

Case Study on Intercultural Policies and Intergroup Relations

Newport, UK

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Foreword

This report is part of the Eurofound project *Cities for Local Integration Policy* (CLIP), which commenced in 2006. Newport 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, Liege 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 Newport. Together with the contact persons of the city's Office for Community Cohesion, a significant effort has been made to find all necessary and relevant data on Newport for this report.

Between 5th and the 11th May 2009 the researcher met with officials of the council, public sector organisations including the police, local health board, various representatives from council departments, including the Leader and Managing Director of the city 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 Judith Langdon and Matthew Tribbeck from Newport city council and Anne Hubbard and Selina Moyo from the Wales Strategic Migration Partnership 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 a 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 will include 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, those from Europe ranked first, while the Republic of Ireland

was the largest single country of birth (National Statistics Online 2005). 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

	Total population		Non-white population %
	Number	%	
White	54,153,898	92.1	-
Mixed	677,117	1.2	14.6
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
All Asian / Asian British	2,331,423	4.0	50.3
Black Caribbean	565,876	1.0	12.2
Black African	485,227	0.8	10.5
Black Other	97,585	0.2	2.1
All Black / Black British	1,148,738	2.0	24.8
Chinese	247,403	0.4	5.3
Other ethnic groups	238,615	0.4	5.0
All minority ethnic groups	4,635,296	7.9	100.0
All population	58,789,194	100.0	-

Source: Rendell and Salt (2005)

Not captured in the census are the Eastern and Central European migrants who came to work in the UK following enlargement of the European Union on 1st May 2004. Over 600,000 have registered to work in the UK, which is an underestimate of the total arrivals as those who are self-employed 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 Newport. 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.

The city of Newport is located in Wales which, together with England, Scotland and Northern Ireland, is one of the four countries that constitutes the United Kingdom (Figure 1).

Figure 1: Wales in the context of the UK



Although the UK is governed by a parliamentary system with its seat of government in London, the capital, there are devolved national administrations in Belfast, Cardiff and Edinburgh, the capitals of Northern Ireland, Wales and Scotland respectively. The Welsh Assembly Government (WAG)

was established in 1999 (as a consequence of the Government of Wales Act 1998) and possesses the power to determine how the government budget for Wales is spent and administered.

The population of Wales is currently estimated to be just under three million and it is officially bilingual, with both the Welsh and English languages having equal status. Settled by the Celts, invaded by the Romans and the Normans, and dominated by the English, Wales' population has regularly shifted and changed over the ages. Following the industrial revolution, Welsh people emigrated all over the globe in search of better prospects and better lives. But there have also been waves of migration into Wales, both from England and further afield. In the 1880s Somali seamen were drawn to Cardiff to work in the docks and the city is now host to the largest British-born Somali population in the UK. At the beginning of the 20th century workers from England, Ireland and the rural areas of Wales fed a growing demand for labour in the South Wales coalfields. By 1911, more workers from Ireland, Italy and Spain had joined the industrial workforce (Morgan 1981). Welsh Asian communities developed mainly through immigration since World War II. Some Poles also settled in Wales in the immediate aftermath of World War II.

The period following the Second World War saw a decline in several of the traditional industries, in particular the coal industry. The numbers employed in the South Wales coalfield, which at its peak around 1913 employed over 250,000 people, fell to around 75,000 in the mid 1960s and 30,000 in 1979 (Davies 1994). By the early 1990s there was only one deep pit still working in Wales. There was a similar decline in the steel industry, and the Welsh economy, like that of the rest of the UK, became increasingly based on the expanding service sector.

The decline of the coal industry was associated with a significant out-migration from Wales. On average, between 1975 and mid-2004, nearly 7,500 people per year migrated from Wales to overseas destinations, more than those arriving from international countries of origin. More recently however, there has been a net inflow of international migrants from abroad. Two trends are particularly worthy of note here. On the one hand, changes to UK immigration policy and practice, particularly as they relate to those seeking asylum, have led to the dispersal of a significant number of asylum seekers away from London and the South East towards other parts of the UK including Wales.

The main source of publicly available data on the location on the location of the asylum seeking population relates to those asylum seekers supported by the National Asylum Support Service (NASS). Under the NASS system, asylum seekers have been dispersed to Wales since April 2001. The vast majority of asylum seekers in Wales are in receipt of both accommodation and support. The numbers of asylum seekers dispersed to and accommodated in Wales have fluctuated on a monthly basis. NASS figures indicate that at the end of June 2005, 2,390 asylum seekers were receiving accommodation and/or subsistence from the Home Office in Wales. Unlike previous migrants those arriving in Wales as asylum seekers come from a wide range of countries and speak at least 25 different languages.

The second trend of note is the increase in migrant workers associated with European accession. There were 16,200 registrations from A8 nationals to the Worker Registration Scheme (WRS) in Wales between May 2004 and March 2007 and 17,300 National Insurance Number (NINo) applications over the same period. In both cases Wales accounted for a little less than 3% of all applications from A8 nationals in the United Kingdom. Just four local authorities account for over half of the applications to the Worker Registration Scheme in Wales (Carmarthenshire, Newport, Wrexham and Cardiff). These authorities have also seen the highest numbers of NINo applications from A8 nationals. Two thirds of applications to the Worker Registration Scheme in Wales have

been from Poland and a further 15% from Slovakia (Home Office 2006; Welsh Local Government Association 2007).

The ethnic composition of the population of Wales is a reflection of this migration history. The most important point to note is that Wales is a significantly less ethnically diverse country than the UK as a whole (Table 1). The majority of the population of Wales describe their ethnicity as white, with 97.88% white British, and only 0.6% mixed. The remaining 2.12% of the population are from ethnic minority backgrounds, and together represented less than 62,000 people at the time of the last census in 2001.

Table 1: Population of Wales by ethnic group, April 2001

	Total population	
	Number	%
White	2,891,505	97.88
Mixed	17,661	0.61
All Asian / Asian British	25,448	0.88
Indian	8,261	0.28
Pakistani	8,287	0.29
Bangladeshi	5,436	0.19
Other Asian	3,464	0.12
All Black / Black British	7,069	0.24
Black Caribbean	2,597	0.09
Black African	3,727	0.13
Black Other	745	0.03
Chinese	6,267	0.22
Other ethnic groups	5,135	0.18
All minority ethnic groups	61,580	2.12
All population	2,903,085	100.0

Source: National Statistics Online 2004

Although Wales is considerably less ethnically diverse than England, some areas - particularly in the south of the country - are considerably more diverse than others. Ethnic minority populations are concentrated in Cardiff, Swansea and Newport. In Cardiff, the capital city, those from ethnic minority backgrounds make up 8% of the population and represent a truly cosmopolitan mix of cultures and nationalities, including Somali, Bengali, Afro-Caribbean and Yemeni communities among others.

Nearly three quarters of the Welsh population describe their religion as Christian (72%). The white group contain the highest proportion of Christians (73%), and majorities of Black Caribbean's and people from mixed race backgrounds also identify as Christians (70% and 51% respectively). After Christianity, Islam is the next most common faith. Cardiff has the largest Muslim population (4% of the local population) but across Wales as a whole Muslims account for less than 1% of the population (22,000 people). The majority of Muslims are from Asian backgrounds, including 7,000 Pakistani Muslims and 5,000 Bangladeshi Muslims, although nearly 3,000 white people also describe themselves as Muslim. Among other faiths the next largest groups are Indian Hindus (over 4,000) and White Buddhists (3,000), followed by white Jews and Indian Sikhs (both approximately 2,000). Across Wales 19% of the population reported that they had no religion in 2001 and a further 8% declined to answer questions about their religion (National Statistics Online 2004).

2.2 National policy context

The national policy context relating to intergroup relations is dominated by three main strands: race relations legislation, policies to promote community cohesion and efforts to prevent radicalisation and extremism.

Since the establishment of the UK's Race Relations Act (1976), all racial discrimination in employment, training, housing, education and the provision of goods facilities and services is illegal. Furthermore with the Race Relations (Amendment) Act (2000), all public authorities have a statutory general duty to promote race equality. The aim of the general duty is to make promoting race equality central to the way public authorities work; and this includes schools. The general duty says that the body must have 'due regard' to the need to:

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

In addition the Act places specific duties on schools to help them meet the general duty. These are intended as a means to an end, in other words, that they should result in improvements in educational experiences and outcomes for all children, in particular those belonging to minority ethnic groups. It should not become a bureaucratic exercise. These specific duties are:

- To prepare a written statement of the school's policy for promoting race equality, and to act upon it;
- To assess the impact of school policies on pupils, staff and parents of different racial groups, including, in particular, the impact of attainment levels of these pupils;
- To monitor the operation of all the school's policies, including, in particular their impact on the attainment levels of pupils from different racial groups; and
- To take reasonable steps to make available the results of its monitoring.

The UK national policy context relating to intercultural relations and intergroup dialogue is dominated by an agenda focused on the concept of community cohesion. This agenda was developed following the disturbances in Bradford, Burnley and Oldham in the summer of 2001. The most influential idea at the 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 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 to do with communities that were from ethnic minority groups, 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 UK Government appointed a Commission on Integration and Cohesion, which reported in 2007 on its proposals for the development of cohesion and integration policies, recommending that an agency be set up to manage 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. The report contained a number of specific recommendations and practical proposals for local cohesion work. 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.

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 leading to an increased emphasis not only on the integration of minorities and migrants but on the effort 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).

Policy-making and implementation in Wales is complicated by the multiple policy contexts within which decisions are made and implemented. Strategies and initiatives in Wales relating to migration and integration – and in turn intergroup and intercultural relations - operate within the context of international, European and UK policy and legislation as well as the Welsh Assembly Government's wider strategic agenda.

The Welsh Assembly Government (WAG) has powers to make rules and regulations, set standards and issue guidance in areas such as health and education within the basic framework of primary legislation made by the UK Parliament. WAG has powers and responsibilities to support migrants given leave to remain in the UK and living in Wales in relation to a whole range of services including (but not exclusively) culture, education and training, the environment, health and health services, housing and the Welsh language (Threadgold et al 2008). But WAG has no powers or responsibilities in relation to immigration controls and cannot make decisions in this area of policy.

The Welsh Assembly Government sets the strategic agenda for social and economic policy in Wales. In 2000 the Assembly Government launched its first ten year strategic plan, *A Better Wales*, which provides an ambitious vision for the future of Wales based on new and improved public services, reductions in inequality of all kinds and new direction for development based on a concerted drive for economic growth and the creation of a modern, more educated workforce. The strategy has strongly heavily influenced the work of the public services and voluntary sector agencies in Wales. To mark the start of its second term in September 2003, the Assembly published an updated strategic plan *Wales: A Better Country*. The plan sets out the Welsh Assembly Government's strategy for a more sustainable future based on:

- Promoting a diverse, competitive, high added value economy, with high quality skills and education, that minimises demands on the environment;
- Action on social justice that tackles poverty and poor health, and provides people and their communities with the means to help themselves and break out of the poverty trap;
- Action in the built and natural environment that enhances pride in the community, biodiversity, promotes local employment and helps to minimise waste generation, energy and transport demands;
- Ensuring all children and future generations enjoy better prospects in life, and do not inherit a legacy of problems;
- Supporting people to live healthy and independent lives; and
- Promoting openness, partnership and participation.

Additionally in 2001, the *Communities First* programme was launched and is the Welsh Assembly Government's flagship programme to improve the living conditions and prospects for people living in the most disadvantaged communities across Wales. *Communities First* is founded on the principle that poverty and disadvantage are created by a complex number of factors, such as poor educational achievement, poor housing and environments, substance misuse, local job markets, benefit systems, stigma and perceptions about people and places etc. Furthermore, it is believed that if poverty and inequalities are to be addressed then understanding what the causes are is paramount.

Communities First provides opportunities for people living in areas termed to be disadvantaged, and the agencies that deliver services in those communities, to examine the realities of poverty and to learn and work together to address it. The programme initially worked with 142 communities comprising of the 100 most deprived wards from the Welsh Index of Multiple Deprivation (WIMD)

2000, 32 pockets of deprivation and 10 Communities of Interest. Following the publication of the WIMD 2005, a further 46 areas identified by the Index as being in the 10% most deprived in Wales and were invited to apply for inclusion in the Programme. There are now a total of 188 *Communities First* areas, some of which are working with existing Communities Partnerships for inclusion in the programme and other larger areas are establishing their own Communities First Partnerships. Several neighbourhoods within Newport city have been issued with Communities First status.

More recently, in 2007 the Welsh Assembly Government has also established the *All Wales Community Cohesion Project* in partnership with the Welsh Association of Chief Police Officers, and have initiated the All Wales Community Cohesion Project. This project is guided by a steering group consisting of a number of key stakeholders including the Welsh Assembly Government, Welsh Association of Chief Police Officers, Welsh Local Government Association, Commission for Equality and Human Rights, Faith Communities Forum, UK Border and Immigration Agency and Home Office Crime Team.

The aim of the project is to promote more cohesive communities across Wales, with shared values and with equal opportunities in all areas of Welsh society. The project will seek to raise awareness of community cohesion issues in Wales, increase knowledge of good practice in relation to improving community cohesion in communities, and provide advice on mapping the changing make up of communities in Wales. This will allow the Welsh Assembly Government, local authorities and partners to respond to changing needs.

There are a number of phases of the project, including:

- The development of advice for mapping and profiling of Welsh communities;
- Looking at existing community cohesion work being conducted within the Welsh Assembly Government, Welsh police forces, local authorities and voluntary and community partners;
- Tackling the community cohesion aspects of extremism within Wales and across borders with other nations;
- The creation and collation of a community cohesion toolkit for Wales which will reflect the good practice being conducted, and provide guidance to local authorities in relation to specific projects and schemes available; and
- The preparation of an *All Wales Community Cohesion Strategy*.

The Welsh Assembly Government launched the *All Wales Community Cohesion Strategy* for consultation at the beginning of 2009. The draft strategy has been developed through a partnership between the Welsh Local Government Association, the police service, the Association of Chief Police Officers Cymru, the Equality and Human Rights Commission and faith groups, among others, and should be understood in the context of the report of the Commission on Integration and Cohesion (2007), discussed above. The strategy highlights the cross-cutting nature of community cohesion issues and signposts organisations to the relevant legal, procedural and research documents. It is hoped this will assist stakeholders at all levels to more easily navigate areas of relevance in the preparation of strategy, policy or projects and prevent duplication.

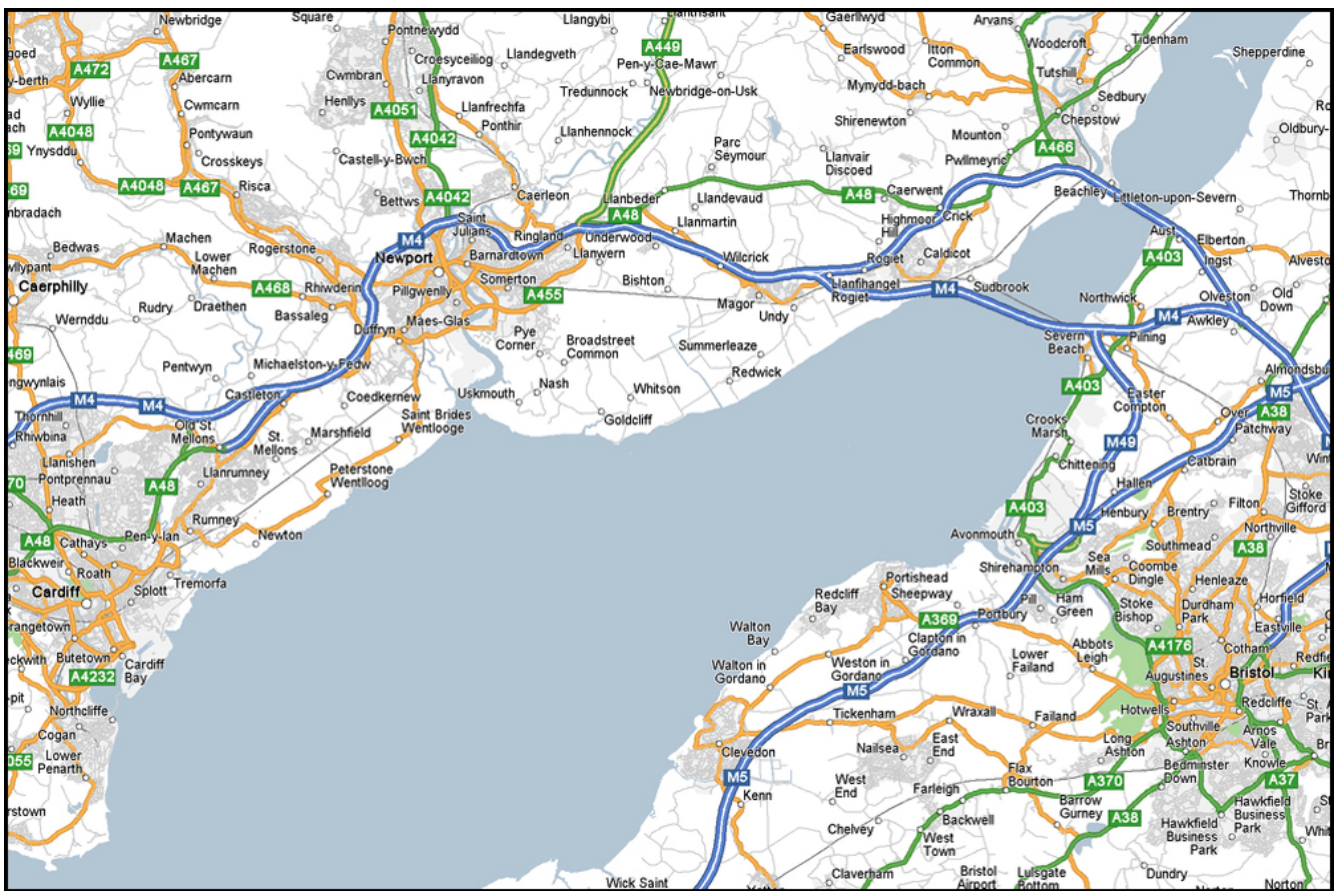
3 Background information on the city

3.1 Brief description of the city

Standing on the banks of the River Usk, Newport is located in South Wales between Cardiff and Bristol (Figure 2). It is the largest urban area in the historic county of Monmouthshire and the preserved county of Gwent. The city of Newport, which includes some rural areas as well as the built-up area of Newport, is governed by the unitary Newport city council. The population of the City of Newport is 137,000 making it the seventh most populous unitary authority in Wales and the third most populous city (National Statistics Online 2005).

With the industrial revolution in the 19th century, the South Wales Valleys (the area to the north of the cities of Newport and Cardiff) became key suppliers of coal and iron. These were transported down local rivers and the new canals to ports such as Newport, and Newport docks grew rapidly as a result. Newport became one of the largest towns in Wales and the focus for the new industrial eastern valleys of South Wales. By 1830 Newport was Wales' leading coal port, and until the 1850s it was larger than Cardiff (Davies et al 2008).

Figure 2: The location of Newport, UK



Source: Microsoft Virtual Earth 2009

Newport had a large inward migration from England and Ireland over the following decades, as a result of which the town came to be seen as 'un-Welsh'. This view was compounded by ambiguity about the status of Monmouthshire. In the 19th century, the St George Society of Newport asserted that town was part of England, and it was in Newport that the Cymru Fydd movement received its death blow in 1896, at a fractious meeting where David Lloyd George was told that the 'Englishmen' of South Wales would never submit to 'the domination of Welsh ideas'. In 1922 Lloyd George was to suffer a further blow in Newport, when the Conservative capture of the recently-

The post-war years saw renewed prosperity, with the opening of the modern integrated steelworks at Llanwern in 1962, and the construction of the Severn Bridge and local sections of the M4 motorway in the late 1960s, making Newport the best-connected place in Wales (Davies et al 2008). Although employment at Llanwern declined in the 1980s, the town acquired a range of new public sector employers, and a Richard Rogers-designed Inmos factory helped to establish Newport as a 'hotspot' for technology companies. A flourishing local music scene in the early 1990s led to claims that the town was 'a new Seattle' (Davies et al 2008)

The county borough of Newport was granted city status in 2002 to mark Queen Elizabeth II's Golden Jubilee. In the same year, an unusually large merchant ship, referred to locally as the Newport ship, was uncovered and rescued from the bank of the Usk during the construction of the Riverfront Arts Centre. The ship has been dated to some time between 1445 and 1469 and it remains the only vessel of its type from this period yet discovered anywhere in the world.

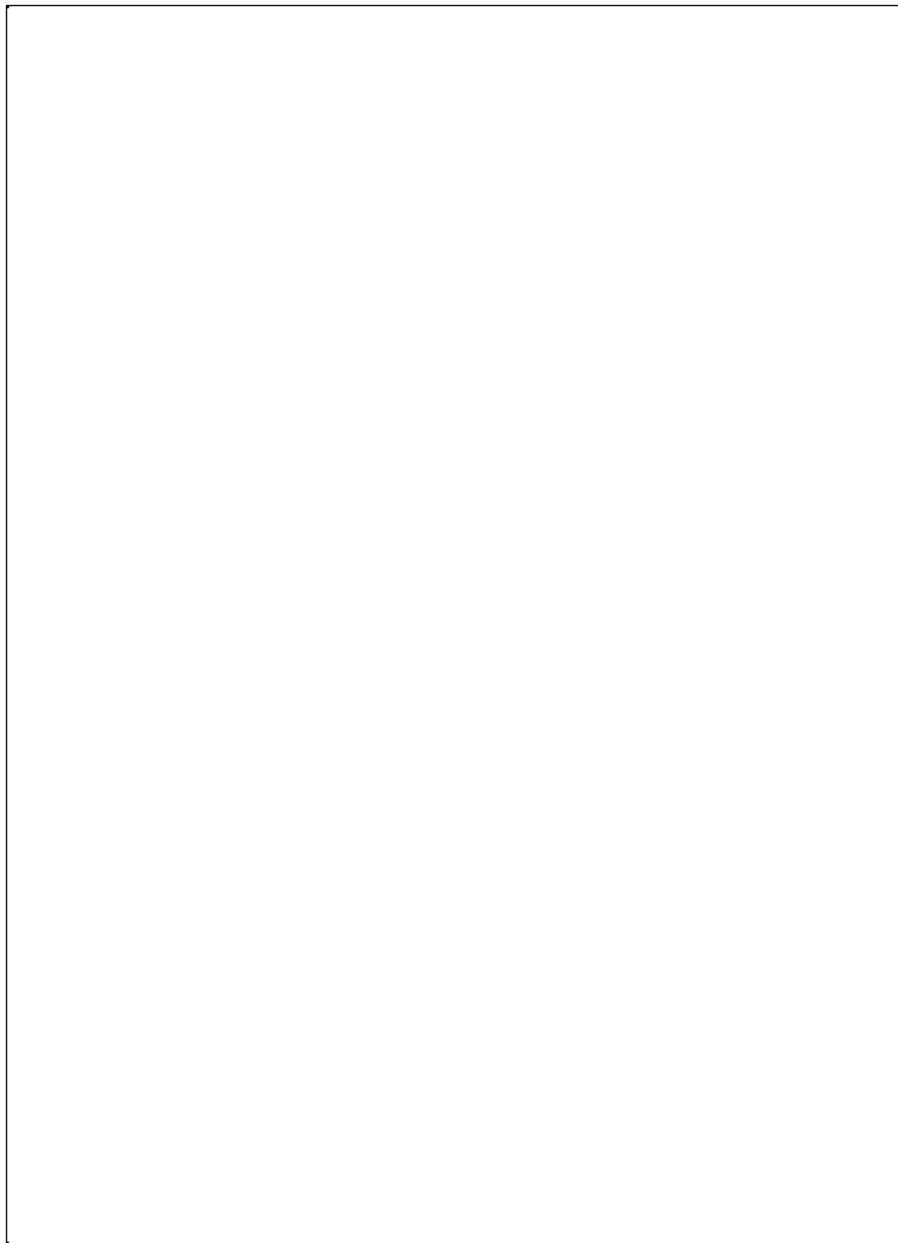
The city has a large working-class population and a strong support for the Labour party, but the Conservatives have a significant minority especially in the more middle-class areas in the west. There has been a sharp increase in the numbers of Liberal Democrat voters in recent elections. In the 2005 general election, the Liberal Democrats pushed the Conservatives into third place in Newport East with Labour still holding on to a sizeable majority but in Newport West the Conservatives gained a sizeable swing on Labour's lead, with a significantly reduced majority. Labour also suffered in the local elections in 2008, losing control of the council to a Conservative-Liberal Democrat coalition.

In addition to representatives at the Welsh Assembly Government, areas within cities are represented at the local level by city councillors. These councillors are elected to wards. Electoral wards are the key building block of UK's administrative geography, being the spatial units used to elect local government councillors in metropolitan and non-metropolitan districts, unitary authorities and the London boroughs in England; unitary authorities in Wales; council areas in Scotland; and district council areas in Northern Ireland. The city of Newport is divided into 20 wards (Figure 4).

Organisations based in the city include the Passport Office for much of the south and west of the UK; and the Wales headquarters of the Charity Commission and British Red Cross; the headquarters of the UK Office for National Statistics; the headquarters of the UK Intellectual Property Office (formerly known as the Patent Office); the headquarters of Wales and West Utilities; a large Panasonic manufacturing plant; a manufacturing plant for International Rectifier and the shared-service centre for HM Prison Service.

In 1997, Newport secured what was then thought to be Europe's largest-ever inward investment when the LG Group announced a £1.7 billion project creating 6,100 jobs, and supported by public sector grants. Facilities were built on the Celtic Lakes business and science park, but market conditions led to the semiconductor plant never opening, and the CRT plant eventually closed in 2003. In 2005 Irish radiator manufacturer Quinn Group bought the former LG Phillips building, which became its European base (BBC News 2003). The city is currently undergoing a major regeneration programme led by Newport Unlimited.

Figure 4: City of Newport Wards



Source: City of Newport 2004

The first stage of regeneration involves improving the city centre road network. A new motorway bypass skirting the southern edge of the urban area of Newport is to be built, reducing the congestion on the existing motorway and making Newport and the surrounding areas more accessible, and the bus and railway stations are being extensively redeveloped. The city centre is currently being expanded to take in areas of the east bank and new £210 million city centre shopping complex will be created in time for the 2010 Ryder Cup which is being hosted by the city. A state-of-the-art hospital is planned to be built and a new £11 million five-star Ramada Plaza hotel will be built at Celtic Springs Business Park in the west of the city (City of Newport 2009).

The Old Town Dock area is one of the main areas for residential development. At the extreme northern end of this area, a £50 million riverside University campus will be constructed adjacent to the new footbridge. Further east, there are proposals to transform the disused Llanwern steelworks

into 4,000 houses, shops and other facilities, with the creation of up to 6,000 jobs (City of Newport 2009). The Riverfront Arts Centre was the first structure to be built as part of Newport's regeneration by Newport city council. On the east bank, a new stadium and sports and entertainment complex will be built.

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

According to the city, Newport, along with other maritime cities like Cardiff and Liverpool, saw the emergence of small communities of Yemeni and Somali sailors over one hundred years ago. However, the majority of Newport's ethnic minority population arrived from Pakistan, Bangladesh and the Caribbean during the 1950s and 1960s. These communities are well established populations, having been settled in Newport for forty to fifty years, with levels of second and third generation migrants now having little or no connection with their country of descent.

Until 2001 inward migration to Newport was at a relatively low level and was stable. However, as is the case elsewhere in the UK, new communities and groups have emerged over recent years. The development of these communities reflects the arrival of asylum seekers from the Middle East and Africa as a result of Newport being designated an area for dispersal in 2002. Some of those who are granted refugee status choose to continue living in Newport although they are not required to do so. Few local authorities in the UK have been able to estimate how many asylum seekers have been refused leave to remain in the UK but continue to reside in their areas (Institute of Community Cohesion 2007). In addition there has been a significant inward migration of economic migrants from European accession countries (particularly Poland) in the period since EU accession in May 2004. According to the city, the total number of migrants living in Newport, and their composition, is difficult to estimate since the majority of this inward migration has occurred in the period since the last census in 2001.

Although not as ethnically diverse as that of many other UK cities, the population of Newport is more mixed than many other parts of Wales. According to the 2001 census, 4.8% of the population of Newport described themselves as being from an ethnic minority background. Those of Pakistani origin are the largest single non-White group (National Statistics Online 2005a).

The minority ethnic population of Newport is concentrated in the Pillgwenlly area (known as Pill) where 25% of those from ethnic minority backgrounds live (Table 2). The other main areas of ethnic minority population are the Maindee (19%) and Stow Hill (6%) areas. Each of these areas is also known to be an area of relative deprivation. Both Pill and Stow Hill have been given *Community First* status by the Welsh Assembly Government. Maindee, is part of the larger and more affluent Victoria Ward, and has therefore not been given *Community First* status. However, the designation of Newport as a 'community of interest' Communities First area is at least a partial recognition of Maindee's position.

Table 2: Ethnic Group, by Ward (% of resident population)

	Pillgwenlly	Victoria	Stow Hill
White	75.1	79.8	91.0
of which White Irish	1.5	0.9	1.6
Mixed	5.0	1.4	1.3
Asian or Asian British	14.9	17.6	5.9
Indian	0.3	0.6	0.9
Pakistani	7.1	12.0	3.0
Bangladeshi	4.9	4.6	1.0
Other Asian	2.6	0.6	1.0
Black or Black British	3.6	0.8	1.0
Caribbean	1.8	0.6	0.4
African	1.6	0.1	0.5
Other Black	0.2	0.1	0.1
Chinese or Other Ethnic Group	1.3	0.4	0.8

Source: City of Newport 2004

It should be noted that in addition to those already mentioned there are two further significant ethnic minority groups in Newport, namely international students and Gypsies and Irish Travellers. Gypsies and Irish Travellers are a recognised ethnic minority group in the UK and have the same right to protection from racial discrimination and abuse as all other ethnic groups and the same remedies in law.

In terms of religious affiliation, in 2001, 71.9% of Newport residents considered themselves Christian, 2.6% Muslim and 1% other religions (mainly Hindu and Buddhist). A further 16.8% described themselves as having no religion and 8.1% chose not to answer this question. The city is home to 16% of the Welsh Muslim population (Welsh Assembly Government 2007). Newport has more than 50 churches (including Welsh, Chinese and Urdu speaking services), seven mosques, as of 2008, two maddressahs, and one synagogue. The closest Gurdwara is in Cardiff.

There is a large and growing number of ethnic and religious groups in the city of Newport and these groups are constantly evolving and changing. The main organisations and groups regarded by the city as important in the context of intergroup and intercultural relations in Newport are:

- **The Young Muslim and Community Group (YMCO)**, is a religious and cultural organisation that combines prayer meetings with community activities ranging from bazaars to outdoor pursuits. The group aims to get young Muslims involved in local activities such as sports and education which they may not necessarily have access to. It also aims to break down barriers across communities and promote intercultural understanding;

- **Black Heritage Association Cymru (BHAC)**, aims to raise awareness and promote the diversity of black heritage across Newport;
- **Ashianna**, is an organisation that aims to bring black and ethnic minority women, mainly from Pakistani and Bangladeshi communities closer together and help them to be well informed about their rights and the services available to them. Ashianna is run by experienced staff who are employed through Newport Mind, which is a mental health organisation and is part of the network of Local Mind Associations in England and Wales working for the better mental health of people by providing a range of services. Ashianna aims to provide support and information to women in their first languages (Urdu/Punjabi) on various, issues such as housing, health and education;
- **Czechs and Slovaks in Wales, (CASIW)**, is a group that aims to promote and support Newport's Czechoslovakian and Slovakian communities across the city;
- **Ta'aleem Alnyssa, (TA)** is a small community organisation based in the Pill area of Newport which provides support for ethnic minority women living in the area. Ta'aleem Alnyssa is Arabic for education for women. It was set up in 2000 by a group of women from five different ethnic groups and one of its great strengths is its mix of ethnicity. Members include Somalis, Pakistanis, Yemenis, Turkish, Welsh, Sudanese and aims to provide a safe environment where women and their children can be educated within the community and improve the health, confidence and social well-being of women;
- **Anondho Dhara**, is a Bangladeshi community group that holds weekly surgeries involving other agencies, such as the Community Development Board, Local Health Board, Police, Benefits Agency;
- **The South People's Project**, is a community sign-posting organisation that helps to link people, particularly new arrivals to the city, with other organisations and services such as interpretation and translation facilities, ICT and ESOL courses. It also provides the use of IT facilities and helps to support community events generally;
- **The Sudanese Community Association**, aims to promote and support Newport's Sudanese communities across the city;
- **Newport Somali Association**, aims to support and promote the Somali community across Newport and also highlights the concerns and needs of the Somali community;
- **Newport Chinese Community Centre, (NCCC)** provides a base where members of the Chinese community can access help, advice and support. A number of activities take place at the centre and in the community, such as translation, interpretation, help with immigration, legal and health issues. The centre also helps to solve young children's schooling problems, and offers opportunities for secondary school students to do work experience at the centre. The NCCC runs community projects and events to encourage community integration and raise awareness of the Chinese culture, not only for Chinese community members, but also for all local people; and
- **Refugee Voice Wales, (RVW)** is an umbrella organisation that represents refugee community organisations (RCOs) in Wales. The organisation was established to empower refugees and asylum seekers, creating a platform for the voices of these groups to be heard.

The city recognises the support that ethnic minority and religious community organisations offer to their members and the wider public by holding events that celebrate ethnic or religious festivals (for example, Bangladeshi Independence Day, Chinese New Year or Eid celebrations). Some organisations also provide additional facilities, such as after school and homework clubs, information and advice sessions, and home language tuition. This is particularly the case for the more established organisations who are increasingly able to provide support to their communities such as advice about employment, access to services such as ESOL and home language provision.

The city recognises that some considerable work still needs to be done to develop a strategic approach to engagement with ethnic and religious groups and organisations in the city. According to city representatives, Newport is moving towards a better co-ordinated policy response. This can be seen by the Local Strategic Partnerships, also more commonly being known as the Local Service Board (LSB) recently selecting community cohesion as one of three key priorities for the city. This priority is now being supported by the recently created community cohesion officer post. Newport has been operating a Local Strategic Partnership (LSP) since 2004, but there is a requirement in Wales for all areas to move to a Local Service Board (LSB) model - the distinction being that LSPs are primarily a policy making / discussion forum whereas LSBs are charged with more of an executive function. The LSP/B in Newport is currently in a state of transition and there is currently an ongoing review of its governance arrangements.

In addition the city considers that more needs to be done to ensure sustainability and ownership of the agenda for integration and community cohesion by community members. It is recognised that organisations representing and/or working with 'new migrants' need to be given time and suitable, appropriate resources to establish themselves. The city also recognises that some groups in the city have been established with the principle aim of supporting those left behind in countries of origin. Activities to promote intercultural and intergroup relations between those living in Newport are not necessarily the priority for such groups.

3.3 The city's Muslim population and its characteristics

According to city representatives, there are no up to date figures available concerning the size of the Muslim population in Newport or its characteristics. As previously stated however, around 2.6% of those living in Newport in 2001 described themselves as Muslim compared with 3.0% for England and Wales as a whole.

According to the city, the Asian Muslim population has a younger profile than the white population of the city with far fewer older people (although they believe this to be on the increase). The city state that the majority of Muslims in Newport originate from Pakistan (1.4%) and Bangladesh (0.6%), although there are also Muslims from Yemeni, Somali, Iran, Iraq, West Africa and white converts to Islam. City representatives state that the Pakistani and Bangladeshi populations are both well established in Newport with the majority of people in these communities being second and third generation immigrants who now have limited or no connection to the family's country of origin. For example, many young Bangladeshi's speak very poor Silheti preferring to rely on English.

As previously stated, the Yemeni and Somali populations can trace their connections to the seaport of Newport as far back as one hundred years ago, but this maritime connection revolved around the settlement of retiring merchant seamen rather than the formation of a residential community. It was only after World War I that men began to bring wives and children to Newport to join them. According to the city, the Somali population was significantly boosted by the arrival of refugees, principally from Somaliland (former British colony) in the 1970s and 1980s and later by refugees from Somalia (former Italian colony) following the merger of the two countries, the ensuing civil war and later failure of the Somali state.

According to the city, Muslims living in Newport are from Iranian, Iraqi and Kurdish backgrounds and arrived as asylum seekers 2002 through the policy of dispersal. Some of these people have been granted refugee status and have chosen to continue living in the city. Others have been

refused and are awaiting for the conclusion of the decision making process. Additionally, some West African Muslims have come either to the city as economic migrants, students or asylum seekers.

The principal traditions within Islam include the Sunni and the Shia traditions. As is the case with many other cities in the UK, those who follow the Shia tradition form a very small minority in Newport. There are currently seven mosques in Newport, four which follow the Sunni tradition, two that follow Shia tradition and one that welcomes both. Mosques in Newport are organised largely on ethnic lines, with those from Pakistani, Bengali and Arab communities attending different mosques. All of these mosques require gender segregation during prayer. Additionally, they do not cater specifically for the needs of women. For example recent requests by Muslim women to be able to hold Arabic lessons in the mosque during the day were refused by mosque leaders.

According to the city, the seven mosques and madressahs which exist in Newport form the single most important Muslim organisations because they provide the most important communal focus for the Muslim population. There is no alliance or federation of Muslim organisations in Newport that the city council communicate with, although there are three specific Islamic associations that city representatives consider serve as an important source of support for the local migrant communities. These are: the Gwent Islamic Society which is based in Maindee and is an educational project associated with the Hereford Street mosque; Welsh Crescent, a new charitable organisation closely associated with the Al-Jami mosque; and the Young Muslim and Community Organisation (discussed above).

The city states that there is no official information on the socio-economic status of the Muslim communities in Newport. However, anecdotal evidence suggests that within the Muslim communities there are extremes of wealth and poverty ranging from wealthy Pakistani and Bangladeshi business professionals (primarily men), to those who are trapped in the low paid, long hours of the restaurant trade. In addition Muslims who arrive in Newport as asylum seekers are prevented from working under UK policy until they receive a positive decision on their application. This exclusion from the labour market is associated with poverty, including for those who are eventually granted leave to remain. There is considerable evidence in the UK that many refugees, including those who are highly skilled, find it difficult to find employment once they have been given permission to work.

In terms of housing and residential issues, the city believes that living amongst extended family remains popular among Asian Muslim families with many families occupying the same or adjacent house to their relatives. The most popular housing tenure of choice for Asian Muslim families in Newport is principally owner-occupied. However, the city believes that some Muslim families are experiencing difficulties in maintaining these extended family traditions with many young Muslims who move away to study becoming reluctant to return to their families.

4 Local Intercultural policies in general

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

Newport's general approach to ethnic and religious organisations in the city is a reflection of its community strategy entitled *Newport: Building Our Future Together*. The purpose of the community strategy is to deliver improved outcomes for local people and to engage people in the decision and policy-making process. The community strategy has been prepared and delivered by Newport's Local Strategic Partnership (LSP), members of which include Newport City Council, Gwent Police, Newport Local Health Board, University of Wales Newport, Newport Unlimited, Newport and Gwent Chamber, Communities First Overarching Partnership, South East Wales Racial Equality Council and Newport Voluntary Sector Liaison Committee. These organisations represent public services, the voluntary sector and local business in Newport and are actively involved in the themed partnerships that reflect their particular interests.

The LSP plays a key role in developing partnerships with groups and organizations in the city. It has its own website (<http://citypartners.newport.ac.uk>) to enable residents access to information concerning current projects and work underway in the city. The LSP also enables organisations working within the city to access new sources of funding. There is a recognition that many of the priorities of the LSP are inter-related, for example better educational achievement benefits employers, creates jobs, generates wealth and has positive effects on crime reduction and wellbeing.

According to the city, a number of partnerships are in place across the city covering the key areas of public interest. These partnerships are also expected to take responsibility for overseeing each of the community strategy priority themes. The city states that the majority of partnerships also have an agreed strategy setting out the roles, actions and timescales that will bring about improvement. As a result of the consultation on the draft community strategy, two new, city-wide partnerships were identified to take forward environmental and marketing issues.

For the purpose of this report, it should be noted that the LSP states that particular attention is paid by the city to addressing equality issues, including equality of opportunity, access to services, tackling race crime and promoting racial harmony. The guiding principles of equality, social justice and sustainability underpin all community strategy work. The city regards the LSP as being of growing importance for the development of its community cohesion agenda and as having the potential to play a crucial role in promoting good community relations in the future.

Although the city of Newport does not have a specific policy towards ethnic minority community groups, in common with all public bodies in the UK, the city is required by the Race Relations (Amendment) Act 2000 to work towards the elimination of racial discrimination, promote equality of opportunity and promote good relations between people of different ethnic groups. Additionally, it is required to have in place a Race Equality Scheme that explains how these duties will be achieved, and to conduct Impact Assessments on all policies, practices and procedures to determine whether they have a different impact on different ethnic communities. The scheme states that the city council has a lead role in progressing a Newport-wide community development programme as part of the Communities First that aims to engage and promote positive relations between Newport's diverse communities. Additionally, the city state that some work is carried out in schools to raise awareness about different cultural and religious communities. This work aims to

break down barriers, particularly at festival times such as Christmas and during Black History Month in October.

Additionally the majority of public bodies have a programme of 'diversity' training for staff which may include participation by members of different communities and visits to places of worship. Despite this training there are concern was expressed by some organisations in Newport about a lack of cultural awareness among public service staff in the city.

The city considers its general attitude towards ethnic and religious organisations in Newport city as positive and supportive and is involved in a range of initiatives and projects that reflects this commitment. These include:

- **BME (Black Minority Ethnic) Communities First**, a multi-agency, anti-poverty project in which the city council is a partner;
- **Gwent Ethnic Minority Support Service (GEMSS)**, an education-based support for people who are new to the UK or whose use of English or Welsh is limited;
- **Gwent Police Minority Ethnic Community Forum**, a community cohesion forum co-ordinated by the police, but supported by the city council;
- **Newport Forum to Counter Hate Crime**, a practitioners forum currently chaired by the city council;
- **Mentro Allan**, a multi-agency health promotion project targeted at people from minority ethnic backgrounds in which the city council is active;
- **South East Wales Equality Network (SEWEN)**, is an employers network in which the city council states it is very actively involved in;
- **South East Wales Race & Equality Council (SEWREC)**, a non-government organisation that is part funded by the city council;
- **The All-Wales Consortium**, a collaborative organisation made up of educational authorities and hosted by the city;
- **The Wales Strategic Migration Partnership (Asylum Seekers, Refugees and Migrant Workers)** is co-ordinated by the city and a senior director and an elected member of the city council sit on the Board; and
- **Young Asylum Seeker's Support Service (YASS)**, is funded by Welsh Assembly Government money distributed by the city.

In addition the city employs a full time corporate policy and diversity officer and a part time community cohesion officer. Within its central policy unit, there are two community development workers (funded by the Welsh Assembly Government through the Communities First Programme) and working with BME Communities First, a team of educational policy and support workers (GEMSS) and a refugee liaison officer. The city also has a full-time unaccompanied asylum seeker children's youth worker.

Whilst the city has not referred to Gwent Association of Voluntary Organisations, (GAVO), several representatives and individuals interviewed during the field visit suggested that GAVO and its initiatives and projects support a multitude of ethnic and religious organisations and individuals across the city and currently has two Councillors from Newport city council as Trustees.

The Mayor and several cabinet members take an active interest in relationships between groups in the city. Three members of the city's cabinet were elected by wards with significant ethnic minority populations. Additionally various cabinet members have a longstanding interest in specific aspects of migrant communities, such as the rights and needs of Gypsies and Travellers. The Mayor and

various other councillors frequently attend minority ethnic events and celebrations, for example, the Chinese New Year celebrations and open days for organisations working on race equality and diversity issues.

In terms of political representation, two of Newport's fifty councillors are from ethnic minority backgrounds: one councillor is from the Pakistani community and the other from the Bangladeshi community. Neither holds a cabinet position. Two other councillors, including the former Mayor and the first person from a minority ethnic origin elected to the Welsh Assembly Government are also from the ethnic minority communities in Newport (Iraqi and Pakistani respectively). The former Mayor was a founder member and chair of Newport and District Refugee Support Group from 2001 onwards.

4.2 Issues, demands and interests

The city considers the provision of housing to be one of the main issues in Newport. This view reflects research evidence suggesting that the housing needs of people from ethnic and religious minority backgrounds are less well met. There is evidence, for example, of overcrowded housing conditions for some Eastern European migrants living in the city (Opinion Research Services 2007).

Some of these housing issues appear to reflect general shortages of low-cost accommodation in the city and changes in the organisation of social housing. The city believes that a forthcoming transfer of housing stock will not only improve the quality of housing available but will enable a more strategic approach to be taken to housing needs and issues such as access and waiting list management. The transfer will be accompanied by a Housing Equalities Action Plan which will replace the existing BME (Black Minority Ethnic) Housing Strategy. In addition, the city is lobbying the Welsh Assembly Government to bring planning and housing law into alignment regarding multiple occupation to give the city greater powers to regulate not only the housing standards of privately-owned multiple occupation properties but also their distribution across the city.

Representatives of community organisations who participated in the research had a rather different view of housing issues in the city. They recognise that multiple-occupation and over-crowding is an issue but for rather different reasons. Many representatives suggested that concerns and complaints about overcrowding originate not from migrants themselves but from local residents who are concerned about the implications of multiple occupancy for access to parking, the problems associated with rubbish being left out for collection on non-collection days, and issues of noise and disruption associated with 'hot bedding' (where two people work alternate day and night shifts from each other but share the same accommodation). This evidence suggests that issues and demands associated with housing are important not only because of the quality of living conditions for individual migrants and their families but also for intergroup relations in the city.

Additional issues identified as being significant by the city include English language provision and racism.

The city considers that the single most important issue for new migrants is their vulnerability compounded by their poor understanding of the English language and their lack of financial and advisory support should they find themselves unemployed or in low paid work. These issues affect all newcomers to the UK, but leave women and children at particular risk to homelessness, abuse and sexual exploitation. The city does not believe that current language provision meets the

complex and varying needs of ethnic and religious minorities, especially for minority ethnic adolescents and women, family members of 'heads of households' as well as migrant workers..

Both the city and other organisations working in Newport recognise that racism and discrimination are issues of concern. The relatively recent and rapid growth in Newport's established ethnic minority population has occurred in parallel with the increasing isolation and deprivation of many white working class communities and the emergence of new migrant communities. There is recognition that the pace of change is accelerating and that issues of community cohesion and intercultural relations are becoming more complex. A report published by the South East Wales Racial Equality Council (SEWREC) in December 2007 highlighted a number of issues for the city including housing, language difficulties, access to services, access to employment, low educational attainment, discrimination, racism and xenophobia, peer and community support, women fleeing domestic violence, sex slavery and prostitution, and honour killings.

Representatives and organisations based in Newport also identified a number of other demands and interests among ethnic and religious groups living in the city. These include:

- Confusion among minority groups generally about the remit of responsibilities of different departments within the city with many interviewees suggesting that this confusion has been compounded by the Community First Programme, where development workers are employees of the city but core funding is provided by the Welsh Assembly Government;
- A perceived lack of grass roots engagement by the city with minority communities concerning community cohesion, intergroup relations and intercultural dialogue, reflected in the failure of the city to approach communities to determine what the issues are for particular communities before embarking on strategies, plans, projects and initiatives that attempt to improve community life or address issues of concern;
- The need for more information and support to be provided by the city about how to establish a community group and how to access funding and resources to support this work, including the financial support (albeit limited) through councillors to support community activities in their ward. Many interviewees commented on the lack of community meeting facilities available across the city but the problem appears to be a lack of knowledge of existing meeting spaces and affordable access. According to information by elected members, there are currently 15 voluntary managed community centres, nine managed youth and community centres, three directly managed leisure facilities, as well as several libraries and learning centres which can be used by groups;
- The need for a more co-ordinated approach to the funding of community organisations to ensure that access to opportunities for accessing resources do not vary depending on which part of the city the organisation is based;
- The need for a more co-ordinated approach to the organisation of community centres and initiatives, many of which are currently run by different parts of the city council;
- The need for a more visible and strategic approach to the work the city council undertakes surrounding community cohesion, intergroup relations and intercultural dialogue and a transparent process of evaluation concerning current work undertaken;
- A concern that community leaders are self-appointed and not representative of communities at large;
- The need for accessible training for community leaders to enable groups to reach their full potential;

- A need for the city council to develop and sustain an arena where constructive criticism can be aired without fear of recrimination, particularly with regard to the fear of funding avenues being put in jeopardy;
- Concern that the lack of consultation with white indigenous communities by the city regarding integration and community cohesion and concern could fuel increased membership of the extreme right wing anti-immigrant British National Party (BNP);
- A lack of ethnic representation within the city's civil and public services and a lack of cultural awareness among public service providers in the city, particularly Newport city council staff and local health board staff;
- The need for information about life in the city to be provided to all new arrivals, for example, information on basic practical solving skills, such as the requirement to queue at a bus stop, or to put rubbish out in a particular neighbourhood for collection on a particular day, or on how to register for a doctor;
- The need for language services offered, such as ESOL, to be professionally taught, accredited courses and not just provided by volunteers helping out at support groups; and
- Perceptions that certain ethnic minority groups - including Black Africans, Eastern European and Chinese - are under-represented in activities undertaken by the city.

According to the city, there is no specific strategy for addressing these demands although many could potentially be addressed through the community cohesion strategy and Race Equality Scheme, the provisions of which were discussed earlier in this report. It is recognised by the city that its response to many of these issues and demands is currently inadequate. In addition the fact that immigration powers have not been devolved to Wales clearly places limitations on the support that can be provided in some cases.

According to interviewees participating in the research, the city is about to embark on an independent review of the council structure and performance more generally. This review will be conducted by the Improvement and Development Agency (IDeA) for local government. It is hoped that it may assist in ensuring that some of the issues and demands identified above are addressed.

4.3 Forms of relations and dialogue

The city states that it has informal regular contact with ethnic and religious organisations and provides funding to a range of initiatives and projects such as funding provided through the sports and leisure service for the Black Heritage Association Cymru, Zimbabwe Newport, and the Kurdish Welfare Association.

Additionally, according to the city core funding is provided to SEWREC, GAVO and the Citizens Advice Bureau totalling approximately £198,000. These organisations are then able to provide funding at their own discretion to a range of initiatives and projects across communities. Additionally grant funding is available through the Community Chest, a Sports Council for Wales Initiative for community sport and physical recreation. The city council states that it is also able to provide financial support through its various community development teams, but these do not come in the form of grant funding, for example, a local community development team may be able to directly pay for t-shirts to be printed for a local event such as a festival.

The city state that some of the projects funded by the city council are issue specific, particularly in relation to asylum and refugee issues and tied to particular outcomes and objectives which may be

set by the city. However, others, such as the part funding provided for the South East Wales Racial Equality Council (SEWREC) is relatively unrestricted and allows the organisation to set its own goals and challenge the city council with a degree of independence. One research participant expressed concern that receipt of funding from the city would place restrictions limiting the organisation's activities and output.

Whilst the city council does not have an explicit policy aimed at improving intercultural relations, the Race Equality Scheme, previously mentioned, provides the city council with a statutory obligation, to actively promote good relations between people of different racial groups. All other statutory agencies in the city such as the police, local health board, schools and colleges, are each required to adopt their own race equality schemes setting out their approach to this duty. Additionally, the city's community cohesion strategy provides recommendations for all service providers across the city to improve community relations generally.

The city states that it is in dialogue with many of the ethnic and religious minority community organisations in Newport and that efforts are made to include these organisations in all consultation exercises. They further state, that in some instances, specific groups will be targeted by the council at consultation events. Additionally, the councils 'citizen panel' is balanced to be demographically representative of the city's population.

This evidence was not, however, supported by all the organisations that participated in the research, some of whom expressed concern about a perceived lack of grass roots engagement. For example, some of the organisations participating in field visit were not aware that the city employs a community cohesion officer. Furthermore, several organisations do not know who to contact at the city council to discuss funding options for their organisations, what funding is available or how to access it.

According to the city there is an interfaith group that has been meeting in Newport for over twenty years. The interfaith group is independent from the city council and the city council has no representation within the group. The interfaith group meets at Community House, which is a multi-ethnic, multi-faith community centre operated from and funded by the Presbyterian Church of Wales. Religious services are held by at least three separate Christian congregations on Sundays. Meetings of the interfaith group currently take place six times per year and are informal discussions. The meetings culminate in a celebration of *One World Week* in October, often with a sharing of food or a public debate. The interfaith group is regularly attended by Quakers, Presbyterians, Jews and Baha'is, but currently lacks participation from representatives of the Muslim community. The interfaith group is hoping to address this by inviting representation from the Young Muslim and Community Organisation (YMCO).

Throughout the rest of the year, Community House hosts many non-religious events varying from a luncheon club for older people, exercise class for Asian women to Asian youth groups catering for boys and girls separately. The Church also employs an Interfaith Development Worker who has been successful in bringing people together from different religious communities (notably Christian, Baha'i and Muslim) for events like *World Peace Day*. Although Community House is clearly regarded by many organisations in Newport as a valuable community resource and an important place for dialogue between groups, it does not receive any funding from the city and there is evidence of over-demand. Some interviewees, although very positive about the facilities provided, expressed concern about their cost and availability.

Additionally, Newport and District Refugee Support Group supports intercultural relations through 'special members meetings'. Guest speakers from differing countries and cultures are invited to participate and the meetings are open to the public. The city believes these meetings sometimes help to create healthy inter-religious and intercultural debates.

Many communities celebrate major festivals by inviting other communities to attend community events. The celebration of major festivals in Newport include Eid ul-Fitr, (end of Ramadan), Eid al-Adha, (end of the pilgrimage to Mecca), Chinese New Year, Baha'i New Year, Beshaki Mela, and the Pakistan Independence Day. There are also community based festivals such as the Pill carnival and Maindee festival although these are not explicitly related to any religious or ethnic group. The city participates in the national Refugee Week during June every year. Refugee Week is a UK wide programme of events which celebrate the contribution of refugees to the UK.

The city considers the following to be examples of good practice in relation to the promotion of intergroup dialogue and relations.

Gwent Police BME Community Liaison meetings are regular meetings between the police and community leaders from across the city and from across ethnic and religious divides. Over several years the group has established a sense of trust between those taking part and senior police officers. This has allowed them to bring forward concerns about policing, for example, issues surrounding the terrorist events in London in July 2005.

Maindee festival is a multi-ethnic arts festival and parade through the Maindee area of the city. Approximately 10,000 people attend each year and participate in the festival. Maindee has an ethnic and religious minority population of approximately over 20% but only limited relations take place between Asian and non-Asian communities on a day-to-day basis. The Maindee festival brings people together from many different communities in Newport and provides an opportunity for communities across Newport to integrate informally.

Madressah Child Protection Project - the BME Communities First Partnership has worked with the city council's Social Services Department to establish a relationship, training programme and support package for mosques and madressah's relating to child protection. Prior to this project commencing, mosques within Newport were relatively insular, focusing primarily on spiritual advancement and playing only a limited role within the wider remit of community life. This project has established and fostered positive relationships, where none previously existed and has encouraged some Imam's to become more participatory in community life generally and in some cases, have radically transformed attitudes.

With regard to less successful initiatives, the city states that the *Newport 4 U* event held in October 2008 was not as well attended as had been hoped. The aim of the event was to invite all newly arrived migrants to the Newport Centre, where major service providers such as the police, local health board, English language providers could provide information concerning services available, rights and entitlements and where information concerning life in the city could be provided. Whilst those who participated in the event found it useful, the lower than expected turn out has raised questions for the city about the usefulness of repeating such an event in the future.

4.4 Relationship between different ethnic groups in the city

According to city representatives, relations between different ethnic groups living in Newport generally appear to be reasonably good. With an ethnic minority population of just 4.8%, many members of the local population of Newport have relatively limited contact with people from minority ethnic backgrounds. Nonetheless, the national (largely hostile) debate about immigration and asylum has had a local impact with many people holding the view that public services such as social housing allocation, prioritise immigrants over local people. The 'letters' and 'feature' pages of

the local newspaper, the *South Wales Argus*, provide regular evidence of these misinformed attitudes.

BME Communities First, Refugee Voice Wales and the Newport and District Refugee Support Group are all organisations of different ethnic and religious groups in Newport who co-operate on certain issues relating to intergroup and intercultural relations. According to the city, the work undertaken by these organisations is supported.

With regard to conflict existing between groups, the city believes that negative attitudes towards asylum seekers and refugees have been partially displaced by negative attitudes towards economic migrants, particularly those from Eastern Europe. However it is believed that this shift is probably due to a poor understanding of the different categories of migrants rather than the development of more positive attitudes, for example a lack of knowledge about different types of migration and categories of migrant, a lack of (or incorrect) information concerning the number of migrants living in Newport, and the perceived higher profile of economic migrants in the national press.

Of particular note is the poor attitude of established ethnic minority communities, and their use of inappropriate language towards new migrants. It has been suggested by the city that this behaviour is not dissimilar to that adopted by the local population towards established ethnic minority communities when they first arrived in the UK. It should also be noted that there are some tensions *within* the migrant and ethnic minority communities. During the field visit several interviewees suggested that significant levels of intergroup tension and potential conflict existed between the Pakistani and Bangladeshi communities living in Newport. There were also reports of racism and hostility by new migrants from Eastern Europe towards established ethnic minorities such as the Somali community.

It should be noted here that there are other projects underway in the city which have the potential to improve relations between different groups in the city but are not funded directly by the city. The most significant of these is the work undertaken by Urban Circle. Urban Circle is funded by a major UK charity, and is aimed at young people living in Newport. Although the project does not explicitly aim to improve ethnic relations between different groups in the city, racial tensions between white and black young people have been directly addressed and tackled by the leaders of the project.

4.5 Public communication

The city does not have a strategy for public communication relating to ethnic and religious groups living in Newport, although SEWREC (which is funded by the city) monitors local newspapers and shares information on the operation of right wing political parties with national bodies such as Searchlight. Searchlight is a national anti-facist organisation that monitors and reports on activities by not only the British National Party but also other forms of facism and racism.

The principal local media is a daily newspaper called the *South Wales Argus*. It has a very poor reputation among ethnic and religious minority groups, who consider one of the regular feature writers to be hostile. Urban Circle (discussed above) have developed a local community radio station (Newport City Radio) which broadcasts on the internet (www.newportcityradio.org) and has occasional FM licences on 87.9FM with disc jockeys, presenters and technicians volunteering from the local community. A significant number of staff are from ethnic and religious minority groups (three of the part-time paid staff). During interviews held on the field visit, no negative remarks were made concerning radio broadcasts.

Newport City Radio is one of four community projects being funded and run by Urban Circle. The radio station provides young people from all communities across Newport to express themselves through music as well as trying to tackle bigger social issues through news features, public phone ins and also allows pertinent information to be passed on between communities. For example, SEWREC have planned to use a broadcast to inform people of dangers of the swine flu pandemic.

Newport city council do not know the proportion of ethnic minority staff in the major local media organisations and are not aware of whether local media organisations provide training to staff in cultural competence and awareness. As far as the city are aware, there are no local ethnic media operating in Newport.

4.6 Summary and lessons learnt

The city recognises that inter-religious and intercultural dialogue are essential for long term community cohesion in Newport. This is reflected in the recent identification of community cohesion as a priority for the Local Strategic Partnership and the creation of a new community cohesion officer post. The city also accepts there is a role for the council in facilitating inter-religious and intercultural dialogue and believe there is a statutory obligation to do so under existing race relations legislation.

Although Newport has many ethnic minority community groups, some of which are well established, the increase in migration into the city especially since 2002 has been associated with a corresponding increase in organisations and groups representing the interests of these communities. Although these groups are mainly small, the city recognises that some are becoming increasingly organised and that they need support and resources to develop. At the same time some of the more established groups, such as the Anondho Dhara and Black Heritage, are widening their focus away from providing basic welfare and support in accessing services, towards community education, particularly in English and ICT, and mentoring and working with public services to promote access more generally.

It is recognised by the city that there there is still much work to be done in promoting intergroup relations and dialogue in the Newport, particularly in relation to sharing basic knowledge and expertise within the major public service organisations. It is also recognised that practical and financial support for organisations and groups with an interest in dialogue has, to date, been limited. This is reflected in the issues and concerns raised by those who were interviewed during the course of this research and in the criticism directed towards both the city and local health board about a lack of cultural awareness at the level of service delivery and a lack of grass roots engagement.

5 Local intercultural policies towards Muslim communities

5.1 Major issues, demands and interests

According to the city, the major issues in in relation to Muslim communities living in Newport are incidents of hate crime, specifically racism and Islamophobia, alongside poor educational achievement which is resulting in low paid, temporary employment and unemployment, the limited amount of English language provision available in the city, and immigration issues such as difficulties associated with bringing a spouse to join a British born citizen. According to the city, Muslim communities in Newport rarely articulate any issues, demands or interests in a coherent or

political way. There are no existing organisations which act as pressure groups to promote the interests and demands of Muslim communities.

Representatives of the Muslim community who were interviewed during the field visit consider that they are trying to encourage open dialogue with statutory organisations including the city council, police service and general public. Some mosques, for example the Al Jamia mosque, have held educational open days and mosque representatives have attended some of the city forums and group meetings such as those conducted by the Newport Children and Young People's Partnership and the Newport Community Safety Partnership. However many representatives consider that the city should be doing much more to foster good relations. One research respondent expressed concern about the perceived tendency of the city and its representatives to be overly sensitive in their engagement with the Muslim community. This is seen as undermining open and direct engagement and dialogue. Several Muslim organisations consider that far more intergroup engagement is needed between Muslim and wider (non-Muslim) communities living in Newport in order to break down barriers, eradicate myths and foster positive intercultural relations and intercultural dialogue. Others consider that the city should be doing more to provide financial support and advice to Muslim groups and organisations, to empower them and help provide them with the opportunities to support their communities. The general lack of signposting for funding opportunities was cited as an example of the council's lack of engagement, as was the perceived lack of available funding for establishing and developing community projects within Muslim communities.

Concerns were expressed by some research respondents conflict within the Muslim communities between the elders and Muslim women and the younger generations. These conflicts included the elders' refusal to allow women and young people's groups to use the mosques for other activities such as Arabic lessons and Islamic studies. It is believed that this conflict has been the primary motivation for the establishment of the Young Muslim and Community Organisation (YMCO). The YMCO was established approximately twelve months ago and consists of young Muslim men and women who are aged under thirty who want to arrange activities that encourage integration across communities and religions.

Concerns were expressed by some respondents that since the terrorist events in London in July 2005, Muslim communities in Newport have felt under suspicion. These concerns have been compounded by a recent UK-wide government advertising campaign by the counter terrorism unit which encourages neighbours to spy on each other. The advertisements which are placed on large advertising billboards depict a residential rubbish bin stuffed full of chemical containers and a slogan that states: 'These chemicals won't be used in a bomb, because a neighbour reported dumped containers. Don't rely on others, if you suspect it, report it'.

Additionally concern was expressed over the lack of a state-funded Muslim school in Newport. It is believed such a school would reflect the desire of the Muslim communities and service their needs more effectively. There was also criticism about the lack of state provision for a secondary level, single sex school in Newport.

Several members of the Muslim communities who participated in the research expressed concerns about the lack of a Muslim burial ground. Currently there are two Muslim cemeteries which are located towards the end of the main public cemetery ground. The first is located on a hill and rain water collects at the bottom and regularly floods the lower burial area, making it impossible for friends and relatives to approach the grave. The second was allocated by the city council last year.

The area has been cleared of shrubbery and trees but will only provide a further 90 sites which is considered to be insufficient.

The attitude of the majority population towards these demands is unknown as no opinion surveys or other evidence is available. The city council has not commissioned, nor is it aware of, any research carried out on Muslim organisations, or on the attitudes of the local population towards Muslims living in the city. The city believe it is likely that the majority of the local population would be unaware of the issues faced by Muslim communities.

The city's main response to the issues and concerns of the Muslim community relates to their position towards race and hate crime. The Newport Hate Crime Forum allows hate crime to be reported by a third party, provides access to report forms on their dedicated website that can be downloaded and returned in various languages including Welsh, Urdu, Somali, French, Chinese and Arabic. The forms are returned to SEWREC. Reports can also be made by telephone or in person at the local police station. Research respondents consider the Hate Crime Forum to be a positive and important project but believe that there needs to be much more effort put into making people aware of its existence and operation.

In relation to some of the more specific issues, the city is aware of the current issues around English language provision. This is currently insufficient to meet demand and there is no provision for individuals, for example spouses who have 'no recourse to public funds' even if they are able to pay for the service. The city have developed a *Pathways to Employment* project, but is aware that this been criticised for supporting people (including those with qualifications) into low paid work. The new work plan of the BME *Communities First* partnership (which was recently approved by the Welsh Assembly Government) includes a target for increasing the number of people with ethnic minority backgrounds registered with employment agencies. It should be noted however that employment agencies are primarily providers of temporary work and SEWREC have raised concerns that temporary contracts are one of the contributors to poverty among those from minority ethnic backgrounds.

5.2 General approaches and policies improving the relations with Muslim groups

The city does not have an explicit policy aimed at improving intercultural and intergroup relations with Muslim communities. The city states that this is because Muslim communities are included with others in policies directed towards those from different ethnic minority backgrounds. Many of the projects and initiatives outlined earlier in this report are inclusive of Muslim groups and individuals living in the city.

According to the city, there is contact with all of the Muslim organisations which exist in Newport. There are three main areas of contact, namely, community partnership, social services and education. Additionally the democratically elected members also have contact with members of the communities, including the Muslim communities within their wards. There is formal regular and institutionalised contact between some Muslim organisations and the city. This contact takes place through the Gwent Police BME Community Liaison meetings, preparations and organisation of the Maindee annual festival and the Madressah Child Protection project (noted above).

The city state that Gwent Police BME Community Liaison meetings are well attended by members of the Muslim communities in Newport whilst also being attended by other community leaders from across the city and across ethnic and religious divides. Over several years the group has established a sense of trust between those taking part and senior police officers, allowing

communities to feel they are able to discuss their concerns regarding police services. This was demonstrated following the terrorist events in London in July 2005 and also in relation to a series of incidents in Newport in which pig heads which were left outside each of the mosques in the city (see below).

There are two Muslim elected members in the city council. One member represents the Labour party and is from Pakistan and the other member represents the Liberal Democrat party and is from Bangladesh. Both members represent wards with significant ethnic and religious minority populations, namely Pillgwenlly and Victoria respectively.

The city does not currently provide any financial support to Muslim organisations. According to the city, this is because there are very few specifically Muslim community organisations in Newport and because no applications for funding have been received. However representatives from organisations based in the city disputed this explanation. Several interviewees from Muslim organisations stated that they have no direct contact with any member of the city and are unaware of the key contact points for dialogue. Furthermore it was claimed that approaches to the city for funding and other forms of support have not been dealt with positively: often messages and enquires have simply been ignored and calls have not been returned. There is a widely held view among Muslim community groups and organisations in the city that applications for funding will not be successful.

The city does not know whether there is any financial or political support for Muslim organisations from abroad. Evidence from the field visit suggests that voluntary contributions made by the various Muslim communities across Newport support the work of the mosques and Muslim organisations.

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

Although the city does not have a specific policy for improving relations with Muslim groups for the reasons previously outlined, there are nonetheless a number of good practice examples of concrete activities and measures for improving the relations with Muslim groups in Newport. These include the following:

- **Gwent Education Minority Ethnic Service (GEMSS)** employ home language support workers to engage with ethnic and religious minority parents to encourage participation in education. Pupils are supported in home languages. Staff who follow the Islam tradition provide talks to schools across South East Wales on Islam, the Hajj and Ramadan and organize Eid assemblies and celebrations in schools. They also provide resources which are available for schools to borrow;
- **Newport city council catering** has established an initiative to improve the quality of Halal food available in schools. A project linking school cooks with GEMSS staff has been established to provide advice to school cooks concerning the preparation and cooking of Halal dishes in schools;
- **Inclusion Diversity Equality and Achievement Awards** have been established within schools to evaluate their commitment to all equalities issues, including race equality. Assessment is carried out by school improvement professionals and awards given if standards are achieved. Other areas assessed include, policies, leadership and management, the curriculum, teaching and learning, attendance and behaviour and recruitment;

- **Mentoring initiatives** have been developed at three secondary level schools involving disaffected young Muslim pupils. This has resulted in the production of two films written by the young people involving 'choices' relating to drug taking and 'life on the edge' which addresses issues surrounding forced and arranged marriages;
- **A joint training scheme has been developed with the police to raise awareness of forced marriage and honour-based violence.** Secondary schools, maddressahs, and social services have been involved with this scheme. Imams at local mosques are now expected to ensure that appropriate checks are carried out on existing and new staff working with children and guidance is currently being produced on good practice at maddressahs with specific training being made available; and
- **All schools are now expected to monitor all racist incidents.** Where no racist incidents have occurred, schools are expected to return a 'nil' returns form. Joint monitoring of racist incidents is being carried out with schools and SEWREC.

The city is not aware of activities by Muslim groups to improve intergroup relations in the city. However during expert interviews carried out during the field visit, several representatives from Muslim organisations stated that some mosques were offering educational visits such as the school visits taking place at the Al Jamia mosque (discussed above).

5.4 Public communication

The city does not have a specific strategy for public communication on issues relating to the Muslim community in the media at present. It is possible that such an approach may evolve as a result Newport's new community cohesion strategy.

The absence of an explicit strategy for communicating with the public on issues affecting the Muslim community is perhaps surprising given the negative media coverage in the South Wales Argus relating to ethnic and religious minority groups generally. The city recognises that the current approach taken by the local paper is contradictory: for example, in a there was recently a story about a demonstration against the war in Gaza in the same edition as an article in which the feature writer made inappropriate comments regarding local Muslims and described them as being "happy to see women buried alive for adultery".

The city council are not aware of any relationships between the local media and Muslim communities in Newport. There are no known local Muslim radio stations or local newspapers. A nationally produced Muslim newspaper, *The Muslim News*, is however distributed across Newport.

5.5 Summary and lessons learnt

The evidence in relation to existing policies towards Muslims living in Newport is contradictory. On the one hand the city considers itself to have contact with all Muslim organisations in Newport, either through direct contact with development workers from within the BME Communities First Partnership and/or with educational support staff from GEMSS. On the other hand however, there is evidence of mistrust between the city and some Muslim organisations, many of whom perceive that the city is not genuinely interested in the issues that they face. It is clear that access to funding and other resources can often serve as a barrier to good relationships. Several Muslim organisations feel that working together should be a partnership of equals but that the city has a lack of direct grass roots engagement with them. Although relations with Muslim communities in Newport are not considered problematic by the city, this may be because they are relatively limited and / or superficial.

The conditions the city regards as necessary for positive relations with Muslim organisations are for public policy to appear relevant to all communities across Newport. It is believed that the majority of people are not looking for policies that particularly favour them, but neither do they want to be disadvantaged or discriminated against. Nonetheless the city recognises that there are some issues that are particular to, or more likely to affect, Muslim communities, which may be important for the social cohesion and integration of migrants in the city. This includes the provision of English language training and support. The city recognises that in the absence of a good understanding of English language, people can become vulnerable to unemployment and low pay, exploitation and abuse. Equally they cannot easily comply with their responsibilities, know what their rights are or seek help when and if they require it.

6 Intergroup relations and radicalisation

6.1 Radicalisation within the majority population

The city recognises that within the UK there are certain political groups that resent some ethnic minorities and some religious groups. This is reflected in the fact that the British National Party (BNP) secured two seats in elections for the European Parliament held in June 2009. The city accepts that some of this resentment can also be seen at the local level. During the field visit, it was suggested by several respondents that there are individuals within the local population that support the anti-immigrant views of BNP. It was also suggested that there are particular residential areas, such as the social housing estate in Bettws and locations across Lliswery, Sumerton, Ringland and Always where it is felt the majority of BNP supporters reside. There is however no official information confirming the local membership of the BNP. Neither are details available concerning the main issues of agitation, activities, influence, or impact.

Although the BNP does not have political representation in Newport, reports have recently been received by SEWREC that regular BNP meetings are taking place on the first floor of a public house located in the city. This was confirmed by another interviewee who stated that meetings are taking place monthly. Another respondent stated that party political questionnaires had been distributed across the Victoria ward recently where one of the questions asked was 'who would you vote for at the next election?' 2-3% of the ward responded they would vote for the BNP. This is of particular concern because voted turnout in that particular ward has been very low in the past (33%).

According to the city, the considered view of the local police is that there is no evidence that the majority population is becoming radicalised. However, the city considers it worth noting that there are frequent rumours concerning extreme right wing political parties operating in the city and occasional evidence in the form of roughly made fliers and letters. The city state that these rumours relate to areas within the city with high minority ethnic communities, such as Pill, Stow and Maindee.

The city believes that resentment within the majority population towards new communities appears to be mainly attitudinal. For example, there was an organised campaign against the establishment of asylum and immigration tribunal in Newport, based on the perception that it would increase crime and decrease safety of people in surrounding areas.

Additionally, in 2007 during Eid, there were a series of incidents involving the leaving of pig heads at mosques across the city. These incidents would have required some preparation such as

obtaining and storing a number of pig heads, as well as particular knowledge of the mosques involved such as location and timing of prayers. The incidents were reported both locally by the South Wales Argus and nationally by the BBC. The Muslim community were reported to be offended by the events but pleased with the way Newport police dealt with the incidents, which were treated as hate crimes. Although no-one was arrested or prosecuted in relation to these incidents they appear to have been isolated and there are been no further incidents.

The city accepts that this type of behaviour can lead to the risk of parallel communities developing. According to the city this is a primary reason for the employment of a community cohesion officer.

6.1.2. General approach, policies and measures towards these groups

The city does not have a specific policy against radical or extreme groups operating within the majority population but states that information is passed to the police for intelligence purposes as and when it becomes available. There is no specific department with responsibility for this policy. Individuals or groups that have concerns of this nature often raise them with SEWREC. SEWREC will then liaise with the police and national monitoring agencies such as Searchlight on their behalf.

There is an emerging role for the city's Community Safety Partnership by way of implementing the *Prevent* aspect of the developing *Community Cohesion Strategy*, which this is currently very much still a work in progress. The city council also believes it is important to note that Gwent police have recently established a community cohesion team which will be responsible, in part and alongside other agencies, in delivering safe cohesive communities.

The city is not aware of any specific measures being taken to target extreme right wing attitudes.

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. These include SEWREC and the Newport and District Refugee Support Group. For example, the Newport and District Refugee Support Group has a series of annual awareness raising events during Refugee Week in June. Refugee Week seeks to raise awareness concerning asylum seekers and refugees, their past histories and the current circumstances they face living in Wales.

The city actively supports both SEWREC and the Newport and District Refugee Support Group as well as being an active participant in the Newport Forum to Counter Hate Crime (discussed earlier). According to the city, there are no groups among the migrants and minorities that are active against xenophobic, Islamophobic or anti-Semitic tendencies, although many people from minority ethnic backgrounds are members of either SEWREC or the Newport and District Refugee Support Group.

Although the city does not have any responsibility for the local police, it is important to note the importance of the activities of the police in monitoring the activities of xenophobic, Islamophobic and anti-Semitic groups. The police have also played a role in maintaining good relations by providing additional uniformed officers to patrol areas around mosques at times of tension, for example following incidents at the Newport mosques (outlined above) and the London terrorist events in 2005. According to the city, the police monitoring in Newport is carried out with the co-operation of the Imams at each of the mosques. In addition the police have established specific policies to deal with incidents of hate crime (discussed earlier) and have recently established a

community cohesion team. The team consists of five police officers, all of whom have specific expertise in communications and community work. Included in the team is a full-time Diversity Officer who is a well established and respected officer who has been working with all communities in Newport for a number of years. The team, alongside the city council and other partners and members of the community, tackle issues connected to hate crime as well as any other issues of concern to ethnic minority groups and communities generally. The police also hold regular police clinics in each of the mosques.

All individuals and organisations interviewed during the field visit were very supportive of the approach taken by the police in Newport.

6.2 Radicalisation within the migrant and/or minority population

6.2.1 Radicalisation tendencies: who and what

Newport is not considered a high risk area in terms of potential radicalisation in the name of Islam and no relevant radical or extremist tendencies among migrant or minority populations were reported, referred to, or became apparent during the field visit. No research has been carried out on potential groups. However, as with cities in the UK, there is continuous monitoring by the national UK counter-terrorism unit for the presence of political and/or religious radicalisation. The city believes that if there was evidence of radicalisation within the migrant and/or minority population this could have potentially damaging consequences for integration and community cohesion in the city.

6.2.2 General approach, policies and measures towards these groups

The Welsh Assembly Government's national *Prevent* strategy is being developed through the ongoing All Wales Community Cohesion Project and will be co-ordinated in Newport through the Community Safety Partnership. The partnership consists of organisations such as the police, local authorities, the Fire and Rescue Service, the NHS, voluntary organisations, businesses and community groups. The *Prevent* strategy will provide policy objectives against any potential radicalised groups. All parts of the city are concerned with these policies and a range of methods and measures are used to address issues these potential groups might raise.

6.2.3 Relations between groups

The city is not aware of any organisations and groups within the local civil society that are active against radicalisation among migrants, but states that the Community Safety Partnerships response to the national *Prevent* strategy will, in the future, be designed to address this. Similarly the city is not aware of any groups among the migrant and minority population of Newport that actively mobilise against radicalisation within these communities. The police are responsible for ongoing tension monitoring.

The city believes that likely techniques and methods used to address radicalisation among migrants will be similar to the Cardiff *Channel* project. *Channel* is funded by the UK Home Office, and involves police officers working alongside Muslim communities to identify impressionable children and young people who are at risk of radicalisation or who have shown an interest in extremist material – on the internet or in books. If identified the children and young people are subject to a programme of intervention tailored to the needs of the individual which can involve discussions with family, outreach workers or the local imam. It is envisaged that the Newport

strategy will be based around the aims of the *Prevent* plan, for example, challenging extremist ideology and supporting mainstream voices, disrupting those who promote violent extremism, supporting vulnerable individuals, increasing the capacity of communities to engage with and resist violent extremism, effectively address concerns and more generally enhance intercultural dialogue and intergroup relations.

6.3 Communication strategy

The city of Newport does not have a specific public relations strategy regarding the media as to reporting on the xenophobic, Islamophobic or anti-Semitic groups, or on reports of radicalisation within migrant and minority communities. Nor is there a joint strategy between the media and the city council for dealing with these groups.

There are, however examples of good practice where the city and its representatives have attempted to communicate with the local population in order to maintain good relations. According to the city there has been at least one instance where council officers have worked with an elected councillor of a particular Newport neighbourhood and the local MP to address concerns raised and pre-empt potential hostility towards asylum seekers from the local population.

6.4 Radicalisation: Summary and lessons learnt

The city of Newport considers that the threat of from anti-immigrant and/or anti-minority groups such as the BNP has been relatively limited to date. The city council and partners have been keen not to raise the profile of such organisations who appear to have very few resources and are therefore perceived by the city to be unable to maintain a high profile independently. However, in the past where concerns regarding the perceived high number of asylum seekers coming to Newport were received, the city believes that there have been a number of successful initiatives to counter the views of anti-immigrant and/or anti-minority groups and maintain good relations in the city.

Newport is not considered a high risk area in terms of potential radicalisation in the name of Islam and according to the city there is no evidence to suggest the presence of radicalisation of migrants. However, the Welsh Assembly Government's national *Prevent* strategy is being developed through the ongoing All Wales Community Cohesion Project and will be co-ordinated in Newport through the Community Safety Partnership. Current tension monitoring is being undertaken by Newport police. Whilst there is no specific public relations strategy in place between the city and the media concerning the reporting of either xenophobic, Islamophobic, anti-Semitic groups or radicalisation within migrant and minority communities, the city believes there are examples of good practice of joint communications taking place.

7 Conclusion: Key challenges, lessons and learning for CLIP

Newport has had an established migrant community for over one hundred years with further newer migrant communities arriving during the 1950s and 1960s and from 2001 onwards. The ethnic minority population of Newport is now concentrated in the Pillgwenlly, Maindee and Stow Hill areas and represents 4.8% of the city's population.

The evidence on intergroup and intercultural relations in Newport is somewhat mixed, reflecting the relatively recent arrival of new migrants in the city and the relatively under-developed policy framework within which current activities are located.

There is some evidence of good practice being undertaken to promote intergroup and intercultural relations which is supported by the city. The work of SEWREC, GEMSS and GAVA is of particular note. Just as importantly there appears to be a commitment on the part of the city to develop new initiatives to promote community cohesion and good relations between all communities living in the city. The appointment of a community cohesion officer to drive this work forward is seen as significant in this respect.

In addition the police in Newport appear to be playing a very important role in promoting community cohesion in the city. The allocation of resources and establishment of community cohesion team has enabled good relations with existing communities to be taken forward in relation to new migrant groups and issues. This work is considered by many organisations to be critical in fostering good community relations in the city.

There is however also some criticism of the current situation in the city, both in terms of actions and initiatives taken by the city itself and also other organisations and service providers with a direct impact on living conditions and relations in Newport. Some of this criticism is of a general nature. Cultural awareness amongst staff is reported to be inadequate despite the existence of obligations to promote good race relations under the existing legislation and engagement with minority communities at a grass roots level appears to be non-existent outside of multi-agency projects such as BME Communities First and the work undertaken by SEWREC and GAVO. There does not appear to be a co-ordinated approach or a strategic plan to facilitate or encourage improvements to community cohesion, intergroup relations or intercultural dialogue. Many communities feel it is time for the city to take a more proactive leading role in supporting and empowering communities by providing funding for projects, affordable meeting facilities and appropriate signposting for training and assistance. It is further felt by communities that projects promoting integration need to be transparent and that their effectiveness and outcomes should be monitored and evaluated centrally by the city.

Particular criticisms were directed towards the local health board which is not considered by many representative organisations in the city to be sufficiently engaging with minority communities. Notwithstanding the employment of a dedicated nurse working with asylum seekers, there is substantial criticism of a failure to improve service provision and delivery to meet the needs and expectations of minority communities. Reports were received during the field visit that available translation services within GP practices and hospitals are not being utilised effectively. Staff cultural awareness training does not appear to be taking place and/or is not reflected in service delivery across health care professionals from doctors to nursing support workers. Although not the direct responsibility of the city, this has the potential to undermine relationships.

Because conflicts between different groups have, to date, been limited in Newport, the city has not been required to address issues relating to community relations to the same extent as some other cities in the UK. However with the real and growing threat of the BNP present in Newport and the potential for radicalisation of minority communities across the UK more generally, it is clear that the time has come for the city to take the lead and demonstrate a commitment to building cohesive communities that can enjoy positive intercultural dialogue and intergroup relations.

The city of Newport currently has an exciting opportunity to engage with not only established migrant communities but also newly emerging ones in line with its recent commitment to the UK's community cohesion agenda and its subsequent appointment of a community cohesion officer. Many of the representatives and organisations in the city hope that this will provide an opportunity for the city to deliver a grass roots informed, co-ordinated, strategic programme to engage further with communities and ultimately improve intergroup relations and intercultural dialogue.

8 References

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9 Interview partners

- Alexandra Road Mosque
- BAWSO Women’s Aid
- BME Communities First Partnership
- British Red Cross, Newport
- Community Cohesion Officer, Newport City Council
- Council Member for Liberal Democrats
- Council Leader for Conservatives
- Displaced People in Action, Newport
- Equalities and Diversity Officer, Newport City Council
- Gwent Police, Community Cohesion Team
- Jamia Mosque
- Managing Director, Newport City Council
- Newport City Homes
- Newport City Council Housing Department
- Newport City Radio / Urban Circle
- Newport Eritrean Community Association
- Newport Islamic Society
- Newport Kurdish Association
- Newport Local Health Board
- Newport Somali Association
- Newport Sudanese Association
- Noah Primary School
- South East Wales Racial Equality Council
- Wales Strategic Migration Partnership
- Welsh Refugee Council, Newport
- Zimbabwe Newport Group