Communication strategy**

Kirklees council does not have a specific public relations strategy regarding the media as to reporting on the xenophobic, Islamophobic or anti-Semitic groups, nor is there a joint strategy between the media and the council for dealing with these groups. However, there is currently a marketing campaign underway which relates to the reporting of hate crimes (previously discussed above). Press releases are also routinely distributed to the local press and local radio, advertising projects related to combating hate crimes. These have also appeared on national news websites. The council does not have a public relations strategy regarding the media reporting on radical groups among migrants or minorities and there is no joint strategy between the media and the council for dealing with these groups.

### **6.4 Radicalisation: Summary and lessons learnt**

Kirklees council has not provided information concerning successful measures and methods used against anti-immigrant and/or anti-minority groups. Nor has any information been provided concerning less successful practices and what has worked less well and why. The city states that work on effective measures is ongoing and that cohesion measures are partly used as indicators of successful or unsuccessful practices.

## **7 Conclusion: Key challenges, lessons and learning for CLIP**

Kirklees is the most populous local government district of England without city status and is made up of a diversity of ethnic and religious groups and communities. All of the main faiths are represented although the main minority faith group is Muslim, representing just over 10% of the population. The Muslim communities in Kirklees are very diverse: although they predominantly originate from Pakistan and India, as is the case elsewhere in the UK, new communities and groups have developed in Kirklees over recent years. There are currently over fifty mosques and madressahs across the area.

Following the disturbances in Bradford, Burnley and Oldham in 2001, there has been a shift in the UK policy approach with the emphasis now on the concept of community cohesion. Much of the focus of this approach has been on minority ethnic communities where residential segregation has been seen as a barrier to community cohesion. Additionally, in 2006 the UK government published *Strong and Prosperous Communities*, which includes the setting out of the governments proposed strategy for the delivery of community cohesion at the national and local levels and focuses on numerous issues including those relating to tackling religious extremism, public disturbances and disorder, far right myths and the underlying drivers of tensions between different groups.

In addition to this wide community cohesion agenda, it is important to note that the terrorist events in both New York in 2001 and London in 2005 have strongly influenced the current approach to intergroup relations in the UK. This has resulted in an increased emphasis not only on the integration of minorities and migrants but on efforts to combat extremism, particularly those forms of extremism associated with the Muslim community.

Kirklees council appears to be committed to the agenda of improving community cohesion across the borough. This is reflected in the existence of a raft of strategies and action plans across Kirklees to encourage cohesive communities as well as several successful grass roots projects in operation such as the Kirklees Interfaith Project and the school twinning schemes that encourage integration and foster positive intercultural dialogue.

Nonetheless many of the representatives of ethnic and religious groups that participated in the research criticised the restricted funding available for developing and sustaining existing and new projects focusing on integration, intergroup relations and intercultural dialogue. Several community organisations also perceive that there is a lack of grassroots activity. Additionally, it was felt where activities were taking place many of these lack transparency and suffer from a lack of strategic and co-ordinated action. Two interviewees suggested there was confusion between departmental remits, namely the Community Cohesion Team and the Interfaith Team. Numerous representatives complained at the low levels of ethnic representation across departments and it was generally felt by the majority of those interviewed that there was an inability by the council to engage with constructive criticism at any level.

Furthermore, many of those who participated in the field visit suggested there had been an over-emphasis on one day cultural events and festivals. Whilst the importance of such events was acknowledged, some commented on the need to engage on a day to day basis and provide informal opportunities to integrate and share intercultural dialogue across communities. Criticism was also received concerning the lack engagement with minority groups generally across not only Kirklees council, but also the police service and the local health boards. It was also felt that both

the local health boards and police service needed to do much more to make their staff culturally aware.

Some members of the Muslim communities participating in the research expressed their concern regarding the ongoing barriers between the Muslim communities and other communities in Kirklees. They are concerned that Islam is still being portrayed as an enemy and that the presence of suspicion and mistrust between the public at large and Muslim communities across Kirklees is still very much apparent. Some representatives expressed exasperation and frustration at what else could be done by the Muslim community to break down these barriers and eradicate these myths. It was felt that this desire by the Muslim communities to counteract these opinions and attitudes had led some mosques into 'participation fatigue' and many parts of the communities to feel 'targeted'. In response to this process, it is felt that the council needed to publicly support, clarify and correct public and media misrepresentations of the Muslim communities and work more closely with Muslim communities in this regard.

Representatives from the Muslim communities also feel very strongly that community services should reflect the needs of the communities and in this vein that a dedicated state funded Muslim school be established alongside a provision for a single sex school in the Borough. They also expressed their desire for increased numbers of white pupils to attend schools with large numbers of Muslim pupils.

Notwithstanding all of the issues and concerns above, Kirklees is a vast, ethnically diverse and in some areas, segregated borough and there is evidence of significant activity to address the issues that this raises for intergroup relations and intercultural dialogue. Whilst there is no doubt that communities would like to see less strategies, action plans and frameworks and much more funding for grassroots activities by the council, the limited grassroots work that is taking place is extremely well received and highlights the commitment, passion and dedication of council staff. There are clearly gaps in both the police and local health board approaches, but the council appear to be ahead of the game. An increase in direct engagement at the grass roots level, the establishment of a more co-ordinated, strategic response across departments, agencies and partnerships and finally, the ongoing development of a listening culture where constructive criticism can be viewed as a positive step towards improving integration, intergroup relations and intercultural dialogue, would lead to further improvements in intergroup and interfaith relations in Kirklees.

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## **9 Interview partners**

- Children and Young People’s Service, Kirklees County Council
- Community Cohesion Team, Kirklees County Council
- Council Member for Liberal Democrats
- Council Leader for New Labour
- Cultures United
- Dewsbury Minster
- Diversity Unit, Police Service
- Huddersfield Examiner
- Indian Muslim Welfare Society
- Kirklees Ethnic Minority Alliance
- Kirklees Faith Forum
- Lepton Women’s Group
- Madni High School for Girls
- Muslim Faith Centre
- North Kirklees Interfaith Council
- Pakistani and Kashmiri Welfare Association
- Safer Stronger Service, Kirklees County Council
- Scrutiny and Governance, Kirklees County Council
- Savile Town Mosque
- Sunni Council of Mosques
- Voluntary Action Kirklees
- Westborrow High School