



# Welcome Here

*Celebrating voluntary sector work with the diverse  
Black, Asian, and minority ethnic communities in  
Newcastle and Gateshead*

August 2018





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## Introduction

The voluntary and community sector in Newcastle and Gateshead has been at the front of developing support for Black, Asian, minority ethnic, asylum seeker, refugee, faith, and cultural communities. Many new groups have been established and led by Black, Asian, minority ethnic, refugee, faith and cultural communities and individuals; many generic voluntary organisations have developed specific BAME work within their programmes.

There has been great change over time in the diversity of populations in Newcastle and Gateshead. In January 2018 Dr Hari Shukla, CBE, published a book, *The Art of Giving*, about Newcastle overcoming race hate, and of his personal journey since arriving in Newcastle in 1974. The book details how difficult race relations were in 1974, when it did not seem possible that diverse communities could be celebrated.

In 2017 Freedom City celebrated the 50 year anniversary since Dr Martin Luther King visited Newcastle in 1967 and was given an honorary degree, not long before his assassination.<sup>1</sup>

## Moving and journeys

Peoples have always moved around the world as do all living things; with migration part of the continual search for a better life and often a part of everyday life.

But many people are also forced to move, flee and escape; by the end of 2016 there were over 65.5 million displaced people in the world, more than at any other time in history. Over 40 million were displaced within their own country. 22.5 million people are refugees in another country; over half are children under the age of 18. There are 10 million stateless people. Over 10 million became refugees during 2016, although over 6 million returned to their own region. The countries that host the most refugees are: Turkey, with 2.9 million refugees; Pakistan with 1.9 million refugees; and Iran with 976,400 refugees.<sup>2</sup>

## What areas of work is the voluntary and community sector involved in?

Over the years there has been a shift moving from 'just bringing people of similar cultures together' to enabling access services, to advocacy and rights and a social justice approach. The voluntary sector is able to make a swift response to new and emerging needs.

This report covers just some areas and just some of the voluntary and community sector response; there is much more taking place in Newcastle and Gateshead.

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<sup>1</sup> <http://freedomcity2017.com/>

<sup>2</sup> <http://www.unhcr.org/uk/figures-at-a-glance.html>



The areas addressed by the voluntary sector include: creating a welcome to the area, health, family support, community development, wellbeing and mental health, supporting engagement, access to employment, employability, support for educational attainment, cultural participation, support for home culture, art and sport activities, faith and religious practice, tackling hate crime, racism, right wing extremism, domestic abuse and honour based violence, Female Genital Mutilation (FGM), food poverty, women's rights, welfare reform, community cohesion...

Most BAME led organisations remain small and fragile. Projects with a BAME focus, support for new migrant communities, support for BAME women, and integration programmes continually struggle. At the time of publication the SMART (Supporting Migrants, Asylum-seekers and Refugees Together) project in Newcastle closed after 10 years, due to a lack of funding.

### Need for BAME Voices

In 2015 Newcastle CVS commissioned research to gain a better understanding of the Black Asian and minority ethnic (BAME) voluntary and community sector in Newcastle and its needs.

"There was a recognition in the interviews that the BAME sector is particularly difficult to define and therefore to organise cohesively. The amorphous nature of culture and the multiple and changing identities of those who are identified (and may or may not identify themselves) as Black, Asian and Minority Ethnic makes it difficult for any collective voice to exist".

"That said there still seemed to be issues and priorities that are shared across the BAME sector to a large extent, and a feeling of a lack of representation in the generic voluntary sector".

During December 2017 to March 2018 Newcastle CVS carried out a survey and desktop research to find out more about the work of the voluntary and community sector with the diverse BAME communities.

Newcastle CVS has supported new work with HAREF, Hate Crime Advocacy, Conversations not Confrontation, and the BAME Health and Wellbeing project within the last year.

*"In the country I came from, there is no such thing as a voluntary organisation".<sup>3</sup>*

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<sup>3</sup> Understanding the Black and Minority Ethnic (BME) voluntary and community sector in Newcastle, 2015



## Conclusions

- Communities are not static; new BAME communities arrive, and new individuals move into settled communities.
- Intersectionality, the complex, cumulative manner in which the effects of different forms of discrimination combine, overlap, or intersect in simultaneous oppression and power imbalances, means that combatting discrimination and increasing access to services must address all forms of discrimination.
- Poor life chances are predicated more by poverty and class than race, but then deepened and caused by discrimination and unconscious bias.
- The issues of most concern are mental health issues which are often hidden in BAME communities.
- To be accessible for BAME communities, services and agencies need a proactive focus on increasing diversity and on tackling institutional racism.
- Integration does not just happen; it needs development work with BAME and White communities.
- Women face structural inequalities in addition to cultural barriers.
- There is a rich variety of voluntary and community sector activities but many are under threat as resources are few and becoming scarcer, particularly to support work with new communities.
- Agencies and organisations should develop specific BAME volunteer programmes, and address how people who do not speak English fluently can use their service.
- The Poverty Proofing Tool increases access through considering what it is like to use a service for the first time.

## Definitions and terminology

Western descriptors of black peoples, people of colour, white peoples, and of migrant communities evolve, change over time, and are social constructs. In the UK current definitions are based on those used in the Census, of ethnicity and systems of racial classification such as Black/African/Caribbean/Black British, White British, and Asian/Asian British.

Other countries have different criteria for who is perceived as black or white. For example in South America mixed race people are not generally classified as Black, while in the United States of America any African heritage and association with being descended from slaves can be defined as Black regardless of appearance. The children of raped female Black African slaves and Arab owners in the Arabian peninsula were assimilated into Arab families and classified as Arab, including those who look Black African. In France the census collection of ethnic background is illegal and there is current discussion about removing race from the constitution, with the foremost identity being secular French.



Black African communities and populations were often grouped by spoken languages, geographical region, and by tribe; increasingly national identity is foremost.

Jewish people often do not describe themselves as a race or ethnicity. Although being Jewish is inherited by being born of a Jewish mother, people can also convert, and many Jews are secular. But both Jews and Sikhs were defined as an ethnic group under the UK Race Relations Act 1976. While there was a recent inclusion of issues of Jewish interest under the BAME manifesto's section of political parties, another suggested analogy is to say '*we are a family*'.<sup>4</sup>

Black as a political term with a capital 'B' was widely adopted in the UK to express opposition to racism and included British Asian communities; but black and Asian people are still generally perceived to be non-European and 'fixed' relative to the white communities.

There is a useful definition by Unison:

- *"In UNISON, Black is used to indicate people with a shared history. Black with a capital 'B' is used in its broad political and inclusive sense to describe people in Britain that have suffered colonialism and enslavement in the past and continue to experience racism and diminished opportunities in today's society.*
- *The terms 'minority ethnic' and 'ethnic minority' are in widespread official use today. However, these terms have clear disadvantages in terms of the connotations of marginal or less important and in many neighbourhoods, towns and cities in Britain it is statistically inaccurate or misleading to describe Black groups as a minority.*
- *Historically in the UK the term Black has been used routinely in anti-racist campaigns starting in the 70s. 25 years ago when four Black MPs Bernie Grant, Paul Boateng, Diane Abbott and Keith Vaz were elected at the height of 1980s Black activism, African, Arab, Asian and Caribbean communities had come to realise the importance of unity in our common struggle against racism and under- representation and campaigned under the political term 'Black'.*
- *Language changes and evolves but terminology is always important in terms of intention and direction. Using Black is about creating unity in our fight against deep-rooted racism that sees Black people disadvantaged in housing, education, employment and the criminal justice and health systems".*

In the UK the use of Black and Minority Ethnic or BME is widespread, while use of the phrase Black, Asian and minority ethnic (BAME) is increasing. Sometimes it is taken to include white people who are not British as well as visibly Black British people.

But no single term or acronym fully portrays people in all the complex diversity of identities, cultures, ethnicities, languages, nationalities, tribes and faiths; there is little nuance and

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<sup>4</sup> <http://www.jewfaq.org/judaism.htm>





acknowledgment of the diversity between people with the same descriptors. Sometimes people may have nothing in common with others with the same ethnicity, culture, language, or faith; other times there may be a closely shared identity and community.

*“Young people do not want to be labelled as an asylum seeker, refugee, or BME or BAME. They just want to be known as known as young people like everyone else”.*

Local young people’s group at CHYP IN forum

Census descriptors were increased in 2003 to go some way to describe multiple identities and heritage such as Black British; many people reference them, particularly for use in ethnic monitoring of employment. Increasingly people use a combination of ethnicity and faith identity to describe themselves such as British Muslim.

This report primarily makes use of the phrase Black, Asian and minority ethnic, and the acronym BAME, but uses BME when it is used in the title of a report /reference/direct quote.

Having said that, few people refer to themselves by acronyms such as BAME or BME, and so the report also uses black, Asian, African and white, etc. Where there are quotes of Census statistics then Black, White etc is used. It is not the intention to proscribe terminology but to respect that people self define and recognise multiple identities.

## **BAME and faith communities in Newcastle and Gateshead**

Although of differing sizes, both Newcastle and Gateshead BAME communities have grown recently after years of little change. Between the 2001 census and the 2011 census the BAME populations more than doubled in Newcastle and Gateshead.

The changing demographics are due in part to the dispersal of asylum seekers who were sent to Newcastle from many countries in Asia, Middle East and Africa, with higher numbers especially among children and younger adults; growing and maturing settled Asian communities; and an increase in people from European countries.

There are also high numbers of overseas students at the two universities in Newcastle, at Newcastle College and at the Yeshiva (College) in Gateshead.

The comprehensive demographic information is fully set out in the Gateshead Joint Strategic Needs Assessment (JSNA) and in Know Newcastle (Newcastle Future Needs Assessment (NFNA), Newcastle’s JSNA), but is referenced briefly in this report.



The JSNA and the NFNA are based on the 2011 census, but there has been a continuing and rapid change in the population since then, with the arrival of people from East Europe especially Roma communities, and further dispersal of asylum seekers.

### Facts and figures about Gateshead

The 2011 census found that in Gateshead 3.7%, of the population or 7,472 people are from BAME groups, an increase from 1.6% in 2001. The largest group is Asian, including Chinese (1,054), Indian, Pakistani, Bangladeshi, at 1.9% or a total of 3,738 people. The White Other population of 3,708 included people from east Europe.<sup>5</sup>

Although low in numbers, the populations of African (+695) and Chinese (+690) people have recently increased significantly.

Recently about 500 Roma people have moved to Gateshead.

The Bridges ward is home to the largest number of people from Black or Minority Ethnic groups at 1,281 or 14.2%, followed by Saltwell with 1,030 or 10.7% of the ward population.

### Language

The census of 2011 suggests that in Gateshead:

- In 86,035 of households (96.5%) all people aged 16 and over have English as a main language [England 90.0%, North East 96.8%].
- In 1,105 of households (1.2%) at least one, but not all, people aged 16 and over have English as a main language.
- In 1,774 of households (2%) no people have English as their main language.
- In a further 240 households (0.3%) the only person with English as a main language is under 16. [England 4.4%, North East 1.6%].

2.7% of people in Gateshead do not have English as their main language.

### Facts and figures about Newcastle

The 2011 census summarised in Know Newcastle<sup>6</sup> showed that 81.7% of Newcastle's population (230,000 people) are White British and a further 3.7% (8,510) are White Other, primarily east European. 163 people are White Gypsy or Irish Traveller.

14.7% (40,600 people) were from non-white BAME groups, an increase from 6.9% in 2001. The largest group is Asian, at 9.8% (including Chinese, Indian, Pakistani, Bangladeshi and Other Asian), totalling 27,100 people. 1.9% are Black (5,200 people),

<sup>5</sup> <https://www.gatesheadjsna.org.uk/article/6136/Headline-data>

<sup>6</sup> <http://www.knownewcastle.org.uk/get/ShowResourceFile.aspx?ResourceID=542>





1.6% are Mixed (4,300 people), and 1.4% are from an Other non-white ethnic group (4,100 people) such as Arab and Filipino.

Since the census the population has continued to change and there are now about 6,000 Roma people in Newcastle.

Bangladesh became a separate country to Pakistan only in 1972; people of Pakistani and Bangladeshi heritage, combined, make up the largest BAME group in Newcastle at 13%.

In Newcastle the number of people from BAME communities rises sharply the younger the age group. The 2017 overall figure for black and minority ethnic schoolchildren in Newcastle state schools is 31%. It was 24% in 2011, and 16% in 2007. There is a higher percentage of BAME Reception children (aged four and five), at 33% than for older children, 24% in year 11 (age 15 and 16). This increase is expected to be reflected in the citywide population as children become adults.

The 2011 school census recorded a large variation in the wards across Newcastle. The numbers of children from BAME backgrounds ranged from 76% of school age children in Wingrove and 65% in Elswick, to 15% in Byker, 7% in Walker and 2% in Newburn.<sup>7</sup>

## People born outside the UK

In the 2011 Census, 13.4% (37,600 people) of people in Newcastle were born outside of the UK compared with 6.8% in 2001. They were born in China (9%), India (9%), Pakistan (7%) and Bangladesh (6%).

## Language

In the 2011 census, of people in Newcastle whose main language is not English:

- 20,780 people in Newcastle can speak English very well or well.
- 4,755 people in Newcastle cannot speak English or cannot speak English well.

The census of 2011 suggests that in Newcastle:

- In 105,068 of households (89.7%) all people aged 16 and over have English as a main language [England 90.0%, North East 96.8%].
- In 4,135 of households (3.5%) at least one, but not all, people aged 16 and over have English as a main language.
- In 6,927 of households (5.9%) no people have English as their main language.
- In a further 1,023 households (0.9%) the only person with English as a main language is under 16. [England 4.4%, North East 1.6%].

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<sup>7</sup> Know Newcastle <http://www.knownewcastle.org.uk/GroupPage.aspx?GroupID=62>



## Children

In Newcastle in 2017, 25% of reception children (age 4 and 5) speak English as an additional language, compared to 17% in year 11 (age 15 and 16).<sup>8</sup>

## Religion and faith in Newcastle and Gateshead

In the 2011 census Christianity is the largest religion in both Newcastle and Gateshead.

While Christians, Muslims, and Jews are from many different nationalities, more than 90% of Hindus and Sikhs identify as Indian and South Asian.

The 2011 census figures are:

### Gateshead

Christian 67.0%

No religion 23.5%

Jewish 1.5%

Muslim 1.0%

Hindu 0.2%

Buddhist 0.2%

Sikh 0.2%

Other: 480 people identified as a Jedi Knight and 10 people said they believe in Heavy Metal.

11,476 people did not state a religion.

### Newcastle

Christian 56.4%

No religion 27.8%

Muslim 6.3%

Hindu 1.1%

Buddhist 0.6%

Sikh 0.4%,

Jewish 0.2%

Agnostic 0.1%

Other: 1,065 people identified as a Jedi Knight and 28 people said they believe in Heavy Metal.

17,639 people did not state a religion.

The 2011 census reports 3,000 Jewish people including the non-orthodox living in Gateshead; of these half are children. Over 400 are children aged up to 4, and 1,200 aged

<sup>8</sup> Know Newcastle <http://www.knownewcastle.org.uk/GroupPage.aspx?GroupID=62>



5 to 17 years. The Jewish Community Council Gateshead (JCCG) reports higher numbers by 2018 and says there are currently 540+ orthodox Jewish families and an additional 1,500 students at the Yeshiva (College) living in Gateshead, both UK students and international students.

In some communities the Mosque Imam acts as a leader in spiritual matters, providing guidance and support. But in other communities, people may attend the Mosque only for prayer, rather than guidance. While different communities have and use different mosques, individuals are given a commonality and linked with the notion of Ummah, often referred to as brotherhood, which *'theoretically transcends national, cultural and kinship boundaries to provide a unifying identity as brothers and sisters in Islam'*.<sup>9</sup>

The diverse Muslim communities include people seen as non-Muslim and heretical by some Muslims, such as the Ahmadiyya (Ahmadi) Muslim community, and Sufi from North Africa. There is a small group of Ahmadiyya Muslims in the North East of England including some living in Newcastle.

Whilst many people define themselves as Christian, attendance at both Church of England/Anglican churches and Catholic churches is falling. There are a number of new apostolic and evangelical churches in Newcastle and Gateshead, some led by African pastors and gospel ministers, which have high and increasing numbers attending.

Recently Roma people whether originally of Christian or Muslim background, have begun to attend an evangelical Christian church in Gateshead as they find an enthusiastic welcome.

### **Gypsies, Travellers, Irish Travellers, and Travelling Showpeople**

In the U.K, Romany Gypsies have been recognised as an ethnic group since 1988 and Irish Travellers since 2000. Both Irish Traveller and Romany Gypsy groups are recognised as having their own distinct shared culture, language and beliefs, with different DNA and historical heritage.<sup>10</sup>

Gypsies and Travellers are defined as people with a nomadic life for work and their livelihood, and those of nomadic heritage. Often Gypsy, Traveller, and Travelling Showpeople families will live in a family house during the winter with trailers and caravans parked up outside, even when they travel during the summer. The 2011 census identified 33 households (living in a house or flat) who identify as Gypsy or Irish Traveller in Gateshead and 54 in Newcastle. But the Equality and Human Rights Commission estimates that the census undercounts by a factor of 6.3.

In 2007/8 there was an estimate of 983 people including Travelling Showpeople in Tyne

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<sup>9</sup> Newcastle Unity Programme: The Muslim communities in Newcastle: Final report

<sup>10</sup> <https://www.gypsy-traveller.org/about-us/>



and Wear.

A Gypsy, Traveller and Travelling Showpeople Accommodation Assessment (GTAA) was carried out in Newcastle and Gateshead in January and February 2017, to assess the need for additional pitches.<sup>11</sup> The report was based on the new definition in the Planning Policy for Traveller Sites which excludes those who have ceased to travel permanently for planning accommodation. Interviews were carried out with families living in the Baltic Road site in Gateshead; there are no sites in Newcastle.

The study did not identify any Gypsies, Travellers or Travelling Showpeople living in Newcastle. The GTAA found under the revised definition for planning purposes, there were no Gypsies or Travellers in Gateshead but 10 families that might meet the definition but it was unknown. The report also assessed the need for accommodation for Travelling Showpeople and found there were none in either Gateshead or Newcastle.

However the report does suggest that Romany Gypsies and Scottish and Irish Travellers might be able to demonstrate a right to culturally appropriate accommodation under the Equality Act. The report highlights concern among Gypsies and Travellers that Government policy changes will define them out of existence.

The GTAA suggests negotiated stopping places are used rather than permanent infrastructure to accommodate those moving through Gateshead for fairs and cultural celebrations, and discusses the use of transit sites to help prevent unauthorized stopping, although that is very low in Gateshead and Newcastle.

In April 2018 four trailers were given notice to leave after setting up in Gateshead Central Library car park.

In May 2018 Durham County Council created new Temporary Stopover areas for those people gathering for the Appleby Horse Fair, who travel from all parts of the UK and Europe. It is unclear where people stop before getting to County Durham.

## National context

There have been a series of reports in recent months about the position of BAME people in society, institutions, and access to services, including the Lammy Review, the Louise Casey Review, and the Muslim Women's Network report, all highlighting ways in which Black, Asian and minority ethnic communities are discriminated against, often institutionally, and with both an overt deliberate racism and widespread unintentional bias.

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<sup>11</sup> <https://www.gateshead.gov.uk/media/7832/Gypsy-Traveller-Accommodation-Assessment/pdf/Gypsy-Traveller-Accommodation-Assessment-2017-gateshead-and-newcastle.pdf>



Following the Brexit vote in 2016, there was a rise in hate crime, government policy of the hostile environment, and EU citizens became unsure of the future. The full impact of the hostile environment on removing human rights from undocumented people was apparent in April 2018 when reports on the impact on the Windrush generation were published.

Black Lives Matter has sparked an international movement to campaign against racist violence and became active in the UK from 2016.

Operation Black Vote<sup>12</sup> sets out that the year 2018 sees:

- 50 Years since the police killing of David Oluwale.
- 50 years since Dr Martin Luther King was assassinated.
- 60 Years since the Notting Hill Race Riots.

The year 2018 also sees:

- 50 years since Dr Martin Luther King visited Newcastle, honorary degree, celebrated with Freedom City.
- 60 years since the establishment of the West Indian Standing Conference.
- 70 years since the ship Empire Windrush arrived.
- 100 years of some women having the vote.
- 100 years since Walter Tull died, English football's first black player and the British Army's first black officer to command white troops.

### The Windrush scandal

Since the bulk of this report was written, the true picture of the impact of the 'hostile environment' created since 2013 and before on the Windrush generation and their descendants has been exposed. The hostile environment was based on a principle of 'deport first appeal later', increasing visa fees, and removing access to NHS treatment, driving licences, work, bank accounts, and tenancies<sup>13</sup>.

The Government has taken some steps to redress the injustices; what remains is a deep sense of unfairness, and the underlying legislation and policies are still in place.

### Race Disparity Advisory Group

Race disparity is the inequality experienced by BAME communities relative to white communities. The inequality was highlighted by the Race Disparity Audit in October 2017 which brought together findings from several sources.<sup>14</sup>

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<sup>12</sup> <http://www.obv.org.uk/>

<sup>13</sup> A Guide to the Hostile Environment: the border controls dividing our communities  
<https://www.libertyhumanrights.org.uk/sites/default/files/HE%20web.pdf>

<sup>14</sup> <https://www.gov.uk/government/publications/race-disparity-audit>



On 20 March 2018 the government announced a fund to tackle race disparity and the Race Disparity Advisory Group to tackle youth unemployment, a key feature of race disparity. The fund makes use of unclaimed monies in dormant bank accounts.

### **Integrated Communities Strategy green paper**

On 13 March 2018 the government published the Integrated Communities Strategy green paper which sets out the issues facing many in BAME communities, and the challenges of integration and hate crime with proposals to address them.<sup>15</sup>

### **Equality and Human Rights Commission report: The Cumulative Impact of Tax and Welfare Reforms**

The Equality and Human Rights Commission published their final cumulative impact assessment in March 2018, of the ongoing welfare reform and tax changes. The analysis shows that the changes will have a disproportionately negative impact on several protected groups under the Equality Act 2010, including disabled people, certain ethnic groups, and women.

*'The impact of changes to direct taxes and benefits is to reduce the income of Bangladeshi households by around £4,400 per year on average'.<sup>16</sup>*

### **Ipsos MORI report: Attitudes towards Immigration and Brexit**

Britons are becoming more positive about immigration, but still favour reduced levels found an Ipsos MORI report, Shifting Ground, which explores how public opinion towards immigration has changed. The report draws together all seven waves of the study which followed public opinion before and after key political events, from the 2015 General Election to the EU referendum in June 2016.<sup>17</sup>

For many people the Brexit vote was about a distrust of the system and controlling immigration. Leave campaigns played on worries within disadvantaged communities about a loss of healthcare, school places, and employment. It remains the case that the percentage of the population that does not want immigration is 25%.

### **Ethnicity facts and figures website**

In 2017 the government launched the ethnicity facts and figures website bringing together information from across government about how ethnicity affects people's everyday lives.

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<sup>15</sup> <https://www.gov.uk/government/consultations/integrated-communities-strategy-green-paper>

<sup>16</sup> <https://www.equalityhumanrights.com/en/publication-download/cumulative-impact-tax-and-welfare-reforms>

<sup>17</sup> <https://www.ipsos.com/ipsos-mori/en-uk/shifting-ground-attitudes-towards-immigration-and-brexit>





The website contains statistics including on health, education, employment and the criminal justice system.<sup>18</sup>

## Informing this report

Newcastle CVS has been carrying out work to find out more about the health needs of Newcastle and Gateshead Black, Asian and minority ethnic (BAME) communities. This was through HAREF commissioned by NHS Newcastle Gateshead Clinical Commissioning Group (CCG), and through the Newcastle BAME Health and Wellbeing work commissioned by Newcastle City Council Public Health Department.

Newcastle CVS Gateshead Support commissioned by Gateshead Council, is taking part in new work led by Citizens Advice Gateshead, to look at needs of newly arrived Roma people in Gateshead.

Advocacy Centre North, part of Newcastle CVS, continues its work to give a voice to both settled and new migrant communities with its BAME Advocacy service, commissioned by NHS Newcastle Gateshead CCG, and is leading the new Northumbria Hate Crime Partnership funded by the Office of the Northumbria Police and Crime Commissioner.

Conversation not Confrontation is the research and the development of a tool and resources to support organisations in tackling hate crime and prejudice, that Newcastle CVS has developed, funded by the Home Office Building a Stronger Britain Together.

Newcastle CVS carried out a survey in December 2017 to celebrate the variety and richness of the support, services, and activities that the BAME voluntary and community sector provides, and to ask about the main issues facing the people that it works with.

While these areas of work all have a different focus, priorities and method, there are consistent messages from the BAME communities.

### Celebrating voluntary and community sector work with BAME communities survey

The survey was sent directly to Newcastle CVS members who list BAME communities as one of their main client groups, and, in recognition of the ever-changing picture of organisations working with BAME communities, included in Newcastle CVS *e-inform* bulletin. Eight voluntary organisations responded in depth and this report covers their responses:

- Gateshead Carers
- Healthwatch Newcastle

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<sup>18</sup> <https://www.ethnicity-facts-figures.service.gov.uk/>



- JET (Jobs Education & Training)
- NIWE Eating Distress Service
- Patchwork
- Riverside Community Health Project
- Success4All
- West End Refugee Service (WERS)

Two organisations work across Newcastle and Gateshead, one each covering only Newcastle or only Gateshead, four cover West Newcastle; one the west and the east of Newcastle.

## HAREF

HAREF is a network of people from BAME communities, health services, and voluntary organisations, working together to reduce health inequalities linked to ethnicity and culture.<sup>19</sup>

HAREF works to:

- Identify health issues that affect BAME communities.
- Give a voice to BAME communities about health inequalities.
- Support BAME communities, the NHS and other services to reduce health inequalities and increase equity of access.

HAREF work began with the Health Action Zone in 2000 and was continued as the Health and Race Equality Forum, a project with Newcastle Healthy City Project. It was funded by the then Newcastle Primary Care Trust (PCT) and then West Newcastle CCG, and became an independent charity. In June 2017 HAREF became a part of Newcastle CVS. Currently commissioned by NHS Newcastle Gateshead CCG, HAREF is expanding its reach into Gateshead. There are two HAREF posts at Newcastle CVS, a network coordinator and an engagement officer to support HAREF.

## BAME Health and Wellbeing

BAME Health and Wellbeing is a Newcastle CVS project commissioned in 2017 by Newcastle City Council Public Health, developing:

- A training programme to support agencies and service providers to be culturally competent, to increase awareness of local BAME health issues, and to support specific practitioner groups increase access to their service.
- Identification of health challenges and appropriate health interventions with Newcastle BAME communities and BAME organisations.

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<sup>19</sup> <https://www.cvsnewcastle.org.uk/our-services/haref>



- Support and information for community based intervention and community development activity that improves the priority public health outcomes for local BAME communities.
- The promotion of resilience and the building of trust between service providers and local BAME communities.

Between November 2017 and January 2018 the newly appointed Newcastle CVS BAME Health and Wellbeing, Training and Development Officer visited community organisations as part of initial gathering of key issues facing BAME people in Newcastle.

### Newcastle CVS research and reports

Newcastle CVS reports with some focus on voluntary and community sector work to address the needs of BAME communities include:

- Improving information for refugees and asylum seekers who have recently arrived in Newcastle, 2004
- Voluntary sector support for refugees and asylum seekers in Newcastle, 2004
- Support for failed asylum seekers report, 2005
- Changing Times – Women’s organisations in Newcastle, 2012
- Heart of the City, report with Unison, 2012
- The value of neighbourhood based organisations working with children and young people in Newcastle, 2012
- Close to the Edge, 2013
- A Stitch in Time, 2015
- Understanding the Black and Minority Ethnic (BME) voluntary and community sector in Newcastle, 2015

## Celebrating voluntary and community sector work with BAME communities: survey results

### The main issues

The main issues for BAME people reported by the organisations who responded to the Newcastle CVS survey coalesced around: lack of access to services; little knowledge of services; language barriers; exclusion; poor mental health; poverty, poor employment; and welfare reform. ***The impact is deepened by racism, unconscious bias, and a lack of welcome.***

*“The same for the non BAME population - poverty, debt, housing, safe spaces to play. Issues regarding official documentation; birth certificates, passports, bank accounts. Lack of welcome to other services”.*

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- Welcome Here: celebrating voluntary sector work with diverse Black, Asian, and minority ethnic communities in Newcastle and Gateshead



- *“Lack of awareness or understanding of health and care services mainly due to lack of information largely in own language”.*
- *“Mental health, access to services, experience of trauma”.*
- *“Benefits/issues/sanctions/universal credit applications, housing issues/landlord issues hate crime/victims of crime, unemployment/ job search education/school applications/free school meals/attendance/ language support/ translation and interpreting”.*

### Being available, accessible, active

Organisations were asked when they were available, accessible, and active. All were open during the day; four in the evenings, three over weekends, none during the night; and other specific times such as school holidays, evening and weekend events, with residentials as part of holiday programmes, and for befriending.

### The services and activities

The eight organisations offer a wide variety of services and activities which are used by BAME communities:

- *“Youthwork, groupwork, holiday activities for children and young people drop-in support for young people under 25yrs, 1-2-1 work, advocacy, C'Card. Building hire - for children's parties etc.”.*
- *“Early years activities, accredited and none accredited training, group work, community activities and events, playgroup (childcare), women's work, home visits”.*
- *“1:1 counselling, group therapy, recovery group, psycho-education workshops and general events”.*
- *“Collecting opinions and experiences of health and social care services in Newcastle”.*
- *“[name] offers 1-2-1 confidential support with all aspects of a person's caring role: applying for health-related welfare benefits, short break funds, emotional support, and practical e.g. adaptations. We also run BME specific sessions on a regular basis. BME carers also attend our generic groups: craft, art, creative writing, men's group, social group, LGBT, gardening club, and walking club. Interpreters and translated materials are used as required”.*
- *“One to one and group support to help with integration, training and employment opportunities. All of the service is geared towards supporting BAME communities, in particular adults and those with English as their second language”.*
- *“Educational services: help with admissions for new arrivals, tutoring when not in school yet, when struggling at school, or with English as a second language, IAG to parents about English education system, safe learning spaces with access to the internet, learning resources and clubs. Free (for new arrivals) or low-cost after-school and holiday care. Opportunity for volunteer training, accreditation and work placements in the education sector”.*

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- *“Drop-in advice sessions, home visits, hardship fund, befriending, clothing store, toiletries”.*

## Impact

The change, improvements and impact reported by the organisations, made when people used the organisations’ services or took part in their activities included improved confidence, better mental health, increased inclusion, less isolation, making friends, and re-gaining a sense of purpose.

- *“Improved outcomes for families though support (training, education, group work). Access to other service providers. Improved confidence”.*
- *“It helped them to be able to manage their lives and health better, to feel and be less isolated, to have better mental health and to understand the causes for them of their mental health problems, and to have strategies to be able to deal with issues in their future. Also being able to continue with or return to studies and / or work, to manage difficult relationships”.*
- *“They are able to access the information and support they need at that time, the confidence to both come back to us as well as possibly seek out and use other organisations. Children and young people are able to experience life beyond [ward], have fun and feel like children; forget the weight and worries that they experience in families that are stressed and poverty-stricken. To make friends and enjoy being children”.*
- *“They stated they learnt more about services and liked the opportunity to be heard”.*
- *“We get consistently positive feedback from all activities run, and encourage comments/improvements. All BME sessions are user-led”.*
- *“Most of the clients improve their confidence first and foremost and have a clearer picture of how to move forward in the future. All of the services are different so different clients get different outcomes but we currently have a 100% feedback from those who responded that they are happy with the service and that they received the help they needed. It is difficult to know how much they have understood this question sometimes, so I suspect this is not always the case but hopefully the majority of the time”.*
- *“I think the children settled into school faster and parents were able to support their children more with their education. Being able to be part of a safe community that helps their children and being able to ask questions freely”.*
- *“Clients report feeling less isolated, having made new friends and connections”.*
- *“Client volunteers enjoy using and developing their skills and regaining a sense of purpose in their lives”.*

Respondents were asked what they were most proud of for their organisation over the last year:





- *“Supporting refugee women to access services and activities for their families. Supporting EEA clients into employment and applications for universal credit. Women’s groups. Community cohesion”.*
- *“Regarding BAME work: Employing 7 or 8 Slovak and Czech Roma young people in an MA level Research Dissertation to look at what helps their community access services”.*
- *“The positive differences we have helped people make in their lives, and that they feed back to us. Reaching out to large numbers of people through our training programme. Continuing to offer quality services despite increased demand and decreased resources”.*
- *“The seldom heard groups that we have managed to consult and listen to”.*
- *“Establishing and maintaining excellent relationships with BAME communities in Gateshead, that other service providers view as ‘hard to reach’”.*
- *“We are exceptionally proud of our Volunteering Programme which was recognised and won at the North East Equality Awards this year”.*
- *“Being able to survive for another year and being able to battle the educational inequality between affluent and non-affluent areas”.*
- *“Continuing to support and empower our amazing clients. Clients volunteering out in the community at events like the Plant Festival, where they work alongside local people and get to know one another”.*

## Accessibility

Many agencies report that their services are not taken up by BAME communities in the expected or proportionate numbers for the population, or for their client or patient group. The main ways that people find services and activities, which are consistently reported as *word of mouth and personal recommendation* for BAME communities, have implications for the accessibility of services.

*“It is not the BAME community who are hard to access, it is the services provided that are difficult to engage with”.*<sup>20</sup>

Access to services and a lack of access to services is about a range of different aspects of being able to use the service, from language barriers including confidence and jargon, to feeling unwelcome and unsafe, to not knowing how the system works, distrust of state institutions, previous negative experiences, to cultural beliefs, attitudes to gender, and an individual believing that they have a right, with a feeling of self-worth.

It can be very intimidating for individuals to use a service or activity for the first time, which is why the personal connection and trusted relationship is so important.

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<sup>20</sup> Understanding the Black and Minority Ethnic (BME) voluntary and community sector in Newcastle, 2015



*“The first step of making the phone call or coming in to the office takes bravery”.*

*“Access relies heavily on individual knowledge and connections within the sector”.*

Three building blocks all service providers could use to increase their accessibility are:

- More appropriate and responsive services.
- Community engagement.
- Better information.

This concept was developed by Delivering Race Equality in Mental Health, which was a five year NHS initiative.

### Finding services and activities: It's about word of mouth

The eight voluntary organisations responding to the Newcastle CVS survey said, as found by previous reports about voluntary and community organisations, that the key route to their organisation was **word of mouth** and **personal recommendation**. All of the organisations used websites, and two used Facebook.

*“We are in a variety of places which change but our website is always a good starting point and you can just email for an appointment or come to a drop-in session”.*

There are also referrals from a range of local authority services, schools, and other voluntary organisations. Two mentioned referrals from health professionals.

*“Self referrals and word of mouth as well as detached youth work are our main source of contact with new members. We work with 8 to 25 year olds. Sometimes professionals e.g. probation, social services etc contact us to refer children and young people. We have a website and active Facebook site”.*

Several used proactive communication and outreach such as:

- Posters for BAME specific groups displayed at a range of local community spaces and relevant shops.
- Flyers in the community centres.
- People mainly find us through word of mouth, our website, quarterly newsletter, talks and presentations.

### What reasons do people give in choosing your organisation?

- *“Recommendations, word of mouth, trusted organisation, been in the community for years. [Name] offers the right support”.*

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- *“That it is accessible, they feel accepted and not judged, and that they receive positive empathetic help”.*
- *“They tell us we are kind, we are helpful. They have known us a long time, they trust us. Others have recommended us to them. In reality there is not a great deal of choice”.*
- *“We usually invite people to join us”.*
- *“We have a good reputation amongst different communities, and a lot of our promotion is by word of mouth. The services we provide are unique to Gateshead. We use a wellbeing model which encourages carers to look at their issues holistically. We use interpreters and translated materials. We run culturally and religiously appropriate groups”.*
- *“Usually a personal recommendation or because we are visible in the college where they are doing their ESOL (English for Speakers of other Languages). They are sometimes referred to us by specialist agencies”.*
- *“Word-of-mouth referral, desperate for their children to learn English and start school, information, advice and guidance on the school system. Opportunity to get involved as a volunteer, to receive free training”.*
- *“Clients talk about our warm and friendly atmosphere. [name] meets their basic needs for clothing and hardship fund (destitute clients). Clients also talk about its unique quality of listening services and the sound advice and counsel they receive”.*

### **Proactive work to engage diverse communities and make an accessible offer**

Access to health services and language barriers came up repeatedly as a major problem for the BAME communities in the report ‘Understanding the Black and Minority Ethnic (BME) voluntary and community sector in Newcastle’ and there is a need for proactive engagement with BAME communities in the areas where they are already established.

Newcastle and Gateshead agencies still have a predominantly white British workforce. Some voluntary organisations work to ensure they have bilingual workers, volunteers and peer supporters from BAME communities in order to increase access and trust.

Many agencies offer services on the same basis for all clients, such as an ‘open door’ session, clinic appointments, and telephone appointments release, but then can find that take up is low by some communities such as BAME, LGBT, or poor white British communities.

Sometimes organisations offer single gender services, for instance to make them more accessible for women. But sometimes that is not enough for all communities.

Newcastle Youth Offending Team (YOT) arranged for the Roma Support Group (a London based charity) to deliver Roma Culture Awareness training in July 2017 which included a brief history of Roma culture, how to engage with Roma families, the use of interpreters, and safeguarding. One of the key learning points was that single gender work is not

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sufficient to make some services accessible for some Roma women; as well as gender, the age of women also affects who will speak on certain subjects. If there is a gap of about 10 years between women, they will not speak together on health topics, including within families. The example given was that a woman may not hear of her daughter's pregnancy directly from her, but the news would travel from one family member to another up the age range, until the woman was told by family members closer in age.

### Spotlight on: BAME Advocacy

Previous Newcastle CVS reports have highlighted the importance of having a specific focus by an organisation on BAME service users, to better develop an accessible offer with cultural competency and cultural awareness. This is demonstrated by the work of Advocacy Centre North, which is a part of Newcastle CVS.

BAME Advocacy supports adults from BAME communities in Newcastle with health and social care issues. Advocacy Centre North established BAME Advocacy in 2005 to meet demand, after the then Health Action Zone Advocacy and Interpreting Subgroup discussed with partners issues of interpretation, advocacy and counselling with partners. The initial pilot worked with four BAME communities: two refugee communities, French speaking African and Iranian; and two established communities, Chinese and Bangladeshi.<sup>21</sup>

BAME Advocacy is one of the very few advocacy projects focused specifically on work with BAME communities in the UK. The project found that as soon as there were bilingual advocates offering advocacy, there was take-up of the service by people from BAME communities.

Currently the project employs four bilingual advocates speaking Cantonese, Farsi, Punjabi and Urdu. For clients who are speakers of other languages, BAME Advocacy works with interpreters in providing advocacy with preference given to local interpreting services. In the year 2017 to 2018 the project worked with 123 people from 35 BAME communities. The work is challenging and complex, especially when working with failed asylum seekers with mental health needs, due to the high level of need and language difficulties.

*"[My advocate] shows empathy for the sadness I feel about being separated from my family and culture like nobody else does".*

The main issues are about accessing health and social care. For new migrants, resettlement issues including housing, finance and accessing benefits are problems. Mental health is also a major issue.

One of the positive impacts of the work is that the development of the trusted relationship has led to increased numbers of BAME clients accessing all other services provided by Advocacy Centre North.

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<sup>21</sup> BME case advocacy pilot evaluation summary 2008, Newcastle CVS



The advocacy pathway is: support for initial issues (often immigration), to engagement, to access other support such as English for Speakers of Other Languages (ESOL) and support groups, to being empowered to advocate for themselves. But increasingly for all advocacy clients, in a clear demonstration of the Maslow hierarchy of need in play, welfare benefit issues overwhelm other issues. They create a threat of homelessness, no food, and problems that cannot often be advised / advocated out of.

“Maslow's hierarchy of needs is a motivational theory in psychology comprising a five-tier model of human needs, often depicted as hierarchical levels within a pyramid. Needs lower down in the hierarchy must be more or less satisfied before individuals can attend to needs higher up”.<sup>22</sup>

### Maslow's hierarchy of needs



### Ali: a case study from the BAME Advocacy Service

Ali is an asylum seeker. He came to the UK in 2015 and since then has been trying to establish his status in the UK and claim asylum. Ali was tortured in his home country and has both mental and physical health issues. When the BAME Advocacy Service first started working with him he had only been in the UK a couple of months and was socially isolated. Ali suffers from Post-Traumatic Stress Disorder (PTSD), depression and chronic anxiety. He experiences frequent flashbacks and has difficulty sleeping. At the time of his

<sup>22</sup> Maslow's Hierarchy of Needs by Saul McLeod. <https://www.simplypsychology.org/maslow.html>





referral Ali was at risk of being made homeless and destitute; he was feeling helpless and that his situation was hopeless. He was referred to the BAME Advocacy Service by his GP who was struggling to help Ali beyond prescribing medication and counselling for his mental health problems. Ali spoke very little English and was lacking in confidence, all of which was contributing to his social isolation and exacerbating his feelings of despair.

### **Advocacy issues**

Ali was very confused about his situation regarding his asylum claim. He was very anxious and overwhelmed by his circumstances and did not know where to seek help and support. The BAME Advocacy Service matched Ali with an advocate who spoke the same language and developed an action plan to work through his problems one by one.

### **Advocacy actions**

The basic strategy was to provide practical and emotional support to Ali to try and reduce his anxiety and overcome his social isolation. To this end the advocate supported Ali with a range of issues, including:

- Liaising with the solicitor and seeking clarification of his asylum claim.
- Referring him to Freedom from Torture for specialist support, i.e. the preparation of a medico-legal report to support his asylum claim and counselling.
- Working alongside mental health services: supporting him at appointments with his psychiatrist and linking up with his CPN.
- Introducing to refugee support services, such as the Hub, West End Refugee Service and North of England Refugee Service.
- Helping him to apply for a concessionary travel pass as one of the barriers to him becoming involved in services was that he had no money for bus fares.
- Supporting him to access other health services such as the optician and dentist.

### **Outcomes**

Ali is now engaging with services and knows where to go for help; previously his GP was carrying the burden of trying to support Ali with his numerous legal and social problems. The BAME Advocacy Service has helped him develop a support network and to develop his confidence so that he can socialise and meet other people. This has reduced the demands he was placing on his GP.

When the BAME Advocacy Service first met Ali he was close to giving up as he felt everything was against him, that nobody believed what had happened to him in his home country and why he needed to flee and seek asylum. With the support of an advocate he continued to fight for his right to asylum and was recently awarded refugee status.

### **Support in Gateshead for Roma people**

Healthwatch Gateshead and Citizens Advice Gateshead have recently begun developing work along with Newcastle CVS Gateshead Support and HAREF to identify community

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work to meet the emerging needs of Roma families in Gateshead. While there are over 6,000 Roma people in Newcastle there are now 500 in Gateshead, some having moved out of Newcastle. Most Roma people in Newcastle are Czech Slovak; in Gateshead most are Romanian Roma.

Key issues identified so far include housing, Universal Credit, domestic abuse, the education system, wellbeing and health, trafficking and slavery, and lack of knowledge of rights and responsibilities.

### There is a greater impact on BAME communities

The report, Understanding the Black and Minority Ethnic (BME) voluntary and community sector in Newcastle, found that although many of the issues facing BAME voluntary organisations and their service users also affect the wider community, a number are either specific to the BAME sector, or are amplified and made more complex by BAME specific issues.

An example of the magnifying affect is the way that austerity has an impact. Whilst reductions in services affect all communities, the impact in BAME communities is of a loss of key individuals and expertise, made even more significant because of the *“time that it takes to build up relationships, trust, and knowledge of the issues across diverse communities and cultures”*.<sup>23</sup>

Most BAME led organisations are very small, which compounds the problem shared across the voluntary sector of continuing to provide needed services with increased demand and decreased funding, described by BAME organisations as *‘Compassion fatigue.’*

Respondents to the recent survey spoke of the additional impact of being unwelcome and of racism on the lives of BAME people.

*“Not dissimilar to those of the communities they inhabit, difficulties with poverty, discrimination and a sense of social exclusion from mainstream Newcastle. They additionally face racism and a sense of being unwelcome”.*

### BAME specific services or accessible culturally competent services?

The Newcastle CVS report found that:

- “All groups spoken to agreed that there is a need for BAME specific services, and that the issues facing BAME service users were distinct, or at least deeper than issues facing the community as a whole.

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<sup>23</sup> Understanding the Black and Minority Ethnic (BME) voluntary and community sector in Newcastle 2015



- Having specialist services for BAME service users was important to all organisations interviewed.
- Some expressed doubt about mainstream services being able to deliver the same quality of service”.

But there is a debate about the need for BAME specific services as the BAME population grows. In Newcastle a third of school age children are from BAME communities; it is not a small minority issue. The Regional Refugee Forum concludes that asylum seekers and refugees want to be able to access services, not to have different services; rather all mainstream services should become accessible and culturally competent.

It remains the case that without a clear focus on how BAME families are able to use a service in practice, services are unlikely to become accessible.

As main access for BAME communities to services, rights, and society is through trusted relationships, word of mouth, and personal recommendation – then access and knowledge is precarious, not held within organisational memory and learning, but dependent on certain individuals. Access is not institutionalised unless services are specifically designed to continually re-find those key individuals. The community engagement building block referred to earlier is a necessary corollary of service provision.

*“We would get more women from BAME communities using the service if we went to local communities. We have had more funding in the past to develop proactive going out to, for example Iranian communities, Asian communities in west end”<sup>24</sup>*

## Support for agencies

Several agencies and service teams have requested support from the Newcastle CVS BAME Health and Wellbeing work and from HAREF to access BAME communities and to increase the uptake of their services by BAME communities. Materials will be developed to support brokering, and help identify what voluntary organisations are already doing, and which interventions work best for each community. Cultural competency training will enable services to be appropriate, re-designing their offer when necessary.

Being accessible is a key part of service provision, and the responsibility involves agencies and service providers considering how they are accessed, and how to make this an easier and more welcoming process. Despite the reductions of austerity, accessibility also means providers must develop proactive outreach.

*“We try to ensure all have the same information and service from us; we just sometimes have to use more creative ways to do this with different communities”.*

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<sup>24</sup> Changing Times, Newcastle CVS



Riverside Community Health Project is an example of the swift and agile response to changing needs that the voluntary sector can make. They were the first organisation in Newcastle to employ Czech/Roma workers to meet the needs of the new Czech/Roma population in Newcastle.

Good practice in increasing access to services includes:

- Analysing who does not take up services, or who are new communities and developing proactive outreach and trust building.
- Giving information about services and how to access them for voluntary organisations to include within courses run by and for BAME people.
- Taking information to drop in sessions, and one-off events such as family fun days.
- Ensuring there are clear ways to contact organisations, with an alternative contact to phones, such as via social media and email.
- Providing a drop-in service at community centres or attending BAME support groups to offer information and support.

Increasing accessibility may involve workforce development and training for staff e.g. on working with interpreters in a clinical setting as offered by Freedom from Torture.

The Gateshead Public Health report 'Black and Minority Ethnic (BME) Groups Health Needs Assessment'<sup>25</sup> suggests that an 'open door' approach is not enough as potential clients also need to know the system.

But it is more complex still; if someone does not feel safe, welcomed, if they do not know if there will be people 'like me' there, then there are more barriers. African women in a refugee community organisation reported they may not go to events and activities if they do not know that other African women will be there.

Newcastle CVS developed 'Poverty Proofing the Voluntary Sector', a tool which invites the organisations using it to consider what it was like to visit their organisation for the first time. This approach lends itself to increasing welcome and accessibility.<sup>26</sup>

There is a need for short *key* information in different languages, which is useful in its own right, but more importantly creates a welcoming atmosphere. Displaying a sign saying welcome in a variety of languages, clearly visible as people arrive, can be a simple but effective way of helping people feel that the service is meant for them.

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<sup>25</sup> [https://www.gatesheadjsna.org.uk/media/7404/Black-and-Minority-Ethnic-Groups-BME-Health-Needs-Assessment-2016/pdf/Black\\_and\\_Minority\\_Ethnic\\_Groups\\_\(BME\)\\_Health\\_Needs\\_Assessment\\_2016.pdf](https://www.gatesheadjsna.org.uk/media/7404/Black-and-Minority-Ethnic-Groups-BME-Health-Needs-Assessment-2016/pdf/Black_and_Minority_Ethnic_Groups_(BME)_Health_Needs_Assessment_2016.pdf)

<sup>26</sup> <http://povertyproofingvoluntaryandcommunitysector.org.uk/>



### Spotlight on: The Ophelia report: Working in partnership, creating access, improving healthcare

West End Family Health (which consists of three General Practices) worked in partnership with Riverside Community Health Project to meet the needs of the Czech/Roma population in Newcastle using the Ophelia process to address health literacy and system improvements. Riverside Community Health Project supported the design and delivery of the project, enabled 100 questionnaires to be completed, worked with the research team on making 'vignettes' or stories from the questionnaires, and facilitated focus groups to work on the issues and generate improvements.

The stories and discussion during the focus groups illuminated vividly the difficulties and issues from differing perspectives. There are clear examples in the vignettes of why people may not engage with services, and why and how health services are not accessible. The final community and provider co-production focus group was held simultaneously in English, Romanian and Czech. The issues chosen from a short list of five to work on were

- Access to healthcare services/appointments.
- Feeling understood in a healthcare appointment or visit.
- Accessing community support.

These themes recur for other BAME communities and about other services and support.<sup>27</sup>

### Spoken language

*"Volunteers change and so languages available change however, we try to match these to the needs of the clients and actively engage with volunteers with suitable language skills".*

Language is a key aspect of accessibility. BAME voluntary sector groups identified various aspects of language as the main barrier to accessing services:

- Lack of access to ESOL classes
- Confidence with people unsure of their individual roles in a new society.
- Lack of knowledge about services, what they provide and what their structure is; specific services such as children's services, the NHS, and the police were mentioned by different groups. Knowledge about these services was difficult to access due to language and cultural barriers.
- Lack of interpreters to access services was spoken about repeatedly as a problem that is facing all organisations that work in the BAME sector and was particularly of

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<sup>27</sup> <http://www.health.org.uk/sites/health/files/Ophelia%20Migrant%20Population%20HLQ%20data%20findings.pdf>



concern when discussing key services such as the NHS, legal advice, and social services.<sup>28</sup>

In the 2011 census, the top spoken languages nationally after English were Polish, Punjabi, Urdu, Bengali, and Gujarati. In Newcastle the top ten languages after English (90.5%) in the 2011 census were:

All other Chinese	3,186
Bengali (with Sylheti and Chatgaya)	2,477
Arabic	2,374
Urdu	1,461
Polish	1,374
Persian/Farsi	1,029
Panjabi	954
French	746
Cantonese Chinese	716
Portuguese	515

Since the census, by 2017 in Newcastle a quarter of all reception aged children (aged four and five) have English as an additional language; while in year 11 (aged fifteen and sixteen) it's 17%.<sup>29</sup>

In Gateshead the top ten languages after English (97.1%) were

Polish	1,096
All other Chinese	418
Kurdish	338
Persian/Farsi	292
Arabic	265
French	224
Tagalog/Filipino	172
Cantonese Chinese	156
Urdu	153
Bengali (with Sylheti and Chatgaya)	133

## Fluency in English

Fluency in spoken English is a changing picture: for instance in 1997 only 15% of Pakistani and 12% of Bangladeshi people spoke fluent English; by 2010 it had increased to 45% and 38% respectively.

<sup>28</sup> Understanding the Black and Minority Ethnic (BME) voluntary and community sector in Newcastle, 2015

<sup>29</sup> Know Newcastle <http://www.knownewcastle.org.uk/GroupPage.aspx?GroupID=62>



Bilingualism has often been regarded as a disadvantage, but recent studies in Canada have shown that fluency in one language in the early years can help develop fluency in others.<sup>30</sup>

Many people have some spoken English, often enough for day to day life.

But even for people who are reasonably fluent in English, when it comes to accessing services, remaining fluent while worried and anxious can be another matter. This is especially the case in areas such as health care, mental health and counselling, understanding legal processes, or discussing concerns about a child with children's social care. Most of these services tend to be in contact with the mother in the first instance, and it is the women in Pakistani, Bangladeshi, Polish, and Roma families who are least likely to speak and understand English.<sup>31</sup>

### Future needs for people with dementia

Although small, there are currently a number of people over 65 with no fluent English in Newcastle and Gateshead who may need social care in the future. As the relatively young BAME population ages, and if people develop dementia, their understanding of more recently acquired languages such as English may decline.

This was highlighted at the 2015 conference on Dementia and Caring in the Chinese Community, which also highlighted the relative lack of access to health and social care services by carers from the Chinese community.

### Language schools

Many BAME community organisations run Saturday schools including language classes for children. The classes engender pride in children's cultural heritage, give awareness of their history and literature, and mean that children have some words to use speaking with their grandparents. For example:

- There are over 130 schools in England and Wales regularly attended by some 20,000 pupils registered with the Polish Educational Society.<sup>32</sup>
- Newcastle Chinese School was established in 1978 offering both Mandarin ('Pu Tong Hua') classes and Cantonese classes from beginner to GCSE/A-Level.<sup>33</sup>

<sup>30</sup> <http://www.child-encyclopedia.com/second-language/according-experts/second-language-acquisition-and-bilingualism-early-age-and-impact>

<sup>31</sup> Louise Casey Review

[https://www.gov.uk/government/uploads/system/uploads/attachment\\_data/file/575973/The\\_Casey\\_Review\\_Report.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/575973/The_Casey_Review_Report.pdf)

<sup>32</sup> <http://www.polskamacierz.org/en/>

<sup>33</sup> <https://www.facebook.com/newcastlechineseschooluk/>





## Beware Jargon

Every sector and each service area has its own internal jargon, which while often poorly understood by *all* service users, is even less understood by those with English as an additional language. This includes services and activities in the voluntary sector, where jargon, voluntary sector specific language and acronyms can make the sector, forums and consortiums inaccessible. It also includes use of BME rather than Black Minority Ethnic, and BAME rather than Black, Asian and minority ethnic.<sup>34</sup>

A recent example is of an agency working with asylum seekers learning English; when discussing sexual exploitation people thought 'grooming' was about hair care and make-up, and 'trafficking' about road traffic.

The use of Plain English can be part of a solution, particularly if people do not read in their first language.

Key accessibility issues for BAME communities are: access to English for Speakers of Other Languages (ESOL); access to interpreters; and the quality of interpreters.

## ESOL – English for Speakers of Other Languages

Studies including by Newcastle CVS cite the crucial importance of learning English for newly arrived asylum seekers and other migrants. Key findings from the Newcastle CVS report 'Improving information for refugees and asylum seekers who have recently arrived in Newcastle':

- Many people mentioned that things were very hard settling into Newcastle until they started ESOL classes. "Finding ESOL, fellow asylum seekers and refugee organisations" is the advice they would give to someone who has just arrived in England or Newcastle.
- Importance of ESOL classes is paramount and learning English was stressed as essential for contact with Newcastle people and integration.
- Organisations such as NERS, WERS, The Chat Shop HUB and Dolphin Street were mentioned the most frequently as places to go for help.
- There is an apparent need for emotional support especially among women, and for more community gatherings for people to meet other refugees and Newcastle citizens.

Different communities have different attitudes to learning English. Asylum seekers in general are exceptionally keen to learn English. Some in other communities may see less initial need, for instance the Louise Casey Review found Pakistani women can be

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<sup>34</sup> Understanding the Black and Minority Ethnic (BME) voluntary and community sector in Newcastle, 2015



discouraged. Recently Sajid Javid MP wrote about the benefits his mother found on learning English after many years of living in Britain, including being able to speak with her grandchildren.<sup>35</sup> Riverside Community Health Project, HAREF and the Regional Refugee Forum carried out research for Newcastle LINK, which was part of Newcastle CVS. The Riverside Community Health Project report to Newcastle LINK, 'Using Interpreters When Accessing Health and Adult Social Care' found that Polish people preferred to speak English rather than use interpreters.<sup>36</sup>

But, government funding for ESOL classes was reduced by half in 2011 with £400 million in cuts to the adult skills budget. The focus of ESOL is also challenging with *"too much emphasis is placed on language for employability, while there is little or no funding for those at pre-entry level"*.

*"Adequate and sustained funding of ESOL is not a luxury; it's an essential public service. It's estimated that funding for ESOL has fallen by half since 2009. There is no funding at all for ESOL in the workplace, where countless migrants are trapped in low-skill jobs. With a lack of classes, cost implications for the low-paid, who must pay for classes, and additional costs of learning – such as childcare and transport – mean those with the greatest need suffer the most".*<sup>37</sup>

### Spotlight on: JET – Jobs, Education and Training

Spinning out of Newcastle City Council's ESOL service, JET (Jobs, Education and Training) became a charity in 2006 and works on number of programmes, supporting people from over 100 countries. JET *"helps people from the BME (Black Minority Ethnic) community, asylum seekers, refugees and New Migrant communities to find work, improve their skills and to integrate into the community"*. JET offers non-accredited ESOL classes, delivered in partnership with other organisations in the community, in venues such as Newcastle Central Mosque, the Millin Centre, and Wingrove School.

### Access to interpreters

The NHS, local authorities, Courts, Police and the criminal justice system all use different providers of interpreters and have different rules for accessing them.

'Using Interpreters When Accessing Health and Adult Social Care' identified that in the NHS, whilst an interpreter may be booked for the appointment with the GP, interpreters are not booked at the pharmacist to explain about medication.

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<sup>35</sup> <https://www.gov.uk/government/consultations/integrated-communities-strategy-green-paper>

<sup>36</sup> [https://www.cvsnewcastle.org.uk/images/files/HAREF/Using\\_Interpreters\\_When\\_Accessing\\_Health\\_and\\_Adult\\_Social\\_Care\\_2011.pdf](https://www.cvsnewcastle.org.uk/images/files/HAREF/Using_Interpreters_When_Accessing_Health_and_Adult_Social_Care_2011.pdf)

<sup>37</sup> <https://feweek.co.uk/2016/12/09/english-language-classes-funding-is-not-a-luxury/>



In the Newcastle CVS survey one organisation responded:

*“There are language issues – we cannot cover them all. You have to find ways round it like a sign saying come back Tuesday”.*

Newcastle CVS has a written sign in Farsi for administrators on the reception desk to use, explaining how to make an appointment with an advocate and a message slip in Farsi for the service user to complete. Telephone interpreting is useful for short calls, and an interpreting service is used for face to face meetings where no staff or volunteers speak that language.

### Quality of Interpreters

Concerns have consistently been raised about how precise or exact the interpreted speech is, about ability in speaking English, and about use of a dialect not spoken by the client, in the Ophelia work, in the report ‘Health issues of asylum seekers and refugees in Gateshead and Newcastle 2016’ and in numerous other reports.

Some languages have many dialects. There are 40 to 60 dialects and 7 to 12 language groups spoken by Roma people under the name Romanes, some of which are very different to each other.<sup>38</sup> If the interpreter speaks with different dialect it may mean the wrong information is conveyed, or is just not understood.

Other issues include reliability – do the interpreters check that the person they interpret for has understood? And is there trust by the client, that their conversation and business will remain confidential?

Interpreters can play a gatekeeper role unless they are very professionally trained.

In June 2017 at a Northumbria Police event on tackling Modern Slavery there was mention by the Police of concerns over interpreters who might themselves be part of the criminal network, exploiting people.

In Newcastle, interpreting service standards, with training on using interpreters was developed with local BAME support, and led to a highly regarded service. But quality checking with local BAME communities was lost when NHS commissioning led to a bigger non-local service with the NHS contract tendered by NHS England.

HAREF has raised quality issues about interpreters with the NHS locally for many years. Despite requests for involvement through the NHS Newcastle Gateshead CCG Community Forum, NHS England did not offer an opportunity for local views and concern on the use of the service to be heard before the latest tender was awarded in March 2018.

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<sup>38</sup> <http://romani.uni-graz.at/romlex/>



## Bilingual workers and volunteers

Voluntary organisations use a variety of ways to address language barriers but have most success in providing quality services and activities when bilingual workers are used.

*“We are training to work with interpreters”.*

‘Using Interpreters When Accessing Health and Adult Social Care’ reported that those NHS surgeries that had bilingual receptionists were particularly accessible.

Voluntary organisations were asked about their service users, workers and volunteers in the Newcastle CVS survey.

*“It’s an advantage the workers speak Arabic and French, plus Hindi and Bengali”.*

People that the eight organisations worked with in Newcastle and Gateshead were from the following BAME and faith communities:

- *“Mainly Slovak and Czech Roma, also smaller numbers of Romanian Roma, Polish and other Eastern European countries. Smaller numbers of Black British, Black African and mixed race Czech, Slovak Romanian, Pakistani, Bangladeshi, Iraqi, African”.*
- *“Chinese, African, Eastern European, Mixed ethnic”.*
- *“Asian, African, Roma, Polish, Slovakian, Romanian”.*
- *“Pakistani, Afghani, Indian, Iraqi, Congolese, Sudanese, Eritrean, Polish, Czech Roma, Chinese, Nigerian, Syrian, Lebanon, Jewish, Romanian, Bangladeshi”.*
- *“African, Asian and East European”.*
- *“Asylum seekers and refugees”.*

Asked if they have workers or volunteers who speak languages in addition to English, the languages spoken were:

- *“Romanian, Slovak, Czech, Urdu”.*
- *“Urdu & German & Italian”.*
- *“Bengali volunteer”.*
- *“Yes, but these are not utilised in work”.*
- *“Currently in excess of 15 languages these include: Urdu, Punjabi, Farsi, Arabic, Polish, Norwegian, French, Spanish, Tigrinya, Filipino, Bengali, Dari, Hindi”.*
- *“French, Yoruba, Italian, Spanish, German, Dutch”.*
- *“French, Lingala, Swahili”.*
- *“Workers - Bengali/Pakistani, volunteers - Czech and Slovak (Gypsy dialects)”.*



## Wellbeing and Health

The 1992 edition of the Black Report, *Inequalities in Health*<sup>39</sup> (originally published in 1980), identified that poverty leads to poor health and showed that communities in the north east, the most disadvantaged areas, had the worst health outcomes. The report focused and summarised the evidence and showed that the wider determinants of health and of social inequalities in health are socio-economic differences between social groups; they are not due to variation in NHS provision, nor quality or differences between individuals. Avoidable poor health outcomes caused by inequality are referred to as health iniquity.

National research shows economic disadvantage disproportionately affects BAME communities, as of course does discrimination, exclusion, and inequality, with the consequent long term negative impact on health outcomes. Marmot wrote:

*“It is, nevertheless, worth distinguishing the effect of material conditions related to inadequate shelter, malnutrition, infectious diseases, and pollution of air and water from psychosocial factors that are shaped by where people are in the social hierarchy. University educated civil servants, in stable jobs with reasonable incomes, have worse health than those above them in the hierarchy. One knows there are psychosocial*

<sup>39</sup> <http://www.worldcat.org/title/inequalities-in-health-the-black-report-the-health-divide/oclc/502156593?referer=di&ht=edition>





*differences between the grades, it is less easy to demonstrate differences in material conditions that could plausibly relate to differences in health".<sup>40</sup>*

The Marmot Review, 'Fair Society, Healthy Lives' demonstrated that across the life course to improve health outcomes, *"to reduce the steepness of the social gradient in health, actions must be universal, but with a scale and intensity that is proportionate to the level of disadvantage".<sup>41</sup>*

The Marmot Review called for a universal service, tailored to provide a gradient of support for populations with differing needs, often referred to as 'proportionate universalism' which can be conceptualised as something for everyone with those in most need getting more.

An example of proportionate universalism for children aged 0 to 5 years is home visiting. This is a universal service offered to all families. However, based on the family's situation and circumstances, the level of support and referral services can be tailored and intensified. An example of proportionate universalism for children aged 5 to 8 is the provision of support for learning at school. Some children thrive with the generic support schools offer; others may need additional support to help them learn at school.

Asked what the lives of the BAME people who use their services and activities are like, the voluntary organisations responding the Newcastle CVS survey spoke of poverty, pressure, isolation, chaotic lives, trauma, and family separation.

- *"Not dissimilar to those of the communities they inhabit, difficulties with poverty, discrimination and a sense of social exclusion from mainstream Newcastle. They additionally face racism and a sense of being unwelcome".*
- *"Living in poverty, poor housing conditions, low income families, poor health poor diet".*
- *"Pressured".*
- *"Largely living in rented accommodation either social housing or private rented. Usually in more deprived areas of the city. Rely largely on community groups and voluntary orgs in their area for support and advice".*
- *"This varies hugely across the different communities. Although we recognise and try to address specific BAME barriers such as language, culture, religion etc. to us they are carers first, and share many commonalities with our White British carers, e.g. time poor, stressful caring roles, poor health, not enough time for themselves, etc. We try to ensure all carers have the same information and service from us, we just sometimes have to use more creative ways to do this with different communities".*
- *"Many have chaotic lives and live in poor living conditions This is not the case for all and many come from families where the spouse is working and has a great job,*

<sup>40</sup> <https://academic.oup.com/ije/article-pdf/30/5/1165/9830873/301165.pdf>

<sup>41</sup> <http://www.instituteofhealthequity.org/resources-reports/fair-society-healthy-lives-the-marmot-review/fair-society-healthy-lives-full-report-pdf.pdf>





*but the person attending [name of service] lacks local knowledge, social networks  
Many of the clients are exceptionally poor, desperate to find employment and are  
under pressure from the authorities, in particular benefits agencies to find work,  
regardless of what that work is and whether it is suitable or they are skilled to do it”.*

- *“Chaotic, uncertain, cash-strapped”.*
- *“Very challenging and often chaotic. Many have been traumatised by events in the home country and have been separated from their families and friends”.*

The work of the majority of voluntary organisations has a positive impact on wellbeing, and some voluntary organisations are explicit that their work is to improve health outcomes and wellbeing. There are several reports about BAME health needs in Newcastle and Gateshead.

### Health conditions that disproportionately affect BAME people

The Gateshead Borough Council report ‘Black and Minority Ethnic (BME) Groups Health Needs Assessment’ gives an overview of the BAME population, and a systematic review of health issues facing BAME people in Gateshead. It covers demographics, lifestyle factors, Long-Term Conditions, mental health, and experience of services, and makes recommendations. The Regional Refugee Forum, GemArts and other voluntary organisations worked with Gateshead Borough Council Public Health to inform the health needs assessment.<sup>42</sup>

The prevalence of chronic conditions such as type 2 diabetes, coronary heart disease and stroke is up to six times higher and occurs from a younger age among BAME communities than white British communities. BAME people also progress from being at-risk to being diagnosed with these conditions at twice the rate of white people.

### Exploration of the health needs of people who have arrived in Newcastle upon Tyne from central and eastern European countries, HAREF 2014

HAREF produced this report commissioned by Newcastle Public Health about the health needs of people from Poland, the Czech Republic, Slovakia and Romania. The key findings were about *“the stress, and consequent undermining of physical and emotional wellbeing, of encountering difficulties in:*

- *Settling in to a new place*
- *Finding good quality accommodation*
- *Securing employment with a living wage*
- *Developing trust and understanding with service providers”.*

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<sup>42</sup> <https://www.gatesheadjsna.org.uk/article/5213/Other-needs-assessments>



*“Community members and practitioners identified the potential of family/social networks to undermine, as well as promote, wellbeing and health...referring to:*

- *Resources and strengths with which people arrive*
- *Ways in which networks can open up/constrain opportunities”.*

*“Across interviews and group discussions there was reference to the importance of access, including good quality language support as needed, to gain information about:*

- *How to use the NHS effectively*
- *Support to improve health and wellbeing”.*<sup>43</sup>

### Health issues of asylum seekers and refugees in Gateshead and Newcastle

Healthwatch Gateshead, Healthwatch Newcastle, and the Regional Refugee Forum held events in 2016 and reported on the barriers for asylum seeker communities accessing health and social care services across Gateshead and Newcastle.

Participants were of African and Asian origin; most were asylum seekers. The issues identified at the events were: mental health, lack of access to a healthy lifestyle in the UK, the system itself causing mental ill health, and problems over interpreters. The report had clear recommendations and practical suggestions for practice change, to enable services to become accessible to people from BAME communities.<sup>44</sup>

### Emerging issues from BAME communities

The Newcastle CVS work to find out more about the health needs of Newcastle and Gateshead BAME communities takes place through HAREF and through Newcastle BAME Health and Wellbeing.

New work with Newcastle CVS Gateshead Support commissioned by Gateshead Council, led by Gateshead Citizens Advice to look at needs of newly arrived Roma people in Gateshead has also highlighted some health issues.

While these areas of work all have a different focus, priorities and method, there are consistent messages from the BAME communities.

### **BAME Community Engagement**

Between November 2017 and January 2018 Newcastle CVS BAME Health and Wellbeing Training and Development Officer visited over 18 community organisations including:

- Asylum Matters

<sup>43</sup> [https://www.cvsnewcastle.org.uk/images/files/HAREF/HAREF\\_HNA\\_report\\_5\\_June\\_2014.pdf](https://www.cvsnewcastle.org.uk/images/files/HAREF/HAREF_HNA_report_5_June_2014.pdf)

<sup>44</sup> <https://healthwatchgateshead.co.uk/wp-content/uploads/2016/08/Healthwatch-and-RRF-event-report.pdf>



- Bahr Academy
- Chinese Learning Centre
- First Step
- Gateshead Carers Association
- Hawar Association of Education
- Investing with People and Culture
- Millin Centre
- Newcastle Central Mosque
- Regional Refugee Forum North East
- South Mountain Chinese Older People's Association
- The Angelou Centre
- The Hub, Westgate Baptist Church
- Turkish Mosque
- West End Befrienders
- West End Refugee Service (WERS)
- West End Women and Girls Centre

Discussion was held with the groups about the health issues facing service users and BAME communities which included:

- Registration and access to NHS care, including primary care, health checks, NHS dental care, opticians, and the NHS in general. Asylum seekers especially found it difficult to navigate or to know what the core NHS entitlement is.
- Issues about the quality of interpreters, and lack of easy access to interpreters.
- Barriers to access support around diabetes.
- Taboo areas preventing uptake of health services especially sexual health and gynaecological health.

## **HAREF outreach and engagement**

### **Urgent Care**

In December 2017 HAREF held two focus groups for NHS Newcastle Gateshead Clinical Commissioning Group (CCG) on the use and take up of urgent care, GPs, NHS 111 call services, walk in centres and emergency services. They were held with the African Community Association North East (ACANE) and South Mountain Chinese Older People's Association, one a long-established community and the other of recently arrived asylum seekers and refugees.

In both focus groups people found great difficulty using any NHS service that did not have ready access to interpreters, such as telephone services, 111 in particular, pharmacists, and urgent care. Both found the NHS systems unclear and confusing to use, and felt they were not listened to, with no explanation given for when there is little health intervention. There was also a clear message that placing the onus on the patient to decide if their

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condition is serious, urgent, or an emergency, is worrying. People expect that to be the decision of a medical professional, preferably a doctor.

There are differing cultural expectations about the expertise of doctors, as some countries do not have a primary care system; patients' access specialised consultant services directly. Some systems defer to medical knowledge, while the NHS increasingly expects individual responsibility.

### **NHS clinics and services**

Recent discussion and visits by HAREF have led to the finding that some NHS clinics and services are not culturally appropriate for Asian communities, and so the health messages are not taken up by some BAME patients. HAREF and BAME Health and Wellbeing are developing work with providers to address these issues.

### **Health issues for BAME communities identified by HAREF network**

As echoed by other reports and surveys, mental health is highlighted by the HAREF network as being the issue of greatest concern.

#### **Mental health and wellbeing**

- Impact of austerity and Universal Credit on mental health and wellbeing.
- Social isolation: need for activities to encourage a sense of belonging.
- Post-natal depression.
- Tackling islamophobia, homophobia, and Hate crime in all its forms and ensuring people get signposted to appropriate advocacy.

#### **Access / knowledge, information, language barriers**

- Providing accessible information on services and carers support.
- People feel not welcome in services, NHS charges regulations.
- Accessibility issues: making appointments, information provision, interpreters.

#### **Prevention and early intervention**

- Prevention and early diagnosis of health issues.
- Diabetes, Mental health, Blood pressure, Heart disease, Sexual health, Bowel cancer, Breast cancer, Smoking cessation.
- Engaging with men more effectively.

### **Spotlight on: HAREF work on Ramadhan calendars**

During the holy month of Ramadhan observant Muslims do not eat or drink from sunrise to sunset. There is a World Health Organisation (WHO) letter approved by Islamic scholars exempting people with diabetes from fasting, but many people do fast. Gateshead BME Health Needs Assessment quotes a survey that showed:



*“43% of patients with type 1 diabetes and 79% of patients with type 2 diabetes report fasting in 13 Islamic countries during Ramadhan. The same study showed that fasting during Ramadhan significantly increased the risk of severe hypoglycaemia, with its associated health risks”.*

People with other illness or conditions that may be adversely affected, pregnant and breastfeeding women, and people with limited capacity, are also not required to fast.

HAREF developed a calendar that contained key messages with the Newcastle upon Tyne Hospitals NHS Foundation Trust (NuTH) Diabetes Centre and the Stroke Association UK to ensure correct messages are on the calendars about diabetes and fasting, working with the local mosques to collect prayer timetables and tailor each one. Newcastle Mosques and the then Health Improvement Service for Ethnic Minorities (HISEM) have distributed the calendars for some years. The calendars have recently been developed for mosques in Whitley Bay, Blyth, and South Tyneside. HAREF liaised with mosques in Newcastle and Gateshead for 2018. A generic version is also distributed to all GP surgeries in Newcastle and, new for 2018, taken to targeted Gateshead GP surgeries. The calendars were hand delivered by HAREF to participating Mosques and GP surgeries.

In 2018 HAREF arranged for the NuTH Diabetes Centre, Stroke Association UK, and the Stop Smoking Service to go on Spice FM and IDC radio show during Ramadhan, and to speak at some Mosques after Friday prayers.

HAREF is an approach, a grassroots community based network with long term engagement with BAME communities. This allows it to gain sign-up for the calendars and the work around engagement, consultation and intelligence gathering.

### **Mental Health and emotional wellbeing**

Mental health is consistently identified as an area of concern by many individual voluntary organisations and as above by the HAREF network.

The Regional Refugee Forum was concerned that the asylum seeking system itself creates mental health illness. In addition people have experienced trauma, torture, the often negative impact of arrival and isolation. Some people reported that mental health is not a concept in their culture but would be seen as a spiritual matter; others reported stigma and shame that prevented people seeking help. The Regional Refugee Forum further reports that newly arrived migrants find the unexpected delay in finding work, or work at an appropriate level, school places, and language barriers in themselves create mental health stress and depression.

Women from the South Asian communities, which are India, Pakistan, Bangladesh and Sri Lanka, have long been identified as at an increased risk of self harm and suicide.



The Roma Support Group in London articulates the fears and concerns of Roma people who may not discuss mental health...in ways that perhaps are not a surprise due to the common heritage from north India there are many cultural echoes with the concerns of South Asian women.

The continual drip, drip impact of prejudice and racism in the wider society also adds to stress and mental health issues for both new and long settled BAME communities.

As reported by Newcastle CVS in 'Feeling Good', many voluntary organisations offer mental health services, ranging from low level support to clinical services; some of the work is focused on support and on increasing access for BAME communities:

**The Angelou Centre** offers counselling and therapeutic support to women and children on issues such as domestic abuse, honour-based violence, the violence and trauma experienced by asylum seekers, gang rape, and Female Genital Mutilation (FGM).

**Freedom from Torture** offers counselling to asylum seekers. Their work with children and young people includes a three phased model of stabilisation, counselling and psychotherapy, and then engagement with other organisations and the voluntary sector.

**Riverside Community Health Project** runs groups for women with its work focused on improving mental health and wellbeing, whether it is about employment, group work, family support or training. Projects include the Migrant Family Inclusion Project offering support for migrant families from east Europe, mainly Roma.

Distrust of the system can lead some of the most vulnerable families to refuse to sign up to Early Help Plans; in an example of the additionality that the voluntary sector brings, Riverside Community Health Project continues to support the families (despite being unable to count the work within funders' monitoring).

A report summarising the issues raised at **HAREF focus groups** in the Deciding Together listening exercise has been submitted to Newcastle Gateshead CCG and the Mental Health Partnership Board to inform the current re-development of mental health services, Delivering Together, and to ensure that the voices of people from BAME communities are not lost.<sup>45</sup>

**Newcastle Carers Centre** has had a long standing focus on working with BAME communities and currently holds a Carers Café once a month for BAME women carers at The Angelou Centre. Accessibility is increased with an offer of interpreters to access the services, made on the website, and by the use of Google translate.

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<sup>45</sup>

[https://www.cvsnewcastle.org.uk/images/files/HAREF/Issues\\_for\\_BAME\\_communities\\_accessing\\_mental\\_health\\_services.pdf](https://www.cvsnewcastle.org.uk/images/files/HAREF/Issues_for_BAME_communities_accessing_mental_health_services.pdf)





### Spotlight on: Gateshead Carers Centre

Gateshead Carers Centre developed an innovative and successful proactive approach to outreach and enabling BAME carers to access culturally appropriate carer support.

*“We want to ensure that all communities across Gateshead, (regardless of ethnicity, faith, culture, religion, background), have access to our services and feel welcome to contribute and get involved in our work. We do this through building relationships with the communities themselves, spending time with already established groups and taking opportunities to attend community activities and events to share our information. We work with community leaders to help identify ‘hidden carers’ – those who may not realise they are carers, but look after a relative or friend not being aware that there is support out there for them. We use translators and interpreters whenever necessary, and plan activities carefully to respect cultural and religious preferences”.*

*“Our dedicated BME Development Worker has forged links with various different communities living in Gateshead. This has allowed us to offer help to carers who may not have been able to access support due to language or cultural barriers, or because they may not have been aware it was available to them”.*

The Carers Centre supports carers through support groups and also with individual carers from BAME communities, offering support with an interpreter.

*“We currently support carers from the following communities:*

- African
- Chinese
- Czech Roma
- Indian
- Muslim
- Pakistani
- Polish”

### Spotlight on: The Comfrey Project

**Working with refugees and asylum seekers to improve quality of life and general wellbeing**

We organise and deliver a range of activities for refugees and asylum seekers to improve their living and wellbeing, such as gardening, cooking and arts and crafts. Growing herbs and vegetables in our allotment encourages our users to eat healthily, and is a way of being active and getting fresh air outdoors at the same time. This helps in improving mental and physical wellbeing. Therefore, we have our gardening activities on a Wednesday and Thursday and they can cook healthily using what they picked from the gardens.

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We want to ensure that the basic needs of refugees and people seeking asylum are met. Our aim is to offer activities that provide opportunities and lifts their spirits. It also helps to improve participants' English skills; building confidence and practical knowledge. We offer our services to those over 18 and those with and without families. By improving the wellbeing of parents, we want to improve the lives of families, knowing that where parents are happy, so are children.

### **Key projects**

We have built two bee colonies, with 10,000 bees in each and they are starting to produce honey. We've also built a pond to attract wildlife. This allows our users to get stuck in and get involved with these new projects.

In order to deliver our projects, we work with a range of partners. Our partners include the Baltic Centre for Contemporary Art, Freedom from Torture, Recycle y' Bike, Gateshead Council, Local Women Local Enterprise and Grow Wild to name a few. With one full time and three part time staff members we are able to deliver our projects. We have around 20 volunteers, many of whom started as participants.

Our main office and activities are conducted in Gateshead where we have a community garden. We have allotments in Moorside in Newcastle as well as one in Walker. Although our base is in Gateshead, we welcome and work with beneficiaries from all of Tyne and Wear.

### **Key challenges**

Our key challenges include funding – it can be a struggle to bring in funding on a more permanent and regular basis. Immigration law is also always changing, so we need to keep on top of it constantly.

### **Achievements in the last year**

- 3,188 hours spent gardening
- 4,563 volunteer hours
- 2,592 healthy meals served

Late in 2017 the Comfrey Project had to make its staff, one full time and three-part time, redundant and continued with volunteer support. A crowdfund appeal following the redundancies raised £11,000 in one week, demonstrating the level of support for asylum seekers among the public. By March 2018 a part time worker was employed.

In March 2018 the Comfrey Project was featured in the BBC news

<https://www.bbc.co.uk/news/amp/in-pictures-43320559>



## Peace of Mind Community Project

### Providing practical support and advocacy support to refugees and asylum seekers

Peace of Mind is a small refugee-led community organisation based in Gateshead which provides practical and emotional support for asylum seekers and refugees in Gateshead and Newcastle. The aim of the project is to support integration to a new society and culture.

A key area of work is the destitution fund, which provides help in emergencies, such as for legal appointments, an emergency food parcel, support over homelessness, and travel costs for hospital appointments and legal appeals.

*“Asylum seekers are not entitled to work or claim mainstream benefits. They get roughly £5 and a few pence per day to live on, which makes it impossible for them to meet the basic needs of life. Living costs are rising every day and the support offered to asylum seekers has reduced massively over the last few years”.*

*“We have supported over 480 people including families in the last year”.*

We offer support including practical support (96% of our beneficiaries received this support last year in the form of clothing, school uniforms, household items etc.), education, workshop sessions, women’s rights, hate crime support, weekly drop-ins and hardship support. We also provide advocacy for refugees and asylum seekers.

When we first started, there was little support for refugees and asylum seekers in Gateshead. Therefore, we wanted to offer our services to refugees, asylum seekers as well as refused and destitute asylum seekers.

We are solely volunteer-based – with approximately 14 volunteers in total and 7,280 volunteer hours spent last year; run by people who have used our services.

We aim to empower and educate refugees and asylum seekers to be able to do things themselves as they are a vulnerable group where many face hate crime. Many have suffered from trauma in past experiences and so we want to improve mental health through activities and social groups and give people something to be able to do and enjoy.

A significant issue for us has been the rapid change in the UK NHS law which makes it very difficult for asylum seekers to access health support. The big change of this year was the health charges for refused asylum seekers. This increased the number of people coming to us for accessing help and support. It is still the biggest challenge and to address this we plan to work with professionals (GP surgeries etc.) to ensure they understand the law and do not exclude those eligible for health services.

*“Peace of Mind has saved my life and gave me hope”.*

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*“Your financial support has helped me to buy the uniform and I am able to have enough food for my 4 children”.*

### Gypsies and Travellers living in poor health

A report by the Traveller Movement, commissioned by the National Inclusion Health Board, looked at how the living conditions of Gypsies and Travellers lead to poor health. The report found that:

- Two-thirds of Gypsies and Travellers reported poor, bad, or very bad health.
- The living conditions of Gypsies and Travellers significantly contribute to their physical and mental health.
- The poor health of Gypsies and Travellers is made worse by their living environment, accommodation insecurity and community discrimination.
- There needs to be closer partnership working across health and other interests to address these issues.<sup>46</sup>

### Education, youth unemployment, poverty, employment

*“Young black men growing up in this country are looking at an unemployment rate of 35% rather than 19%”.<sup>47</sup>*

In Newcastle state schools 31% of schoolchildren are from BAME communities, up from 24% in 2011. There are higher numbers the younger the age group, with 33% of reception age children from BAME backgrounds. Nearly a quarter of school children have English as an additional language. Although much lower, the figures in Gateshead also follow the same pattern of higher percentages of BAME children the younger the age group.

Both nationally and locally, Pakistani, Bangladeshi, White Other, and Roma children are the most disadvantaged in Key Stage 1, with significantly worse performance relative to White British children. Indian and Chinese children have higher educational attainment than White British children.

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<sup>46</sup> <https://www.gov.uk/government/publications/gypsy-and-traveller-health-accommodation-and-living-environment>

<sup>47</sup> Louise Casey Review  
[https://www.gov.uk/government/uploads/system/uploads/attachment\\_data/file/575973/The\\_Casey\\_Review\\_Report.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/575973/The_Casey_Review_Report.pdf)



But despite these statistics, being eligible for free school meals and living in poverty are greater predictors of poor results and disadvantage than ethnicity. Class is one of the most important predictors of educational achievement, with Indian and Chinese communities traditionally coming from middle class backgrounds, while Pakistani, Bangladeshi and Roma communities have come from working class, rural peasant, and excluded backgrounds.

Nationally, more children in Bangladeshi, Black African, and White British Roma, Gypsy and Traveller backgrounds are excluded from schools at the highest rate.<sup>48</sup> Some Newcastle youth groups report anecdotally that some schools encourage Roma parents to home educate their children to avoid their being excluded.

Gender also has an impact: *“with the exception of Roma, Gypsy and Traveller children, white working class boys perform the worst of any group in British schools”*.<sup>49</sup>

A House of Commons Briefing Paper May 2018 outlines inequalities experienced by Gypsies and Travellers across a wide range of public policy areas, including racial discrimination, and hate crime. It reports that in 2017, just 22% of pupils from Irish Traveller backgrounds and just 11% from Gypsy and Roma backgrounds attained GCSEs in English and Maths at grade 4/C or above, compared to 64% of pupils nationally.<sup>50</sup>

Gateshead Council Ethnic Minority and Traveller Achievement Service (EMTAS) supports schools to work with Gypsy Roma and Traveller children:

*“The team provides specialist support from locally based professionals, who have extensive knowledge and experience in successfully implementing strategies to effectively support teachers and other support staff, in meeting the needs of pupils who have English as an Additional language or are from the Gypsy, Roma and Traveller communities”*.<sup>51</sup>

## Higher education and youth unemployment

More minority ethnic British children go to university than white British children, but fewer are employed after university.

Poor White British children remain least likely to go to university, behind poor Chinese, poor Indian, and poor Other Black children. Overall, 69% of ethnic minorities go on to higher education; while 61% of White British children go.<sup>52</sup>

<sup>48</sup> <https://www.ethnicity-facts-figures.service.gov.uk/static/race-disparity-audit-summary-findings.pdf>

<sup>49</sup> <https://www.theguardian.com/commentisfree/2018/jan/07/british-education-failure-white-working-class>

<sup>50</sup> <http://researchbriefings.files.parliament.uk/documents/CBP-8083/CBP-8083.pdf>

<sup>51</sup> <http://educationgateshead.org/ethnic-minority-and-traveller-achievement/>

<sup>52</sup> <https://www.ifs.org.uk/publications/8042>



The Race Disparity Audit showed that 16 to 24 year olds from BAME British communities were twice as likely as their white British peers to be unemployed. Also there is a very low take up of apprenticeships in BAME communities.

The Office of National Statistics (ONS) found that in 2014 the highest number of people with no qualification (60%) of any ethnic group were Gypsy and Irish Traveller children; who also had highest rate of economic inactivity (53%).

A new Race Disparity Advisory Group and new funding programme to tackle race disparity with £90 million from the dormant bank account fund, were launched 19 March 2018 to tackle the ethnic disparities in youth unemployment, and help young people get into work. The Race Disparity Advisory Group will be chaired by Simon Woolley, Director of Operation Black Vote.

### Leadership and social mobility

*“There are very few BAME practitioners in the children’s workforce, both voluntary sector and local authority, to act as role models for BAME children. This should be addressed by increasing engagement with BAME communities, offering shadowing opportunities, recruiting specialist volunteers from BAME communities; and increasing the diversity of the generic children’s workforce during recruitment.”<sup>53</sup>*

*“There are still no significant numbers of BAME staff; and no policy or managerial BAME staff in areas where there are 30% BAME children.”<sup>54</sup>*

While many BAME communities live in disadvantaged areas and appear in negative indicators in statistics there are of course individuals who are highly successful, thriving, in key leadership positions, and who do act as key role models for BAME children and young people. Chi Onwurah MP, elected in 2010 to represent Newcastle Central, is one example.

Social mobility is highlighted as a concern for young Muslims by the Social Mobility Commission, which said that young Muslims from poorer backgrounds experience lack of access to networks, contacts and resources. The Social Mobility Commission report found that:

- Young Muslims feel that there are insufficient Muslim teachers or other role models in schools.
- Young Muslims feel obliged to defend their faith in the face of negative discourses in the media.
- Muslim women felt that wearing the headscarf at work was an additional visual marker of difference that was perceived and experienced as leading to further discrimination.<sup>55</sup>

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<sup>53</sup> Newcastle CVS A Stitch in Time, 2015

<sup>54</sup> Understanding the Black and Minority Ethnic (BME) voluntary and community sector in Newcastle,





## Newcastle BME Education Group Conference

In 2015 Dr Hari Shukla CBE organised the Newcastle BME Education Group Conference promoting social and community cohesion. Professor Sugata Mitra of Newcastle University, who developed the 'Hole in the Wall' and 'The School in the Cloud' concepts giving children access to computers and self organised learning in India and in the UK, was a keynote speaker.

### School in the Cloud

The film, School in the Cloud, directed by Jerry Rothwell, was shown for the first time in March 2018 in Copenhagen. Filmed over three years in the UK and India, it follows Professor Sugata Mitra after winning the \$1 million Ted prize in 2013. In particular, it focuses on the 'school in the swamp' in Bengal; and George Stephenson High School in North Tyneside, where the first School in the Cloud lab opened.<sup>56</sup>

*The School in the Cloud “asks youngsters big, child-focused questions. Working in groups, they find their own answers using the Internet, supported by educators of all kinds – from Skype Grannies to parents and educators - who give them the freedom to explore their curiosity”.*

*“In the UK children use technology every day but using the computer in groups to research a big question got them talking and thinking critically about the information they found. In Korakati, where children had never seen a computer, the lack of experience wasn't a barrier. They quickly became confident to follow their interests, ranging from information about chemistry to online DJ-ing”.<sup>57</sup>*

### Poverty and employment

The North East LEP Inclusive Growth Research (2013) reported that BAME individuals are still disadvantaged when looking at growth and economic inclusion in the North East.

- BAME individuals are over represented in low income groups and jobs and continue to be among the poorest in society.
- This disadvantage is also apparent with housing and location, with BAME communities being concentrated in the worse off areas of the region.
- Issues with poverty were also apparent in discussion around access to food and specific health issues in BAME communities.<sup>58</sup>

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<sup>55</sup> The Social Mobility Challenge Faced by Young Muslims

[https://www.gov.uk/government/uploads/system/uploads/attachment\\_data/file/642220/Young\\_Muslims\\_SMC.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/642220/Young_Muslims_SMC.pdf)

<sup>56</sup> <https://www.theschoolinthecloud.org/>

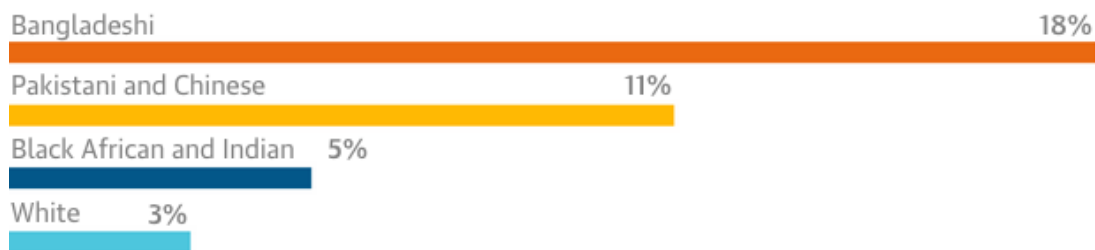
<sup>57</sup> <https://my.ncl.ac.uk/staff/nuconnections/item/school-in-the-cloud-film-to-premiere-at-prestigious-festival>

<sup>58</sup> <https://www.nelep.co.uk/wp-content/uploads/2014/10/nelep-inclusive-growth-final.pdf>



Nationally more people from minority ethnic communities earn below the national minimum wage than in the White population, with Bangladeshi people being the most likely to earn below it.

Percentages of ethnic groups earning below the national minimum wage



Source: UK govt, NILES, University of Manchester, Joseph Rowntree Foundation, Population Matters

The UK working age poverty rate is twice as high for Black Asian and Minority Ethnic (BAME) groups as for white groups, reported the Joseph Rowntree Foundation (JRF) in September 2017 in 'Poverty, ethnicity and the labour market'.<sup>59</sup>

The impact of changes to direct taxes and benefits since 2010 is to reduce the income of Bangladeshi households by around £4,400 per year on average.<sup>60</sup>

The JRF report found that there are many drivers for the high BAME poverty rate, including: higher unemployment rates; higher rates of economic inactivity with Bangladeshi and Pakistani women most likely to be economically inactive; BAME workers concentrated in low paid jobs with little prospect of progression, and, the report also found, Bangladeshi workers, as well as being more likely to earn below the living wage are the lowest paid in all sectors. Migration status, racism and discrimination in seeking work, affected employment. And while as noted before, BAME groups have higher educational attainment than White British groups, 40% of African and 39% of Bangladeshi graduates are over-qualified for their roles, compared with 25% of White graduates.

Being trapped in low paid work also affects the self-employed, with 26% of working Pakistani men being self-employed. The report suggests self-employment can be a route to address other barriers and discrimination, but that Pakistani and Bangladeshi male self-employment is mainly in low paid transport and catering jobs.

As in other areas such as access to services, social networks are important for BAME workers and so where social networks are restricted by class, faith and ethnicity, it compounds the clustering of BAME workers into low paid jobs.

<sup>59</sup> <https://www.jrf.org.uk/report/poverty-ethnicity-labour-market>

<sup>60</sup> <https://www.equalityhumanrights.com/sites/default/files/cumulative-impact-assessment-report.pdf>



The Resolution Foundation report 'Diverse outcomes: living standards by ethnicity' found the gap between White British median and Bangladeshi households can be as much as £8,900 a year (35% lower), and £8,700 a year (34% lower) in Pakistani households.<sup>61</sup>

While a 'Intersecting inequalities' joint report between the Runnymede Trust and Women's Budget group found that BAME women bear the brunt of public funding cuts, and that BAME women will lose most from tax and benefit changes by 2020.<sup>62</sup>

In prison sentencing, Black and Asian people are more likely to go to prison than White people, at 31.3%, 32.1% and 25.6% respectively, with all the consequent negative impact on employment prospects affecting Black and Asian people more.<sup>63</sup>

Having limited English has an adverse impact on employability as well as access to services but as highlighted previously, the ESOL budget was halved from 2009/2010 to 2014/15.

The Louise Casey Review found that 57.2% of women from Bangladeshi and Pakistani heritage background, as opposed to 38.5% of other minority ethnic women, are economically inactive.

As highlighted before, much voluntary sector work is focused on addressing poverty, raising aspirations, and supporting employability.

### **Spotlight on: Success4All CIO Learning Hubs**

In October 2017 Busola Afolabi spoke at the CHYP IN forum<sup>64</sup> about the development of Success4All and the Learning Hubs.

Success4All was started in 2007 by Caroline Afolabi who as a teacher noticed children who were unable to do homework due to their home circumstances and lack of resources. In addition, austerity now means that some libraries have closed or reduced their opening hours, and many children have little access to computers; Success4All is aware of children doing homework on their phones. Success4All (S4A) aims to boost confidence and tells children that they can succeed.

Success4All activities include Educational services: help with admissions for new arrivals; tutoring children when they are not yet in school, when they are struggling at school or with English as a second language; information advice and guidance for parents about the

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<sup>61</sup> <https://www.resolutionfoundation.org/publications/diverse-outcomes-living-standards-by-ethnicity/>

<sup>62</sup> <https://www.intersecting-inequalities.com/>

<sup>63</sup> [https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/669094/statistics\\_on\\_race\\_and\\_the\\_criminal\\_justice\\_system\\_2016\\_v2.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/669094/statistics_on_race_and_the_criminal_justice_system_2016_v2.pdf)

<sup>64</sup> <https://www.cvsnewcastle.org.uk/our-services/representing-the-sector>



English education system; and safe learning spaces with access to the internet, learning resources and clubs.

There are five S4A Learning Hubs in Newcastle based in community venues, two in schools, and four coding clubs in community venues. Crucially, S4A after-school activities and holiday care are free for new arrivals, or low-cost for other children.

S4A is Ofsted registered, and has the Mentoring and Befriending Foundation Approved Provider Standard. There are opportunities for volunteer training, accreditation and work placements in the education sector.

The focus at Success4All, as with other voluntary organisations, is on tackling the impact of poverty and disadvantage, rather than providing BAME specific services. For Success4All it means that 65% of their users are BAME children. It also means that integration and community cohesion are supported, and the white British community does not feel that they are unfairly excluded.

**Riverside Community Health Project** offers support for migrant families from east Europe, mainly Roma. The Family Migrant project works with Success4All, supporting young Roma women, after school, familiarising them with what can be offered in a classroom setting.<sup>65</sup>

### Spotlight on: Asian Business Connexions

Asian Business Connexions (ABC) is a Community Interest Company (CIC) established in 2009 by Ammar Mirza, CBE, that aims to connect, support, and promote the Asian and wider business community. In the corporate world, the annual Asian Business Connexions Awards in Newcastle recognise and celebrate the most talented and successful Asian business people across the North of England. In October 2017 Teesside solicitor Nazia Aftab won the professional support award in recognition of the employment legal support that she provides to businesses.

Whilst the focus of ABC is on business support, awards such as this to Nazia Aftab also promote Asian women as positive role models participating in public life.

In addition to offering support to business, ABC sponsors the **PIE (Primary Inspiration through Enterprise) Project Charity Trust**, enabling primary school children to learn about enterprise and Science, Technology, Engineering, Enterprise and Maths (STEEM) based activities. The Pie Project initially worked with schools in Walker, Newcastle, and has now expanded to schools across the north east.

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<sup>65</sup> <http://www.s4a.org.uk/>



**AM:PM247** is a two week business and wellbeing boot camp, offered each month to support people into employment and apprenticeships or set up their own business, based at the Beacon in the West end of Newcastle.

## Tackling racism, discrimination, prejudice, hate crime

Years after the passing of the Race Relations Act 1976, racism, discrimination, and prejudice is still a feature of daily life for many BAME people, no matter how long their family has been British. Routine everyday racism is often unreported, unexceptional for British BAME communities, while a shock for newly arrived BAME people and asylum seekers.

While only 7.6% of White Britons fear crime based on their race, 39.7% of Asian Britons and 35.4% of Black Britons fear attack due to their race.<sup>66</sup>

In 2016/17 hate crime rose by 29% nationally following the Brexit referendum. And of that hate crime, over three quarters, 78%, was based on race. There is increasing hate crime based on race and based on religion, which also increases after a terrorist incident.<sup>67</sup>

In August 2017 the NSPCC, who operate Childline, reported:

*“A tense political climate is resulting in a spike in the number of British children being exposed to race and faith-based bullying”.*

In Gateshead 203 crimes reported to Northumbria Police were classed as hate crimes in 2016/17. This was an increase of 41% since 2015/16 when 144 hate crimes were reported, and an increase of 107% since 2014/15 when 98 hate crimes were reported.

National reports of Indian Sikhs being attacked, mistaken for Muslims because they wear a headcovering increases the sense of fear.<sup>68</sup>

Late in 2017 a Newcastle CVS member of staff was racially abused outside the office block in Newcastle city centre but this was not reported by choice. It can be assumed that under-reporting of hate crime is wide-spread.

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<sup>66</sup> <https://www.ethnicity-facts-figures.service.gov.uk/crime-justice-and-the-law/crime-and-reoffending/fear-of-crime/latest>

<sup>67</sup> Crown Prosecution Service Hate Crime Annual Report 2016-17

<sup>68</sup> <https://www.independent.co.uk/news/uk/crime/sikh-man-turban-ripped-off-parliament-hate-crime-police-london-portcullis-house-a8222376.html>



Although there is a higher number of hate crime incidents targeting BAME people, nearly all people with learning disabilities say they have experienced hate crime including the more recently recognised ‘mate crime’ where people are exploited by those they believe to be their friends. Hate crime towards people with disabilities is increasing at the highest rate.

Tell MAMA, which measures anti-Muslim incidents in Britain, recorded a 30 per cent rise in street incidents, with a 16 per cent rise overall in 2017, to 1,201 verified reports. Most Islamophobic attacks are on women.<sup>69</sup> One of Citizens UK national agenda priorities is to tackle hate crime on public transport, which particularly targets Muslim women, chosen following the national listening exercise.<sup>70</sup>

Tell MAMA’s Annual Report 2016: A Constructed Threat – Identity, Intolerance and the Impact of Anti-Muslim Hatred, encouraged members of the public to recognise their role in tackling anti-Muslim prejudice during their daily lives.<sup>71</sup> Tell MAMA highlights the gendered nature of anti-Muslim prejudice at a street level with women most likely to be targeted, and the need to fully understand the intersectional nature of anti-Muslim hatred where race, gender, and anti-Muslim prejudice intersect.

Everyday racism and the colonial legacy which promotes whiteness as an ideal is still a strong and potent force, in the UK, across Europe, North and South America, Australia and New Zealand, and can be internalised by individuals, both white and BAME.

Many societies have a preoccupation with skin tone where people with lighter shades are more valued.

- Some English people have opinion that Irish and English gypsies and Travelers, who may have darker skin, are not British / English / Irish.
- Some Romanian people have the view that Roma gypsies who are often darker, are not Romanian despite living in Romania for generations.
- Some Myanmar people see Rohingya people who are Muslim not Buddhist, and are dark, as not oriental.
- The Anglo Indian question was can you pass [as white]?
- Some South Asian societies value lighter skin and eyes more highly.

Minority communities and people throughout the world are in danger through ethnic cleansing and genocide: Mongolian, Caucasian, Australian aborigine, Tibetan, South American Indians, North American Indians, Tamil, and most recently the Rohingya fleeing to Bangladesh.

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<sup>69</sup> <https://tellmamauk.org/>

<sup>70</sup> [http://www.citizensuk.org/council\\_nationalagenda](http://www.citizensuk.org/council_nationalagenda)

<sup>71</sup> <https://tellmamauk.org/wp-content/uploads/2017/11/A-Constructed-Threat-Identity-Intolerance-and-the-Impact-of-Anti-Muslim-Hatred.pdf>





Many migrants to the UK come from communities that are discriminated against in their home countries, such as Tamil and Roma peoples, whose asylum claims (made before membership of the EU in the case of Roma) were often unrecognised. Ongoing discrimination against Roma people in Newcastle, from the public, retailers, bus drivers, and from service providers such as GP receptionists, is outlined in the report *It's About Respect by A Living Tradition*.<sup>72</sup>

There is a xenophobic hinterland to the UK: white people who are 'not white enough'; relief that it's not your child going out with someone from outside the community, or from another race, or ethnic heritage; an anti-Semitism which is increasingly overt.<sup>73</sup>

In many contexts there is a suggestion that houses, jobs, healthcare, and school places could go to 'others' who are undeserving. This fear is often stoked deliberately, particularly during election campaigns, often in disadvantaged communities. In different contexts, those who are perceived as the 'other' people can vary; they may be people from UK BAME communities, they may be Jewish people, people from other countries, or on occasion white British people but who are from another part of a county.

## Colourism

Colourism, the discrimination against people who darker and black and preference for lighter skin colour, is a major aspect of racism but also takes place within black communities. The dictionary definition of colourism cites it as "prejudice or discrimination against individuals with a dark skin tone, typically among people of the same ethnic or racial group".

Often linked to class and poverty, it is also a feminist issue: some black men choose lighter skinned women over dark; skin lightening creams are used predominantly by women; sometimes black men can succeed in life where darker skinned black women tend not to.

The world-wide preference for lighter skin colours extends to the caste system in India, views about Tamil people in Sri Lanka and about Gypsies and Travellers in Europe. It is deepened and embedded by colonialism and the ongoing reverberation from the slave trade both in America and Europe especially the UK.

In western countries while celebrities and the fashion industry seem to have become more inclusive of diverse people, success is still more likely if a black person has lighter skin colour or straight hair. In February Beyoncé's father spoke about the likely advantage her lighter skin gave her and her sister Solange.

<sup>72</sup> [http://www.alivingtradition.org/uploads/1/1/3/8/11381120/alt\\_roma\\_book\\_it-s\\_about\\_respect.pdf](http://www.alivingtradition.org/uploads/1/1/3/8/11381120/alt_roma_book_it-s_about_respect.pdf)

<sup>73</sup> <https://www.holocaustremembrance.com/news-archive/working-definition-antisemitism>



*"A preference for light skin isn't even new, or limited to the black race. In ancient China, porcelain white skin was, and in China today still is, highly prized. Even the Greeks, Romans and Tudors used lead and mercury to lighten their skin. In India, the caste system stigmatises those with darker skin, so much so that skin lightening is big business there (as it is in Africa).*

*Skin colour is as much about class and status as it is about racial classification, perhaps even more so. What's interesting is that within the black community, colourism has evolved beyond being a measure of class into being a measure of beauty and attractiveness".<sup>74</sup>*

The BBC produced this film where three dark skinned girls speak about colourism and the impact in their lives: <https://www.facebook.com/bbcthree/videos/10155460673670787/>

In December 2017 Marian Edusei produced a film **Dark Skinned Girls**, which explores the ways in which negative stereotypes around dark-skinned women permeate narratives in the black community. Dark-skinned black girls growing up in the UK and beyond can be seen as lesser than 'desirable' light-skinned black women.<sup>75</sup>

Pakistani designer Nashra Balagamwala who produced a board game about arranged marriage to explain to people in the UK and elsewhere how it works, highlighted the pressure to use skin lightening creams and the value given to paler skin.<sup>76</sup>

*"Initially I didn't get any proposals from Pakistani men within my society because the aunties no longer wanted me," Balagamwala says ..it's now been six months and they've started up again. Last week four men known to her family expressed interest in marriage. "The sad part is that I'm a girl with light skin and light eyes, and that's the reason they're proposing again. I'm not kidding. These aunties, when they call my mum, actually say, 'Oh we're going to have a green-eyed daughter-in-law.'"*

There have been reports of caste discrimination and people being harassed due to their perceived caste in the UK, but caste is not asked about in the census or covered in equality legislation. In 2017 the government carried out a consultation about caste, and ensuring that there is legal protection against unlawful discrimination because of a person's origins. At the time of writing the feedback is still under analysis.<sup>77</sup>

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<sup>74</sup> <https://metro.co.uk/2018/02/19/yes-light-skin-gets-you-further-in-the-entertainment-business-and-probably-in-life-but-change-has-begun-7313097/?ito=cbshare>

<sup>75</sup> <http://www.dazeddigital.com/film-tv/article/38280/1/watch-dark-skinned-black-women-flourishing-despite-colourism>

<sup>76</sup> <https://www.theguardian.com/artanddesign/2017/aug/08/nashra-balagamwala-pakistan-arranged-marriage-board-gamearranged-marriage-board-game-nashra-balagamwala-pakistan>

<sup>77</sup> <https://www.gov.uk/government/consultations/caste-in-great-britain-and-equality-law-a-public-consultation>



Gypsies and Travellers are recognised as an ethnic group in terms of the Equality Act and to tackle discrimination, and in 2011 the census included Gypsies and Travellers for the first time. In May a campaign to tackle stigma was launched.<sup>78</sup>

Part of the corruption of racism is that all encounters are tainted: was the job application or interview unsuccessful because another candidate is truly better or because of discrimination, overt or institutional? How do you know?

### **BAME communities' long history living in the UK**

There is historical and genetic evidence that people of many different races have settled in the UK for many centuries. There is a recent report that the first Britain known as Cheddar Man<sup>79</sup>, had black or dark skin and blue or green eyes.

Pale skin may have evolved in later generations due to the ability to absorb more sunlight and so create vitamin D. Later, BAME people came to the UK with the Romans, and have done in every century since.

John Blanke, a Black trumpeter who played for Henry VII and Henry VIII, here in 1511.



Yet when this and other examples from current documentary evidence such as Civilisations 2018 is shown, there is a big backlash from media and other outlets.

<sup>78</sup> <https://www.theguardian.com/world/2017/may/16/gypsy-travellers-discrimination-stigma-poster-campaign>

<sup>79</sup> <http://www.nhm.ac.uk/discover/cheddar-man-mesolithic-britain-blue-eyed-boy.html>



Racism was identified by half of the organisations questioned for Newcastle CVS research as being a key problem for the BAME communities, affecting inclusion in services and the wider community.<sup>80</sup>

*“Given institutional racism in policy development and service delivery in many organizations, it is more appropriate to talk of BME people as being ‘invisibilized’.” (Craig, 2009, 497).*

## Racism within the Criminal Justice System

### Stop and search

The Criminal Justice Alliance published No Respect, a briefing on recent experience of young black, Asian and minority ethnic people (BAME) and stop and search.<sup>81</sup> No Respect is a digest of in-depth interviews and opinion polling among the two million BAME young people aged 16-30 in England and Wales. Despite the drop in numbers of stop and search from 1.2 million to 380,000 since 2011, the likelihood of someone Black being stopped has recently risen. A Black person is now eight times more likely than a White, Asian or mixed White person to be stopped.<sup>82</sup>

In an example of positive change, where there has been a focused reduction in the disproportionality in numbers of Black and Asian people being stopped in Cheshire and Staffordshire, there was a drop in crime, and an increase in confidence in the police.

### BAME women’s experiences of the criminal justice system

With Women in Prison, Agenda recently produced the report Double Disadvantage about BAME women’s experiences of the criminal justice system, which helped inform the Lammy Review of the treatment of, and outcomes for, Black, Asian and Minority Ethnic (BAME) individuals in the Criminal Justice System.<sup>83</sup>

### BAME representation in the Criminal Justice System

David Lammy MP highlighted the over-representation of BAME people in prisons and the underrepresentation of BAME people within the prison staff, judiciary, and general system in the review of the criminal justice system.<sup>84</sup>

While the national population of BAME people is 14%, 25% of people in prison are from BAME communities, and 41% of children in custody are BAME. In diverse multi-racial cities such as Birmingham, Leicester and Bradford, there are *no* BAME people sitting on

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<sup>80</sup> Understanding the Black and Minority Ethnic (BME) voluntary and community sector in Newcastle

<sup>81</sup> <http://criminaljusticealliance.org/no-respect-young-bame-men-police-stop-search/>

<sup>82</sup> <https://www.ethnicity-facts-figures.service.gov.uk/crime-justice-and-the-law/policing/stop-and-search/latest>

<sup>83</sup> Double Disadvantage <http://weareagenda.org/wp-content/uploads/2017/03/Double-disadvantage-FINAL.pdf>

<sup>84</sup> <https://www.gov.uk/government/publications/lammy-review-final-report>





the bench.

Key themes are that:

- Scrutiny improves decision making, fairness, and appropriate challenge.
- There is a trust deficit: many BAME young people do not trust the overwhelmingly white police, their own solicitors, or the system to be fair.
- Adults in communities have responsibility, and the importance of rooting youth justice locally and supporting parenting.

The Lammy Review makes recommendations about transparency in sentencing, particularly in youth courts which are now “invisible” to the public; and about how prisoners are treated by guards. It champions deferred prosecutions, whereby a young person would escape custody if they had successfully completed a rehabilitation programme.

The report also examines how rehabilitation and restorative justice are meted out in countries that are seeing lower rates of re-offending than Britain and emphasises the need to be “...looking harder at the adults that sit behind young people”.

Reports including The Unity Programme report on Muslim communities in Newcastle highlight a growing number of young BAME men, brought up in Britain, who feel alienated, left out of society, aware they are discriminated against, distanced from their communities and parents.

Anger due to global policies and seeking support online creates vulnerabilities. Just as in Northern Ireland where the paramilitaries feed off unemployed, disenfranchised and disadvantaged young men, people may become vulnerable to radicalisation in Britain. As also may idealistic and highly moral young people.

The Unity Programme report found that among young Muslims there is low confidence in the police. Involvement in drugs, particularly to make money was reported, despite this activity being disapproved of by elders within the Muslim community.

Youth work develops relationships to be the key trusted adult that has the potential to turn a young person’s life away from violence, extremism, and towards aspiration and a future. But there is an increasing fragility of voluntary sector youth groups working with young people; local authority funding has diminished due to austerity, and charitable trust funding has reduced due to some youth work being a statutory duty.

During a Wellbeing and Health Open Forum discussion in 2017 on tackling far right extremism and hate crime, participants commented that:

- There is a need for a neutral place and follow up, rather than the police knocking at the front door.

Welcome Here: celebrating voluntary sector work with diverse Black, Asian, and minority ethnic communities in Newcastle and Gateshead



- People are spitting on BAME people.
- The far right has deliberately conflated child abuse, paedophilia, and immigration.
- People are terrified to report to the Police about a change in behaviour.
- Operation Sanctuary caused fear and worry, and fake news and conflict within the Asian community.
- Women are afraid their children will be taken away/ women on a spousal visa are too frightened, to say if their partner is being radicalised / to report domestic abuse.

### Spotlight on: Newcastle CVS

In the immediate aftermath of the Brexit vote in 2016, Newcastle CVS and Advocacy Centre North staff, volunteers, and trustees signed a 'Welcome here' message to colleagues, neighbours, and visitors from Europe and around the world, which was posted on the websites and continues to be displayed in reception.

Newcastle CVS has responded to the recent increase in hate crime and extremism through three specific areas of work in 2017/2018:

- Community Partnership Against Hate Crime Northumbria and a hate crime awareness workshop.
- Hate Crime Advocacy.
- Conversation not Confrontation, tool kit and marketplace event.

### Community Partnership Against Hate Crime Northumbria

The Community Partnership Against Hate Crime Northumbria is made up of Advocacy Centre North, Be: North, Disability North, Launchpad, MESMAC, Shine, Show Racism the Red Card, and Streetwise. Led by Advocacy Centre North, the Partnership has developed a two hour Hate Crime Awareness workshop to increase knowledge of:

- The different types of Hate Crime and how it impacts on a variety of individuals and communities.
- The law in relation to Hate Crime.
- How to respond to a range of Hate Crime incidents.

### Hate Crime Advocacy

Advocacy Centre North developed a Hate Crime Advocacy service covering the Northumbria Police area, which opened in April 2017. The service provides specialist advocacy support around hate crime because of someone's race, religion, disability including mental health, gender/transgender identity, or sexual orientation.





The service helps people to “Speak up for yourself, find out about your rights, report a hate crime to the police (in person or online, and at your own pace), understand the criminal justice process, get the services or support you need”.<sup>85</sup>



**Conversation not Confrontation:**  
Working together to tackle prejudice...



<sup>85</sup> <http://www.advocacycentrenorth.org.uk/>



Research into the experiences in small community organisations in Newcastle and Gateshead of aspects of right wing extremism has informed the development of a tool kit to support voluntary organisations in tackling right wing extremism.

The research asked what frontline workers in Chopwell, Deckham, Elswick, and Gosforth hear and would like to challenge, but don't feel equipped to tackle. The research showed there is a need for ideas and support to tackle prejudice in a constructive and positive way. The report of the research is '*We need to find ways to have these difficult conversations*'.

The work has been funded by the Home Office programme Building a Stronger Britain Together (BSBT), following the upsurge in extremism after and around the Brexit vote.

The Conversation not Confrontation Marketplace and event held in February 2018 brought together over 23 organisations and agencies displaying their work on tackling hate crime and preventing extremism, and was attended by over 90 people. Organisations included:

- Advocacy Centre North, Newcastle CVS
- Anne Frank Trust
- Freedom from Torture NE Supporters Group
- Gateshead Carers
- HAREF, Newcastle CVS
- Migrant Family Inclusion, Riverside Community Health Project
- Newcastle Carers
- Show Racism the Red Card
- The Albert Kennedy Trust
- The LGBT Federation

Newcastle CVS has put together a selection of resources for frontline workers in voluntary, community and social enterprise organisations on the Conversation not Confrontation website.

Resources are grouped into three easy to use sections:

- Challenge prejudice
- Handle hate crime
- Tackle extremism<sup>86</sup>

### Spotlight on: Show Racism the Red Card

Show Racism the Red Card was established in 1996 and provides anti-racist educational resources, using the high status of football and professional footballers to help tackle racism. Show Racism the Red Card is based in North Tyneside and works across England

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<sup>86</sup> <http://cnotc.org.uk/>



Scotland and Wales, delivering in schools, workplaces, and at events often held in football stadiums. A key focus is working with young people. Show Racism the Red Card is flexible, to respond to changes in racism itself, and to the changing experiences of BAME communities.



## Safe Reporting Centres

Safe Reporting Centres are places where people can report a crime or incident to the organisation that is hosting the Safe Reporting Centre, or through the Centre, make a report directly to the police. They are supported by Northumbria Police. Several voluntary organisations including Newcastle CVS along with public museums, colleges and community organisations are registered and listed on the Northumbria Police website as Safe Reporting Centres. There is also a video in British Sign Language.<sup>87</sup>

## Spotlight on: Hate Crime - we stand together

'Hate Crime – we stand together' is an animation video and poster about hate crime created by GemArts with two Gateshead secondary schools in 2016.<sup>88</sup>

<sup>87</sup>

[https://www.northumbria.police.uk/advice\\_and\\_information/advice\\_for\\_victims\\_of\\_crime/hate\\_crime/safe\\_reporting\\_centres/](https://www.northumbria.police.uk/advice_and_information/advice_for_victims_of_crime/hate_crime/safe_reporting_centres/)

<sup>88</sup> <https://www.ourgateshead.org/news/hate-crime-we-stand-together>



## Community cohesion, integration, inclusion

How are we fostering good relations between and within communities?

- *Integration can't be taken for granted. Social integration needs to be supported and planned, considering the needs and challenges of different localities and communities.*
- *A developed understanding of and empathy with local needs is a critical building block to successful social integration.*

While the term integration is viewed by some as leading to a loss of identity and assimilation, it is also the case that a lack of contact between communities can lead to intolerance and prejudice.

Following the 2001 year race riots, Ted Cattle reported on segregation in schools, workplaces, and residential areas in northern towns, developing the concept of parallel lives. In 2015 the Integration Hub reported that there was little improvement in some areas, particularly in schools.<sup>89</sup>

Gateshead prides itself on tolerance, reporting the close untroubled proximity of a church, a mosque, and a synagogue.

Newcastle has a history of long standing work to foster community cohesion; Newcastle Unites came together to stand against far right extremism and a PEGIDA rally in 2015.

### Friendship across communities

But in other ways little is changing. The Community Life survey finds people are friends with their own ethnic group and religious group; not according to age/education. People choose not to interact. Bangladeshi communities have the lowest probability of White British friends; White British communities have fewer positive interactions with other ethnicities than do black people.<sup>90</sup>

The Integration Hub reports that while White British pupils overwhelmingly go to White British schools, 50% of minority ethnic pupils are in schools where minority ethnic pupils are in the majority. The Government Integration Strategy green paper put the number as high as 60% in January 2017.

In state schools, children's friendship circles and school based parent's networks remain segregated, often also then increasing residential segregation; there are few opportunities and little incentive to break down barriers between communities and to mix socially.

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<sup>89</sup> <http://www.integrationhub.net/>

<sup>90</sup> <https://www.gov.uk/government/collections/community-life-survey--2>



The Casey Review found that segregation is exacerbated by the growth of faith schools and free schools.<sup>91</sup> The Social Integration Commission suggests all schools should support pupils to meet with others from different backgrounds, schools, ethnicities and income groups.<sup>92</sup>

### **“If you could do one thing...” Local action to promote social integration**

“If you could do one thing...” highlights practical, evidence-based local action which could be replicated in other parts of the country to improve relationships between communities of different ethnic backgrounds, and to help new arrivals feel welcome. ‘Social integration is a two-way process’, says the Chair of the British Academy project, Professor Anthony Heath CBE FBA. This is from the December 2017 report from the British Academy on promoting social integration in the UK.

The report finds:

- Integration can’t be taken for granted. Social integration needs to be supported and planned, considering the needs and challenges of different localities and communities.
- A developed understanding of and empathy with local needs is a critical building block to successful social integration.

Integration is multidimensional and there is a need to involve a wide range of local organisations from the voluntary, public, and private sectors. All agencies and organisations should be asking themselves “**how are we fostering good relations between and within communities?**”<sup>93</sup>

### **A contradictory approach?**

In seeking to create a hostile environment for people not entitled to be in the UK, the Government’s action has a more wide-ranging impact, as people’s status may not be fixed, and can change overnight seemingly in a random, out of control way. This applies particularly to asylum seekers, students, and to women on spousal visas, but also other people in BAME communities and so is also a barrier to integration, inclusion and community cohesion.

There is increasing awareness of people caught up in the no entitlement system, such as the recent report of a patient mid-way through treatment for prostate cancer refused further treatment without payment, despite paying UK taxes for his whole working life. The worry and fear about the implications came to widespread public attention as the Windrush scandal broke.

<sup>91</sup> <https://www.gov.uk/government/publications/the-casey-review-a-review-into-opportunity-and-integration>

<sup>92</sup> [http://socialintegrationcommission.org.uk/images/sic\\_kingdomunited.pdf](http://socialintegrationcommission.org.uk/images/sic_kingdomunited.pdf)

<sup>93</sup> <https://www.britac.ac.uk/publications/if-you-could-do-one-thing>





## Promoting community cohesion

While the Newcastle Unity Programme report about Newcastle Muslim communities in 2007 found that many Imams from south Asia in smaller mosques speak no or little English, it also found that the largest mosques such as the Medina mosque are multi-ethnic and examples of community cohesion.

Gateshead Council has a draft Community Cohesion strategy.<sup>94</sup>

Concerns have been raised that work to support BAME communities including work to tackle social exclusion, if perceived as favouring BAME communities, could backfire and create more divisions.

It should be a matter of course that the varied and diverse communities in Newcastle and Gateshead have local voices, routes for participation, and good representation and influence in decision making structures; that good practice reaches out at differing levels; that action is taken to ensure mainstream services and activities are culturally competent; that there is a consistent long term approach to building good relationships, not just a response to the latest crisis or incident.

Community engagement with faith and BAME communities needs an ongoing, long term focus; the need is to tackle social exclusion, poverty, and educational and employment under-achievement.

## Success4All

The focus at Success4All, as with many other voluntary organisations, is on tackling the impact of poverty and disadvantage, rather than providing BAME specific services, although work with BAME people might have been the initial impetus for the charity to develop. It means that integration and community cohesion are supported as the white British community does not feel that they are unfairly excluded. At Success4All 65% of their users are BAME children.

## Riverside Community Health Project

Riverside Community Health Project uses the same approach, for instance Staying Afloat is a six week course for women, building resilience, especially about domestic abuse. It is open to all women; about 70% of the participants are BAME women.

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<https://www.gateshead.gov.uk/DocumentLibrary/People/Strategies/cohesion/draft%20cohesion%20strategy.pdf>





## HAREF in dialogue with Newcastle and Gateshead Mosques

Advice and support for Muslim communities often comes from the Mosques and their associated community groups and Islamic centres. This was set out in 'The Unity Programme: the Muslim Communities in Newcastle: Final Report', which found that Mosques in Newcastle tend to be contactable by local families and the local congregation.

Unlike charity trustees, Mosque committee members are not publically listed; many people use home phone numbers, addresses, and home email. There is little formal infrastructure supporting some faith community leaders and Mosques.

At the same time there is an assumption by agencies that the Mosques have the capacity and the structure to convey messages and information, including to women in the communities who are not catered for by many Mosques.

The 2018 work by HAREF, part of Newcastle CVS, to engage with Mosques in Newcastle, Gateshead and beyond to update the Ramadhan calendars has found that most operate separately to each other. Contact with Mosques to update the calendars' prayer times has been made by individual visits, often in the evening and at weekends; through personal relationships and family members of congregations; and with persistent phone calls.

Whilst newer work is focused on BAME communities, Newcastle CVS is also mindful that it does not diminish the essential focus on support for disadvantaged communities, poverty, inequality of class, and other areas. All agencies need to be more aware of the impact of intersectionality and especially on women, of BAME, race, gender, class, disability.

### Spotlight on: Crossings

Crossings builds bridges across racial and cultural divides through music.<sup>95</sup> The project creates a welcoming space where asylum seekers and refugees come together with local and international musicians, to collaborate on the development and performance of music.

*"Our aim is to promote the arts for the benefit of refugees, asylum seekers and the general public. We encourage the development of our members' skills and confidence, which in turn promotes their inclusion in the wider community. Our members' increased capacity to contribute more fully to the local community in turn promotes racial harmony, equality, diversity and human rights".*

Activities involve weekly music sessions – with a free crèche -, a cross-cultural band, choir and a programme of 'celebrating diversity' workshops promoting the value of multiculturalism.

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<sup>95</sup> <https://wakawakafricanortheast.com/organisations-agencies/crossings/>



## Women face structural inequalities

### Women's organisations

Women's organisations are at the forefront of building support for and with BAME communities, often to address the greater exclusion, isolation, and poverty experienced by Black women.

Intersectionality, the complex, cumulative manner in which the effects of different forms of discrimination combine, overlap, or intersect in simultaneous oppression and power imbalances was developed and defined as a concept by Professor Kimberlé Crenshaw; echoing the work of Sojourner Truth in her 1851 speech, *Ain't I a Woman?*<sup>96</sup>

In her paper Prof Crenshaw details how race and gender bias combine together create a greater harm.<sup>97</sup> Since then intersectionality has become a tool to see “*discrimination and dis-powerment when it is more complicated for people subjected to multiple forms of exclusion*”.

*“Intersectionality is a lens through which you can see where power comes and collides, where it interlocks and intersects”*

Several of the women and women's focused organisations featured in the Newcastle CVS report *Changing Times* had developed specific work with women from BAME communities, and culturally appropriate approaches. They included The Angelou Centre, The Millin Charity, Regional Refugee Forum, Riverside Community Health Project, Tyneside Women's Health, and West End Women and Girls Centre. An example of specific work includes a weekly ESOL class for women at West End Women and Girls Centre.

*Changing Times* concluded:

- There was a definite and indeed growing need for women only space and women only services.
- Women's organisations have responded well to the challenge of the rapidly changing demographics in Newcastle in making their services accessible. But there are few new women's groups developing and there is insufficient facilitated support to enable women in the newer asylum seeker and refugee communities to develop groups in response to their needs. There is a need for facilitated support for women from minority ethnic communities; whether newer arrivals or from settled communities – this not always recognised or welcomed within their communities.

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<sup>96</sup> <http://sojournertruthmemorial.org/sojourner-truth/her-words/>

<sup>97</sup> <https://chicagounbound.uchicago.edu/cgi/viewcontent.cgi?referer=&httpsredir=1&article=1052&context=uclf>



In Understanding the Black and Minority Ethnic (BME) voluntary and community sector in Newcastle, several BAME organisations noted the need for generic services that are seen as neutral and accessible, so that within them they can enable women to access support and advice on sensitive issues such as domestic violence, Female Genital Mutilation (FGM), trafficking and domestic slavery.

*“Lateral mechanisms will involve women and make them feel comfortable. Often food, literacy classes, and creative work are used by voluntary organisations as a vehicle and the focus that brings women together”.*

But women from some asylum seeker and refugee communities have no women’s space to interact.

*“Women who seek asylum, in the day are in all the time, stuck in all the time, they become reclusive. There’s nowhere to socialise in the shared housing; no community rooms”.*

The Gypsy and Traveller Accommodation Assessment identified a lack of communal space for children to play, access the internet and be supported with homework, and for services such as health visitors to hold clinics at the Oakwell Park Gypsy and Traveller Site in Gateshead. Access to services also depended on access to a car.

Combatting discrimination and increasing access to services must address all forms of discrimination.

### Changing attitudes and abusive behaviour

Women’s groups report that there are changing trends among the women using their services in some areas. It appears abusive, coercive and controlling behaviour is entrenched, culturally acceptable, and still internalised by young women. Younger women in all communities including white British seem more likely to believe that abuse is a normal part of life.<sup>98</sup>

Normalizing abusive, coercive and controlling behaviour increases the risk for young women who are already vulnerable from disadvantaged backgrounds, particularly with a history of care, low self-esteem, parental domestic violence, or bereavement. This vulnerability can easily be picked up on and targeted by groomers/abusers.

Southall Black Sisters and End Violence Against Women (EVAW) reported jointly in October 2017<sup>99</sup> that more than 100,000 women and girls in the UK are at risk of, and living with the consequences of female genital mutilation, forced marriage, and so called ‘honour-based’ violence. The report highlighted the role of human rights in tackling the day

<sup>98</sup> Changing Times, Newcastle CVS

<sup>99</sup> <https://www.endviolenceagainstwomen.org.uk/human-rights-act-an-essential-tool-for-womens-protection/>



to day operational police failures that women and girls continue to experience when reporting gender-based violence.

*“Men and families are using the two-year rule; they do not let women apply for the right visa/residence and it’s leading to women being classed as over-stayers and with no recourse.”*

*“All the women’s refugee groups raise issues of domestic violence and no recourse.”*

### Spotlight on: The Angelou Centre

The Angelou Centre is a black-led women’s centre based in Newcastle which offers a range of holistic women only services for Black and Minority Ethnic (BME) women across the North East region, established in 1993. The initial focus was on training and employment support to enable women to be financially independent. It swiftly became apparent that to enable women to undertake training and gain employment, other areas of their lives had to be addressed.

*“Our holistic approach focuses on breaking down socio-cultural barriers, for example domestic violence, to achieve economic independence”.*<sup>100</sup>

The Angelou Centre works over three strands:

- Training and employment support.
- Support for survivors of violence.
- Social and creative activities.

The Angelou Centre offer includes counselling and therapeutic support to women and children on issues such as domestic abuse, honour-based violence, the violence and trauma experienced by asylum seekers, gang rape, and Female Genital Mutilation (FGM). The Angelou Centre also has a strong tradition of raising issues at national levels

*“As well as frontline support we also work at strategic and national levels ensuring the voices of BME women are represented and heard. We fully support women with disabilities and LBTQI women. The Angelou Centre is wheelchair accessible”.*<sup>101</sup>

To mark the UK Annual Day of Remembrance, which celebrates lives lost to so-called honour killings and forced marriage, The Angelou Centre said:

*"Survivors of so called honour based violence and forced marriage continue to be silenced in many of our communities and there remains a the lack of recognition by services of the*

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<sup>100</sup> [http://angelou-centre.org.uk/?page\\_id=155](http://angelou-centre.org.uk/?page_id=155)

<sup>101</sup> <http://angelou-centre.org.uk/>



*seriousness and long term impact of such crimes on black and minority women and children, whose lives remain at risk on a daily basis”.*

*“We stand in solidarity with Karma Nirvana and Northumbria PCC on this issue and welcome this day of remembrance for all the women and children who have been lost to violence and abuse”.*

### Control of women

Control of women by husbands / men in family / other family members can include matters such as access to services, sexual health care/ contraception, education, employment, public life, marital rights, and immigration status. Fear of losing a spousal visa can lead to not reporting abuse and violence or worries about radicalisation.

*“Women who are on spousal visas find difficult to report and take action about domestic abuse or worries over radicalisation; such visas may be deliberately applied for as a control”.*<sup>102</sup>

### Transnational marriage

Nationally, of spousal visas, over two thirds are for women. As the south Asian communities have been settled for a long time in Newcastle, there is a general assumption among services that there is no need to focus on increasing access.

But in the Casey Review national statistics show that of Pakistani marriages, half are with women migrating from Pakistan. This, the Review concludes means continual new arrivals and ‘first generation women in every generation’. The Review finds that women in particular face language barriers and more difficulty in being included, often do not know their rights, and some have had little education.

That the situation is more nuanced and complex is discussed by Dr Katharine Charsley in a Discover Society paper. The paper identifies ‘first generation in every generation’ as a ‘temporal trope’ or outdated but repeated theme, creating a negative view of immigration, and points out that one in six women migrants are graduates.<sup>103</sup>

While welcoming suggestions for free ESOL classes for all, and more practical information on services and opportunities before and on arrival, it warns against a simple view of families that increases negative stereotypes which impede integration. For some women, marriage to a migrant husband increases their autonomy.

<sup>102</sup> Wellbeing and Health Open Forum

<sup>103</sup> <https://discoversociety.org/2018/05/01/a-first-generation-in-every-generation-spousal-immigration-in-the-casey-review-and-integrated-communities-strategy-green-paper/>



The paper is based on a study, Marriage Migration and Integration which has led to a pilot on pre-migration language and integration courses for men in Pakistan.<sup>104</sup>

### **Lack of Civil Marriage and unequal rights**

A survey in 2017 found that nearly all married British Muslim women who responded have had a Nikah, the traditional Muslim wedding ceremony, but 61% had not gone through a separate civil ceremony which would make the marriage legal under UK law. Not being in legally recognised marriages deprives women of rights and protection.

Muslim women are in the same position as cohabiting women, and white British women who believe themselves to be married in a 'common law marriage'. It is only when there are problems that women find that their marriage is not recognised by the state.

If the marriage relationship breaks down, women who have only had a Nikah are unable to go to the family court to seek a division of assets such as the family home if it is not also in their name, nor a share in the spouse's pension; they can be 'divorced' without going to court; there would be no maintenance; if the man dies and if there is no will, they do not inherit any property, nor do they have tenancy rights in rented accommodation.

While there are white British Muslims, the impact is overwhelmingly on BAME Muslim women. One of the consequences of Nikah marriages is the ease with which husbands can enact the "triple talaq", or instant divorce, even by phone or social media.

The survey was carried out for a Channel 4 documentary, The Truth About Muslim Marriage. Female Muslim researchers questioned 923 women in 14 cities in Britain. They found that more than three-quarters of respondents wanted their marriage to be legally recognised under British law.<sup>105</sup>

### **Register Our Marriage**

Register Our Marriage (ROM) is a campaign group formed five years ago to make it compulsory for all marriages to be registered. Currently it is compulsory for Anglicans, Jews, and Quakers to register marriages, but not for other faiths.

According to the campaign, more than 100,000 people in the UK do not have legally recognised marriages, and more than 90% of mosques are not registering religious marriages under civil law.<sup>106</sup> One of the team of advisors to the campaign is Cris McCurley, a solicitor based in Newcastle who is also involved with other voluntary organisations.

<sup>104</sup> <http://www.bristol.ac.uk/ethnicity/projects/mmi/>

<sup>105</sup> <http://www.channel4.com/info/press/news/new-channel-4-survey-reveals-the-truth-about-muslim-marriage>

<sup>106</sup> <https://www.registerourmarriage.org/>





On 14 March 2018 the government launched a green paper, the Integrated Communities Strategy, which includes a consultation on requiring all religious marriages to involve or be preceded by a civil ceremony.<sup>107</sup>

### I want to explain arranged marriage to white people

Pakistani designer Nashra Balagamwala produced a board game about arranged marriage, to explain to people in the UK and elsewhere how it works.

*"People in the West often confuse arranged marriages with forced marriages. They go by a lot of what they see in the press. The acid attacks. The so-called honour killings. The complete absence of choice..."*

Arranged marriage as a tradition can be about "an introduction with an option to decline". But the game does portray the immense pressure young women can be under within arranged marriage traditions, enabling some women to talk about it with their family.

*"A girl in India messaged me and saying that my game gave her the courage to have an uncomfortable conversation with her family and say, 'Look not all Asian women want to get married in their 20s'".<sup>108</sup>*

## Participation in cultural community and public life

The North East LEP 2013 report found that people from BAME communities were still at high risk of social exclusion, highlighting the importance of organisations attempting to be more inclusive and relevant to BAME communities.

### Access to volunteering and participation

Involvement in formal volunteering and developing new voluntary organisations was reported to be a difficulty for some BAME groups in Understanding the Black and Minority Ethnic (BME) voluntary and community sector in Newcastle:

- DBS checks were more likely to be an issue for people who have come from other countries, which affected their eligibility to set up or work in voluntary organisations.
- Eligibility to open a bank account was also highlighted as a barrier to setting up organisations.
- Concern over citizenship was a major barrier to inclusion for refugee organisations; many of their members were uncertain of their status and their position in society, so would shy away from participation in the wider voluntary sector.

<sup>107</sup> <https://www.gov.uk/government/consultations/integrated-communities-strategy-green-paper>

<sup>108</sup> <http://www.bbc.co.uk/news/stories-43376355>



The government Department for Digital, Culture, Media and Sport reports that 22% of the population formally volunteers at least once a month. This varies by ethnicity, with Black people formally volunteering the most, although the report says numbers are too small to draw firm conclusions:

Black 25%  
White 23%  
Other 23%  
Asian 17%  
Mixed 16%<sup>109</sup>

BAME and BAME focused voluntary and community sector organisations now report successfully recruiting volunteers: sometimes people move from being a client to being a volunteer; some become peer volunteers; and of course, at the core of the voluntary and community sector some become trustees and management committee members.

Asked what made them proud in the last year, **WERS** reported *“Continuing to support and empower our amazing clients. Clients volunteering out in the community at events like the Plant Festival, where they work alongside local people and get to know one another”*.

**JET** reported that *“We are exceptionally proud of our Volunteering Programme which was recognised and won at the North East Equality Awards this year”*.

## Spice FM

Spice FM is a fully licensed radio station based in the Beacon in the West End of Newcastle. It broadcasts in 14 languages live across Newcastle and Gateshead on 98.8 FM, and via the internet broadcast service.

*“The biggest diverse community [covered by Spice FM] in Newcastle is the South Asian communities which are further broken down into Indian, Pakistani and Bangladeshi.*

*Further to this we cover the Chinese, Eastern European, Middle eastern, and African communities that reside in Newcastle. We have a strong global and national listenership too through our internet broadcast service”*.

Spice FM is volunteer run, for and by the community and offers training for volunteers in broadcasting and presenting radio shows and music technology.<sup>110</sup>

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<sup>109</sup> <https://www.ethnicity-facts-figures.service.gov.uk/culture-and-community/civic-participation/volunteering/latest>

<sup>110</sup> <http://www.spicefm.co.uk/>



## Mamas

Mamas is a group of women living in the North East-based but of international, mainly African, heritage whose aim is to work towards raising awareness about social injustices against women and children, locally and globally.

*“We advocate for the empowerment, protection, and creation of sustainable programs to help women and children through visual art, music, and social justice education”.*

*“We bring together the various disadvantaged/marginalized communities and the British communities in the North East in providing talks, events, coffee mornings and addressing any health and integration issues that is particular to women, and to promote self-confidence and empower women and young girls from BAME in working on their transferable knowledge and skills by promoting cultural and traditional activities, workshop and coffee mornings”.*

## Participation in formal cultural opportunities

Fewer BAME people than white British people attend the theatre, music festivals, classical concerts, museums and art galleries, or visit the countryside. But while only 33.6% of White British people use libraries, 44% of BAME people use libraries.<sup>111</sup>

This is reflected in the Newcastle Residents' Survey 2017 which found that white residents significantly more likely to use theatres, concert halls and arts venues (41%) compared to BAME residents (22%); and BAME residents significantly more likely to use libraries (59%) compared to white residents (35%).<sup>112</sup>

Some studies show that people are hesitant to become involved in art due to their uncertain or precarious immigration status, and due to little English or little confidence in their spoken English (Newcastle CVS, and Regional Refugee Forum reports)

## Participation in public life

The absence of Muslims from British civil society is a growing problem in the UK, said a Citizens UK report in July 2017, while recognising that the Muslim communities are very diverse with different experiences; some Muslim people are participating fully.

The Citizens Commission on Islam, Participation and Public Life carried out interviews across England with Muslim and non-Muslim individuals, about Muslim participation in public and community life outside their faith organisations, with a focus on looking for solutions to the obstacles to participation, from wide society and from within Muslim

<sup>111</sup> <http://www.integrationhub.net/>

<sup>112</sup> [https://www.newcastle.gov.uk/sites/default/files/wwwfileroot/your-council-and-democracy/statistics-and-census-information/newcastle\\_residents\\_survey\\_2017.pdf](https://www.newcastle.gov.uk/sites/default/files/wwwfileroot/your-council-and-democracy/statistics-and-census-information/newcastle_residents_survey_2017.pdf)



communities. The work was started due to a shift in views, of increasing anxiety felt by some Muslim leaders about what welcome people would receive if they became involved in public life, alongside Citizens UK finding increasing difficulty in recruiting people over the last 10 years.

There were recommendations for community and faith institutions, the business sector, and Government. Some recommendations include:

- Create opportunities to bring people together from different faith backgrounds, whether by schools youth and community groups or Mosques and other faith bodies themselves.
- Develop governance standards for mosques, mosque trustees, and university to link with seminaries for qualifications for British born Imam's.
- Employers to provide mentoring opportunities for young Muslims.
- Business to create links with BAME majority schools.<sup>113</sup>

Many Newcastle and Gateshead voluntary organisations are carrying out these recommendations although it may not be on a large scale or widely publicised.

Research by the British Film Institute illustrates the lack of representation of the diverse UK population by the film industry; it showed that in the 10 years 2006 to 2016 in the 1,172 British films released, the 218 lead roles played by black actors are clustered in only 157 films. 59% of the films had no black actor at all; while those films that do tend to be about stereotypical subjects such as slavery, racism, apartheid, colonialism, crime and gangs.<sup>114</sup>

But, although slow, there is cultural change in a positive way.

Just in the last year there was more portrayal of ordinary black people in adverts on mainstream TV. The Black Panther film was released on 13 February 2018, the first mainstream film set in a mythical African country, never colonised, with women in equal power.

Race, Place & Diversity by the Seaside was a photographic exhibition in Plymouth exploring the way people celebrate their sense of place and environment, aiming to start a conversation on what it means to belong. The photographer, Suki Dhanda, who identifies as British Asian, found that Plymouth, like many other English towns and cities has become internationally diverse since she studied there 30 years ago.

An update of the 1960's TV series Civilisation, now called Civilisations, was shown from March, presented by David Olusoga, Simon Schama, and Mary Beard, bringing a global look at art, culture and the interconnectedness of civilisations through geography and time.

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<sup>113</sup> [http://www.citizensuk.org/missing\\_muslims](http://www.citizensuk.org/missing_muslims)

<sup>114</sup> <http://www.bfi.org.uk/news-opinion/news-bfi/features/black-actors-british-film-industry-statistics>



## If you're surprised, it means you don't see enough Black People in major roles

Legally Black is an activist group formed by teenagers in Brixton with school group Advocacy Academy who were fed up with no positive images, and film roles for black actors always being criminals and drug dealers. They recently re-created famous movie posters with black people taking on all of the roles including Titanic, The Inbetweeners, Harry Potter, Skins, Bridget Jones, Dr Who, and Skyfall. The posters were spotted and printed by Special Patrol Group as six foot high posters pasted onto bus stops and bill boards.<sup>115</sup>

## Rise Up: Ending Racism, Poverty and War Season, Tyneside Cinema

In Newcastle, Tyneside Cinema developed Rise Up: Ending Racism, Poverty and War Season as a programme in November 2017 of art, film, discussion panels and events as part of the Freedom on the 50 year anniversary of Dr Martin Luther King's visit to Newcastle. Dr King spoke of the three evils, Racism, Poverty and War in his acceptance speech.

## Women and participation in public life

The lack of participation of women varied by different ethnic heritage and so had a cultural rather than religious cause, reported the Citizens Commission on Islam, Participation and Public Life. It's the Patriarchy...<sup>116</sup>

As reported in the Louise Casey Review and the Integrated Communities Strategy green paper, there are women who may be confined to the house by husband, family and community, in order to be kept away from 'liberal western culture', and from a fear of hate crime.

*"Women are less likely to go out and use for instance sports and public parks".*

In some Asian communities, some younger men increasingly support the segregation of women; in other communities the distrust of the system can mean not allowing women to interact on their own.

*"When we had one girls group, for young women from a particularly disadvantaged ethnic community, the men were waiting outside for 'their' women and wanted to be in the room; straight away there was pressure for it to be mixed".<sup>117</sup>*

The report Newcastle Unity Programme: The Muslim communities in Newcastle about Muslim life in Newcastle found that most mosques did not cater for women.

<sup>115</sup> <http://ohcomely.co.uk/stories/legally-black>

<sup>116</sup> [http://www.citizensuk.org/islam\\_public\\_life\\_commission](http://www.citizensuk.org/islam_public_life_commission)

<sup>117</sup> Changing Times: Newcastle CVS



Speaking recently about the lack of Pakistani women in public life and among politicians, Cllr Hasina Khan from Chorley said:

*“The women who’ve come from abroad, they don’t watch BBC and mainstream channels because they can’t follow it. They watch Pakistani channels about policies over there. Males in the family, fathers, fathers in law, brothers, husbands, hold views that politics isn’t for women, they should be looking after the home. [The] Biradari system, of tribal, clan, village networks, like Pakistani politics back home, are male dominated, it’s men who make most decisions”.*

There are few women involved in BAME and refugee community organisations management committees.

*“We were supporting women from one [BAME] community, but the community association has no women on the board. It shows the importance of women’s work – women hold communities together. There’s no resources except made by us”.*

But women are increasingly organizing, creating groups and support networks. There are women’s study circles in Newcastle University mosque; Newcastle City Council has one Asian woman Councillor, Cllr Irin Ali; Chi Onwurah MP for Central Newcastle is a Black woman.

Sometimes individual women have campaigned and fought to have a recognised place on the board of trustees or management committee.

*“The [name] community organisation has no women’s groups but lots of women are involved because of (x) being the lead person, she’s a conduit for information; the women are active”.*

As highlighted before, The Angelou Centre is one of the few Black women-led organisations in the UK; by existing for 25 years its management committee has increased the participation of women involved and acted as a role model.

### **Snapshots of cultural support and celebration in Newcastle and Gateshead**

Within many voluntary organisations, a cultural creative process is used both as a hook for engagement, and a tool to provide safe work with children, young people, women and families by using a focus on food, music, and art.

#### **GemArts: east by north east**

A two year-long project was led by GemArts in partnership with CHAT Trust, Excelsior Academy, North Benwell Youth Project, Linhope PRU, Sage Gateshead and Success4All.

Welcome Here: celebrating voluntary sector work with diverse Black, Asian, and minority ethnic communities in Newcastle and Gateshead





The project created music making opportunities for 120 children resulting in new music, CD recordings, a DVD, and a live performance at the Sage Gateshead.

### **Waka Waka Africa North East**

Waka Waka Africa North East is based in the North East of England celebrating and promoting African and Caribbean music and culture. It produces a regular listing of events in the region as well as producing events. A recent project was 'A Storey of Reggae in Britain', a mix of music and film which was performed at the Sage Gateshead in February, and taken to Liverpool in late spring.

The latest issue of Waka Waka Africa North East promoted Phoenix Rising, a dance piece celebrating the 70<sup>th</sup> anniversary of the arrival of the Windrush bringing Caribbean migrants invited to the UK, performed at Northern Stage on 9 May.

### **Dynamix Skatepark**

*"Our vision is to create a national-scale centre for Extreme Sports, Street Arts and Performance, which is also the cornerstone of a Village for Health and Well-Being, Creativity and Innovation and Social Enterprise".*

Dynamix is a CIC which uses wheeled sports, circus skills and other performing arts to inspire and empower people to feel better able to make positive decisions about their lives, and to be part of building a future which is better for everyone. In October 2017 Dynamix was the performing space for The Tempest by Bilimamkhwe International Theatre with artists from Europe and Africa, and Malawian recordings and music.

### **Unsung Sheroes & Heroes of Afrikan Heritage**

Dynamix Skatepark in Gateshead has been celebrating the lives and achievements of sheroes and heroes of African heritage, giving context and inspiration for the work of artists and activists engaged in challenging racism today. A 2018 exhibition at Dynamix included large-scale mural portraits of African heritage people by artist Dreph, as well as rotating art installations and educational panels bringing to light less known stories.<sup>118</sup>

### **Changing Perspectives and North East England African Community Association**

Changing Perspectives was a project creating a multimedia archive to celebrate the heritage of African and Caribbean families living in the North East. The project aimed to promote community cohesion and develop cross cultural awareness and understanding in order to combat prejudices. The project was inter-generational and inter-faith, with African people aged from eight to 80 taking part in arts and cultural activities.

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<sup>118</sup> <http://www.dynamixcic.org/unsung/>



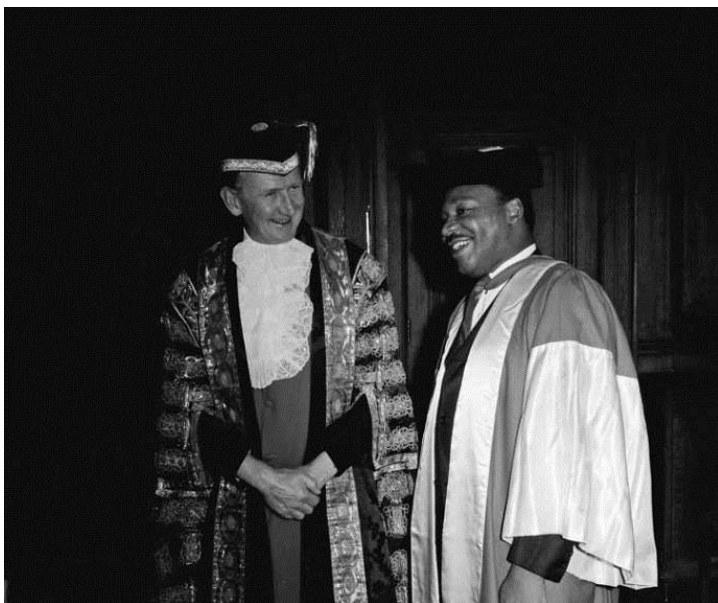
The work created a cultural and multimedia archive of people's experiences of living in the North East as well as their reflections on African, and other forms of worldwide slavery. The project collects oral testimonies from families and included creative writing, photography workshops, digital storytelling, art and dance drama. Participants from 25 families were from North, South, East and West Africa, as well as the Caribbean Islands.<sup>119</sup>

## Freedom City

Freedom City celebrated the 50 year anniversary since Dr Martin Luther King visited Newcastle in 1967 and was given an honorary degree, not long before his assassination.

"On the 13th of November 1967, Newcastle University gave Dr Martin Luther King an honorary degree – the only UK University to do so during his lifetime. The day the inspirational campaigner was made an Honorary Doctor of Civil Law remains one of the most important moments in the University's history and was celebrated by the University and partners in 2017...

At the ceremony, which was held in King's Hall, Dr King received his degree from His Grace the Duke of Northumberland, who was at that time the University's Chancellor. Unusually, Dr King was then invited to give an acceptance speech – and he held the audience spellbound as he spoke of his struggle for racial justice".<sup>120</sup>



Dr Martin Luther King Honorary Degree Ceremony

<sup>119</sup> <http://www.changing-perspectives.co.uk/home.html>

<sup>120</sup> <https://wakawakafricanortheast.files.wordpress.com/2012/12/dr-king-speech.pdf>



## Conclusions

- Communities are not static; new BAME communities arrive, and new individuals move into settled communities.
- Intersectionality, the complex, cumulative manner in which the effects of different forms of discrimination combine, overlap, or intersect in simultaneous oppression and power imbalances, means that combatting discrimination and increasing access to services must address all forms of discrimination.
- Poor life chances are predicated more by poverty and class than race, but then deepened and caused by discrimination and unconscious bias.
- The issues of most concern are mental health issues which are often hidden in BAME communities.
- To be accessible for BAME communities, services and agencies need a proactive focus on increasing diversity and on tackling institutional racism.
- Integration does not just happen; it needs development work with BAME and White communities.
- Women face structural inequalities in addition to cultural barriers.
- There is a rich variety of voluntary and community sector activities but many are under threat as resources are few and becoming scarcer, particularly to support work with new communities.
- Agencies and organisations should develop specific BAME volunteer programmes, and address how people who do not speak English fluently can use their service.
- The Poverty Proofing Tool increases access through considering what it is like to use a service for the first time.



## About Newcastle CVS

Providing an independent voice and expert support services to voluntary and community organisations and social enterprises in Newcastle and Gateshead; we are here to help.

As a member of Newcastle CVS, your organisation can benefit from free and discounted training, access to networking, events and forums, our free quarterly Inform magazine, a chance to share your updates in our fortnightly e-inform bulletin, and discounts on our specialist services, including Ellison Services finance (payroll and accounts), funding support and guidance on governance, policy and compliance.

### Newcastle Council for Voluntary Service: Enables, Builds, Empowers

**Enables** the Voluntary and Community Sector to influence decision makers – and Supports the sector as its Voice. **Builds** capacity within the Sector to shape a better, more diverse and equal society; **Empowers** people and organisations to be heard and take action.

*Today and for the future.*

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