THE FAIRNESS COMMISSION SUTTON

Racial Justice in Sutton

HOME, by Neil Tindling (a Sutton resident)

Community Action Sutton
Building Stronger Communities

Contents

EXECUTIVE SUMMARY 5
CHAPTER 1: INTRODUCTION 12
CHAPTER 2: WHO IS THE BAME COMMUNITY IN SUTTON? 19
CHAPTER 3: WHAT HAS THE COMMUNITY TOLD US? 24
CHAPTER 4: WHAT HAVE WE LEARNT? 51
CHAPTER 5: WHAT IS ALREADY IN PLACE? 54
CHAPTER 6: WHAT CHANGE NEEDS TO HAPPEN? 58
CHAPTER 7 RECOMMENDATIONS 59
REFERENCES 64

Note 1:

The Fairness Commission recognises that Black Asian and Minority Ethnic (BAME) is currently a contested term. The #BLM Sutton Group is currently in the process of researching and investigating appropriate terminology and whilst this report uses the term BAME, the Fairness Commission will work within any new and emerging terminology.

Sutton Resident Experience 2021

(in SACCO Kaleidoscope, March 2021)

As a Mixed-Raced girl growing up in multicultural South London, surrounded by my Jamaican family and attending a predominantly Black secondary school, my skin colour was never an issue. I never felt out of place. Fast forward to 2013. I got married and moved to Sutton. I quickly became aware that I was in a minority group. I had married into a White-British family and suddenly all of my husband's friends were my friends and there wasn't a black person in sight in our group. Now I must be honest, I was never made to feel uncomfortable with my new family or my new friends; in fact, they embraced me and my culture. However, with the climate being what it is now, and my becoming more vocal about the social injustices out there, and trying to educate about white privilege, my place in that friendship group has become somewhat strained. Living, shopping and socialising in Sutton all felt alien to me when I first moved here seven years ago. I struggled to find certain food ingredients. Something as small as being able to find a hairdresser with experience of non-European hair meant that I still regularly travelled back to where I grew up to get my hair done. Then, just as I started to get used to life in Sutton, the Brexit referendum happened.

I was suddenly confronted by people who felt that it was okay to voice their racism. I met with racial slurs in the street, was spat at, and told to go back to my own country, because clearly to these people if you weren't white, you couldn't possibly have been born here. I remember in a previous job being told by one of my colleagues, in front of my manager, 'Yeah, I'm going to vote Brexit. We can finally undo all the damage those f***ing Jamaicans did when they came over here and bred like rabbits.'
I sat there stunned. This colleague and I were friends. He knew my ethnicity. My manager immediately took appropriate action but the damage was done. I was the only person of colour in that branch and I started to feel like I wasn't welcome, so I began looking for a new job. I also started to experience real anxiety about going out in the area, especially with my son. I did not want him to experience what I was experiencing. While these incidences have continued over the years since the referendum, they did begin to die down, until the general election happened. As soon as it became clear that the general election was more like a second referendum, my anxiety flared up. I feared that the racism I had experienced after the first Brexit referendum would resurface, and I refused to leave the house for a few days after the election.

When I finally ventured out my fears were realised. It started happening again, this time when I had my son with me. I will never forget the guilt I felt the first time my son experienced it. I can't protect him from the hate people feel just because he is a shade or

two darker than they are. In the wake of all that has happened to George Floyd in the USA and Black Lives Matter gaining momentum, I met an amazing couple who were holding a mini-protest every evening to support the movement. I joined in with their planning of a larger protest.

I also decided to join them at a protest a week before this one took place, which was the same day as the English Defence League protest in London. As we stood on the roadside with our signs, we caught the attention of some men who had attended this protest and were on their way home. They stopped their car in the middle of the road, got out and started shouting abuse at us. Instead of feeling anxious, I felt exasperated. Having experienced this type of overt racism over the years, I have developed a thick skin and just wanted to be able to have a conversation to try to educate - which can be hard when you are confronted with such anger. I got to talk to one of the men for a bit towards the end. I just asked him why our signs angered him so much, but there wasn't much reasoning in his answer. I find that when you ask a racist to explain why they are racist they can never give a reasoned answer. When you explain to them the inequalities and the injustices of it, you get told that they 'don't believe you,' that if you don't like it, 'why don't you leave the country?' or you get a simple 'yeah, but...'

Many people passing by stopped walking or stopped in their cars, not to help, but to film the incident. I wonder how many of these people were happy to just stand by and watch this incident take place. Only an African lady and her brother came to help us when she saw what was happening. This experience made me incredibly worried about the protest we intended to hold at St. Helier, but the other people in our planning group ensured that we all felt safe and supported on the day.

We have continued our mini protests twice a week since then, moving them to Carshalton High Street. For the most part people are very supportive. We get a few 'All Lives Matter' comments but it's nothing like the EDL guys we met. One main difference I've noticed recently is that those who do stop to talk to us, who do not necessarily agree with the movement, re-evaluate their views after talking to us. Quite recently a lady who was cycling home stopped to ask whether her life mattered. After speaking to one of the volunteers for an hour and fifteen minutes she was so thankful that he had taken the time to discuss the issue with her. Her parting words were: 'Now that you have educated me on this, I can go and have these conversations with others.' If we manage to do that each time we are out there on the street, I believe we can make Sutton a nicer and more inclusive place to live"

FOOD FOR THOUGHT!

Black People, Racism and Human Rights, 2020

"Baroness Lawrence summed up the frustration felt by many when she told us:

"We have had so many reports, and every time we have a report, they go back to the beginning again and keep repeating the same thing. I am not sure how many more lessons Government(s) need to learn....

How many more lessons do we all need to learn?

The lessons are there already for us to implement. Until we start doing that, we will keep coming back in a year or two years repeating the same thing over and over again."

EXECUTIVE SUMMARY

Context

The Sutton Fairness Commission was established in 2017 as the vehicle for scrutinising equalities issues in Sutton. In January 2020 the Commission agreed to investigate the experiences of the BAME community in Sutton, following on from the Runnymede Trust Race Equality Scorecard for Sutton that was produced in 2017 along with a more general awareness of inequalities emerging from a range of other sources.

The Commission was clear that secondary data collection, whilst important, was not to be the focus of their investigation. Instead, what they wanted to hear was the lived experience of BAME community members in Sutton.

The investigation used storytelling to get an understanding of what it feels like for BAME community members to live in Sutton - to hear from them about their whole life experiences and not just to break down data according to employment, education, health, housing, etc - but to hear form BAME community members how potential discrimination and exclusions impact on their lives and opportunities. Following the murder of George Floyd in the summer of 2020, these stories were then supplemented by hearing from BAME Community members in weekly conversations.

The themes that emerged from these conversations, and previously understood and highlighted from the secondary data were:

Inequality & Discrimination

- A sense of not belonging - cultural & religious expectations
- Living & being housed in the community
- Being at work
- Being at school and in education
- Experiencing the Criminal Justice System
- Hate crime & intolerance

The intersection of each of these themes and the cumulative effect of discrimination and lack of access and opportunity felt by BAME community members requires a holistic approach. The Commission has therefore agreed that it wants Sutton to be a place where there is **Racial Justice**...

'The systematic fair treatment of people of all races that results in equitable opportunities and outcomes for everyone. All people are able to achieve their full potential in life, regardless of race, ethnicity or the community in which they live.'

This is opposed to a narrower, more institutional vision of **Racial Equality**...

'Institutions give equal opportunity to people of all races. In other words, institutions ignore persons' racial physical traits or skin colour (sic), and give everyone legally, morally, and politically equal opportunity'.

Achieving racial justice however requires a new way of thinking, a thinking that requires both within organisations and outside to communities. In developing the action required to achieve racial justice in Sutton, the Commission has recognised the importance of **POWER**.

Therefore, the Commission has located its recommendations within a framework of power[1]. This enables us, the Commission, to support and lead on change at 4 levels:

1. Societal Power - Structural (laws, policies) & cultural (norms, narratives)
2. Social Power - Civil Society, working together to drive change
3. Collective Power - Organisations, communities, social movements ('power with')
4. Individual Power - Personal Power (self-belief, 'power within') & Positional Power (role, status or identity)

[1] The SMK/Gender At Work Framework.

Recommendations

CONSCIOUSNESS & CAPABILITIES - Individual & Power: (self-belief, 'power within') & Positional Power (role, status or identity)

Recommendation	Issue Responding to	Outcome
Continue to develop opportunities for storytelling and the collection and sharing of community members experience as a tool for change	The absence of peoples lived experience in decision making and a reliance on secondary data sources leading to a lack of rich information and a community feeling undervalued and not heard	The power of the lived experience of BAME Community Members is heard and influences the Racial Justice narrative and decision making in Sutton
Build the knowledge, experience and strength of active BAME Community members, with appropriate support mechanisms, to enable them to continue to be Community Leaders	Lack of both 'collective voice' and 'safe spaces for BAME Community Members in Sutton to share their experiences, to heal and get support and to develop a positive narrative of them as individuals and as a community	A dedicated & accessible 'safe space' BAME Community Leaders (& Allies)
Produce and disseminate 'rights-based guidance' targeted at BAME community members e.g., rights around stop and search, housing, educational concerns, etc	Limited understanding of people's rights and in particular those from BAME communities	Community members, and in particular those from the BAME Community, are more empowered to deal with and respond to adversarial and discriminatory situations

CULTURE & CONNECTIONS - Collective Power: Organisations, communities, social movements ('power with')

Recommendation	Issue Responding to	Outcome
Host community events to promote community cohesion	Lack of community understanding of 'difference'	Communities of Geography are better connected & there is less 'fear' of different ways of life
To work with the Gypsy Traveller community, Gypsy/Traveller Board, and partners to support a Gypsy Traveller voice in Sutton	Absence of Gypsy/Traveller voice in decision making	An effective, community led Gypsy/Traveller Voice in Sutton
Create a Sutton Racial Justice social media presence -	Lack of a strong anti racism narrative	Sutton is a place where racism and discrimination will not be tolerated
To hear the suggestions from the Race Equality Taskforce/#BLM Language group and to agree a common use of language in Sutton -	The use of the term BAME is contested and does not reflect the experiences, profile and experiences of BAME Community members in Sutton and presents the community as a homogenous group. This can have a negative impact when trying to understand the experiences of community members and groups within the BAME catch all	Consistent and agreed use of language when talking about the BAME Community in Sutton & Data collection and analysis is capable to disaggregating the BAME Community
To change the narrative from victimhood to community contributor by creating a range of communications/promotional tools e.g. Diversity Mural; Cultural Trail, etc	The BAME Community is more often than not seen from a deficit perspective - they have issues or are a problem rather than the contribution they make to the community	BAME Community Members lives and experiences are celebrated in Sutton

RESOURCES - Social Power: Civil Society, working together to drive change

Recommendation	Issue Responding to	Outcome
Community Action Sutton, with partners, to create (building on existing infrastructure) a community led framework of BAME influence and participation including: Sutton BAME Strategic Network (cross sector) Strong BAME Organisations (cross sector) A network of BAME Organisers supported by 'Allies' (#BLM) Community Action Sutton convene a BAME Voluntary and Community Sector Workers Network and Issue & identity-based forums e.g. Hate Crime, Young BAME People	Limited and lack of joined up civil society BAME infrastructure supporting BAME communities and community members	A BAME Community Led Civil Society infrastructure
All Sutton public sector organisations commit to engaging with the Community led framework of BAME influence and participation in service development and delivery;	Lack of consistent engagement & participation of BAME Community members and groups in decision making	A public and voluntary and community sector that welcomes the voices and views of the BAME Community as an asset and a valuable resource in shaping services and activities

FORMAL RULES & POLICIES - Societal Power: Structural (laws, policies) & cultural (norms, narratives)

Recommendation	Issue Responding to	Outcome
That a review of funding to BAME voluntary and community organisations/or organisations proven to support BAME community members is undertaken to ensure proportionality/equity in funding	Lack of knowledge as to the investment to BAME Civil Society in Sutton	BAME Civil Society receives an equitable share of investment and resources
The Fairness Commission produce and release a statement on behalf of all partners that acknowledges racism and structural inequality in Sutton and agree to the actions and recommendations in the report;	No public joined commitment from partners in Sutton to anti racism	Visible commitment in Sutton to equality by eradicating racism
The Fairness Commission to host an annual event to share learning of work that promotes racial justice and to review ethnic monitoring data & information (informed by conversations with people with lived experience) and from that produces an annual list of priorities;	The need for an ongoing review of change and the need for an acknowledgement that strategies, policies, procedures and regulations can contain assumptions and bias	Progress to Racial Justice is documented and celebrated
Consider promoting the Rights Respecting Schools award to support positive change in education and the curriculum	Lack of racial justice perspective in the school curriculum	Learning reflects the contribution and lived experience of the BAME Community
Community Action Sutton to host an annual event with voluntary sector organisations to review EDI strategic and service development and delivery.	Lack of understanding of the status of voluntary and community sector racial justice and equalities practice	A voluntary and community sector in Sutton that has effective EDI strategies and practice

TURNING AWAY, by Neil Tindling

I am of mixed-race heritage and this painting explores how I empathise with the feeling of rejection felt by people sue to their outward appearance.

CHAPTER 1: INTRODUCTION

1. The Sutton Fairness Commission:

1.1. The Sutton Fairness Commission was established in 2017, following the evolution of the Council's Equality and Diversity Committee. It was agreed with the Chair and Senior Officers that a more open and transparent approach to reviewing equalities issues in Sutton was required. The Commission was therefore established with senior leaders from public and voluntary sector organisations.

1.2. The Commission undertook its first investigation into the experiences of children and young people in Sutton and its final report in 2019 stated that *'there has been a lack of collective leadership'* in understanding and responding to the experiences and needs of children and young people in Sutton. Following this a great deal of work was done across the Sutton partnership to improve coordination.

1.3. This report, and a range of other evidence and information, has helped to inform changes to service development and delivery for young people in Sutton.

2. Why Investigate the Experiences of the BAME Community in Sutton?

2.1. The decision to undertake an investigation into the experiences of BAME (Black, Asian & Minority Ethnic) community members was agreed in January 2020, in recognition of the lack of collective action arising from the Runnymede Trust Race Equality Scorecard 2017 [1].

2.2. The scorecard brought together information and data on the experiences of BAME community members in Sutton across all quality-of-life indicators, and it concluded that consistent with other parts of the country, BAME community members in Sutton experienced worse outcomes than the white community.

2.3. The Fairness Commission therefore agreed that its focus would be hearing from BAME Community Members and collecting their experiences, as opposed to further data analysis. The Commission felt that they had enough data and that the experiences of the BAME community had not changed substantially in the preceding years.

2.4. Storytelling and conversations with BAME community members was therefore agreed as the core approach to collecting evidence. However, in late February/early March 2020 it was apparent that a pandemic was emerging. The investigation was therefore put on hold. In the summer of 2020 two key events took place. The first was the publication of a report outlining the adverse impact of Covid-19 on BAME communities and the second, the murder of George Floyd. Both of these events added to the initial impetus to find out more about the experiences of the BAME Community in Sutton.

3. The Legislative Framework:

3.1. The investigation on the experience of BAME Communities in Sutton needs to be contextualised within the legislative framework relating to Anti Racism and Equality.

3.2. The Equality Act 2010 places a requirement on public bodies to demonstrate how they are:

- Eliminating discrimination, harassment and victimisation and any other conduct that is prohibited by or under the Act;
- Advancing equality of opportunity between people who share a relevant protected characteristic and people who do not share it;
- Fostering good relations between people who share a relevant protected characteristic and those who do not share it;
- Being transparent about how they are responding to the Equality duty, and are required to publish relevant, proportionate information showing compliance annually.

3.3. Although the Equality legislation is in place, The Joint Committee on Human Rights, 2020 [2] stated that:

"The Government should consider whether changes are required to equality legislation to make it more effective as a tool to enforce Black people's human rights".

Furthermore, the Joint Committee [2] stated that it must be:

"Borne in mind that as a bedrock for the application of human rights, the rule of law and, in particular, the requirement that there be just laws that are applied equally, is also relevant. In some of the issues examined in this report, such as the over-policing of Black communities, the unequal application of the law is at the heart of the problem and it is this that is preventing human rights from being protected equally."

4. The Summer of 2020...

4.1. During the Summer of 2020, two significant events occurred that have had implications for the BAME Community across the world. Firstly, COVID 19 & the impact on BAME Communities. Public Health England, June 2020 [3] stated that:

"The emerging evidence suggests excess mortality due to COVID-19 is higher in BAME populations. Individuals of Black African or Black Caribbean ethnicity may be of highest increased risk"

Stakeholder feedback from the **Public Health England June 2020** report, following a review of the disparities in the risk and outcomes of COVID-19 stated:

"It is clear from discussions with stakeholders that COVID-19 in their view did not create health inequalities, but rather the pandemic exposed and exacerbated long standing inequalities affecting BAME groups in the UK"

The report highlighted that there is an association between belonging to some ethnic groups and the likelihood of testing positive and dying with COVID-19. The literature review and stakeholder feedback indicated that risks associated with COVID-19 transmission, morbidity, and mortality can be exacerbated by the housing challenges faced by some members of BAME groups...and that both ethnicity and income inequality are independently associated with COVID-19 mortality.

Individuals from BAME groups are more likely to work in occupations with a higher risk of COVID-19 exposure. They are more likely to use public transportation to travel to their essential work. Historic racism and poorer experiences of healthcare or at work may mean that individuals in BAME groups are less likely to seek care when needed or as NHS staff, are less likely to speak up when they have concerns about Personal Protective Equipment (PPE) or risk.

Furthermore, it stated that individuals from BAME groups are more likely to work in occupations with a higher risk of COVID-19 exposure and more likely to use public 8 transportation to travel to their essential work. Historic racism and poorer experiences of healthcare or at work may mean that individuals in BAME groups are less likely to seek care when needed or as NHS staff, are less likely to speak up when they have concerns about Personal Protective Equipment (PPE) or risk.

Stakeholders pointed to racism and discrimination experienced by communities and more specifically by BAME key workers as a root cause affecting health, and exposure risk and disease progression risk.

Racial discrimination affects people's life chances and the stress associated with being discriminated against based on race/ethnicity affects mental and physical health.

Prior to the Public Health England Report (but also acknowledged in it), the IFS in May 2020 [22] found the impacts of the COVID-19 crisis are not uniform across ethnic groups, and furthermore aggregating all minorities together misses important differences. They report that per-capita COVID-19 hospital deaths are highest among the black Caribbean population and three times those of the white British majority. They suggest that the unequal effects of the COVID-19 crisis on different ethnic groups are likely to be the result of a complex set of economic, social and health-related factors.

However, there are important differences between the characteristics of the UK's main ethnic groups – in terms of their geography, age, overall health, and occupational exposure – that are relevant for understanding why inequalities in vulnerability to infection may arise and for understanding the degree of disproportionality in health outcomes, including mortality.

A Sutton BAME organisation (ASKI/ACHA), supported local Black elders to share their experiences of lockdown and have kindly agreed for this to be shared as an example of the impact of COVID:

Lockdown With My Mother

I chose to spend lockdown with my mother,

I could not think to spend it with no other.

My daughter a keyworker was best left alone, she loved that idea and didn't moan.

I stayed with my mother a high-risk category, I had control of the Coronavirus which worried me.

I cleaned every door handle, phone, and surface, I shampooed the car inside and out with purpose.

My mother and I listened to the news every day, waiting for the government to pave the way.

But we were told to stay at home and wash our hands, whilst the keyworkers fort the frontline of which we were their biggest fans.

Now we are stuck inside what do-we do, no job, no gym, no social life, and no clue.

So we create a weekly routine to make life more fun, gardening, dancing to music a walk and a run.

Now as the lockdown rules start to subside, the Acha social club will be back on the road with pride.

Our mother-daughter relationship has grown with memories and laughter, and she turns to me with a glass of wine and says "mi one daughta"

Marcia Chung

- 7 -

4.2. Secondly was the #BLM Movement (Black Lives Matter 2020)

"In response to the awful killing of George Floyd in the US, Black Lives Matter protests in the UK have highlighted once again the racism and inequality that exists here. Racial inequalities in the protection of human rights raised by the Black Lives Matter movement led this Committee (on Human Rights) to commission polling which found that over three quarters of Black people in the UK do not believe their human rights are equally protected compared to white people". [2]

And furthermore,

"In the UK protesters and campaigners have highlighted their own experiences of racial violence and discrimination. They have drawn attention to events such as the Windrush scandal, the report by Public Health England that found that death rates from Covid-19 were highest among people in Black, Asian and minority ethnic groups, and the disproportionate rates of Black people being stopped and searched by the police.

Campaigners have also focused on the teaching of the UK's colonial past in schools and universities and the appropriateness of statues, monuments and use of names associated with slave owners or those involved in atrocities against and oppression of other races and cultures". [2]

5. Methodology:

5.1. The starting point for this investigation was the Runnymede Trust Race Equality Scorecard (2017), backed up by an updated scorecard (LBS 2021).

5.2. The themes in these reports were explored in conversations with BAME Community Members at the weekly #BLM Conversations which were held from June 2020. These conversations engaged between 12 and 30 people, with a large number from the BAME Community and through capturing the stories of local BAME Community members (15 in total). All of this local information was set in context by a broader literature review.

6. Language:

6.1. Finally, during the conversations with BAME community members, the desire to reframe the language used to describe the community was reflected upon and indeed the Race Equality Taskforce/#BLM Group is currently engaged in developing a briefing paper exploring language and seeking to influence that used in Sutton.

6.2. During the conversations, the following observations were made.

"Black & brown is a good term and we felt that this came from the community and isn't foisted on us" [4]

"In Sutton we can come up and develop our own terminology and recognise other things that make people different" [4]

"Using the same language and having a shared understanding" [4]

"BAME is insufficient as a way of describing the considerable diversity of people that experience racism. It can be a different experience for Asian and Black people, and different again depending on where your roots are, and even your social standing in the country that you (or your parents/grandparents) are originally from" [5]

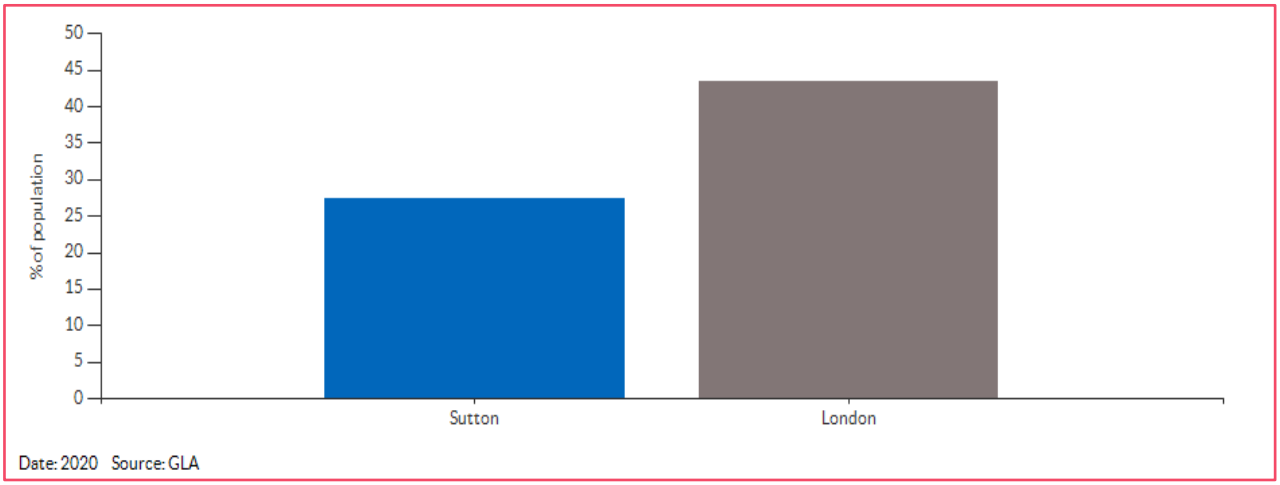
CHAPTER 2: WHO IS THE BAME COMMUNITY IN SUTTON?

The London Borough of Sutton is in South West London and forms part of Outer London. It is one of the southernmost boroughs of London and is bordered by Merton, Croydon and Kingston upon Thames.

2. Population Numbers

2.1. The 2011 Census [6] indicated that around **79%** of people living in Sutton were white. This is a higher proportion than for London overall (60%), but lower than England (85%).

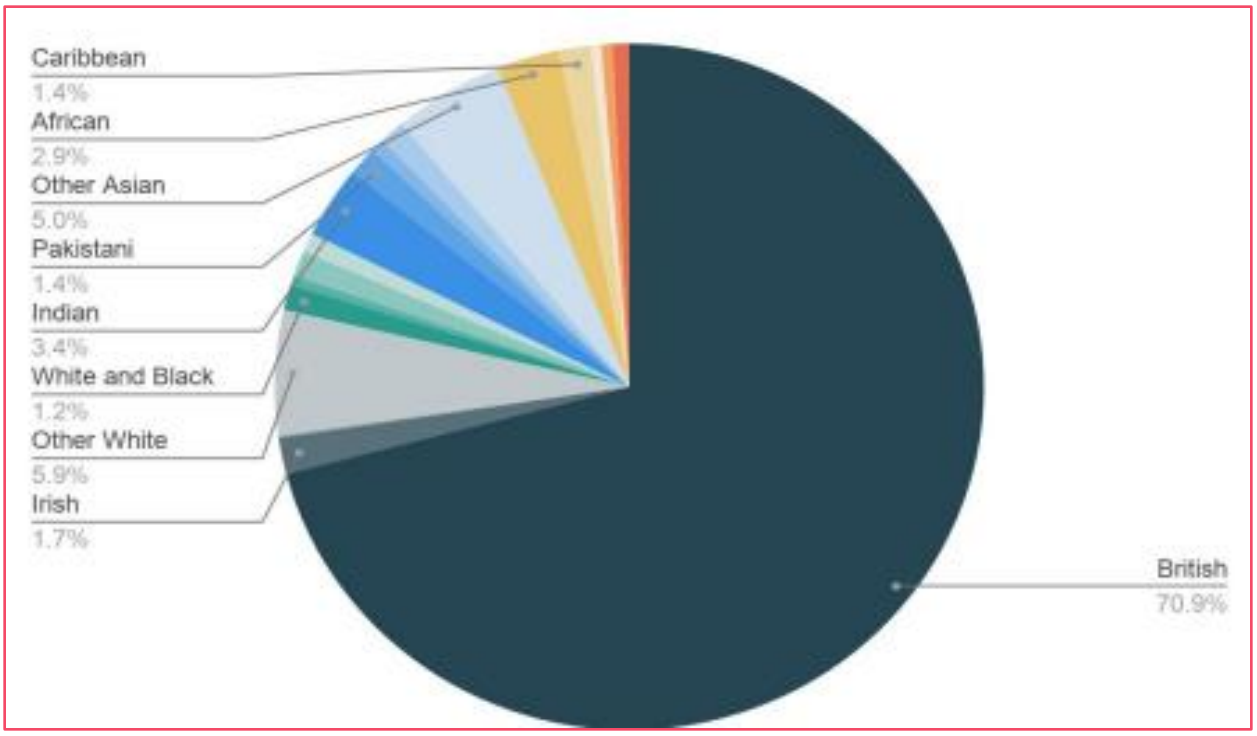
2.2. The GLA [7] suggests that Sutton is becoming more diverse over time, and less similar to the national profile than at the previous 2001 Census, but is still less diverse than London.



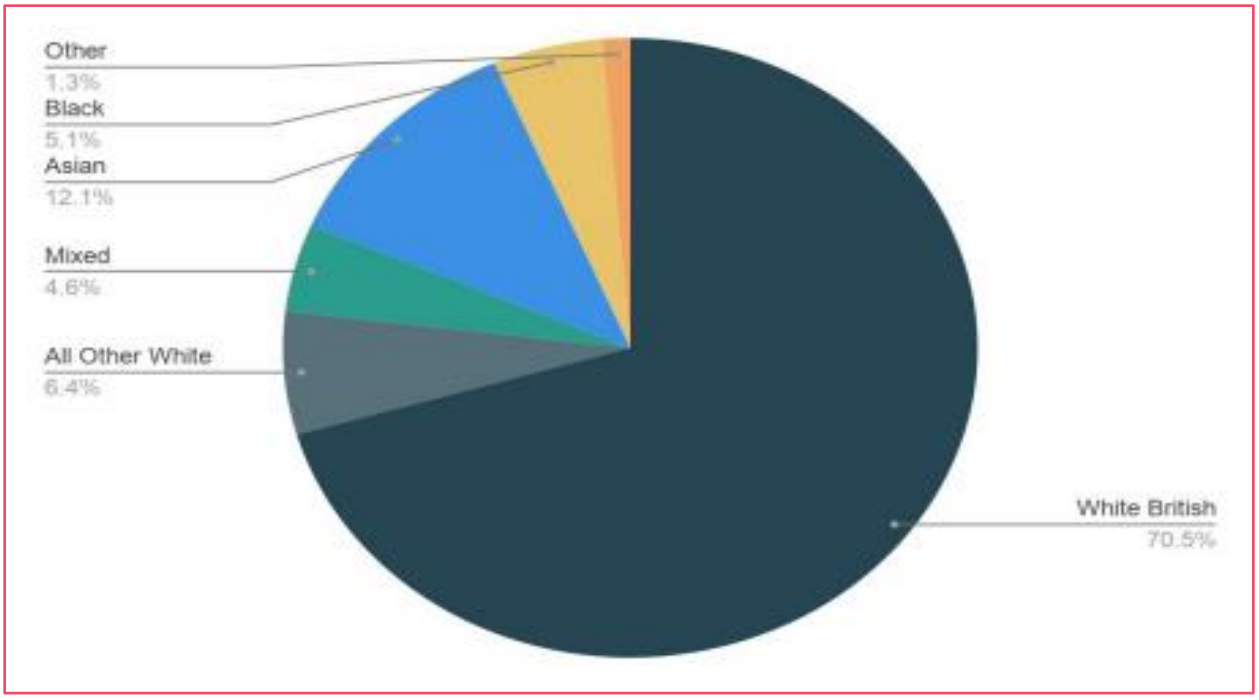
2.3. According to an updated review of the data by Sutton Council [8], it is estimated that there has been a proportional increase in the number of White people who describe themselves as not being from a British or Irish background living in Sutton since the 2011 Census.

2.4. From the data available, it looks like there have been few other changes to the proportion of residents by ethnicity.

2.5. Population Breakdown by Ethnicity 2011 [7]



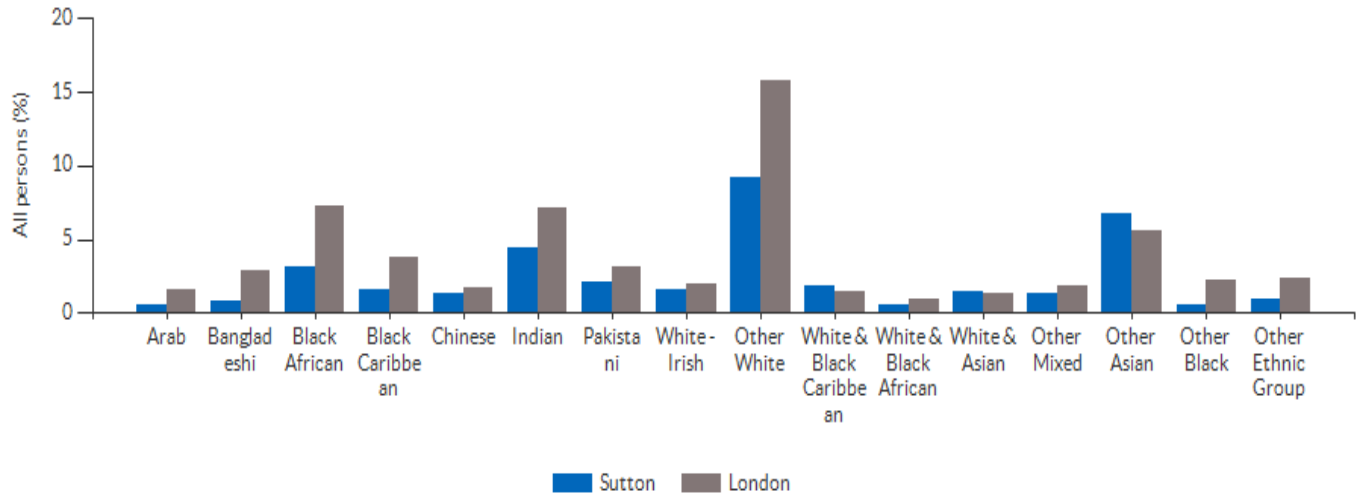
2.6. Population breakdown by Ethnicity 2019 estimate [7]



2.7. Anecdotally, there have been discussions around how gentrification of inner London boroughs will have impacted the demographics of outer London boroughs, with a suggestion that they will have become more diverse. [8]

3. Origins of Population

3.1. The BAME Community in Sutton is not homogenous and is made up of people from a range of ethnicities and backgrounds. Data from the Sutton Primary School Census [9] suggests that Sutton is becoming more diverse, specifically with Polish and Tamil groups settling in the borough. The GLA [7] found the following diversity of the Sutton BAME community:



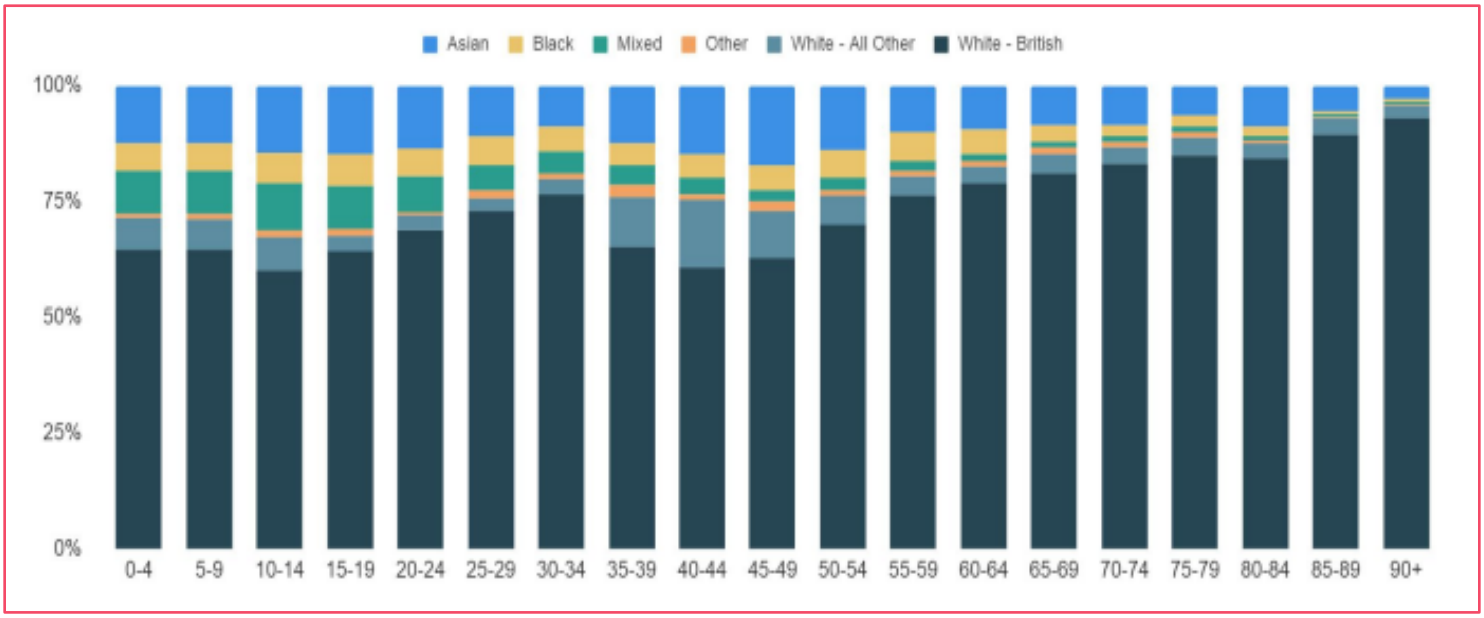
4. Age of the BAME Community

4.1. The differences between generations in the ethnic composition of communities within Sutton is as follows:

- Public Health England [11] shows that in 2017, **47.3%** of all live births in Sutton (1,250 babies) were to non-British mothers. This was above the national average (34.8%) but lower than London.
- Young people aged 0-24 years, 72% in Sutton, compared to 49% in London, and 79% in England, were from white ethnic groups. ***This suggests that 28% of 0–24-year-olds in Sutton are from non-white ethnic groups.*** *[10 find source]*

- Aged 25-64 years, 79% were from white ethnic groups in Sutton compared to 62% in London and 86% nationally. ***This suggests that 21% of 25-64 year olds in Sutton are from non white ethnic groups.*** *[10 find source]*
- Aged 65 years and over, 91% in Sutton, compared to 78% in London, and 95% in England, are from white ethnic groups. ***This suggests that 9% of over 65's in Sutton are from non white ethnic groups.*** *[10 find source]*

4.2. A data update in 2021 shows that the population of Sutton is estimated to be increasingly diverse the younger the population is. Amongst young adults (aged 20-34), the proportion of people from Black, Asian, Mixed and Other backgrounds declines significantly compared to age groups immediately either side. [8]



Proportion of residents by ethnicity, and age

5. Language

5.1. In relation to language in Sutton's primary schools, **30.5%** of children have a first language other than English. This is higher than the England average (21.2%). In Sutton's secondary schools, 24.2% of children have a first language other than English. This is also higher than the average for England (16.6%). [12]

6. Religion

6.1. In the 2011 Census 58.4% of people living in Sutton reported their religion as Christian compared to 48.4% in London and 59.4% nationally. [6] The next biggest group were those that reported 'no religion' (24.6%). After this, the next most commonly specified religions were Hindu (4.2%) and Muslim (4.1%). The profile of religious affiliation in Sutton is closer to the national profile than to London.

7. In Conclusion

7.1. The data informs us that the profile of the BAME Community in Sutton is more closely aligned to that of England as opposed to London. However, this picture is changing with the BAME community in Sutton growing and becoming more diverse over time. Of significance is the proportional increase in the number of White people who describe themselves as **not being** from a British or Irish background, which suggests that there are a number of new and emerging minority communities who are White e.g., Polish. Finally, the BAME community in Sutton tends to be a younger demographic, and in Sutton schools there is a higher proportion of children who do not have English as a first language (in comparison to the England average)

CHAPTER 3: WHAT HAS THE COMMUNITY TOLD US?

"BAME people need to talk more about their experiences and how it makes them feel. Teach people to be open minded, don't just think about what happens to you... People need to love learning about being different and differences in cultures." [5]

This is supported by a more general sense that:

"When racism is acknowledged in Britain, it is portrayed not as a structural, social problem, but as a minor, if regrettable, fact of life – one that black people have to tolerate and learn to live with." [13]

LEFT OUT

by Neil Tindling

Ideally a playground should be a place of fun and social interaction between different ethnic groups but for this young girl a looming sense of dread and anxiety follow her around and she feels isolated.

3. Inequality & Discrimination in Sutton

" Integration and community cohesion are often viewed as signals of a just civil society. However, a critical barrier to integration and community cohesion is the persistence of ethnic inequality and unequal outcomes or access to services...Failing to understand and address local ethnic inequalities means the needs of Black and Minority Ethnic (BME) communities are not being met, and this has a cascading effect on income, educational outcomes, health and opportunity" [1]

"I worked for the government after gaining a social work qualification. All my colleagues made me feel welcome. At the time there was only two black people: myself and another person who worked in a different department. I felt much supported in a white environment.

There were the odd client who was racist but I felt it came with the job. It is my view that in whatever capacity you work you are going to meet racism at some point, subtle or blatant. It is how you deal with it. I personally do not know of anyone who says that they have never encountered racism in their work or daily lives.

I do not think you will be able to eradicate racism, as racism was around in Jesus's time. It has become more subtle. The governments pass laws; **however people learn how to be more subtle in their attitudes** and take it underground. I believe Black parents has a duty to teach their children about their history. And equip them as to how to deal with the issue when faced with it. School also has a duty to educate their teachers and other staff about racism but not expecting the black staff to be gatekeepers or experts on anything racist.

I have travelled a lot prior to retirement and more so since. If we are not facing racism we face prejudices even when you visit some black countries. I do not expect a lot to change, unless the young black children coming up build on what we (myself and my parents' generation) achieved".

3.1 What Communities in Sutton told us

"Need to deal with the institutional racism that exists now, and look at the deep-seated racism that exists in society" [4]

"Diversity not as an after-thought but embedded throughout the decision-making process" [4]

"Needing the support of black Councillors- they should be the ones to lead on this politically" [4]

"Need to break down the barriers as people do not feel listened to. (local committees)" [4]

"as part of the work of the Fairness Commission we needed to reflect on where Sutton is and how quickly Sutton is changing, including the pressing need to get Sutton ready for the changes and its ability to deal with Hate Crime" [4]

"Challenging racism is difficult. Individuals can't always do it. Confrontation is very unpleasant and upsetting, and people fear they might lose jobs etc. This shows how important it is for workplaces, schools and other organisations to support people and challenge racism. It needs to go far beyond having policies and value statements. Champions and allies are key" [5]

"There's a feeling of pessimism in many of the stories; people accept racism to a lesser or greater extent and don't really expect it to change. People seem to be grateful, sometimes even surprised, when other people are accepting, friendly and supportive" [5]

"He dismissed me without any support which I knew shouldn't happen cos I've got white friends who go to the same service and they got like care co-ordinators and stuff like that they see regularly and they can talk to and I feel like there is a shortage of staff in the NHS. I feel like they are allocating ...they just don't feel I am worthy of it. It made me feel like I done something wrong. Like it was my fault when I was asking for help.

I feel like it was systemic racism. These people are also black but it's like they are not taking me seriously when I'm telling them about my issues. They just didn't even want to believe me and I can only think it's because I am black and if I was white, I know they would treat me differently cos I've seen it and at this point I just think it's systemic.

What I learned is you have to really just rely on yourself. Some people are just not going to believe you and **they got their own bias which is going to impact on how they see you and it's not your fault**.

As a person, I think it made me grow up in a sense. I haven't felt like that in a long time....it made me realise I have to sort things out myself to the best of my ability even though I've been trying before I was like well how can I do this myself.

From a racial aspect it's literally I think **nothing's gonna be done unless they have some kind of unconscious/ conscious bias training** and I feel like that isn't or hasn't happened and has played a lot into how I've been treated".

E came to the UK and stayed with family, but they lived in rented accommodation. **He was called Sambo many times and this was a shock to him. It was a learning curve dealing with racism**. He'd had no real experience of this directly before and he answered back. Black comrades stuck together more as a result. He enjoyed being in the RAF and was sent to Germany. He was passed over for promotion on two occasions and that really impacted on him a lot.

E said a few of his mates were indignant, but **when he and another black man went to see the Commanding Officer they were told to leave it and not cause trouble**, the decision was out of his hand. He wished the whole group had written a complaint to the Commander, but they were fearful and left it.

E loves cricket, sport, and travelling. He used to enjoy driving and going to play cricket but can't go out much now but watches matches on TV. He enjoys his grandchildren and one daughter lives with him but is away travelling a lot for her job. He likes the Commonwealth and Olympic games and potters around the garden

3.2 At the national level, over many years, there have been numerous reports and studies into race equality and racial justice that provide a consistent picture of a national failure to address ethnic inequalities. The Joint Commission on Human Rights [2], stated that:

"Whilst the issues of racial inequality have been the subject of repeated reviews, the lack of progress in implementing the findings of those reviews has become a source of intense frustration and concern"

3.3 Furthermore, a snapshot of some of the key reports and findings shows that BAME groups generally have poorer health and worse health outcomes than the overall population: the risk of developing diabetes is six times higher in some BAME groups; there are significantly higher rates of asthma incidence in BAME population groups; people from some BAME backgrounds in the UK are at higher risk of developing heart and circulatory diseases more than white Europeans [6]. For additional evidence see the Further Reading section.

4. A sense of NOT Belonging - Cultural & Religious Expectations

"I long, as does every human being, to be at home wherever I find myself"
Maya Angelou

"Our studies suggest that diverse communities have the potential to create a greater sense of belonging for some – especially for those who might not feel they 'belong' in a more homogeneous community"
The British Red Cross - Barriers to Belonging [23]

4.1 What Communities in Sutton told us

"I think identity starts with names but I don't mind being identified as black African although I am very aware that being African in England comes with prejudgements" [4]

'Belonging' - feeling of belonging. People need to feel they belong. [4]

"Being a minority can be difficult because you are expected to fit into the cultural norms of the majority, or be excluded (e.g., children being separated out at school/a Muslim woman needing to pray on a roof)" [5]

"For a long time, there was no interest shown apart from when people wanted to know where we were from, sometimes it felt like an interrogation, after it was over that was it, not much to engage us, no exchange of information" (local resident)

"In all this, there are lessons for us all to educate ourselves: ask questions (not interrogate), read up on history, ask the people who feel victimised how they feel. What can you stop doing? What can you start doing? Sometimes it is as simple as making the effort to say their names right, put the shoe on the other foot, how would you feel? Most of these questions will work well for everyone from a different race to feel valued. At the end of the day, that is what everybody wants to be valued, respected and given equal access to opportunities and resources and also to be able to make contributions that benefit everyone" (local resident)

I never felt excluded, but **secondary school did not understand my religion**. This was the first time in my young life that I did not understand why I didn't fit in. I didn't understand why people didn't get or recognise my religion as I understood it very well.

I was born in 1966 so this was the late 70s. The only religion discussed at school was the Christian religion. Only one Sikh and Jehovah's Witness in the whole school. If you did not get in line with this you had to sit outside the assembly. Excluded.

Give people the tools to be a success in the borough no matter what colour. Better opportunities for our children. Have a conversation about diversity in schools every day. No child should be left out if they are a little bit "different".

"My neighbours in our previous house were so happy when we decorated our house for Christmas. I enjoyed baking, making small handmade gifts, hosting friends and neighbours", she paused, she reflected from within, "would they have been the same, if I celebrated my festival instead of theirs?"

It somehow made me too question my sense of belonging, but my Christian faith would make it slighter easier for me I realised. Is this the same person I knew? She used to feel happy from within and was so happy about her neighbours, colleagues, schools.... what happened along the way? You seem to have changed, I expressed. "No, I was forced to change, I tried to sweep things under the carpet, and it kept growing till one I day I tipped over the carpet!"

Their kids were never made part of the walk group to school, the dinner invite never came by and as time went by, they became happier away from the house the painstakingly built through sacrifices and bold dreams.

She would love to be accepted but as an ethnic, successful women. "They only need me to do all the hard work but are not happy to make me part of their celebrations" she expressed. She looked into my eyes and asked, ***"what would you feel if they asked you, when are you leaving?"***

4.2 How Does This Compare?

British Red Cross - Barriers to Belonging

The research suggests a relationship between discrimination, bullying and a feeling of not belonging and loneliness

The YMCA found that seven out of 10 young black people in the UK have felt under pressure to change their hair in order to appear more professional in school or at work and among young people of black and mixed ethnicity many felt they had to change to be accepted in society, prompting warnings that rigid school and workplace policies could result in "cultural erasure"

Sutton 2017 Residents Survey

13% of respondents fear of racial attack/racial harassment an increase in 5% since 2015

British Red Cross - Barriers to Belonging

It also shows that people from BAME backgrounds often face greater barriers to accessing help to join community activities, making social connections and creating a sense of belonging

Sutton 2017 Residents Survey

The majority of residents (94%) agree that their local area is a place where people from different backgrounds get on well together

5. Living & Being Housed In The Community

"The persistence of poverty in Britain, means that many others will also be experiencing housing deprivation. But it is also clear that the persistence of racial discrimination means that black and minority ethnic communities are at greater risk. Whether the Grenfell tragedy will mark a watershed in the housing of those experiencing disadvantage, is open to debate. However, we must be clear that there already is sufficient evidence for us to act to ensure black and minority ethnic people no longer experience discrimination in accessing good housing" [24]

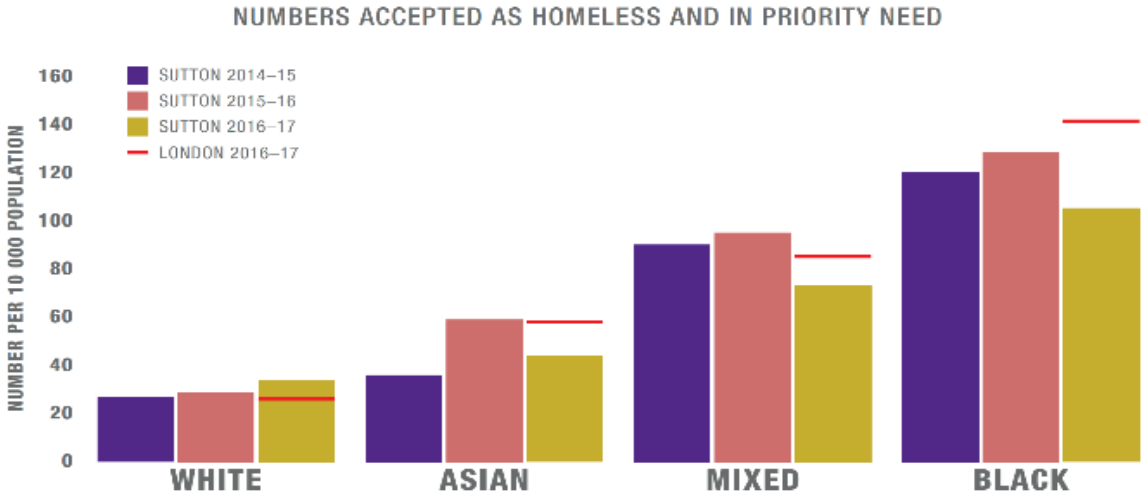
5.1 How Does This Compare?

The experiences in Sutton shows that (using 2011 Census Data) [1]

Homelessness

Black people in Sutton are significantly more likely to be vulnerable to homelessness compared to almost every other ethnic group. In 2012-13 Black people were five times more likely than White people to need support for homelessness, this had fallen to three times more likely in 2015-16. [8] Black people were disproportionately likely to be homeless in Sutton. In 2017/18, 17% of Sutton's homeless population were Black, but make up 5% of the overall population. This was a consistent trend over the three years prior. [8] Those in the mixed category were over two times as likely to be homeless.

Figure 8. Indicator 7: Homelessness

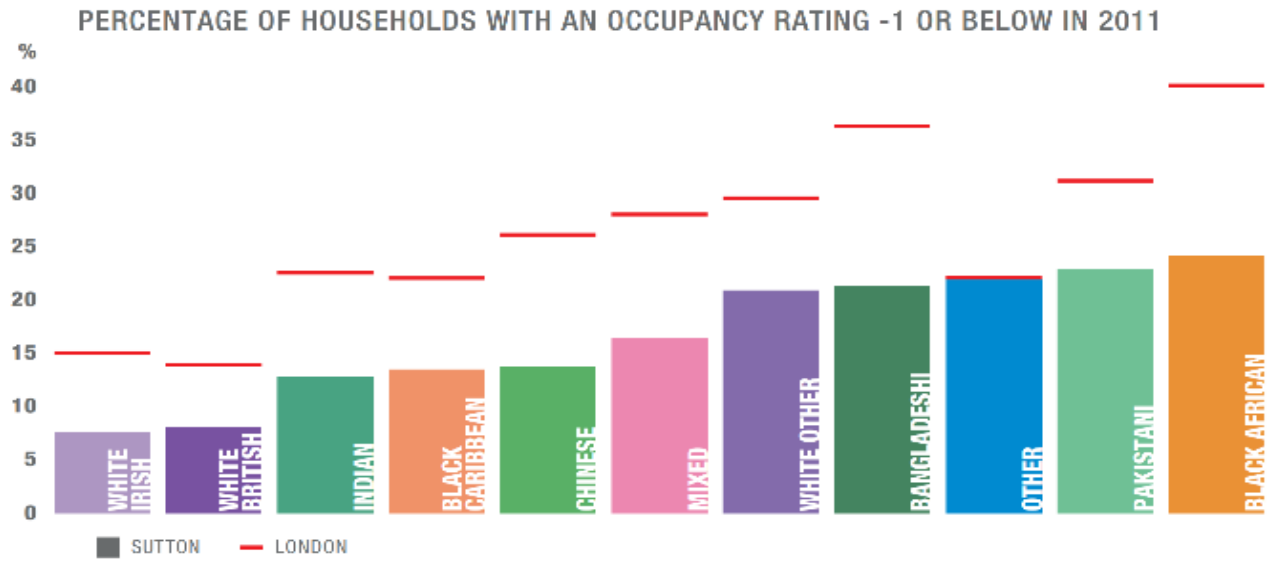


Source: Department for Communities and Local Government and Census, 2011.

Overcrowding

In relation to overcrowding the 2011 census highlights that, in Sutton, Black African, Pakistani and Other groups are most likely to live in overcrowded accommodation. The difference in levels of overcrowding between White British people and Black and minority ethnic people on the whole is 10 percentage points.

Figure 9. Indicator 8: Overcrowding



Source: Census, 2011.

5.2 This is consistent with the National Context...

BAME households are more likely to live in overcrowded accommodation. Dr Haque told us "approximately one in three Bangladeshi families live in overcrowded housing. That is around 33% compared to 2% of white British households and approximately 15% of black African households" [25]

The system continues to perpetuate disparities and inequality in housing provision and access to BAME communities who are: [29]

- over-represented in insecure private rented sector accommodation;
- more likely to be overcrowded and experience poor housing conditions impacting health;
- three times more likely to be over-represented in the most deprived local authority areas;
- three times more likely than white households to experience homelessness

In England, ethnic minorities are more likely to live in overcrowded accommodation compared with White people [26]

Black and minority ethnic households are more likely than white households to be living in overcrowded conditions – this is particularly the case for Bangladeshi and Black African households [28]

The Government Ethnicity Facts and Figures website sets out that in the three years to March 2019, an average of around 787,000 (3%) of the estimated 23 million households in England were overcrowded.253 Of these overcrowded homes around 2% were of White British households.254 Comparatively, 24% of Bangladeshi households were overcrowded; 18% of Pakistani households were overcrowded; 16% of Black African were overcrowded, and 15% Arab households were overcrowded. [25]

6. Being At Work

> **"No, we won't hire you because of the colour of your skin."**
> Such explicit racism was heard in 1960s Birmingham, Alabama – and in 1960s Birmingham, England, too. Fifty years on, an important study has found that people may be less explicit about it, but employers are still refusing to consider people for jobs merely because of their background. It's not your skills, talent or effort that counts, but your race or ethnicity [29]

6.1 What Communities in Sutton told us

In Sutton it's positive, but in nursing it's challenging. When I entered nursing, being BAME and young was very difficult. Most other nurses were much older. I qualified at 21 and the nurses were very cliquey according to their race and religion. South Asian nurses; I am Indian so could not fit with anyone in my background or culture.

I grew up in Leicester, saw mixed ethnic groups all the time. I grew up in that environment and did not feel racism, I was not the minority, more the majority. **When I went to uni, life shifted, I became a minority. I was the only brown person the course.**

My dad paid for my education. He worked hard to get me through university. Others had to get a job and pay their own way so other kids made me feel different and spoilt. I always felt singled out. I had to work really hard to get good grades. I felt very isolated. I did not feel I needed help as I had a strong family. Mum and dad grew up in isolation so knew what it felt like. This experience has made me stronger and I would stand up for what is wrong.

There should be more awareness and education to understand behaviour. We have hardships as well such as arranged marriage, which they don't understand. **Education helps, but both ways. I need to understand where they are coming from and their hardships**. In my early nursing days; I felt very different. As I got older, I worked in teams that were more accepting and especially in South West London there are many BAME people, and in senior positions, which is very reassuring.

What I love about Sutton is everyone is welcoming, interested in what you do, people are open to have a conversation. I feel like managers trust me so I want to give more. Even if I am struggling, they are more willing to help others.

Living in Battersea in the Clapham Junction area as a black young man had its problems. We even had a couple of men from the National Front move into the house next door. But my moving to East London was much more stressful, for though the properties were cheap the level of fear increased.

I worked in the construction industry for 27 years always in a supervisory role, even as an apprentice I was telling young as well as senior trades how to do their jobs. Whilst this never resulted in any outward racist conflicts or comments, at times one could feel the feelings.

For years I was the only black engineer on the staff. Some of the office staff was perplexed as to how to treat me as they never had this situation before. Some had obviously not been up close and personal with a black person or perhaps only in a confrontational way. For many this awkwardness soon passed and friendships and respect were soon forged. In fact, when I visited one home the person lambasted their father for his under the breath comment.

Racism exists in many forms and between many peoples even amongst those of the same tribe; omitting words or referring to them by letters only does not change instincts it only leaves feelings unsaid.

From an historical point of view there were thousands of black people in the UK in the pre and during the Victorian era from plantations, servants, slavery and shipping especially in harbour cities. What happened to them and their resulting family trees?

We love our garden and I tend to meditate, daydream or sleep by the fishpond.

6.2 How Does this Compare?

The Sutton evidence shows us that [1] the highest level of unemployment was experienced by Black Caribbean and Black African people, with a claimant count consistently higher than the borough average between 2011-2015. Chinese people are the least likely to claim JSA.

Although the gap between groups has closed slightly, for example from 3 percentage points between White and Black Caribbean groups in 2011 to 1.8 percentage points in 2015, the disproportionality ratio has increased.

6.3 Whilst the National Context suggests that:

The coronavirus pandemic has held up a "mirror to the structural racism" in the UK's labour market.
The TUC found that jobless rates among black, Asian and minority ethnic (BAME) groups are double the rate for white people with business shutdowns disproportionately affecting women and ethnic minorities. [30]

The TUC said analysis of official unemployment statistics showed one in 10 women of colour were out of work, and the overall BAME unemployment rate had risen from 5.8% to 9.5% between the final quarter of 2019 and the same time last year. [30]

7. Being At School & In Education

"Racism is deeply embedded in schooling; the report argues that schooling must be radically reimagined to place a commitment to antiracism at its core" [30]

7.1 What Communities in Sutton told us

"The curriculum is designed to suit 'English people" [4]

"Black history should not be just around Black History Month" [4]

"School boards should reflect the local community" [4]

"There is no consistent approach, in a way this means that children are having very different experiences with their education" [4]

"There are many things that need to be done in terms of what is taught, how it is taught and building anti-racist schools in Sutton" [4]

At school B experienced bullying, was called names. People said terrible things; some sexual in nature. They would tear up her belongings, colour her coat and, whilst she was playing netball, they would put things in her bag.
B didn't always know what some things she was called meant**! It made her scared to go to school as it was almost every day.** She had to fend for herself. Her parents were new to the UK so B couldn't tell them and they wouldn't have known how to handle it. It was different children doing the bullying. Boys and girls. Boys used words but girls other ways.
B's form teacher knew but didn't do or say anything - she was just left to get on with it. B was relieved when the year was over. It was the worst year of her childhood life!
What she learnt from the experience was to be nice and humble. It toughened her up and because of the pain it caused her she would never cause that pain to other people. She wished there was support. They should have had guidance and company. Tolworth school was Ok. Her sisters were there so she wasn't alone.
B thinks if each borough was made aware of the different faiths and cultures it would lead to integration and more awareness raising of norms of other cultures. There is a perception that Asian/Indian events are closed but that's not true – events are open to all. Yes, sometimes the adults are more set in their ways and it's the younger people who will integrate more.

We moved to North Cheam and people would move away from us on the bus or grab their bags. I'm quite resilient so I got a car as soon as possible to avoid having to get on the bus.
Then moved to Carshalton and then race really came to the fore. **My first-born child was a minority and was bullied severely at school**. We had a lot of battles with the school's Head Deputy as they were not addressing the issues.
Boys would kick my daughter because she was black and often beat her up. I will always fight my battles and my children's battles but this was difficult as at the time I was much more shy and had to develop an outer skin.
I wish there had been a clearer stance and support at the school and from the borough as to what is acceptable behaviour. Training provided to teachers. The three main boys being excluded and conversations with their parents as I believe it's learned behaviour from them. My child was entitled to an education. Sutton did not provide this.
Headteacher said she understood where I am coming from as "her grandchildren are half-caste" She was head of both primary and junior school at the time.

M came to England from Barbados in 1979 as an adult. Initially M lived in Shepherds Bush and worked as teaching assistant. M had to cope with a different way of life even though Barbados was known as little England - some things were different. Her work was with children and parents. The curriculum was different from Barbados where she also worked in education.

While working as teaching assistant; the current head was good but there was an issue re section 11 money. The government gave schools extra money for under-achievers, SEN phrase, afro Caribbean children – they had extra tuition. In that school there were two mixed heritage children. **The two children were taken out of their classroom and taught separately. The attitude was they were a handful, but one child was very bright in fact. It was unsettling as they were being taught separately - it created difference for the children**. The parents didn't like it but didn't come into school to challenge the decision. The school was the Headteacher's domain. Parents and teachers didn't mix.

Through the experience, M became more motivated. Education in the Caribbean is very important for you and the family. All parents knew this and tried to send children to school. M used to spend more time preparing lessons for the children. The other teachers remarked on her commitment. She tried to encourage all parents to get involved.

7.2 How Does this Compare?

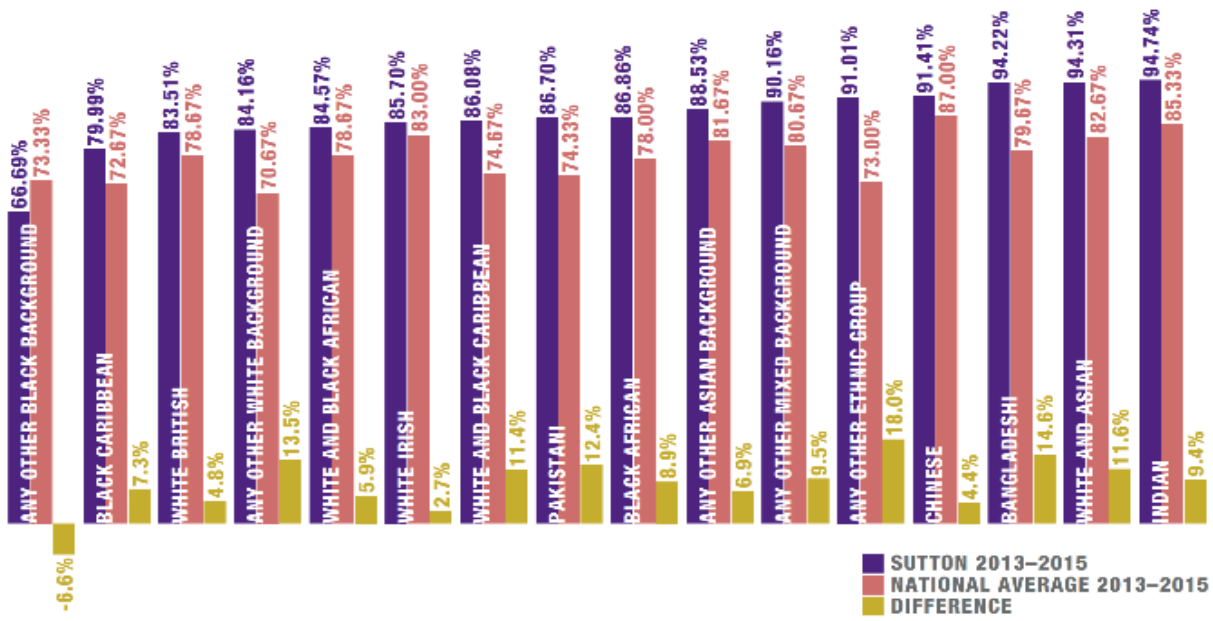
In Sutton...

In 2015/16 black children were least likely to achieve 5 A*–C GCSEs, including English and Mathematics, at a 61% attainment level. The highest performing group were Chinese pupils at 85%. The inequality is particularly acute for black boys, 55% of whom achieved 5 A*–C. This was 8 percentage points lower than the average for all boys at 63%. [1]

Overall, most groups in Sutton outperform their national comparators in KS2 results, the only exception is children in the Other Black category.

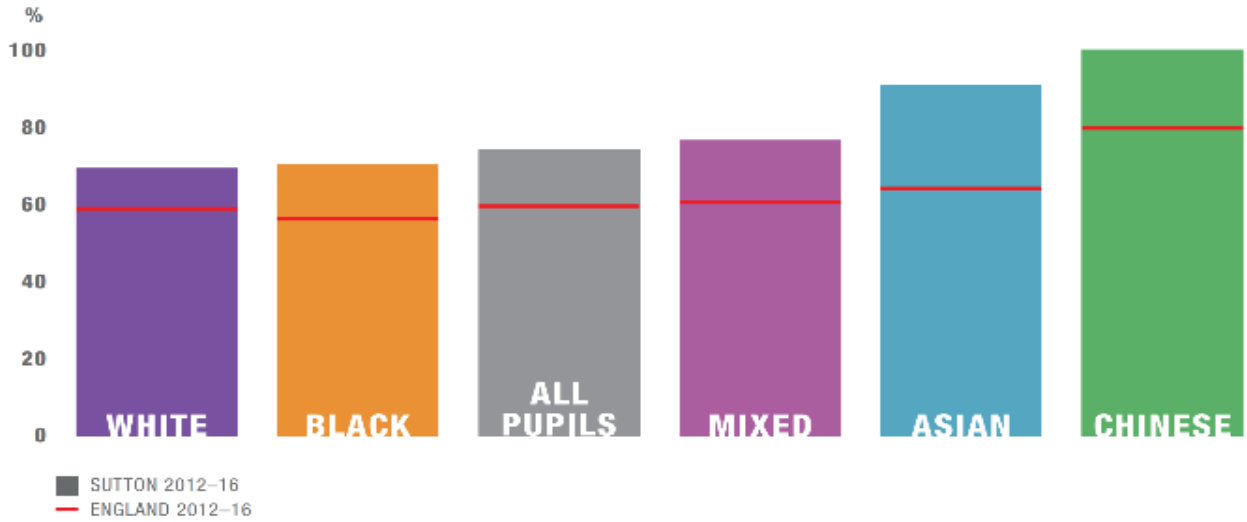
Indian, Mixed (White & Asian) and Bangladeshi children are achieving KS2 Level 4+ in the highest proportions. The difference between the KS2 results of Indian children and children from Other Black backgrounds is 28 percentage points. [1]

Figure 5. Indicator 4: Key Stage 2 Attainment Level 4+ (Including Reading, Writing and Mathematics, 2013–15)



Source: Sutton Council, 2016.

Figure 6. Indicator 5: GCSE (KS4) Attainment 5 A* - C (Including English and Mathematics) 2012–16



Source: Department for Education, 2016.

7.3 Additionally, particular groups of children continue to be disproportionately excluded from school, with the highest disproportionality being experienced by Gypsy/Roma, Traveller of Irish Heritage and Black Caribbean young people.

7.4 More recent data [8] tells us that on average through Autumn 2019, there were 3 **exclusions** per 100 children, but there are stark disparities in the rate when analysed by ethnicity: the rate of exclusions amongst Gypsy and Roma children is significantly higher than any other group, with 50 exclusions per 100 children.

Participants in the focus groups also felt they had been labelled as "unintelligent" and "aggressive" at school, resulting in higher rates of exclusion. Black Caribbean pupils are around three times more likely to be permanently excluded than white British pupils. [32]

In relation to racism in education, more than nine out of 10 (95%) said they had witnessed racist language at school and almost half (49%) said they believed racism was the biggest barrier to academic attainment. [32]

8. Experiencing The Criminal Justice System

"Through enforcing a system which continues to suffer from inherent structural and institutional racisms, there is increased potential for individuals from Black and other minority communities to view justice as a concept available only to others in society" [33]

Her Majesty's Inspectorate of Constabulary (reported in The Guardian 26.02.21) has castigated police forces over stop and search, saying that "35 years after the power was introduced, they were still unable to explain why black people are more likely to be targeted".

8.1 What Communities in Sutton told us

"How do you make it easy for people to report crime? - Police need to be more conscious about how they talk to people; they make the victim feel like the criminal" [4]

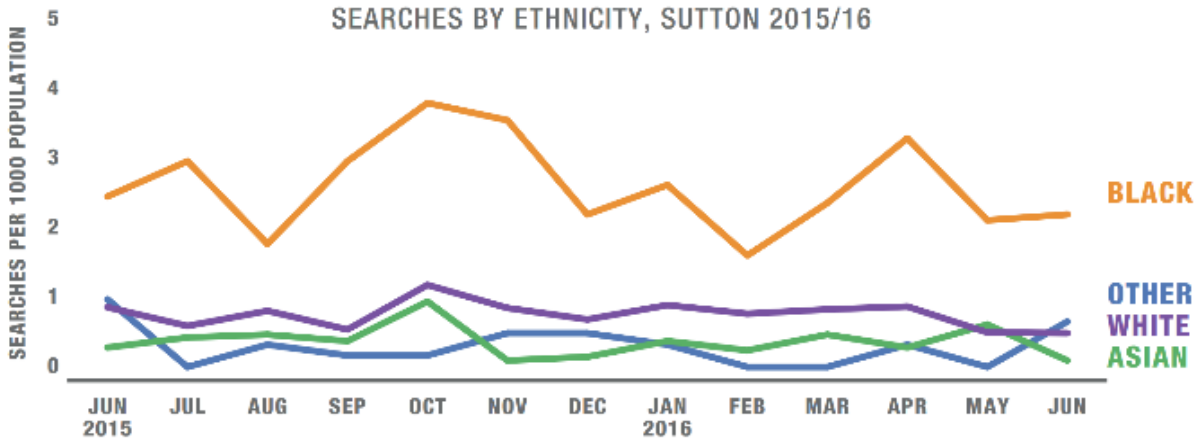
"I have to admit growing up so many men that I grew up with spoke consistently about that targeting, never mind arrests at a young age and you learnt, maybe wrongly, that there was no point reporting it. If there was no conversation at the initial encounter then why bother to report it" [4]

8.2 How Does this Compare?

8.3 In Sutton the Race Equality Scorecard, 2017 [8] suggested that in relation to Stop & Search, on average, in Sutton, Black people are 3.4 times more likely to be stopped and searched compared to White people. This is in line with the London wide Metropolitan Police stop and search disproportionality ratio (MPS Stop and Search monitoring report, August 2016).

8.4 Asian people and those in the Other category are less likely to be stopped and searched.

Figure 2. Indicator 1: Stop and Search



Source: Metropolitan Police, 2016.

Average number of Stop and Searches per month (2015/16)	
White	109.1
Black	30.8
Asian	7.8
Other	1.8

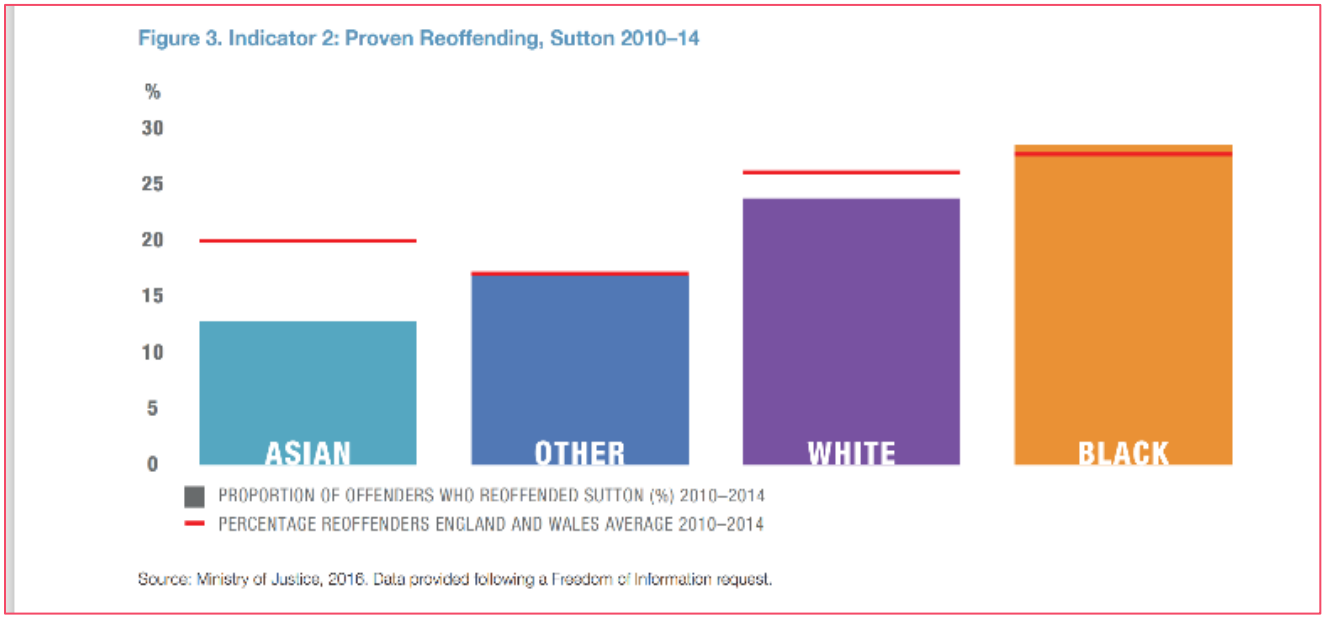
Source: Metropolitan Police, 2016

8.5 More recent data (2021) [8] shows that:

- Black men are over 3x more likely to be stopped and searched in Sutton than men of other ethnicities.
- Black women are 2x more likely to be stopped and searched in Sutton than women of other ethnicities.
- Black people are more likely to be stopped and searched across all age groups. The biggest disparity is amongst people aged 35-39, when Black people are 5x more likely to be stopped and searched.

8.6 In relation to reoffending, the original Race Equality Scorecard [1] found that Black groups in Sutton are the most likely to reoffend at 28.4%, mirroring the national data. Asian people in Sutton are least likely to reoffend.

Reoffending in indicative of the level of support ands rehabilitation received by those who enter the prison system. High reconviction rates are clearly problematic, representing more crime and also signifying the existence of a 'trap' preventing those who enter the criminal justice system from leaving. Reoffending creates significant costs for council and has damaging effect on communities.



8.7 The national picture shows a similar if not worse picture illustrated by the following highlights:

The Lammy Review 2017 relayed how:

- The chances of receiving a prison sentence for drug offences were 240% higher for BAME defendants than their white counterparts.
- It also showed that Black people make up 12% of the prison population of England and Wales, despite only making up 3% of the overall population.

The Youth Justice Board, 2019 found that:

- The proportion of children in custody from a Black background increased the most over the last 10 years, with young people from these backgrounds now accounting for 28% of the youth custody population.
- Looking at BAME children, the Youth Justice Board found that they make up 48% of all children in custody — just a decade ago they accounted for just a quarter.

Reported in The Guardian 21.1.21, statistics obtained under freedom of information requests by Transform Justice and the Howard League for Penal Reform show:

- 87% of children on remand in the capital between July and September were from a BAME background
- Nearly nine out of 10 children held in custody on remand in London are from a black, Asian or minority ethnic background

Black People, Racism & Human Rights, 2020 found that:

- 85% of black people are not confident that they would be treated the same as a white person by the police and that Black people are over-represented
- at every stage of the Criminal Justice System (CJS)
- In 2018/2019 Black people were 9.5 times more likely than White people to be stopped and searched by police in England and Wales;
- In 2018/2019 Black people in England and Wales were more than five times as likely to have force used against them by police as White people and were subject to the use of Tasers at almost eight times the rate of White people;
- As of June 2020, 7.7% of the prison population were Black despite the comprising 3.4% of the population in England and Wales.

9. Hate Crime & Intolerance

> **"No one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite."**
>
> **Nelson Mandela (1994)**

9.1 What Communities in Sutton told us

There is also an element of fear from the far right. [4]

"Getting online abuse regarding the Mural Sutton Council are putting up" [4]

"A guy was shouting 'go home black people' in front of the police (who were going to Sainsburys) they did nothing" [4]

"Social media - it seems like the discussions are driving (some - very loud) people to become more entrenched in their racism or denial of their racism" [4]

"Recognise that there are serious far right groups - consider a balanced approach on how we might approach them" [4]

As an Asian, Muslim woman I faced racism throughout my life in many forms from full blown to my face racism to the subconscious racial bias. **However, the consequence of speaking up for myself, to defend my reputation and stop the racism I faced while I was working in a Primary School left me broken**. I was driven out after I raised concerns.

Governors accepted the behaviours of others to be 'inappropriate' and insisted diversity training take place. How can this be possible to succeed? The Channel 4 documentary at a High School exposed the presence of unconscious racial bias and stereotyping of the BAME community. **Any training taking place would just serve as a tick box exercise**.

There are very few people from the BAME community in senior positions. In the Institute of School Business Leadership Workforce Survey Report 2020 they surveyed 939 school business professionals where they found 96% of the respondents were white, with 1% mixed/multiple, 1% Asian/Asian British, 1% Black/African/Caribbean/Black British, and 1% 'other ethnic group'.

N was just chilling in Sutton by Burger King near the job centre. A guy came up to him and verbally abused him then threatened him with a knife. This happened eight years ago. He didn't actually see a knife but he saw the chap reach for something in his pocket. N walked away but it left him feeling very unsafe and shocked. He had not encountered this before even in London. He reflected that he couldn't even chill in his own home area. It left him with feelings of vulnerability.

N felt vulnerable, angry. And it made him realise that it was racial from the verbal abuse. He'd not met the person previously. He didn't seek any help but decided he needed to be careful in future. I asked if he would report this if it happened now. He said he wasn't sure because of police bias.

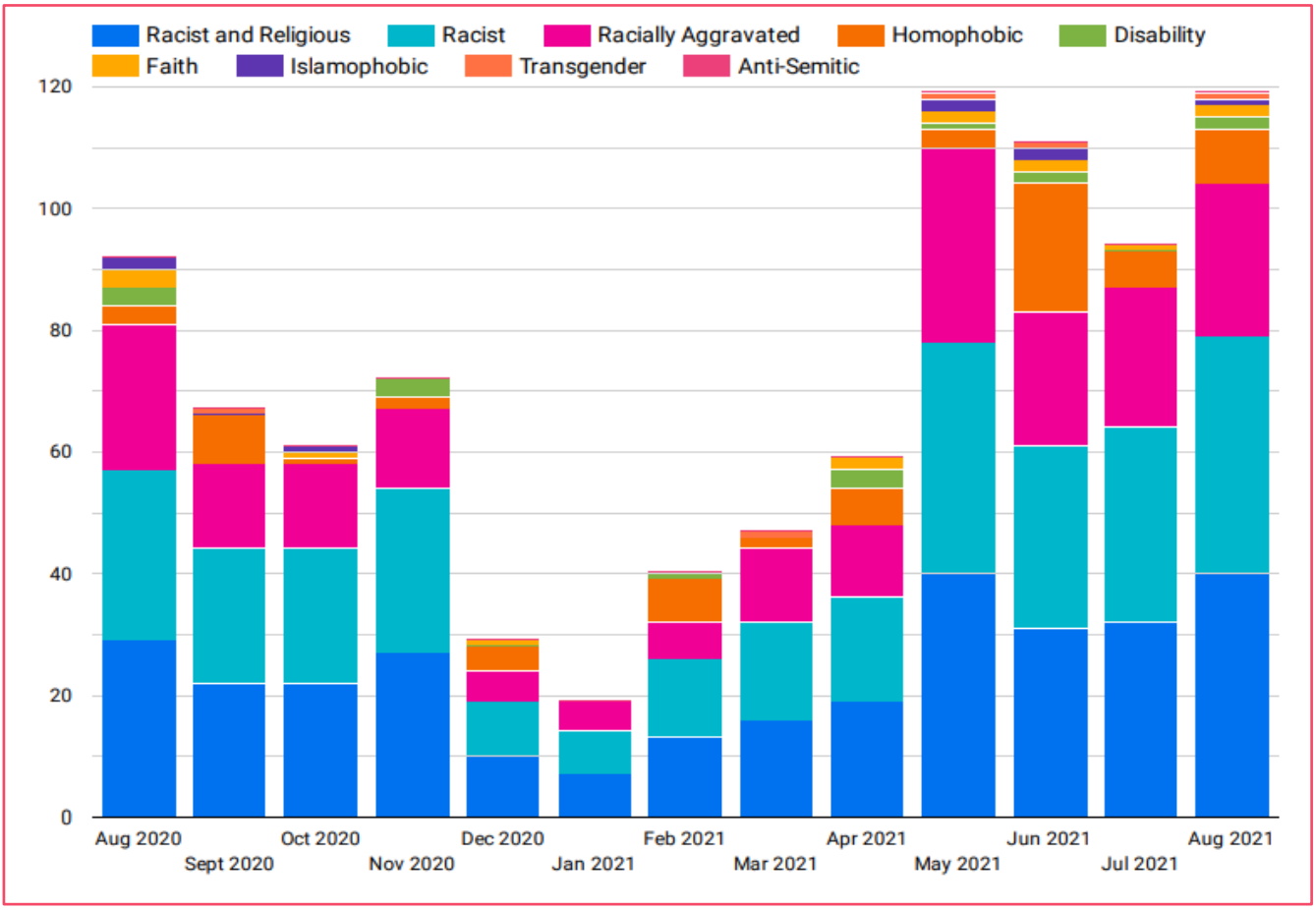
N has an issue with recent political things in the media. They portray black young people as on drugs or in gangs. The media people wanting to increase readership or make their names. Jewish people seen as posh, Asian people seen as grooming, sexual predators. N believes in activism to change mindset.

9.2 How Does this Compare?

In Sutton [1] the vast majority of the reported hate crimes are categorised as racist hate crimes. Between January 2015 and August 2016 there was a 16% increase in reported hate crimes. This pattern is consistent with wider trends in London-wide data.

Sutton has targeted capacity and resources into tackling hate crime. Safe in Sutton, the boroughs Community Safety Strategy for 2017-2020, has a clear priority as 'Safe from Hate and Extremism'

Up to date information suggests Hate Crime Reported in Sutton by strands below.



10. OTHER PERTINENT ISSUES

10.1 **The Black Voluntary and Community Sector**

In the course of this inquiry concern was expressed by witnesses that despite the work of many excellent smaller organisations in the Black community there is a lack of high profile, well resourced, Black-led organisations to maintain pressure for better protection of Black people's human rights (Black People, Racism & Human Rights, 2020) and (PHE June 2020) stated that there is also a wider anxiety that the organisations that support BME groups and other communities may not exist due to the economic impact of COVID-19.

"The prediction is that 40% of the SME community and voluntary sector will cease to exist in three months from now. Including those run by ethnic minorities supporting individuals with overlapping intersectionality e.g., BAME, woman, single parent, mental illness, not employed – these small organisations will cease to exist...my concern is that trust is diminished yet again for these communities but how do we sustain and strengthen a sector that doesn't exist?"

10.2 **Lack of BAME Voter registration**

25% of BAME Communities not registered to vote against 17% of white population

10.3 **Childbirth**

Black Women are five times more likely to die in Childbirth than White Women

10.4 **Mental Health**

Sobus Report Feb 2021, even before the Covid-19 pandemic, there was evidence of mental health inequalities within the BAME population[1]. This presents as both an over representation of BAME communities in acute mental health services, but also a lack of take-up of community mental health services by the BAME community. https://ebmh.bmj.com/content/23/3/89

"Mental health issues from the pandemic have affected us all but more so the BAME population and this is going to be a real problem going forward. The crisis for young black men in particular will have profound impact". (local resident)

CHAPTER 4: WHAT HAVE WE LEARNT?

The data and conversations with BAME Community Members in Sutton confirm that in line with the National Picture, the experiences of BAME Community Members in Sutton is not always a positive one nor one that enables BAME Community Members to secure RACIAL JUSTICE... *"... the systematic fair treatment of people of all races that results in equitable opportunities and outcomes for everyone. All people are able to achieve their full potential in life, regardless of race, ethnicity or the community in which they live".*

The report opens with a painting by Neil Tindling (a Sutton resident). This picture portrays the vulnerability of those who have made a *new country their home.* It depicts an individual feeling lonely and afraid with words telling them to 'go home' and 'you're not welcome here'. For some of the BAME Community members who engaged in conversations as part of the Fairness Commission evidence gathering, this picture was true of their own experiences.

To explore this further and to better understand what sits behind those feelings of vulnerability, the report provides a profile of the BAME community in Sutton (which overall shows that the BAME community in Sutton is both increasing and becoming more diverse over time) and then sets out the experiences of local BAME Community Members against the key quality of life outcomes. Secondary data that supports the local narrative is also provided, where applicable.

The context for this investigation includes: the legislative framework; a plethora of investigations, reports and briefings into 'Race Relations' over the last 10 years; the experiences of the BAME Community in relation to COVID-19 and the impact of the pandemic on the community; and #BLM 2020 following the murder of George Floyd in USA in June 2020.

The importance of the language used to describe the 'BAME' community is referenced early on in the report, with an acknowledgement that for some the term 'BAME' is problematic, and that the aggregation of such a diverse group of people leads to an inability to interrogate data at the granular level. Further reflections and investigations (as that already started by the Sutton #BLM Group) are required to enable Sutton to develop its own localised and consistent use of language.

Turning to the aspiration of the Sutton Fairness Commission, that *all people are able to achieve their full potential in life, regardless of race, ethnicity or the community in which they live (definition of Racial Justice)* the personal stories and experiences of Sutton BAME communities (supported by secondary data) confirm the findings of the

Runnymede Trust Sutton Race Equality Scorecard 2017. That is that institutional and deep-seated racism exists and challenging it should not be an afterthought but should be embedded throughout all decision-making.

It is acknowledged that *"challenging racism is difficult and that individuals can't always undertake that challenge alone".* It is therefore essential that the institutional and systemic nature of racism is endorsed and that the public sector, the voluntary and community sector, the private sector, local communities and individuals take an active role in understanding what is required for Racial Justice in Sutton to be achieved and to work together, with that common vision, to bring about lasting and sustainable change in how BAME community members in Sutton experience their lives and to help to change the narrative, summed up throughout the stories shared with the Fairness Commission:

"There is a sense of feeling of pessimism about the stories that we had. It seems that people accept racism to a lesser or greater extent and don't really expect it to change. People are sometimes grateful and even surprised when other people are accepting, friendly and supportive".

The feeling of pessimism does appear to have some truth. It is apparent that the life chances of BAME community members in Sutton (as with the rest of Britain) continue to be worse than that of their white counterparts. This was reported in the Runnymede Trust scorecard in 2017 and is still true in the updated datal in 2021. National level and London-wide reports/studies show the persistent levels and impact of systemic racism and disadvantage on BAME communities.

The 'story' of living and working in Sutton as a member of the BAME community has involved at least in part reviewing the key quality of life indicators in isolation. However, it is essential that the lives of BAME community members are viewed in a holistic way so as to be able to understand the cumulative impact of prejudice and racism on their lives and daily existence.

4. BAME Community Members - Experience of life in Sutton

The first significant theme relates to a sense of not belonging. What we heard suggested that for some local BAME community members, being a minority can be difficult. This included examples in the home, in the workplace and at school. The British Red Cross reported in their research that there is a relationship between discrimination bullying and a feeling of not belonging and loneliness.

Weaving our way through how BAME Community Members in Sutton experience their lives, the secondary data shows that in 2018, 17% of Sutton homeless population was black where they only make up 5% of the overall population. Equally of concern is the data relating to overcrowding where in Sutton the levels of overcrowding between white British people and black and minority ethnic people is 10 percentage points. Closely linked to people's housing experience is employment.

The 2011 Census showed that the highest level of unemployment in Sutton is experienced by black African and black Caribbean people. More recently the TUC (2020) found that jobless rates among BAME groups was double the rate for white people. One of the factors affecting employment levels is education. However, our conversations with local BAME community members (and shared on Twitter) lays testament to the experiences of bullying, the lack of awareness of different faiths and cultures, a lack of support from the school community. In Sutton in 2015/16 black children were less likely to achieve 5 A to C GCSEs and those children excluded from school continue to be disproportionately excluded, with the highest being experienced by Gypsy, Roma and Travellers of Irish Heritage and Black Caribbean young people.

The experience of the BAME community in the criminal justice system continues to be of concern. Stop and search and reoffending continue to have a disproportionate impact on BAME community members, as well as the numbers of people from the community in the prison population and the numbers of BAME children in custody. Finally, community members talked about hate crime and a number of examples were shared during the storytelling. In Sutton the vast majority of reported hate crimes are categorised as race hate crimes.

CHAPTER 5: WHAT IS ALREADY IN PLACE?

5. Strategic aspirations of partners

In line with the Equality Act 2010, public sector bodies in Sutton have a duty to promote racial equality and therefore all partners have an equalities related statement or set of ambitions and relevant and related policies and procedures to support equality, inclusion and diversity. In Sutton, the context for these commitments is the Sutton Plan. This is a shared, cross-borough vision put together by public and voluntary sector partners (including the Council) with input from residents, the voluntary sector and businesses.

The Sutton Plan partners have agreed on the following five principles – each one aimed at improving the lives of residents across the borough:

- Think Sutton first.
- Provide seamless coordinated services.
- Build stronger communities.
- Work across sectors.
- Intervene early.

Some of the core aims of the plan (relevant here) include:

1. Reduce inequality between the wealthiest and the most disadvantaged parts of the borough;
2. Pilot joint early intervention schemes that tackle social problems and injustice;
3. Provide equal access to services for all residents across the borough.

Organisationally a range of commitments have been made including:

5.1 London Borough of Sutton[2]:
The Council's vision is to build a community in which all can take part and all can take pride. This vision can only be realised through a true commitment by the Council and Sutton's residents to promote diversity and ensure we recognise and celebrate difference within the context of fairness and equality.

5.2 NHS Sutton Clinical Commissioning Group:
recognises the importance of our equality and health inequalities duties as a public body, an employer and a commissioner of healthcare services.

[2] Sutton Council - Sutton's Equality and Diversity Framework | Sutton Council, Sutton_Equality_and_Diversity_Framework_2019_20___2023_24_.pdf

Understand and recognise that:

- People can experience inequalities, discrimination, harassment and other barriers;
- Patients should be at the centre of our decision making, and in partnership we can deliver high quality, accessible services that tackle inequalities and respond to personal needs;
- An environment of dignity, tolerance and mutual respect should be created, maintained and experienced by all our patients, staff and members.

Other partners and strategic leaders also have stated aspirations and commitments to Equality, Diversity & Inclusion:

5.3 The Metropolitan Police Inclusion Strategy (2017-2021) has the following three key objectives:

- Make the Met more reflective of the city we serve;
- Develop our culture, behaviour and internal processes;
- Reduce inequalities in our interactions with Londoners.

5.4 London Fire Service has a Togetherness Strategy which states:
'Togetherness means we want every individual and every team across London Fire Brigade to understand and be inspired by difference – it is something we celebrate both for our staff and our communities. Togetherness means we think that placing the Brigade at the centre of the communities we serve will help us make better decisions, strengthen community relations and increase public trust in the Brigade.'

5.5 Sutton College has committed to being:
'...an open and inclusive place to work and study, where those of all faiths and none are welcomed regardless of their age, gender expression, race, ability, disability, sexual orientation and economic status. We are a college that encourages the expression of difference and that celebrates the rich diversity to be found in our staff and student bodies. There exists in our college a culture of respect and tolerance. It is an environment in which people feel valued, in which they experience a sense of belonging and in which they are empowered to move forward positively in their lives.'

5.6 The Voluntary and Community Sector in Sutton stated in its Voluntary and Community Sector Strategy 2018 that it wanted to see: a robust, sustainable and inclusive and it needs to ensure that as a sector it understands the needs of local people and the communities it serves and to ensure its practice supports all sections of the community and in particular those most in need. Individual voluntary and

community sector organisations will also have in place a range of organisational commitments to equality and diversity.

5.7 Projects & Initiatives

As a focused part of the Sutton Fairness Commission the Sutton Race Equality Taskforce/#BLM Group has been meeting weekly for over ten months and what started as a conversation group has now developed into a group taking action (supported by the Third Wave Fund).

Education	Language	Promoting
Addressing issues in education around racism and the curriculum. Working with the schools and school governors to make change. Providing training to teachers on how to make curriculums more inclusive.	Looking at the words and descriptors that are used regarding BAME communities. Trying to suggest ways of communicating that are inclusive.	Promoting the role of BAME members who have lived in Sutton for a very long time. Work has taken place with SACCO[3] and local groups to develop a cultural trail and exhibition.
Young People	**Structural racism**	**Mental Health**
Working in partnership with local groups, the community and local BAME young people on a storytelling project. Setting up a Youth Independent Advisory Group (IAG) to work with the police.	Working with key partners to issue a position statement and objectives. Seeking to change structures and foundations.	Working in partnership to bring together BME communities to address mental health and well being.

[3] Sutton Afro-Caribbean Cultural Organisation

5.8 In particular the group has been working on the following:

- Friday morning #BLM group to continue to meet, network, share ideas, discuss issues on race, BAME engagement.
- Collecting stories to support BAME issues in the borough.
- Work with schools - BAME governors, Black curriculum, educating teachers and the wider school community as well as engaging with the pupils.
- Community development – working in key areas of the borough where there are issues of hate crime in particular race hate.
- Partnership working – working with key agencies such as the police, Stop Hate UK, Safer Sutton Partnership to discuss issues of race hate e.g. social media etc
- Young people – continue the engagement of BAME young people in storytelling and issues regarding #BLMBAME Mental Health – addressing issues and concerns on BAME Mental Health – working on the gaps in services and ensuring BAME issues are addressed. Potential research on BAME MH.
- Ensuring effective representation at the IAG meetings and Youth IAG meeting which enables communities to scrutinise the police and develop dialogue on issues on stop and search, crime and community safety.
- Possible research into the community inclusion, equality and diversity work (April – June 2021 – if we are successful in the bid there is opportunity in some short term work here).
- Working towards BHM October 2021 – linking this up with addressing culture in the borough.
- Stop Hate UK - Hate Crime project

However further mapping of all services/initiatives and activities delivered specifically to BAME Communities is required as well as a review of BAME led organisations in Sutton

CHAPTER 6: WHAT CHANGE NEEDS TO HAPPEN?

"To undo racism, we need resets across the web of laws, rules, institutional practices, customs and underlying mental models that combine to over-scrutinise, over-sanction, under-serve and under-value racially minoritized populations. To move from racism to racial justice takes a different system" [34]

"Can we consider how to embed good practice in terms of policy statement and how to monitor change" [4]

"Not all bodies welcome challenge or change" [4]

"Whilst the issues of racial inequality have been the subject of repeated reviews, the lack of progress in implementing the findings of those reviews has become a source of intense frustration and concern" [2]

"We have to stop saying that things are hard (bringing about change) and just do it" Commissioners - Sutton Fairness Commission"

The need for developing a new collective and consistent approach, evidenced by the experiences and needs of the BAME Community in Sutton is imperative if the life experiences of BAME Community members is to be improved and if Racial Justice is to be realised.

It is acknowledged that this is not just a challenge in Sutton, but in order for Sutton Leaders and organisations to generate trust and faith with the BAME Community it needs to develop its own approach. An approach that is capable of acknowledging that some of the challenges are national but where local power and decision making can make a difference then action is taken.

CHAPTER 7 RECOMMENDATIONS

CONSCIOUSNESS & CAPABILITIES - Individual & Power: (self-belief, 'power within') & Positional Power (role, status or identity)

Recommendation	Issue Responding to	Outcome
Continue to develop opportunities for storytelling and the collection and sharing of community members experience as a tool for change	The absence of peoples lived experience in decision making and a reliance on secondary data sources leading to a lack of rich information and a community feeling undervalued and not heard	The power of the lived experience of BAME Community Members is heard and influences the Racial Justice narrative and decision making in Sutton
Build the knowledge, experience and strength of active BAME Community members, with appropriate support mechanisms, to enable them to continue to be Community Leaders	Lack of both 'collective voice' and 'safe spaces for BAME Community Members in Sutton to share their experiences, to heal and get support and to develop a positive narrative of them as individuals and as a community	A dedicated & accessible 'safe space' BAME Community Leaders (& Allies)
Produce and disseminate 'rights-based guidance' targeted at BAME community members e.g., rights around stop and search, housing, educational concerns, etc	Limited understanding of people's rights and in particular those from BAME communities	Community members, and in particular those from the BAME Community, are more empowered to deal with and respond to adversarial and discriminatory situations

CULTURE & CONNECTIONS - Collective Power: Organisations, communities, social movements ('power with')

Recommendation	Issue Responding to	Outcome
Host community events to promote community cohesion	Lack of community understanding of 'difference'	Communities of Geography are better connected & there is less 'fear' of different ways of life
To work with the Gypsy Traveller community, Gypsy/Traveller Board, and partners to support a Gypsy Traveller voice in Sutton	Absence of Gypsy/Traveller voice in decision making	An effective, community led Gypsy/Traveller Voice in Sutton
Create a Sutton Racial Justice social media presence	Lack of a strong anti racism narrative	Sutton is a place where racism and discrimination will not be tolerated
To hear the suggestions from the Race Equality Taskforce/#BLM Language group and to agree a common use of language in Sutton -	The use of the term BAME is contested and does not reflect the experiences, profile and experiences of BAME Community members in Sutton and presents the community as a homogenous group. This can have a negative impact when trying to understand the experiences of community members and groups within the BAME catch all	Consistent and agreed use of language when talking about the BAME Community in Sutton & Data collection and analysis is capable to disaggregating the BAME Community
To change the narrative from victimhood to community contributor by creating a range of communications/promotional tools e.g. Diversity Mural; Cultural Trail, etc	The BAME Community is more often than not seen from a deficit perspective - they have issues or are a problem rather than the contribution they make to the community	BAME Community Members lives and experiences are celebrated in Sutton

RESOURCES - Social Power: Civil Society, working together to drive change

Recommendation	Issue Responding to	Outcome
Community Action Sutton, with partners, to create (building on existing infrastructure) a community led framework of BAME influence and participation including: Sutton BAME Strategic Network (cross sector) Strong BAME Organisations (cross sector) A network of BAME Organisers supported by 'Allies' (#BLM) Community Action Sutton convene a BAME Voluntary and Community Sector Workers Network and Issue & identity-based forums e.g., Hate Crime, Young BAME People	Limited and lack of joined up civil society BAME infrastructure supporting BAME communities and community members	A BAME Community Led Civil Society infrastructure
All Sutton public sector organisations commit to engaging with the Community led framework of BAME influence and participation in service development and delivery;	Lack of consistent engagement & participation of BAME Community members and groups in decision making	A public and voluntary and community sector that welcomes the voices and views of the BAME Community as an asset and a valuable resource in shaping services and activities

FORMAL RULES & POLICIES - Societal Power: Structural (laws, policies) & cultural (norms, narratives)

Recommendation	Issue Responding to	Outcome
That a review of funding to BAME voluntary and community organisations/or organisations proven to support BAME community members is undertaken to ensure proportionality/equity in funding	Lack of knowledge as to the investment to BAME Civil Society in Sutton	BAME Civil Society receives an equitable share of investment and resources
The Fairness Commission produce and release a statement on behalf of all partners that acknowledges racism and structural inequality in Sutton and agree to the actions and recommendations in the report;	No public joined commitment from partners in Sutton to anti racism	Visible commitment in Sutton to equality by eradicating racism
The Fairness Commission to host an annual event to share learning of work that promotes racial justice and to review ethnic monitoring data & information (informed by conversations with people with lived experience) and from that produces an annual list of priorities;	The need for an ongoing review of change and the need for an acknowledgement that strategies, policies, procedures and regulations can contain assumptions and bias	Progress to Racial Justice is documented and celebrated
Consider promoting the Rights Respecting Schools award to support positive change in education and the curriculum	Lack of racial justice perspective in the school curriculum	Learning reflects the contribution and lived experience of the BAME Community
Community Action Sutton to host an annual event with voluntary sector organisations to review EDI strategic and service development and delivery.	Lack of understanding of the status of voluntary and community sector racial justice and equalities practice	A voluntary and community sector in Sutton that has effective EDI strategies and practice

1. Further Reading

1.1. **2017 Race Disparity Audit [14]:** highlighted the inequalities that exist between ethnicities in the areas of educational attainment, health, employment, as well as in terms of treatment by police and the courts.

1.2. **2017 Lammy Review** [15]: unearthed and relayed evidence of bias and discrimination against people from ethnic minority backgrounds in our Criminal Justice System.

1.3. **2017 The McGregor-Smith Review** [16] (Race in the Workplace): found people from black and minority ethnic backgrounds continued to face disadvantages at work, and had lower employment rates than their white counterparts.

1.4. **2019 Red Cross, Barriers to Belonging** shows the disparate experiences of racism by ethnic group.

1.5. **2020 Independent review of the Windrush scandal** [17] found the Home Office showed "institutional ignorance and thoughtlessness towards the issue of race."

1.6. **April 2020 Sir Michael Marmot [18]**: asserts that "inequalities in health arise because of inequalities in society – in the conditions in which people are born, grow, live, work and age". He states furthermore that, "outcomes are even worse for minority ethnic population groups and people with disabilities" [19].

1.7. **December 2020, The Resolution Foundation [20]** concluded that the coronavirus pandemic has shone a harsh light on wealth inequality in Britain, with wealth playing an important role shaping families' experience of the crisis. They examined the gaps in the wealth held by different ethnic groups, and how and why they have evolved over time, finding that very significant ethnicity wealth gaps remain. Unlike ethnic inequalities in education, pay and job prospects, differences in wealth between people of different ethnic groups have changed very little in recent years and the report suggests that ethnicity wealth gaps are not likely to narrow in the future, despite improvements in other dimensions of ethnic inequality: wealth inequality is much more difficult to tackle than other inequalities

1.8. **December 2020 Fair By Design [21]** found that the risk of people on low incomes being charged more for banking and credit, among other things, was greater among those with protected characteristics – such as race, age and disability, as well as health, migration history, sex and religion – than in those without.

REFERENCES

[1] The Runnymede Trust, Sutton Race Equality Scorecard, 2018
[2] Black People, Racism & Human Rights, 2020), House of Commons & House of Lords Joint Committee on Human Rights/ 4/11/2020
https://committees.parliament.uk/publications/3376/documents/32359/default/
[3] COVID-19: understanding the impact on BAME communities, Public Health England. June 2020.
https://www.gov.uk/government/publications/covid-19-understanding-the-impact-on-bame-communities
[4] #BLM, Weekly Black Lives Matters Conversation
[5] Storytelling Experience/Evidence
[6] 2011 Census Data
https://www.ons.gov.uk/peoplepopulationandcommunity/populationandmigration/populationestimates/datasets/2011censuspopulationandhouseholdestimatesforwardsandoutputareasinenglandandwales
[7] GLA Data
[8] Sutton Council, Updated Scorecard 2021
[9] Sutton Primary School Census xxx
[10] find source - age data
[11] Public Health Report 2019/20. PHE Fingertips
[12] LAIT
[13] David Olusoga, The Guardian 9.03.21
[14] 2017 Race Disparity Audit
[15] The Lammy Review
[16] 2017 The McGregor-Smith Review
[17] 2020 Independent review of the Windrush scandal
[18] Fairer Society, Healthy Lives - Marmot
[19] Health Equity in England: The Marmot Review 10 Years On
[20] December 2020, The Resolution Foundation
[21] Bristol University Academics 21.12.20 Fair By Design (in The Guardian 23.12.20)
[22] Are-some-ethnic-groups-more-vulnerable-to COVID-19-than-others-V2-IFS-Briefing-Note.pdf - Google Drive
[23] The British Red Cross - Barriers to Belonging
[24] *https://raceequalityfoundation.org.uk/housing/homes-for-all-we-still-need-to-tackle-racial-inequality/*
[25] Women and Equalities Committee - Unequal impact? Coronavirus and BAME people

[26] ECHR Report - Is Britain Fairer
[27] Race Equality Foundation - Briefing Paper
[28]https://www.manninghamhousing.co.uk/the-raw-deal-that-will-not-go-away-for-bame-communities/
[29]https://www.theguardian.com/commentisfree/2019/jan/22/racism-britain-workplaces-diversity-training-employers-sanctions
[30] The Guardian 28.02.21
[31] *The Runnymede Trust 2020, Race & Racism in English secondary Schools*
[32] The report, Young and Black: the Young Black Experience of In Education
[33]*https://www.mend.org.uk/the-uks-criminal-justice-system-has-a-problem-with-racism-its-time-to-take-action/*
[34]

Racial Justice in Sutton Report - Published October 2021
Community Action Sutton,
Granfers Community Centre, 73-79 Oakhill Road, Sutton, Surrey, SM1 3AA
www.communityactionsutton.org.uk