

# **Community Mapping and Research into Community Cohesion Tensions**

## **Final Report for Swansea Community Cohesion Steering Group**

**Andy Steele, Lisa Scullion and Gareth Morris**

Salford Housing & Urban Studies Unit  
University of Salford

April 2012



## About the authors

Andy Steele is Director, Lisa Scullion is a Research Fellow and Gareth Morris is a Research Associate at Salford Housing & Urban Studies Unit (SHUSU) at the University of Salford.

Salford Housing & Urban Studies Unit is a dedicated multi-disciplinary research and consultancy unit providing a range of services relating to housing, regeneration and urban and community policy to public and private sector clients. The Unit brings together researchers drawn from a range of disciplines including: social policy, housing management, urban geography, environmental management, psychology, social care and social work.

Salford Housing & Urban Studies Unit (SHUSU)

Joule House

The University of Salford

Salford, M5 4WT

United Kingdom

<http://www.shusu.salford.ac.uk/>

## **Team members and project steering group**

### **Core team members**

Professor Andy Steele  
Dr Lisa Scullion  
Gareth Morris

### **Community interviewers**

Angela Averis  
Mouna Balbaki  
Andrea Dacey  
Jayne De Groot  
Carol John  
Felicity john  
Tony Jones  
Elias Negusse  
Anna Osayamen  
Margaret Vicuna  
Rob Webborn  
Megan Wheatland

## **Acknowledgements**

The team would like to acknowledge the contribution of the Swansea Community Cohesion Steering Group, those individuals from the local communities and service provider organisations who gave their time to assist with the study and the community interviewers who consulted local people about their views.

# Contents

About the authors .....	2
Team members and project steering group .....	3
Acknowledgements .....	4
List of Acronyms .....	7
Executive Summary .....	8
 Chapter 1: Overview.....	15
1.1 Background to the study .....	15
1.2 Study brief .....	16
 Chapter 2: Methodology .....	17
2.1 Phase 1: Scoping existing community cohesion work.....	17
2.2 Phase 2: Community mapping/profiling.....	17
2.3 Phase 3: Community tension identification .....	18
 Chapter 3: Review of Selected Background Data.....	20
Introduction.....	20
Profile of Swansea .....	20
Communities First Areas .....	27
 Chapter 4: Emerging Issues from the Consultation Exercises.....	31
Introduction.....	31
The changing nature of communities .....	33
1. Existing awareness of the needs of diverse communities .....	33
2. Access to local services .....	34
3. Community dynamism in practice .....	37
4. Personal safety .....	41
5. Community tensions .....	45
 Chapter 5: Discussion and Recommendations.....	51
Introduction.....	51
Recommendations .....	52
Arrival and settlement of new communities/residents within the neighbourhoods: .....	52
Myth-busting associated with particular communities .....	54
Access to services and amenities .....	55
Personal safety within the neighbourhood.....	56
Improving levels of deprivation .....	57
Additional comments .....	57
 References.....	58
 Appendix 1: Scoping Existing Community Cohesion Work and Issues.....	59
1.1 Introduction .....	59
1.2 Response rate and profile .....	59
1.3 Coverage of those services that responded .....	59
1.4 Collection of service user monitoring data .....	60
1.5 Community representation among service users .....	61

1.6	Community integration and sense of belonging .....	62
1.7	Main issues of community tension.....	65
1.8	Leading and contributing to community cohesion initiatives .....	66
1.9	Identifiable good practice.....	69
1.10	Proposed community cohesion initiatives.....	69
1.11	Key messages .....	71
Appendix 2: Stakeholder Interviews – Key issues and findings .....		73
Views on community cohesion .....		73
Identification of good practice in alleviating community tensions .....		73
Identification of unsuccessful practices in alleviating community tensions.....		75
Ideas for future practice in alleviating community tensions .....		75
Appendix 3: Focus Groups – Key issues.....		77
Appendix 4: A Survey of Residents’ Views of their Local Community .....		81
Section 1:	Respondent and household information .....	82
Section 2:	You and your community .....	87
Appendix 5: Research Instruments .....		109

## List of Acronyms

<b>ASB</b>	Anti-social behaviour
<b>BME</b>	Black and Minority Ethnic
<b>CCS</b>	City and County of Swansea
<b>CEE</b>	Central and Eastern European
<b>DDA</b>	Disability Discrimination Act
<b>ESOL</b>	English for Speakers of Other Languages
<b>EU</b>	European Union
<b>HMR</b>	Housing Market Renewal
<b>LGBT</b>	Lesbian, Gay, Bisexual and Transgender
<b>LSOA</b>	Lower Super Output Area
<b>ONS</b>	Office for National Statistics
<b>SBREC</b>	Swansea Bay Racial Equality Council
<b>SCCSG</b>	Swansea Community Cohesion Steering Group
<b>SHUSU</b>	Salford Housing & Urban Studies Unit
<b>WG</b>	Welsh Government
<b>WIMD</b>	Welsh Index of Multiple Deprivation

# Executive Summary

## Introduction

The primary aims of this research were to:

- Provide an understanding of community cohesion work currently in existence in Swansea;
- Explore the makeup of the communities in Swansea, reflecting demographics, social and cultural factors;
- Identify key issues and areas of community tensions; and
- Identify practical strategies for improving community cohesion in Swansea.

## Methodology

The methodological approach adopted for the study had three phases. The first phase involved undertaking a scoping exercise to identify existing community cohesion work across the city via a pro forma which was sent out to a wide range of agencies working with local communities. A total of **32** completed pro-formas were received and covering a broad spectrum of organisations. The second phase involved the collation and review of existing data relating to different communities living in Swansea. This included statistical data that was available, as well as any previous research or consultation exercises that had taken place across the study area. The final phase involved collection of qualitative intelligence through consultation with key stakeholders and community members: a total of 16 stakeholder interviews were completed with representatives from a range of organisations from the statutory and voluntary sectors; six focus group discussions were arranged with representatives of the following sectors of the community: Black and Minority Ethnic (BME) men; BME women; young people; Lesbian, Gay, Bisexual and Transgender (LGBT) people, people with disabilities; older people; and a survey of residents of nine Communities First areas and the Hafod area was undertaken with seventeen local people being recruited and trained in interviewing techniques to undertake the face-to-face interviews. By the end of the fieldwork period 169 interviews had been achieved.

## Findings and recommendations

The proposed recommendations and, where relevant, associated good practice within the field are identified below and are organised around five key issues derived from the research: the arrival and settlement of new communities/residents within the neighbourhood; myth-busting associated with particular communities; access to services and amenities; personal safety within the neighbourhood; and improving levels of deprivation. Each of these is examined in turn, drawing on the research to summarise the key evidence and gaps in provision and proposing a number of recommendations in response.



## **Arrival and settlement of new communities/residents within the neighbourhoods:**

### **Key evidence**

- Residents generally recognise that the composition of their neighbourhood is changing with the arrival of new communities, especially those from BME backgrounds;
- Many of these new arrivals feel culturally and socially isolated leading to a sense of vulnerability; and
- This sense of isolation is further reinforced by a general lack of engagement with the wider community leading to a degree of cultural and ethnic segregation within the neighbourhood and increasing the sense of suspicion and tension.

### **Key gaps**

- There is a lack of practical support to assist new arrivals to settle within the community such as information about the services and support available locally; and
- There is a lack of a strategic approach to the allocation of social housing within the neighbourhoods which results in some members of these new communities being allocated properties within neighbourhoods where there are few people from the same ethnic or cultural background leading to isolation and concerns about their safety.

### **Key recommendations**

We suggest the following should be pursued:

1. ***The development of a resource pack around community cohesion and diversity which could be made available to residents' groups, educators and service providers.***

Good practice in this area advocates that such a resource should emphasise the positive aspects of being part of a diverse community and respond to any misconceptions about different sectors of the community which could undermine community cohesion.

2. ***The development of a sensitive approach to the allocation of social housing to new communities to ensure that they are not left vulnerable and isolated within a new neighbourhood.***

The approach adopted by the Oldham Rochdale Housing Market Renewal (HMR) Pathfinder represents good practice in this area. Both local authorities, faced with an excess of demand for social housing within traditional BME areas, developed a support programme to encourage households requiring re-housing to relocate to adjacent, non-traditional areas. As properties became available for re-letting in these new areas they were left empty until a sufficient number were available to be

allocated to those BME families prepared to move to the new area. In this way, a number of families moved into the area simultaneously, reducing the sense of isolation and vulnerability. At the same time, the host community need to be consulted about the arrival of these BME households.

3. ***The development of support programmes to assist new community members to settle into the neighbourhood (such as buddying/mentoring) as well as the provision of information about the facilities/amenities available in the locality – a ‘Welcome pack.’***

The London Borough of Islington has developed an internet-based ‘Welcome Pack’ targeted at asylum seekers and refugees, available in a range of minority languages, can be downloaded by both local agencies and individuals. Being an internet-based resource, service providers were encouraged to ensure that the information within the Welcome Pack was up-to-date: a problem with many paper-based resources. A similar approach has been developed by Peterborough City Council in relation to migrant workers from the European Union (EU) and in Swansea which has a website for new arrivals. However, this is no longer regularly updated due to lack of funding.

4. ***The development of English/Welsh language tuition for those whose first language is not English/Welsh as well as an overview of ‘British’ customs and traditions.***

As well as increasing English for Speakers of Other Languages (ESOL) provision, a number of local authorities have provided grants to encourage local communities to provide language classes for those whose first language is not English as this also encourages the development of social networks and greater exposure to different customs, cultures and traditions.

## **Myth-busting associated with particular communities**

### **Key evidence**

- There is a lack of consistency in the collection of client monitoring information undertaken by service providers which results in an inability to sufficiently differentiate the characteristics of the different sections of the community;
- There is a heavy reliance among residents from the local neighbourhoods to rely on stereotypical messages and images associated with a number of sectors of the community (such as LGBT, Gypsies and Travellers, asylum seekers and refugees and economic migrants) which can lead to tensions between the more established sections of the community and these communities; and
- There is a general lack of opportunity within the local neighbourhoods for people from different backgrounds to come together in a supportive environment to learn about each other and share their experiences. Some of the existing community amenities/venues are regarded as being exclusively for particular sections of the community.

## Key gaps

- There is a lack of information available locally to both service providers and residents about the nature of these diverse communities, their reason for moving to the area, their rights, responsibilities and entitlements; and
- The need for a greater range of opportunities for local people from different backgrounds to come together.

## Key recommendations

In response to the above, we suggest the following:

1. ***The provision of information in appropriate formats/mediums to address negative stereotypes associated with some communities – ‘myth busting.’***

Salford City Council, in partnership with local community groups, has produced a series of ‘community profiles’ for some of the main communities living within the City (e.g. the Orthodox Jewish Community, the Congolese community and the Eritrean community). Each of these profiles includes information about: the size of the community; reasons for moving to the area; languages spoken; religious beliefs; and customs and traditions. These are made available to all service providers working within the City as well as resident groups.

2. ***Development of a range of community-based activities which bring different sections of the community together and encourages dialogue, interaction and an exposure to and sharing of cultures and traditions (e.g. food tasting sessions, gala and physical regeneration initiatives).***

There are some examples of this type of approach taking place in Swansea, where a number of community projects bringing together different sectors of the community took place through the Community Cohesion Fund such as in local schools. A good practice example is Liverpool City Council who grant funded the regeneration of a small block of shop fronts in an area with a diverse community but with little integration. The approach adopted involved the engagement of the community via a range of mechanisms, and facilitated by local artists to develop designs for the shop fronts which highlighted the diversity that existed within the local community.

## Access to services and amenities

### Key evidence

- There is evidence of an under-representation of some sections of the community using local services;
- Barriers to the use of some services within the neighbourhood include: language (information is not available in a range of languages); lack of information generally about services; lack of information in different formats (e.g. Braille, large print); and the increasing use of the Internet to promote services at the expense of more traditional methods; and

- The perceived exclusivity of some services/amenities catering for specific sections of the community and the belief that certain communities receive more or less favourable treatment by service providers.

#### **Key gaps**

- The provision of information about services within the neighbourhoods in a range of languages and different formats; and
- An understanding of how local amenities and facilities are used by different sections of the community to ensure that they are inclusive of all sections of the wider community.

#### **Key recommendations**

In response to the above, we advocate the following:

- 1. A review/audit of community facilities/amenities to ensure that they are accessible to all members of the local community and, where necessary, the provision of additional facilities catering for the needs of young people.***
- 2. The provision of information within the community setting about the range of services available to residents and in appropriate languages/formats.***

### **Personal safety within the neighbourhood**

#### **Key evidence**

- New arrivals to a neighbourhood can experience various forms of verbal abuse/hate crime and physical abuse and this is also the experience of other sectors of the community, such as people with disabilities and members of the LGBT communities;
- The under-reporting of hate crime and other forms of abuse was found to be related to a perception of the futility of informing the police and fear of repercussions;
- The fear of being a victim of crime was found to be a major issue for some sectors of the community within the neighbourhood, especially those from the BME and LGBT communities;
- Concerns about personal safety restricted the potential for community integration; and
- Some community members (e.g. LGBT) actively avoided some parts of their local neighbourhood for fear of being targeted as being 'different.'

#### **Key gaps**

- A high profile, locally based initiative to combat hate crime and other forms of anti-social behaviour (ASB) which both encourages the reporting of such incidences and makes explicit the consequences for those who commit such crimes;
- Local hate crime reporting centres and support groups for victims of such crime; and

- Local 'safe environments' where local residents from the different community groups can come together to express their 'differences'; without fear of reprisals.

### **Key recommendations**

We recommend the following:

- 1. The development of a zero-tolerance approach to hate crime and anti-social behaviour (ASB) in general and the provision of support to the victims of such crime to ensure accurate reporting of such incidences at the local level. This zero-tolerance approach should be communicated to all sections of the community.***
- 2. The development of locally-based hate crime reporting centres which act as a first point of call for those experiencing hate crime/anti-social behaviour.***

Salford City Council has established a number of these centres around the City in collaboration with local voluntary agencies. The initiative has been successful in both increasing crime reporting and reducing the incidence of crime. The opportunity to discuss the incident with the staff of the hate crime reporting centre rather than initially contacting the police direct has been identified as a major contributing factor to its success.

- 3. The provision of local 'safe spaces' within community venues to encourage those who are reluctant to express their 'difference' to do so in a supportive way.***

## **Improving levels of deprivation**

### **Key evidence**

- The survey findings suggest a high degree of competition for resources among already disadvantaged communities.

### **Key gaps**

- The provision of training and support for all sections of the local community to improve their life chances.

### **Key recommendation**

We propose:

- 1. The provision of integrated and bespoke training classes to improve the life opportunities for a range of discrete groups, such as students with learning difficulties, young homeless people and BME women and their families as well as training around sight loss for fully sighted community members.***

## **Additional comments**

We do recognise, in proposing the above recommendations that some of these initiatives/approaches are already being developed/implemented in some communities across Swansea and where there is tangible evidence of them having a positive impact on community cohesion and integration, we advocate that they should be actively promoted. Moreover, we also propose that initiatives should be developed within the context of a multi-agency approach and one which actively engages with local residents in the design and implementation of such initiatives. To this end, we would advocate the establishment of an Equality and Diversity Forum with representation from all the equalities communities and service providers from the statutory and voluntary sectors to work with the City and County of Swansea (CCS) in implementing specific community cohesion initiatives.

## Chapter 1: Overview

This report presents the findings of community mapping and research into community cohesion tensions in the City and County of Swansea (CCS). The research was commissioned by Swansea Community Cohesion Steering Group in October 2011. The study was conducted by Salford Housing & Urban Studies Unit (SHUSU) at the University of Salford. The study was greatly aided by research support from a number of community interviewers.

### 1.1 Background to the study

The City and County of Swansea (CCS) is the largest Unitary Authority in Wales, with a population density of 615 people per sq. km. Swansea as a City is ethnically diverse having the second largest ethnic minority population in Wales and is one of the four dispersal areas for asylum seekers in Wales. Ten areas within Swansea are currently designated as Communities First areas, part of the Welsh Assembly Government's flagship regeneration programme launched in 2001 with the intention of improving the conditions and prospects of people living in the most disadvantaged neighbourhoods in Wales. The programmes are steered by local Community First partnerships including stakeholders drawn from the local community, the statutory sector and the voluntary and business sectors.

The City and County of Swansea (CCS) has received Community Cohesion Funding from the Welsh Government (WG) since 2009 for the implementation and support of the overall aims and objectives of its *'Getting on Together – A Community Strategy for Wales'* (i.e. to achieve a fair and just society). Through this, a number of small projects addressing issues of community cohesion have been funded in Swansea.

Within the context of the Welsh Government strategy document, community cohesion is defined at a rudimentary level to describe how all residents in a particular geographical area live along side one another with mutual understanding and respect. Where every person has an equal opportunity to participate and has equal access to services. In recognition of the diversity of interpretations of 'community cohesion' the Assembly Government supports the UK Government's formal definition of community cohesion:

*'Community Cohesion is what must happen in all communities to enable different groups to get on well together. A key contributor to community cohesion is integration which is what must happen to enable new residents and existing residents to adjust to one another'*

The vision of an integrated and cohesive community is based on three foundations:

- People from different backgrounds having similar life opportunities;
- People knowing their rights and responsibilities; and
- People trusting one another and trusting local institutions to act fairly.

[Department of Communities and Local Government, 2008]

The Strategy goes on to suggest that a cohesive community is one which is safe, vibrant, inclusive, has a sense of local identities and social solidarity. Unless people feel safe in their own homes and their communities they will lack the confidence or desire to participate in community activities. Inclusivity is seen as key to ensuring that everyone has opportunities to access services and participate in community life if they so wish.

## **1.2 Study brief**

The study aimed to identify the specific community and cohesion issues in the City and County of Swansea (CCS) and the different areas that make up the City. This included scoping of community cohesion work already taking place in Swansea in order to identify successful initiatives as well as any gaps. The study also aimed to provide a picture of the demographics of communities in Swansea and an understanding of the key community cohesion issues and tensions in Swansea. More broadly, the research aimed to inform the priorities of future community cohesion work in Swansea by providing a baseline for monitoring any developments and positive improvements in community cohesion. In summary, the objectives were to:

- Provide an understanding of community cohesion work currently in existence in Swansea;
- Explore the makeup of the communities in Swansea, reflecting demographics, social and cultural factors;
- Identify key issues and areas of community tensions; and
- Identify practical strategies for improving community cohesion in Swansea.



## **Chapter 2: Methodology**

This study involved three separate but interrelated phases of data collection:

- Phase 1: Scoping existing community cohesion work
- Phase 2: Community mapping/profiling
- Phase 3: Community tension identification

Each of these is described in more detail below.

### **2.1 Phase 1: Scoping existing community cohesion work**

In order to undertake scoping of existing cohesion work a self completion pro-forma was designed to send to relevant agencies across Swansea. The pro-forma was designed in consultation with the Swansea Community Cohesion Steering Group in order to ensure that key stakeholders had the opportunity to shape the issues and questions covered in the scoping phase.

A list of organisations was provided by the CCS covering organisations that were either working directly in the field of community cohesion or worked with diverse communities. An initial email was sent by CCS to all organisations explaining the nature of the study and seeking their co-operation. Following this, the pro-forma was distributed by email with a deadline for returning the questionnaire. A reminder was sent to organisations prior to the deadline and those who had not responded by the requested submission date were contacted by email or telephone. A total of **32** completed pro-formas were received covering a broad spectrum of organisations. The pro-forma focused on collecting the following information from organisations or individuals within these organisations:

- An overview of the work of the organisation;
- The client groups they work with (e.g. nationalities, ethnic groups, gender, age);
- The specific cohesion activities/initiatives that they are undertaking and their views on how these have worked (identifying good practice but also any issues or problems that have arisen);
- Perceived gaps in provision; and
- Partnership working.

### **2.2 Phase 2: Community mapping/profiling**

This phase involves collation and review of existing data relating to different communities living in Swansea. This included statistical data that was available, as well as any previous research or consultation exercises that had taken place across the study area. We recognise that there may be gaps in the data and it is therefore used to help build up a picture in the study area, rather than being seen as a definitive statement of the different populations in Swansea.

## **2.3 Phase 3: Community tension identification**

This phase involved collection of qualitative intelligence through consultation with key stakeholders and community members. Each of these are outlined below.

### **Consultation with key stakeholders**

A list of potential consultees was provided by CCS who were subsequently contacted by the research team to take part in a telephone interview. A total of 16 stakeholder interviews were completed with representatives from a range of organisations from the statutory and voluntary sectors, such as CCS Access to Services, Social Services, South Wales Police, local schools, Ethnic Youth Support Team and Communities First. While a standard set of questions was employed, these were tailored slightly to reflect the activities and issues of the consulted organisations. Particular emphasis was given in the interviews to collecting information on:

- Views on the key community cohesion/diversity issues;
- Views on the main areas of community tensions;
- Identification of good practice in relation to community cohesion/tension alleviation; and
- Identification of gaps in community cohesion/tension alleviation.

A full list of the issues addressed via the stakeholder interviews can be found in Appendix 5.

### **Focus groups with community members**

Six focus group discussions were arranged with representatives of the following sectors of the community: BME men; BME women; young people; Lesbian, Gay, Bisexual and Transgender (LGBT) people, people with disabilities; and older people. In some cases the recruitment of focus group participants was undertaken directly by CCS, while in others the research team made direct contact with community organisations. The number of participants at each of the discussion groups ranged from 3 to 10 with an average of 6 per group. The issues discussed during the focus group included:

- View on their local neighbourhood;
- Experience of community tensions;
- Experience of accessing local services;
- Perception of community integration; and
- Views on how community integration could be improved.

A copy of the checklist of the issues considered by the focus group participants can be found in Appendix 5.

## **Community survey**

A survey of residents of nine Communities First areas and the Hafod area was undertaken during February and March 2012. Seventeen local people were recruited by CCS and trained in interviewing techniques to undertake the face-to-face interviews. An achieved sample of 200 interviews was agreed with CCS and the Community Interviewers were allocated to specific Communities First areas with a total of 20 completed interviews required within each geographical area. By the end of the fieldwork period 169 interviews had been achieved. This lower than anticipated level of response was in part due to some of the Community Interviewers being unable to complete their quota of interviews due to changes in their personal circumstances. The number of interviews achieved within each of the Communities First areas ranged from 5 (Bonymaen) to 29 (Castle ward).

The survey sought information from residents on the following issues:

- Views on their local neighbourhood;
- Views on how positive the community is towards different groups of people;
- Views on the dynamic nature of the neighbourhood;
- Access to local services and amenities by different resident groups;
- Views on the community integration;
- Perceptions and experience of personal safety;
- Awareness of specific tensions/problems within the neighbourhood; and
- Views on how to encourage greater community integration.

A copy of the interview schedule can be found in Appendix 5.

## **Chapter 3: Review of Selected Background Data**

### **Introduction**

This chapter firstly provides a brief overview of statistical data available for Swansea (and in some cases for Wales more broadly) relevant to community cohesion and the diversity strands. The second part describes the demographic details of the Communities First areas and the Hafod/Landore Ward.

### **Profile of Swansea**

This section will describe the statistical data about Swansea in relation to community cohesion and diversity. It will discuss population estimates by country of birth, ethnicity, gender, age, disability and sexual identity. Where data on Swansea was not available, regional or national data has been used instead.

#### **Nationality/ethnicity**

Swansea is a culturally diverse city, with many different communities. Like many areas of the UK, Swansea has seen its population grow, but also become increasingly diverse. The Office for National Statistics (ONS) (2011) provides data on estimated population resident in the UK by country of birth. In Swansea, in 2010, the non-British population (i.e. all other nationalities except British) was 17,000 (the ONS consider this an acceptable estimate in terms of robustness/reliability). Within this non-British born population, it is estimated that 5,000 were EU nationals while 12,000 were from outside the EU (however, the ONS suggests that this data is less reliable in terms of robustness).

In May 2011 the ONS published the latest 'experimental' population estimates by ethnicity for local authorities in England and Wales, including providing estimates for the years 2008 and 2009 for the first time. This data is summarised in a briefing note produced by the City and County of Swansea (CCS) (2011a). The latest estimates suggest that approximately 11,100 people (4.8% of the total population) in Swansea were from a minority (non-White) background in 2009, with 19,300 people being non-White British (8.3% of the total population) (CCS, 2011a: 1).

The data suggests an increasing minority ethnic population in Swansea. For example, between 2008 and 2009 the minority ethnic population increased by around 7%. Taking a longer view (i.e. the period 2001 – 2009), the population of Swansea from a minority ethnic group has increased from 2.2% to 4.8%, representing an average annual growth rate of 16%, (CCS, 2011a: 1).

Table 1 below illustrates the population estimates by broad ethnic group 2001–2009. The table suggests that each of the broad ethnic groups have seen an increase since 2001. The largest broad ethnic group in Swansea is Asian/Asian British (1.9%) (CCS, 2011a). This is followed by Chinese and other ethnic group (1.2%) (CCS, 2011a).

Table 1: Population estimates by broad ethnic group 2001 – 2009

Ethnic group	Swansea				Wales 2009	England & Wales 2009
	2001	2007	2008	2009		
Total population	223,500	228,900	230,100	231,300	100%	100%
White	218,700 (97.8%)	219,300 (95.8%)	219,700 (95.5%)	220,200 (95.2%)	95.9%	87.9%
Mixed	1,100 (0.5%)	2,000 (0.9%)	2,200 (1.0%)	2,400 (1.0%)	1.0%	1.8%
Asian/Asian British	2,200 (1.0%)	3,800 (1.7%)	4,100 (1.8%)	4,300 (1.9%)	1.8%	5.9%
Black/Black British	300 (0.1%)	1,300 (0.6%)	1,400 (0.6%)	1,600 (0.7%)	0.6%	2.8%
Chinese or other	1,200 (0.5%)	2,400 (1.1%)	2,600 (1.1%)	2,800 (1.2%)	0.8%	1.6%
Total non-White	4,800 (2.2%)	9,600 (4.2%)	10,300 (4.5%)	11,100 (4.8%)	4.1%	12.1%

Source: ONS estimates taken from CCS (2011a)

The data within the 'White' category includes those identified as 'Other White' (i.e. not White British or White Irish). It is the 'Other White' category that has seen the largest absolute growth over the 2001 – 2009 period, primarily due to increased migration from Central and Eastern European (CEE) countries since accession to the EU (i.e. in 2004 and 2007). Indeed, the data suggests an overall increase of 101% in this category (7,000 people – an increase of 3,500 people) (CCS, 2011a: 3).

Comparing Swansea with other local authorities across Wales suggests that Swansea has the fourth highest proportion of people from minority ethnic backgrounds (after Cardiff, 11.1%; Newport, 6.3%; and the Vale of Glamorgan, 4.9%). Swansea (and the other three areas listed above) were above the Welsh average of 4.1%; however, the figure for England and Wales as a whole is 12.1% (CCS, 2011a: 2). Swansea also had the fourth highest proportion of non-White British population (8.3%); again above the Welsh average of 7.0% (CCS, 2011a: 2).

Since 2001, Swansea has also been one of four asylum dispersal areas in Wales (the others being Cardiff, Newport and Wrexham). At the end of May 2009, a total of 2,322 asylum seekers were living in Wales as a whole (Crawley and Crimes, 2009), with just under a quarter (24.2%) living in Swansea (see below):

Cardiff – 1,322 (56.9%)  
 Swansea – 562 (24.2%)  
 Newport – 364 (15.7%)  
 Wrexham – 74 (3.2%) (Crawley and Crimes, 2009: 1-2).

Nearly three quarters (71.1%) of those dispersed to Wales came from nine countries of origin: Afghanistan, China, Eritrea, Iran, Iraq, Pakistan, Somalia, Sudan and Zimbabwe (Crawley and Crimes, 2009). However, it is unclear what proportions of those whose claims are successful and who are granted leave to remain in the UK decide to continue living in Wales (Crawley and Crimes, 2009).

## Disability

The annual National Statistics Release (WG, 2011a) summarises data of people with disabilities registered with local authorities in Wales. The data suggests that across Wales as a whole – at 31<sup>st</sup> March 2011 – there were just over 14,400 people on registers of people with learning difficulties, of whom 12,700 (88%) were living in community placements with the remaining 1,700 (12%) living in residential establishments. The number of people registered with learning difficulties had decreased by 2% from March 2010.

There were 74,200 people on registers of people with physical or sensory disabilities, of whom 45,500 were registered as having a physical disability only. The data suggests that the number of people registered as having a physical disability only had decreased by 2% from March 2010. With regards to sensory disability, the data suggests that 16,300 people were registered with a visual impairment (divided fairly equally between those sight impaired and those severely sight impaired). The number of people registered with sight impairment had increased by 3% from March 2010. The data indicates that there were 12,500 people registered with hearing impairment.

Analysis of prevalence of disability in Wales, 2007 – 2010 provided by the Welsh Government (WG, 2011b) suggests that at 2010, around one fifth of the working age population was identified as Disability Discrimination Act (DDA) disabled; around three quarters of whom were work-limiting disabled. Overall, the data suggested that levels of disability in Wales had increased during the period 2007-2010.

With regards to Swansea specifically, Table 3 below shows the number of people on the Register of Physically/Sensory Disabled Persons as of 31<sup>st</sup> March 2011 (broken down by age).

Table 2: Register of Physically/Sensory Disabled Persons as of 31<sup>st</sup> March 2011

Age	Total severely sight impaired	Total sight impaired	Total without visual disability	All people with a physical disability included in the other categories
Under 5	1	3	2	2
5 – 17	14	17	16	13
18 – 64	168	122	434	338
65 +	460	419	982	523
<b>Total</b>	<b>643</b>	<b>561</b>	<b>1,434</b>	<b>876</b>

The Annual Population Survey also provides a breakdown of people of *working age* with disabilities at a local authority level (up to 2009). The data for Swansea is illustrated in Table 3 below.

Table 3: People of working age with disabilities (up to 2009)

Year	Total persons	Not disabled	Total Disabled	Total DDA disabled	DDA disabled only	Work-limiting disabled only	DDA and work-limiting disabled	% total disabled
2009	139,200	110,500	28,700	25,600	6,300	3,100	19,300	20.6
2008	139,400	113,100	26,300	23,400	4,000	3,000	19,400	18.9
2007	139,000	114,400	24,600	21,400	3,800	3,200	17,600	17.7
2006	138,200	112,000	26,200	21,800	3,900	4,400	17,900	18.9
2005	137,500	110,600	26,900	22,300	4,400	4,500	17,900	19.6

Source: <http://www.statswales.wales.gov.uk/TableViewer/tableView.aspx>

## Sexual identity

The Welsh Government (WG, 2010) has published statistics on sexual identity in Wales, April 2009 – March 2010, based on the Integrated Household Survey (IHS). This suggests that 95.6% of people identified themselves as heterosexual/straight, 1.3% as gay/lesbian/bisexual, and 0.4% as other (with remaining 2.7% stating don't know or not responding – which was around 47,000 people). Two thirds (66.6%) of those who identified themselves as gay/lesbian were male.

Unfortunately this data does not provide a breakdown for Swansea; however, it is broken down to a regional level. The number of people in South West Wales (i.e. Pembrokeshire, Carmarthenshire, Swansea and Neath Port Talbot) who indicated that they were gay/lesbian/ bisexual was 6,400 (1.2%). The data suggests that there was little difference between the regions with regards to the proportion of people identifying with each sexual identity group.

## Hate Crime

Hate crime data has been recorded since April 2008; however, the data should be treated with caution. Firstly, statistics are only available for each of the four Welsh Police Authorities. The City of Swansea cannot be compared to Wales as a whole. The best available data allows comparison of the South Wales Police Authority with Wales as a whole. Secondly, the Association of Chief Police Officers suggest that improvements in the way forces collect and record hate crime data mean that direct year-on-year comparisons can be misleading. Nevertheless, Table 4 below shows that the number of reported hate crimes in South Wales increased from 810 in 2009 to 1,031 in 2010. The most notable increase in the type of hate crime was against disabled people which rose from 22 in 2009 to 103 in 2010. The most common type of hate crime was race in both these years.

Table 4: Types of Hate Crime Recorded by South Wales Police Authority

Type of Hate Crime	2009		2010	
	No.	%	No.	%
Race	662	81.7	724	70.2
Faith	22	2.7	36	3.5
Sexual Orientation	101	12.5	163	15.8
Transgender	3	0.4	5	0.5
Disability	22	2.7	103	10.0
<b>Total</b>	<b>810</b>	<b>100.0</b>	<b>1031</b>	<b>100.0</b>

Source: True Vision [http://www.report-it.org.uk/hate\\_crime\\_data1](http://www.report-it.org.uk/hate_crime_data1)

Table 5 shows how South Wales compares with the other Welsh Police Authorities, and Wales as a whole, in the number of recorded hate crimes. South Wales accounted for roughly half the number of hate crimes recorded in both 2009 and 2010 and increased its share over that period. Moreover, with the population of the area covered by the South Wales Police Authority estimated at 41.8% of the country's population in 2009<sup>1</sup>, the table also indicates that the number of reported hate crimes is proportionally greater there than in any of the other Welsh Police Authorities.

Table 5: Number of Recorded Hate Crimes in Welsh Police Authorities

Police Authority	2009		2010	
	No.	%	No.	%
Dyfed-Powys	122	6.8	116	6.4
Gwent	462	25.8	291	16.2
North Wales	399	22.3	363	20.2
South Wales	810	45.2	1031	57.2
<b>Total</b>	<b>1793</b>	<b>100.0</b>	<b>1801</b>	<b>100.0</b>

Source: True Vision [http://www.report-it.org.uk/hate\\_crime\\_data1](http://www.report-it.org.uk/hate_crime_data1)

## Economic Activity

Recent figures indicating the economic activity of Swansea's population show that the city has a smaller proportion of working age adults (aged 16-64) who are economically active than Wales as a whole. Similarly, the employment rate is lower in Swansea than it is across Wales, as the table below shows:

Table 6: Economic Activity and Employment Rates of Working Age People (%)

Geography	Economic Activity Rate	Employment Rate
Swansea	67.0	60.4
Wales	72.6	66.3

Source: [http://www.swansea.gov.uk/media/pdf/6/h/Swansea\\_Economic\\_Profile\\_Jan-12.pdf](http://www.swansea.gov.uk/media/pdf/6/h/Swansea_Economic_Profile_Jan-12.pdf) Jan 2012

<sup>1</sup> Source: <http://www.homeoffice.gov.uk/publications/science-research-statistics/research-statistics/crime-research/population-estimates/pfa-la-pop-house-nos.xls> May 2012



Not surprisingly then, the proportion of Swansea's working age adults that receive out-of-work benefits (15.8%) is marginally higher than across Wales (15.5%)<sup>2</sup>. There are, however, two notable differences between Swansea and Wales in the types of benefit claimed. There are fewer people in Swansea (3.7% of working age adults) that claim Job Seekers Allowance than Wales as a whole (4.0%), but more Employment and Support Allowance and Incapacity Benefits claimants in Swansea (10.1%) than the average in Wales (9.4%)<sup>3</sup>. This suggests that illness or disability could be a factor underpinning Swansea's lower-than-average employment rates.

Working adults in Swansea do, on average, earn more than workers across Wales, as the table below shows:

Table 7: Annual Average Earnings (£) of Full- and Part-Time Workers

Geography	Full-Time	Part-Time
Swansea	25,382	8,621
Wales	23,795	8,475

Source: Annual Survey of Hours and Earnings (ASHE) 2011, ONS.

## Education

Rates of absenteeism are proportionally higher among pupils in Swansea schools than they are across Wales as a whole, although the differences are very small as the table below shows. The statistics are for local authority maintained secondary and primary schools (including special schools) in 2010/11.

Table 8: School Absenteeism Rates in Swansea and Wales (%)

Geography	Primary School		Secondary Schools	
	Total Absences	Unauthorised Absences	Total Absences	Unauthorised Absences
Swansea	7.1	0.6	9.0	1.6
Wales	6.7	0.9	8.6	1.5

Sources: <http://wales.gov.uk/docs/statistics/2011/110906sdr1562011en.pdf> and <http://wales.gov.uk/docs/statistics/2011/111214sdr2312011en.pdf>

School exclusion rates in 2010/11 were also similar between Swansea and Wales as a whole, as the table (9) below shows:

Table 9: School Exclusion Rates in Swansea and Wales (per 1,000 pupils)

Geography	Fixed-term exclusion (5 days or less)	Fixed-term exclusion (6 days or more)
Swansea	63.4	6.9
Wales	67.7	6.0

Source: <http://wales.gov.uk/docs/statistics/2012/120228sdr332012en.pdf>

The data for permanent exclusions is unavailable for Swansea for 2010/11.

<sup>2</sup> Source: <https://www.nomisweb.co.uk/reports/lmp/la/2038432117/report.aspx#tabwab> Aug 2011

<sup>3</sup> Source: <https://www.nomisweb.co.uk/reports/lmp/la/2038432117/report.aspx#tabwab> Aug 2011

Educational attainment rates also reflected the national average. As the table below shows, the proportion of pupils achieving the level 2 threshold (five A\* to C grades at GCSE or equivalent) is marginally lower in Swansea than Wales as a whole, but when English or Welsh as a first language and mathematics are included in those five GCSEs, Swansea performs slightly better than Wales as a whole. The statistics in the table below are for school pupils aged 15 at the beginning of the academic year 2010/11.

Table 10: Examination Results for School Pupils in Swansea and Wales

Geography	Level 2 Threshold	Level 2 Threshold Inc. English or Welsh First Language Plus Mathematics
Swansea	65.8	53.2
Wales	67.3	50.1

Source: <http://wales.gov.uk/docs/statistics/2011/111130sdr2212011en.pdf>

There is also a small difference between Swansea and Wales in the number of learners in post-16 education and training (includes learners in Further Education, Work Based Learning, Community Learning, School Sixth Forms, and Higher Education). In 2009/10, the participation rate was 9.4% in Swansea, compared to 9.1% across Wales<sup>4</sup>.

## Health

Finally, the annual Welsh Health Survey reveals little difference between Swansea and Wales in terms of the proportion of people experiencing key illnesses and engagement in key health-related lifestyle indicators. The table below shows the proportion of adults reporting health conditions in the 2009/10 survey:

Table 11: Adults Reporting Key Illnesses or Health Status 2009/10 (%)

Geography	High Blood Pressure	Heart Condition	Respiratory Illness	Mental Illness	Arthritis	Diabetes
Swansea	17	9	14	9	12	7
Wales	20	9	14	10	13	6

Source: <http://wales.gov.uk/docs/statistics/2011/110913sb832011en.pdf>

The survey also revealed that 28% of Swansea respondents reported having a limiting long-term illness compared to 27% in Wales, but an even greater number of people reported receiving treatment for an illness: 48% in Swansea compared to 49% in the country as a whole<sup>5</sup>.

Additionally, any difference between Swansea and Wales on key health-related lifestyle indicators are also unremarkable, as Table 12 shows:

<sup>4</sup> Source: <http://wales.gov.uk/docs/statistics/2011/111020sb962011en.pdf>

<sup>5</sup> Source: <http://wales.gov.uk/docs/statistics/2011/110913sb832011en.pdf>

Table 12: Adults Reporting Key Health-Related Lifestyles (%)

Geography	Smoker	Drink Alcohol Above Guidelines	Binge Drink	Consume Recommended Quantity of Fruit and Vegetables	Partake in Recommended Exercise or Physical Activity Levels	BMI Overweight or Obese	BMI Obese
Swansea	22	45	27	38	28	56	21
Wales	23	44	27	35	30	57	21

Source: <http://wales.gov.uk/docs/statistics/2011/110913sb832011en.pdf>

### Deprivation in Swansea

The Welsh Index of Multiple Deprivation (WIMD) 2011 was published by the Welsh Government. It is the official measure used to understand relative deprivation in Lower Super Output Areas (LSOA) of Wales.

In Swansea, levels of deprivation are most significant in relation to education, income and health domains. However, access to services, housing and physical environment also falls below the Welsh average (CCS, 2011c: 2). There are 147 LSOAs in Swansea; 17 of these (12%) are ranked in the top 10% most deprived in Wales (CCS, 2011c: 2). In terms of the top ten most deprived areas in Wales, the LSOA of Townhill 1 in Swansea is ranked at number 6 (the same position it held for WIMD 2008 (WG, 2011c).

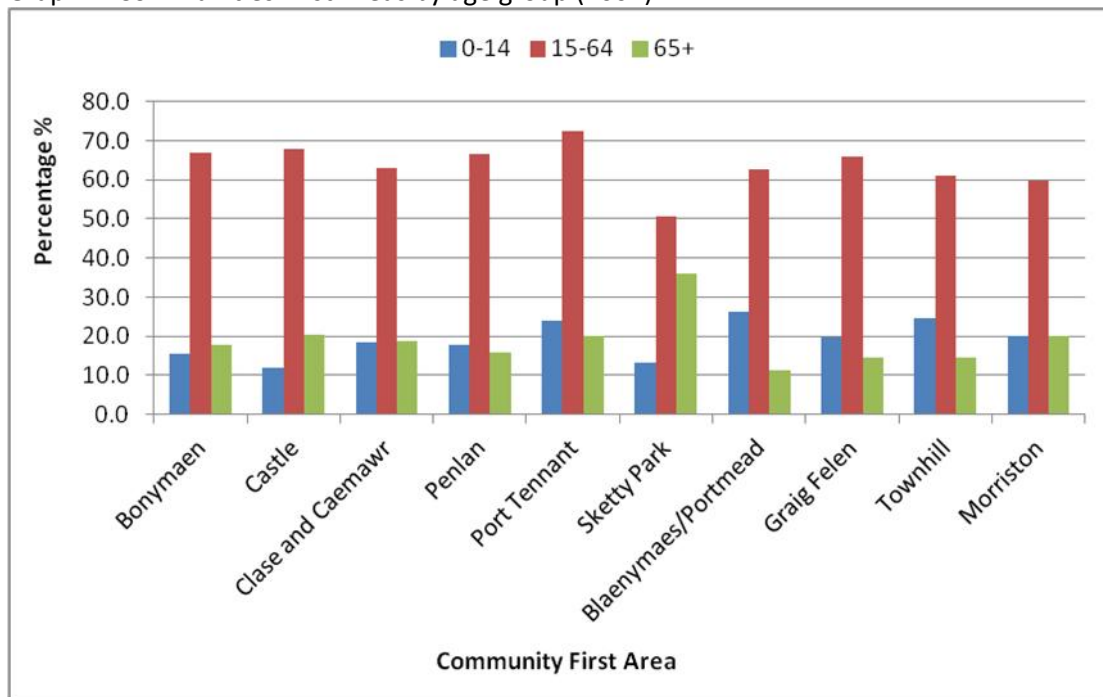
### Communities First Areas

This section discusses key profile statistics for the ten Communities First areas and the Hafod/Landore area where data is available. Communities First areas are made up of a variety of age groups and, expectedly, there are more people of working age in those areas than there are children or older adults<sup>6</sup>. Castle has the smallest proportion of children and Blaenymaes/Portmead has the largest. Among the older adult population, the smallest proportion is in Blaenymaes/Portmead and the largest in Sketty Park<sup>7</sup>.

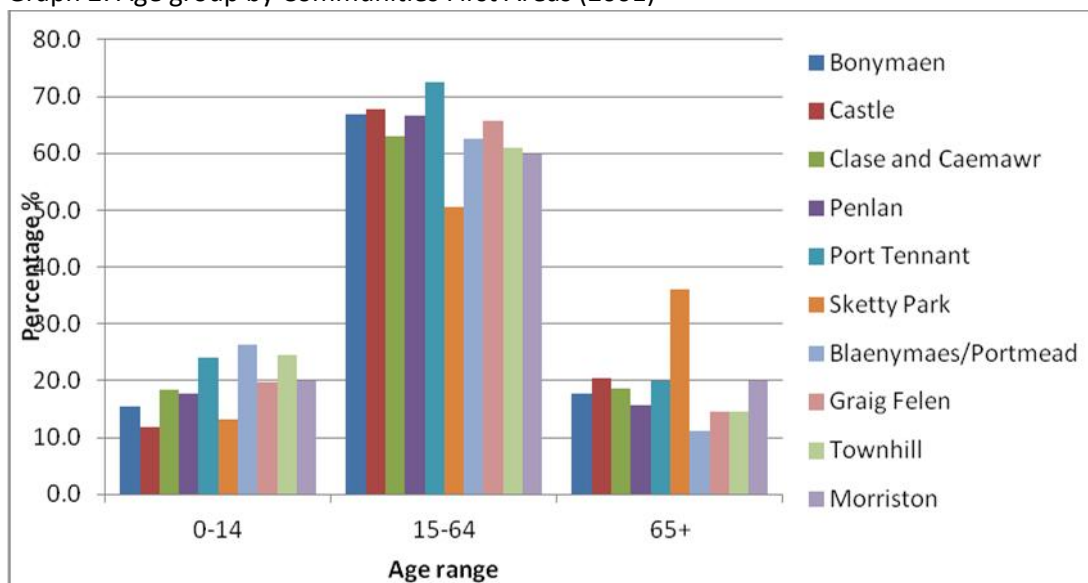
<sup>6</sup> Source: <http://www.swansea.gov.uk/index.cfm?articleid=39968>

<sup>7</sup> Hafod/Landore data not available for age groups

Graph 1: Communities First Areas by age group (2001)



Graph 2: Age group by Communities First Areas (2001)



In terms of ethnic diversity, Swansea's Communities First areas are overwhelmingly dominated by White residents<sup>8</sup>. The proportion of White residents ranges from as little as 93.86% in the Castle ward to as much as 99.36% in Clase and Caemawr<sup>9</sup>.

Similarly, the majority of residents were born in Wales<sup>10</sup>. The proportion of Welsh born residents is smallest in the Castle ward (73.97%) and largest is Penlan (90.6%). England was the next most popular country of origin among Communities First residents with very small numbers born in Scotland, Republic of Ireland, Northern Ireland, the EU, or anywhere outside the EU<sup>11</sup>.

<sup>8</sup> Source: <http://www.swansea.gov.uk/index.cfm?articleid=39968>

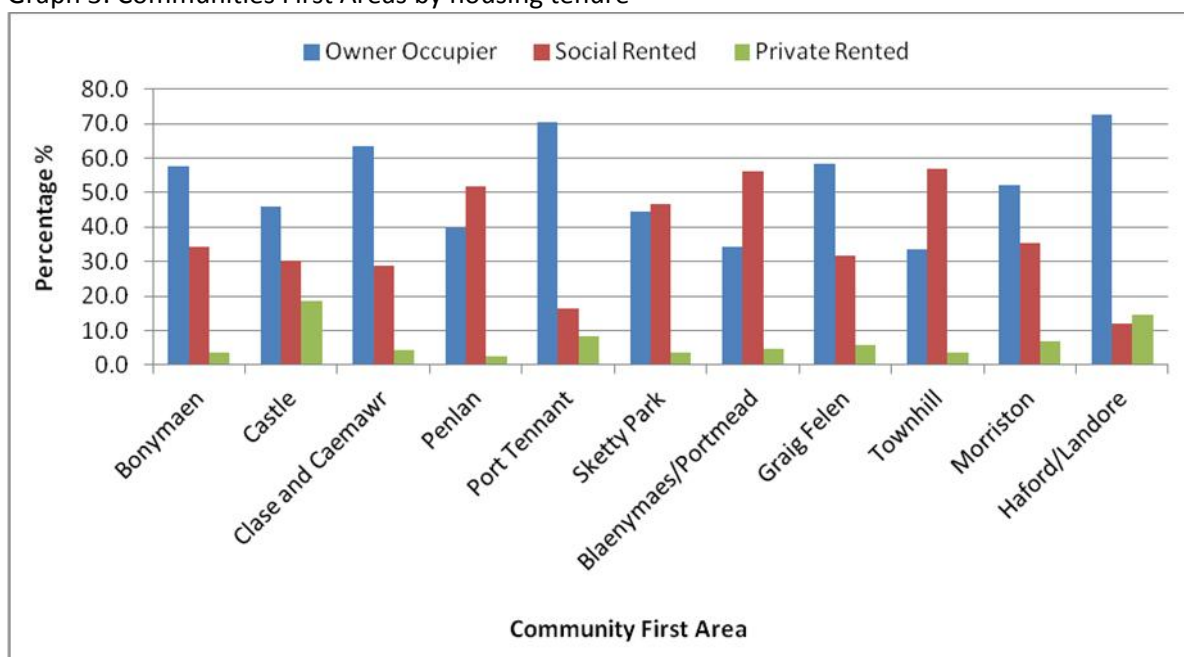
<sup>9</sup> Hafod/Landore data not available for ethnic diversity

<sup>10</sup> Source: <http://www.swansea.gov.uk/index.cfm?articleid=39968>

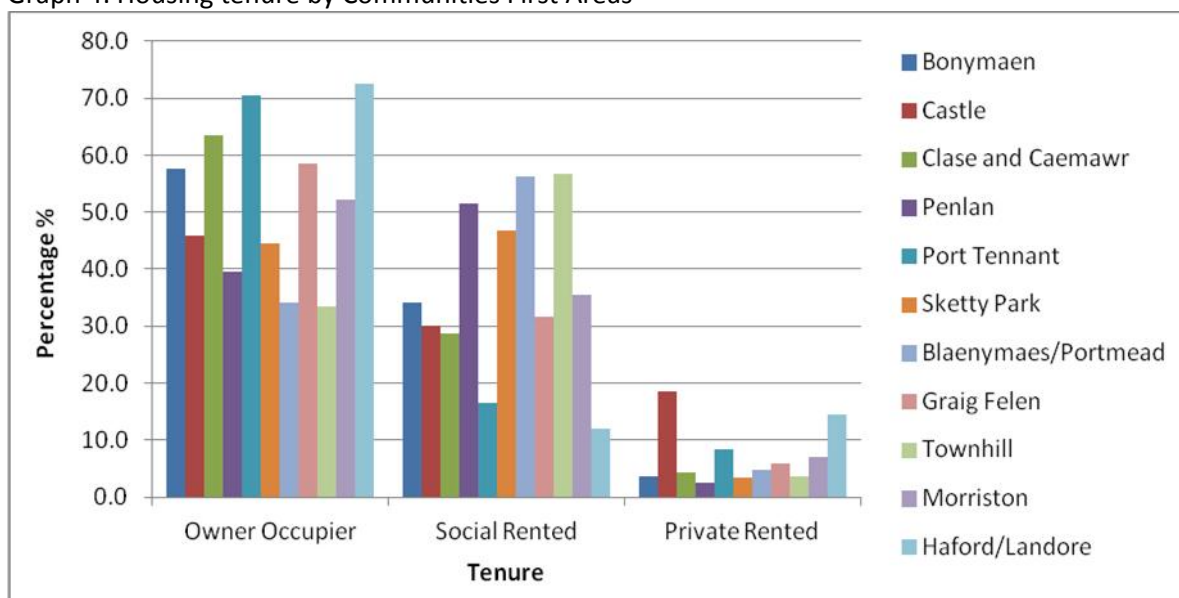
<sup>11</sup> Includes Hafod/Landore data

In terms of housing, there is a large degree of variation in tenure type between the Communities First areas and Hafod/Landore, as the table below shows. In seven of the eleven areas<sup>12</sup>, owner occupier is the most common type of tenure and social renting is most common in the remaining four. Most owner occupiers are to be found in Hafod/Landore where 72.48% of residents live in owner occupied properties and the lowest is in Townhill (33.51%). Expectedly then, the area with the largest proportion of socially renting residents is Townhill (56.6%) and the lowest is Hafod/Landore (11.93%). Private renting is most common in the Castle ward (18.6%) and least common in Penlan (2.39%).

Graph 3: Communities First Areas by housing tenure



Graph 4: Housing tenure by Communities First Areas

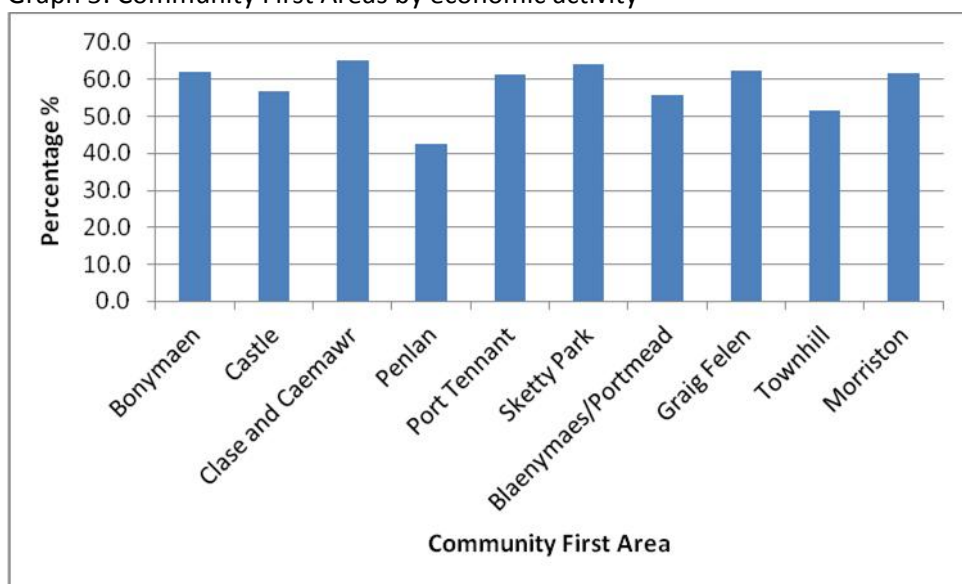


<sup>12</sup> Includes Hafod/Landore data

The proportion of residents with a long-term limiting illness is consistent across the Communities First areas<sup>13</sup>. The area with the smallest proportion of these was Sketty Park (27.21%) and the highest was Blaenymaes/Portmead (35.15%)<sup>14</sup>. These figures are also fairly consistent with Swansea as a whole (28%) and Wales as a whole (27%) (all 2011 figures)<sup>15</sup>.

Economic activity rates also vary between each of the Communities First areas<sup>16</sup>. The graph below reveals that economic activity is highest in Clase and Caemawr (65.3%) and lowest in Penlan (42.5%)<sup>17</sup>.

Graph 5: Community First Areas by economic activity



The statistics in the table above are based on the Communities First data derived from the 2001 census and so should be treated with caution. However, it is worth noting that the most recent data at city and national level shows that 67% of working age adults in Swansea are economically active and 72.6% for Wales as a whole.

<sup>13</sup> Includes Hafod/Landore data

<sup>14</sup> Source: <http://rlp.infobasecymru.net/IAS/profiles/>

<sup>15</sup> Source: <http://wales.gov.uk/docs/statistics/2011/110913sb832011en.pdf>

<sup>16</sup> Source: <http://www.swansea.gov.uk/index.cfm?articleid=14868>

<sup>17</sup> Hafod/Landore data not available for economic activity

## **Chapter 4: Emerging Issues from the Consultation Exercises**

### **Introduction**

This chapter draws together and synthesises the main issues identified through the empirical research/consultation elements of this study, most notably:

- The pro formas completed by a range of stakeholders;
- Personal interviews with selected stakeholders;
- Focus group discussions with representatives of a number of equality groups; and
- The survey of residents' views from across 9 Communities First areas and the Hafod.

The full reports on each of these elements can be found in Appendices 1-4 at the end of this report

This chapter focuses on the following emerging issues:

#### **1. Existing awareness of the needs of diverse communities**

- Lack of knowledge of the local community
- Pre-occupation with the BME communities
- Reasons for lack of understanding
- Outcome of lack of understanding

#### **2. Access to local services**

- Under-representation
- Reasons for lack of access to services:
  - Language
  - Service awareness
  - Availability of information on services
  - Access to information
  - Lack of appropriate services
  - Exclusivity of services
  - Favourable treatment by services

#### **3. Community dynamism in practice**

- The established community
- Changing nature of the local area
- Lack of understanding of new communities:
  - Lack of understanding of ethnicity or culture
  - Distrust of new arrivals
  - Reliance on negative stereotypes
  - Attitude of the local community towards particular sectors of the community
  - Competition for resources

- Impact on communities:
  - Lack of engagement
  - Community segregation

#### **4. Personal safety**

- Verbal/physical abuse and hate crime:
  - Abuse/hate crime and new arrivals
  - Personal experience of abuse/hate crime
  - Witnessing abuse/hate crime
- Under-reporting of crime:
  - View of police
  - Fear of repercussions
- Sense of personal safety:
  - Fear of being a victim of crime
  - Sense of personal safety within community
- Consequences of concerns about personal safety:
  - Community segregation

#### **5. Community tensions**

- Awareness of community tensions
- Nature of tensions:
  - Tensions based on geography
  - Tensions within communities
  - Tensions between communities
  - Tensions between the community and drug users
  - Tensions between young people and older people
  - Neighbourhood avoidance
  - Lack of respect and consideration
- Reasons for community tensions:
  - Negative stereotypes of certain sectors of the community
  - Erosion of traditional values and culture
  - Language problems
  - Structural inequalities
  - Preferential treatment by services
  - Positive discrimination
  - Lack of tolerance



## **The changing nature of communities**

Since the 2001 Census, Swansea has experienced a number of new residents settling in the area as a consequence of the asylum seeker dispersal programme and the free movement of migrant workers from Central and Eastern Europe (CEE) building on the historical inward migration by the Asian communities. This is exemplified by evidence from one of the schools consulted as part of the research project who commented that there are currently pupils from 22 different countries speaking 25 different languages. At the same time, there has been increasing recognition, through equality legislation and awareness raising, of the diversity associated with age, sexuality, religion and disability. Collectively, this has led to increasingly diverse and dynamic communities within Swansea.

While one element of this research has been to investigate how this diversity impacts on community cohesion and integration at the local community level, it is important to recognise that structural inequalities still persist for many community members, which forms an important backdrop to the findings of this research. For example, access to employment opportunities within the City for some of the equality groups, most notably BME communities and people with disabilities was noted within the focus group discussions.

This chapter provides a summary of the main issues emerging from the empirical element of the study with the findings being considered under the following topic areas: existing awareness of the needs of diverse communities; community dynamism in practice; access to local services; personal safety; and the nature of community tensions. Each of these will be discussed in turn.

### **1. Existing awareness of the needs of diverse communities**

#### **Lack of knowledge of the local community:**

- One of the key messages espoused by those agencies completing the pro forma was for a better understanding of the various communities within Swansea. As one of the stakeholders commented:

*'Greater understanding of the community and the different needs of the individuals within it.'*

#### **Pre-occupation with the BME community:**

- There has been a historical pre-occupation with documenting the needs of BME communities within the city. For example the Swansea Bay Racial Equality Council (SBREC) consultation with a range of community organisations and Communities First areas regarding community cohesion issues in Swansea (Iqbal, 2010) focused primarily on community cohesion in relation to different ethnic or religious groups, although a number of key issues relevant to wider cohesion, equality and diversity issues were identified.

## Reasons for lack of understanding

- This is likely to reflect an inconsistent approach across the statutory and voluntary sectors to collecting monitoring statistics of service users. The research found that a variety of monitoring practices were in operation in terms of:
  - The type of information collected (information about sexual orientation was the least likely to be collected);
  - Categorisation of the information (recording of nationality as opposed to ethnicity and using general rather than specific categories); and
  - The use made of such information, exemplified by the comment below from one of the social care agencies who only used the information to match clients with mentors:

*‘Gender and nationality are collected on our registration forms as we need this information to match our [clients]. We don’t categorise or use the data in any way except for matching.’*

## Outcome of lack of understanding:

- Little appreciation of the heterogeneity which exists within some sections of the community. For example, the needs of transgender people are distinctive from the needs of the other LGBT people but this is poorly recognised by service providers. A second illustration was provided by members of one of the focus groups who commented that the lack of understanding within the Council about BME issues was reflected in difficulties organising community events such as a Jubilee party where alcohol was proposed to be present. Although there was an intention to involve minority communities in the celebrations there was a lack of knowledge about their needs. Similarly, an assumption was made about Muslim communities not willing to attend an event in a church, but in reality this was not found to be problematic.

## 2. Access to local services

### Under-representation:

- Service providers, especially those providing services to the community as a whole rather than specialist provision, recognise that sections of the local community are under-represented among the users of their service including asylum seekers and refugees, gypsies and travellers, LGBT people, faith groups, people with learning disabilities and people with mental health problems:

*‘Visible ethnic minority groups and Travellers are under-represented.’*

In essence, there is reported to be an under-representation from the socially excluded sectors of the community:

*‘Many who are socially excluded, classed as hard to reach, are involved with the work we do but many more are not. This is an area of work we feel we always need increased effort.’*

#### **Reasons for lack of access to local services:**

- **Language** - Language was found to be an important barrier for many people whose first language was not English: the reduced ESOL provision noted by some of the focus group members is likely to exacerbate this problem.
- **Service awareness** – there was a lack of awareness among some people about what services are available and how to access them:

*‘Many people are unaware of the services running in their local community and therefore sometimes feel isolated.’*

- **Availability of information on services** - the limited availability of information relevant to diverse communities regarding local services (e.g. written information in minority languages or Braille) was seen as problematic.
- **Access to information** - The increased reliance upon the Internet to promote services by some agencies is seen as an additional barrier to access as some of these community members do not routinely use such a resource.
- **Lack of appropriate services** - An example here is limited access to community transport for people with physical disabilities and the discriminatory practices of some taxi companies towards this group of residents. Disabled people feel that the Council and other agencies do not fully understand their needs in respect of public transport:

*‘There is an assumption on the part of the Council that it is enough to give people a bus pass.’*

- **Exclusivity of services** - A perception among the wider community that some services are provided to cater specifically for particular sections of the community and this perception of the exclusivity of the service acts as a barrier as well as contributing to tension between communities:

*‘I’ve had some problems with some of the facilities only being open to people from these groups (swimming baths) but if you say anything you are said to be racist.’*

The extent to which the provision of targeted services is perceived as being problematic by the wider community is echoed in the following quotation:

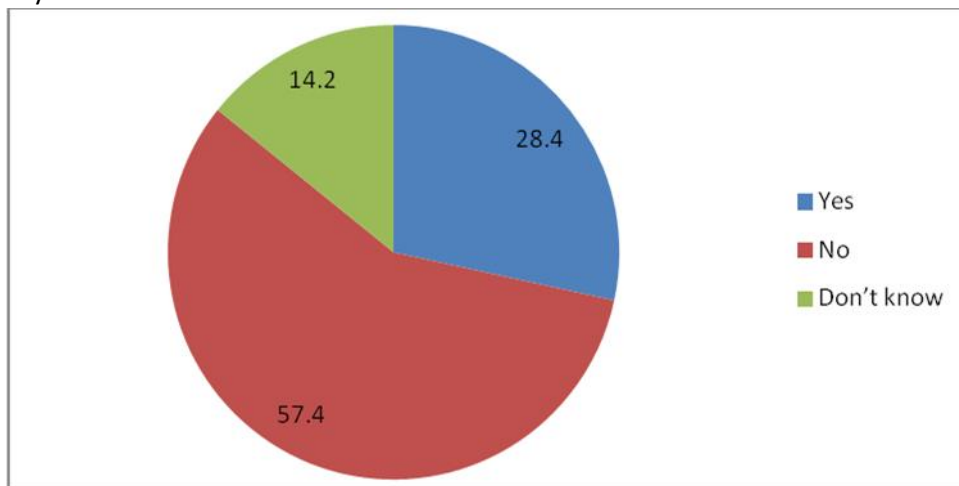
*‘Certain groups set up services for ethnic minorities which are only open to ethnic minority people but groups set up by other community members are open to all.’*

- **Favourable treatment by services** - The resident survey found evidence that members feel that certain sectors of the community are more likely to receive more favourable treatment over others, for example in terms of access to housing, welfare benefits and advice. The table and graph below reveals that 28.4% of those residents consulted felt that some communities were treated more favourably than others by local service providers.

Table 13 (A17): Views on whether some communities are treated more favourably by local services

Treated more favourably	All No.	%
Yes	48	28.4
No	97	57.4
Don't know	24	14.2
<b>Total</b>	<b>169</b>	<b>100.0</b>

Graph 6: Table 13 (A17) Views on whether some communities are treated more favourably by local services



For example in relation to BME communities, it was suggested:

*‘They have amenities and more benefits and more done for them than local people. I have a private pension and can't get support’*

and similarly in relation to older people:

*‘There are more facilities for older people in this area than other groups.’*

However, the views that some sectors of the community were more likely to receive favourable treatment by service providers was not just restricted to the main equality groups but also included: mothers and toddlers; unemployed people; people committing anti-social behaviour(ASB); and substance misusers as the following comments suggest:

*‘The Council favours single mothers over everyone else.’*

*‘Anti-social people get extra rubbish collections: they throw away furniture etc. and get it collected for free while we have to pay.’*

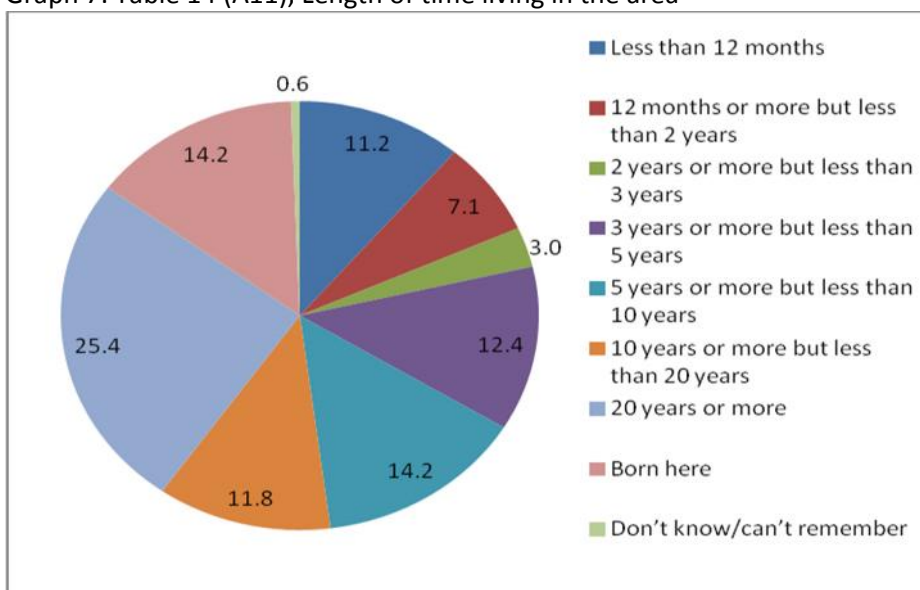
### 3. Community dynamism in practice

- **Established community:** - Many of the Community First areas have an established settled community who were either born in the area or have lived there a considerable period of time. The resident survey found that 14% of those surveyed were born in the area and a further 25% had lived in the area for 20 or more years.

Table 14 (A11): Length of time living in the area

Length of time	All	
	No.	%
Less than 12 months	19	11.2
12 months or more but less than 2 years	12	7.1
2 years or more but less than 3 years	5	3.0
3 years or more but less than 5 years	21	12.4
5 years or more but less than 10 years	24	14.2
10 years or more but less than 20 years	20	11.8
20 years or more	43	25.4
Born here	24	14.2
Don't know/can't remember	1	0.6
<b>Total</b>	<b>169</b>	<b>100.0</b>

Graph 7: Table 14 (A11), Length of time living in the area



These long-standing residents have developed extensive personal and social networks within these areas and generally have a strong attachment to the area:

*‘As I have lived here all my life I have some nice friends and it is a nice place to live.’*

This group of long-standing residents were generally positive about the area (81% overall were satisfied) in terms of its facilities, neighbourliness and community spirit:

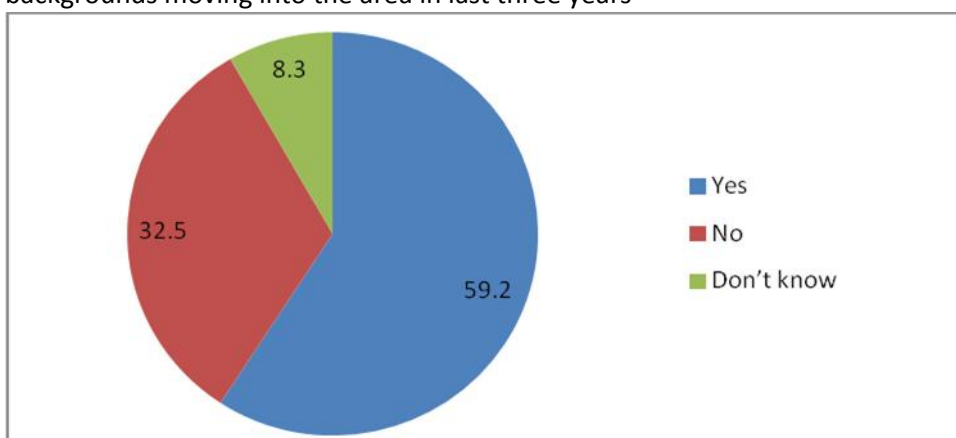
*‘Lovely neighbours, peaceful and good community spirit.’*

- **Changing nature of the local area** - It was generally recognised that the area was changing with new people moving in (59% acknowledged this change) as the table below shows:

Table 15 (A14): Witnessed increase of people from different countries/ethnic backgrounds moving into the area in last three years

Witnessed increase	All No. %
Yes	100 59.2
No	55 32.5
Don't know	14 8.3
<b>Total</b>	<b>169 100.0</b>

Graph 8: Table 15 (A14), Witnessed increase of people from different countries/ethnic backgrounds moving into the area in last three years



- 40% felt that there were too many people from different backgrounds moving into their neighbourhood;
- 59% felt that people from other countries did not understand the customs and practices of people already living in the neighbourhood;
- The new arrivals tended not to mix with the established community (50%); and

- To a lesser extent (25%) that these new arrivals caused problems for people already living in the neighbourhood.

Some of the residents believed that these new arrivals within their community represented a challenge or threat to their culture and traditions:

*‘Some people just don’t like change and new people coming to the area, especially minorities, represent change.’*

*‘It’s a closed community here and they find it difficult to accept new people coming into the area.’*

*‘With the decline of Christianity and the influx of other religions there is the likelihood of ethnic groups taking over.’*

This reluctance to embrace change was also referred to by some of the stakeholders.

#### **Lack of understanding of new communities:**

- **Lack of understanding of ethnicity or culture** - It is very clear from the research that the local communities have very little detailed understanding of the ethnicity or cultures associated with new communities or indeed the reasons for moving to Swansea. The following quotes, describing the moving in of new people into the neighbourhood highlight this:

*‘Very dark skinned people, not sure of country of origin.’*

*‘Possible illegal immigrants, not sure what countries – war torn countries.’*

In relation to asylum seekers, one resident commented:

*‘People don’t know why they come here. They seem to want a free ride.’*

- **Distrust of new arrivals** - A lack of differentiation between the different ethnic groups and their reasons for being in Swansea had led to a general distrusting of newcomers to the neighbourhood:

*‘Local families bond together. Newcomers are not welcome and are treated with suspicion.’*

- **Reliance on negative stereotypes:** In the absence of a more informed understanding there was found to be a heavy reliance on stereotypical negative images of many communities:

*‘They jump the queue for housing and they have benefits given to them.’*

This point was also referred to by the Swansea Bay Racial Equality Council (SBREC) report. Examples of negative representation provided in the report resonate with those that often feature at a national level; for example, stories about Swansea having an ‘immigration problem’ or ‘immigrants taking British jobs’. Such portrayals heighten community tensions, particularly during times of economic downturn (Iqbal, 2010).

- **Attitude of the local community towards particular sectors of the community** - The research found that a minority of residents felt that the local community was not positive towards particular sectors of the community, especially Gypsies and Travellers (25% suggested the community was not positive towards this group); young people (30%); ethnic minorities (16%) LGBT communities (10%); older people (9%); and disabled people (8%).

Table 16 (A13): Views on how positive the local community is towards different sectors of the community

Aspect	Rating									
	Very positive		Fairly positive		Not so positive		Not positive at all		Don't know	
	No.	%	No.	%	No.	%	No.	%	No.	%
People from different ethnic backgrounds living in the area	48	28.4	73	43.2	16	9.5	11	6.5	21	12.4
People with different religious beliefs living in the area	42	24.9	63	37.3	14	8.3	8	4.7	42	24.9
Older people living in the area	76	45.5	62	37.1	14	8.4	3	1.8	12	7.2
Young people living in the area	36	21.3	67	39.6	39	23.1	12	7.1	15	8.9
Gay or bisexual people living in the area	23	13.6	38	22.5	9	5.3	8	4.7	91	53.8
Transgender people living in the area	10	5.9	18	10.7	9	5.3	7	4.1	125	74.0
People with disabilities living in the area	60	35.5	70	41.4	9	5.3	5	3.0	24	14.8
Gypsies and Travellers living in the area	10	5.9	5	3.0	15	8.9	27	16.0	112	66.3

These views were also found to vary according to where the residents lived. For example, 27% of those from Hafod felt that the community was not positive about the LGBT community. Typical comments included:

*‘There is little tolerance towards them [Gypsies and Travellers] due to the lack of their contributing to society and, therefore, they are not well liked.’*

*‘Communities as a whole are not positive towards the younger generation. They are singled out as trouble makers but there is nothing for them to do.’*

*‘Same sex couples are frowned upon and not wanted in this area. When they ask for help, none is given.’*



- **Competition for resources** - It was also suggested that there was competition for scarce resources with the perception that some communities, especially the new arrivals, had greater access to such resources than others. Access to social housing and welfare benefits were two resources that were referred to:

*‘More priority is given to them [ethnic minorities] for housing (bending over backwards to help them).’*

*‘The Gypsy site near Asda has a play area, there is nothing for us close by though.’*

There was an element of frustration on the part of some residents that the BME communities could accuse service providers of being discriminatory if they were not given access to services:

*‘They play the racist card if they don’t get a service.’*

### Impact on communities

The qualitative comments received from some of the residents consulted, highlighted the following:

- **Lack of engagement** - New arrivals within the community found it difficult to engage with the community at large:

*‘There are quite a few problems in this area. Unless you’re a relative of someone already living here it is difficult for new people to slot in, be accepted.’*

- **Community segregation** - A degree of community segregation has developed, a point noted by some of the residents:

*‘They don’t seem to go to the events that I go to.’*

*‘Everyone seems to be keeping themselves to themselves. People don’t know their neighbours like they used to.’*

## 4. Personal safety

### Verbal/physical abuse and hate crime

- **Abuse/hate crime and new arrivals** - There is extensive evidence from the research of experience of abuse and hate crime among the diverse communities. This is acknowledged by the service providers who made reference to ‘newcomers’ to an area experiencing various forms of verbal and physical abuse:

*‘BME people are racially abused in some areas. Also, where people are not necessarily from the area and move into a new community, they can be victimised.’*

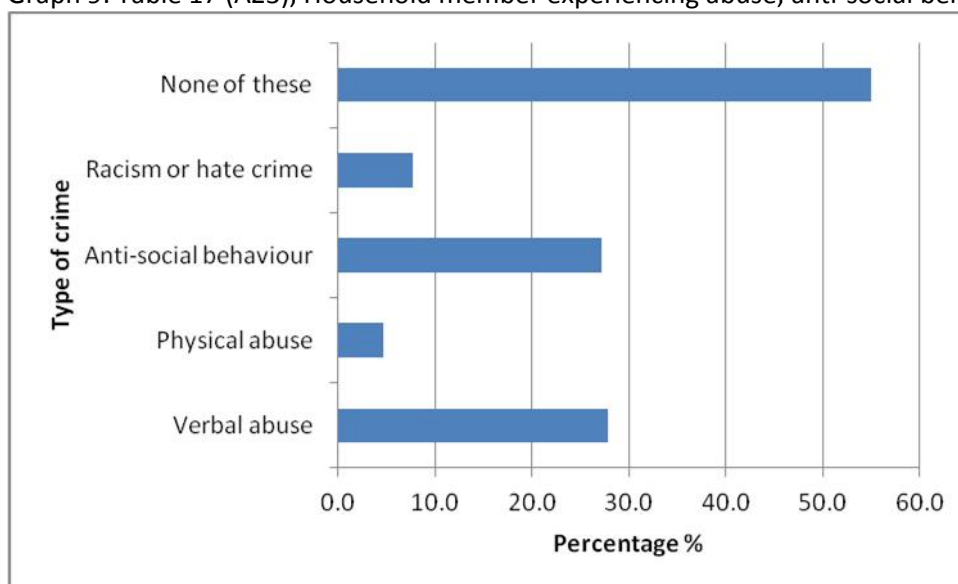
Such abuse has not only been directed at BME communities. The consultation carried out by SBREC suggested that there has been an increase in hate crime towards people with disabilities (Iqbal, 2010: 12).

- **Personal experience of abuse/hate crime** - The resident survey found that 28% of respondents, either themselves or another member of their household, had been subjected to verbal abuse, equating to 29% of the White Welsh/British and 22% of the BME sample. Similarly, 5% of respondents referred to physical abuse, 27% cited being a victim of anti-social behaviour and 8% had experienced racism or hate crime.

Table 17 (A23): Household member experiencing abuse, anti-social behaviour or crime

Type of crime	All No.	%
Verbal abuse	47	27.8
Physical abuse	8	4.7
Anti-social behaviour	46	27.2
Racism or hate crime	13	7.7
None of these	93	55.0

Graph 9: Table 17 (A23), Household member experiencing abuse, anti-social behaviour or crime



- **Witnessing abuse/hate crime** - In terms of witnessing abuse or anti-social behaviour, 7% reported witnessing older people being the victim of verbal abuse, 8% referred to young people, 4% to the LGBT community; 4% people with disabilities and 4% Gypsies and Travellers. This is together with other forms of physical abuse, hate crimes or anti-social behaviour.

Table 18 (A24): Witnessed abuse, anti-social behaviour or crime by different sectors of the community

	Type of incident								No  No.    %	
Sectors of the community	Yes - verbal abuse		Yes - physical abuse		Yes – ASB		Yes - racism/ hate crime			
	No.	%	No.	%	No.	%	No.	%		
People from different ethnic backgrounds	9	5.4	2	1.2	2	1.2	1	0.6	143	85.1
People with different religious beliefs	5	3.0	-		2	1.2	-		157	93.5
Older people	12	7.1	-		9	5.4	1	0.6	142	84.5
Young people	14	8.3	3	1.8	9	5.4	-		133	79.2
Gay and bisexual people	7	4.2	-		-		1	0.6	159	94.6
Transgender people	3	1.8	-		-		-		163	97.0
People with disabilities	6	3.6	2	1.2	3	1.8	-		155	92.3
Gypsies and Travellers	6	3.6	-		2	1.2	-		157	93.5
Other	-		-		1	0.6	-		166	98.8

The following quotations typify some of the experiences of members of these communities:

*‘I was called garbage, punched and hit over the head because I’m gay.’*

*‘My daughter was verbally abused, called a nigger by other children.’*

*‘I was spat on while waiting for a bus by two teenage boys. My walking stick was taken and I was sworn at.’*

### Under-reporting of crime

- **View of police** - Many of these incidences are likely to go unreported due to the perception that it is futile to notify the police:

*‘Because they cannot prove what has happened or what has been said, there is no point approaching the police with it.’*

- **Fear of repercussions** - Fear of repercussions for the victims deters residents from reporting such incidences:

*‘There is often a violent response to residents who complain about disorder.’*

The LGBT community expressed particular concern about reprisals.

## Sense of personal safety

- ***Fear of being a victim of crime*** - The fear of being a victim of a crime or anti-social behaviour was also found to be a significant issue for some communities, especially the BME communities and LGBT people:

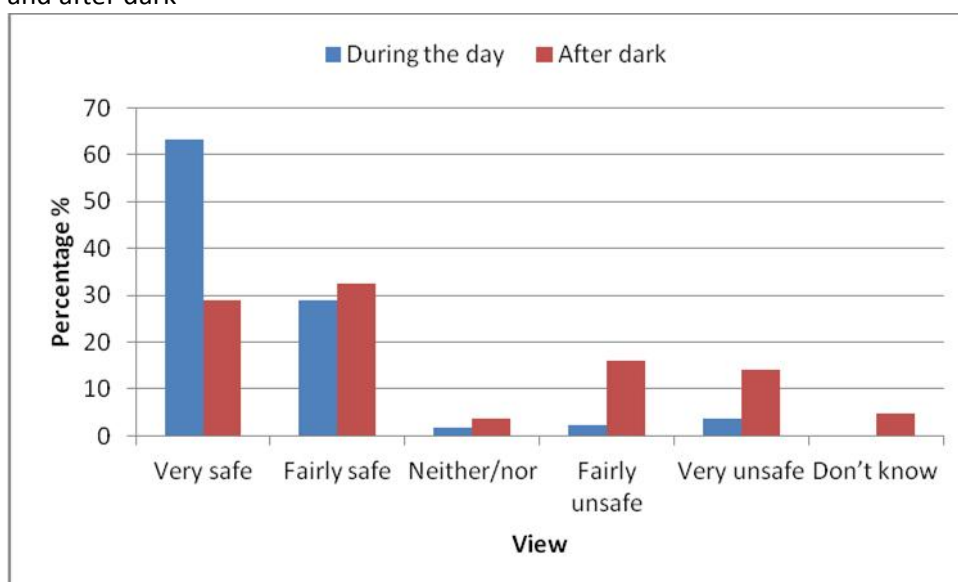
*‘Transgender individuals have reported a sense of isolation and confidence issues relating to fear of prejudice and harassment.’*

- ***Sense of personal safety within community***- Direct experience of abuse and anti-social behaviour and the associated fear of crime directly impacts on an individual's sense of personal safety within their own neighbourhood. Slightly less than one third of the residents consulted (30%) indicated that they felt unsafe outside in their local area after dark:

Table 19 (A22): Perception of personal safety outside in local area during the day and after dark

View	During the day		After dark	
	No.	%	No.	%
Very safe	107	63.3	49	29.0
Fairly safe	49	29.0	55	32.5
Neither/nor	3	1.8	6	3.6
Fairly unsafe	4	2.4	27	16.0
Very unsafe	6	3.6	24	14.2
Don't know	-	-	8	4.7
<b>Total</b>	<b>169</b>	<b>100.0</b>	<b>169</b>	<b>100.0</b>

Graph 10: Table 19 (A22): Perception of personal safety outside in local area during the day and after dark



- While there was little variability in view according to ethnicity, geography was found to be a factor: 46% of those from Sketty Park felt unsafe after dark contrasting with 20% of those from Port Tennant.

Table 20: Perception of personal safety outside in local area after dark by area

Area	% feeling unsafe
Clase & Caemawr	44.4
Penlan	25.0
Sketty Park	46.2
Castle	34.6
Morrison	25.0
Hafod	27.3
Townhill	23.8
Bonymaen	40.0
Port Tennant	20.0
Graig Felen	25.0

### Consequences of concerns about personal safety

- **Community segregation** - An important consequence of concerns about personal safety is a preference to mix with their own community rather than expose themselves to the wider local community. This undermines community integration and fuels feelings of suspicion from all parts of the community.

## 5. Community tensions

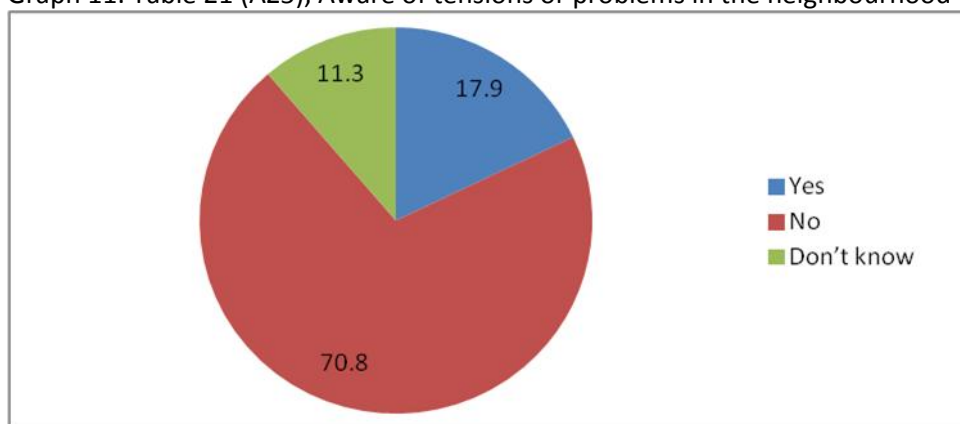
### Awareness of community tensions

The research found general agreement that tensions or problems did exist within some of these local communities. The residents' survey found that 18% of residents acknowledged the existence of such tensions:

Table 21 (A25): Aware of tensions or problems in the neighbourhood

Aware	All	
	No.	%
Yes	30	17.9
No	119	70.8
Don't know	19	11.3
<b>Total</b>	<b>168</b>	<b>100.0</b>

Graph 11: Table 21 (A25), Aware of tensions or problems in the neighbourhood



White Welsh/British as opposed to BME residents were more likely to report being aware of such tensions (19% as compared with 14%) as those from particular areas, most notably Port Tennant (30%), Castle ward (28%) and Sketty Park (23%), older rather than young residents (47% of those aged 55 and over as compared with 27% of those under 35) and those households containing someone with a long-term health problem or disability (21% as opposed to 17%). Similarly, twenty out of the thirty-two stakeholder organisations who completed the pro forma also confirmed that such tensions existed.

### Nature of tensions

These tensions existed on a number of levels.

- **Tensions based on geography** - It was suggested by some of the service providers that there were tensions between residents from different areas, often associated with young people from these areas, indicating a degree of territorialism:

*'Young people are territorial, they don't like going into other people's communities.'*

*'There is a rift between the communities living in XX and XX. Many families will not attend community events which are in the other area. These community members will also complain if events take place in the opposite community to them.'*

- **Tensions within communities** - It was noted by some of the service providers that there were tensions within some communities; for example, concern was expressed about tensions between LGBT people concerning the difference between sexual orientation and gender identity which was not sufficiently acknowledged but which caused friction:

*'It is sometimes felt that the LGBT banner overlooks the diverse range of issues facing these groups.'*

A second example of intra-community conflict was around nationality and ethnicity (e.g. Kurdish, Iraqi, Turkish, Iranian and Syrian etc.) and conflict due to tribal allegiances (e.g. within the Somalia community) and among different Muslim communities (e.g. between Shia and Sunni Muslims).

- **Tensions between different communities** - Tensions were identified between different sections of the community within the neighbourhood. One of the most commonly referred to were tensions between the White majority and BME communities:

*'There are tensions between the indigenous White British community and the ethnic community which are usually attributed to resentment, jealousy, racism, prejudice and stereotyping etc.'*

It is interesting to note that among the residents' survey, tensions between these communities were only referred to by a minority:

*'It is a mixed race community. Some neighbours will not mix and only speak to their own kind. People are worried that the local Mosque will attract more of these people to the area.'*

- **Tensions between the community and drug users**- Among the residents tensions were identified between the wider community and those residents engaged in drug taking/dealing. In relation to the former, there was an explicit association with drugs and crime and general anti-social behaviour and concerns about the impact of such activities on their children:

*'There are too many druggies and they cause crime. My son is a drug user but now in prison. I put him away when he broke into someone's house.'*

*'The drug dealers leave their needles behind and children then play with them. Local people have had enough.'*

A similar point was made by some of the service providers who provided evidence of tensions between those involved in substance misuse and the wider society:

*'... there are strong feelings of animosity against the minority of individuals involved in the drug scene and who contribute to the illegal activity impacting so heavily upon the majority.'*

- **Tensions between young people and older people** - In terms of young people, tensions were evident both between young people and the wider community and especially older community members. It was suggested by some of the survey residents that there was a 'gang culture' associated with young males in the area:

*'Gangs, I feel intimidated as do other people. They may have weapons and we are afraid to say anything in case they turn on us'*

*'Mainly groups of young boys with too much time on their hands. They are abusive to older people.'*

- **Neighbourhood avoidance** - Some LGBT people avoided certain neighbourhoods, conscious of the tensions/problems that their presence may cause. As one resident remarked:

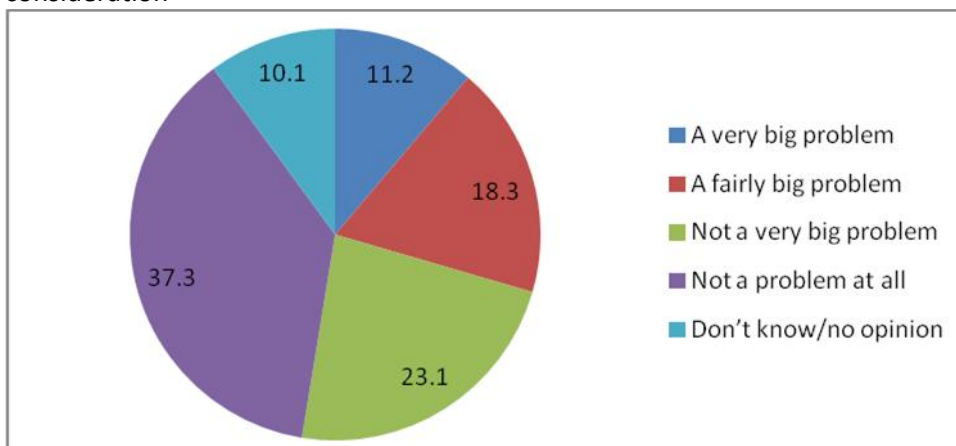
*'I don't think people who are gay or transgender are generally around here as the youths give them a hard time.'*

- **Lack of respect and consideration** - There was found to be a lack of respect and consideration for a range of sectors of the community living in the neighbourhoods, re-enforced by the finding from the residents' survey that 30% suggested that such respect and consideration was absent: a point twice more likely to be made by the White Welsh/British than the BME residents (33% as compared with 17%):

Table 22 (A21): View on whether people do not treat each other with respect and consideration

View	All	
	No.	%
A very big problem	19	11.2
A fairly big problem	31	18.3
Not a very big problem	39	23.1
Not a problem at all	63	37.3
Don't know/no opinion	17	10.1
<b>Total</b>	<b>169</b>	<b>100.0</b>

Graph 12: Table 22 (A21), View on whether people do not treat each other with respect and consideration



### Reasons for community tensions

The suggested reasons for such tensions within these communities were found to be wide ranging and relate to some of the comments noted earlier and included:



- **Negative stereotypes of certain sectors of the community** - The prevalence of misconceptions and stereotypes concerning particular sectors of the community whether it be on the ground of ethnicity, sexuality or age, for example, the focus group participants commented that some community members believe that Eastern Europeans are accessing more services and more quickly than local people – an impression gleaned from the media. In addition, there is a great deal of confusion of the relative status of asylum seekers, refugees and migrant workers and their reason for being in Swansea and their entitlement to assistance:

*‘People’s opinion is that foreigners are here to abuse the system which pervades from lots of sections of the community and this creates tensions.’*

Overall as one of the representatives of a local service provider commented:

*‘[There is] a lack of knowledge and understanding of each other’s culture and religious beliefs.’*

The general comment was also made that for some residents it is much easier to believe the myths that are propounded by the media, far-right groups and associated literature in the absence of more accurate information.

- **Erosion of traditional values and culture** - There is much evidence to support the view that the more settled community in some of these neighbourhoods feel threatened by ‘difference’ and the potential erosion of their traditional community areas, culture and values:

*‘If you’re different you stand out in the community and that can lead to trouble.’*

*‘The local Mosque was approved by the Welsh office, neighbours objected to the proposal and are not happy about this development which could cause tensions in the community.’*

- **Language problems** - Communication problems and especially in the ability of some BME people to speak English and the stigma attached to those whose first language is not English/Welsh:

*‘[I have] some communication problems with some of my neighbours.’*

At the same time, a minority view was that anyone who could not speak Welsh (i.e. English speakers) would experience problems integrating within the community, although the findings from the resident survey suggest that only 16% understand spoken Welsh and 12% speak Welsh.

- **Structural inequalities** - The level of unemployment and poverty and competition for increasingly scarce resources, especially in the current economic climate, can exacerbate relations between diverse communities:

*'Some issues of tension could be related to the insecurity of local native people themselves, perhaps unemployed, feeling that outsiders are coming to take positions away from them. A lot of people believe they are coming here taking jobs and money.'*

- **Preferential treatment by services** - The 'favourable treatment' (as noted earlier) of some communities both in terms of access to services and amenities at the expense of other groups was also identified as a catalyst for community tensions:

*'In general there are no facilities specifically for these groups [people with disabilities], no meetings, no counselling etc. There is nowhere for them to go and meet and this is especially true for disabled people.'*

This contrasts with comments from another resident commenting about the favourable treatment believed to be received by those from the BME community:

*'They [ethnic minorities] have day classes at community centres/schools, free child minding, culture days where they get grants/funding and women only swimming.'*

- **Positive discrimination** - Two representatives from local service providers suggested that in some cases perceived or actual positive discrimination towards certain sectors of the community (especially migrant communities) often justified the prejudice of some community members.
- **Lack of tolerance** - A general lack of tolerance among some sections of the local community was identified as being the single most relevant factor for the tensions that exist in some neighbourhoods and the general lack of community integration:

*'Lack of tolerance, this is a key concern. Some don't care what you believe in and how you live your life (as long as you don't harm others), while other people will condemn their neighbour for the colour of his or her skin or the God they bow down to.'*

## Chapter 5: Discussion and Recommendations

### Introduction

Funding has been made available to a range of statutory and voluntary agencies to develop community cohesion initiatives at the local community level to address many of the issues associated with community integration highlighted by this research. While the original intention was that an element of this research would involve an audit of such initiatives (via the stakeholder pro forma) the relatively low response rate and a lack of detailed information provided by those who did respond has meant that this has not been possible. From the information that was received, it can be seen that many of these projects have focused on providing practical support to various communities in terms of: bespoke training (around improvement of life chances); equality and diversity training; awareness raising; skill enhancement; organised community events; and support for new community members. The impact of these projects has been generally difficult to assess due to a combination of factors including, limited funding and associated issues of project sustainability, the limited time that the project has been operational – *‘early days yet – still in development phases’* and a reliance on the active participation of the communities themselves - *‘the difficult part is encouraging community groups to take part in this work as they may not necessarily see it as positive.’*

Despite this, some of those involved in delivering such projects did feel that there were elements of good practice that should be shared more widely, including: an inclusive and flexible approach to community engagement; a multi-agency approach at both project management and delivery phases; and the active encouragement, through capacity building, of local communities to become pro-actively involved.

Suggestions for future community cohesion initiatives included those that: focused on ‘myth-busting’; educating people about the nature of community cohesion and diversity (especially young people and children); and community events which encourage participation from all sections of the community. Many of these proposals were along the same lines as the type of initiatives identified by the residents themselves, evidenced by the following quotations:

*‘Promote a change of mind through education so that people think positively.’*

*‘Educate people about how to respect people from different backgrounds.’*

*‘We need more spaces where people can come together and integrate with one another and get involved. I think we are segregated and that’s why we don’t get on.’*

*‘Set up a community project that involves everybody’.*

As noted in Chapter four of this report, the findings from this research project, and supported by other studies (such as Iqbal 2010), suggest that many local communities in Swansea are becoming increasingly fractured as they become increasingly diverse. A

combination of factors appear to have contributed to this including: a sense of besiegement among the more established members of the community and associated concern for the erosion of their traditions and customs; a lack of accurate information about the nature of some communities (e.g. differentiating between different sections of the BME communities, different religious groups and the LGBT communities); an over-reliance on negative stereotypes leading to distrust and suspicion; criticism of the perceived or actual support/priority afforded to certain sectors of the community at the expense of others in accessing services; concern about the provision of specialist, tailored services rather than generic inclusive ones; and a sense of unequal competition for increasingly scarce local resources. Collectively, these factors have led to the development of a multiplicity of community tensions and while some of these many be regarded as universal (such as tensions between young people and older people) they serve to only compound and heighten communities' sensitivity to its own problems and lack of cohesion.

At the same time, it must also be noted that some sectors of the community, for example some people from the LGBT communities, are reluctant to express their 'difference' within their neighbourhood due to fear of harassment and reprisals while others whose 'difference' cannot be masked (denoted by the colour of their skin for example) often elect to disengage from the wider community for similar reasons. Hence in many local neighbourhoods where 'being different' is perceived of as a threat by the wider community, diversity remains an implicit community characteristic rather than one that is explicit, recognised as positive and celebrated as such.

## **Recommendations**

The proposed recommendations and, where relevant, associated good practice within the field are identified below and are organised around four key issues derived from the research: the arrival and settlement of new communities/residents within the neighbourhood; myth-busting associated with particular sectors of the community; access to services and amenities; personal safety within the neighbourhood; and improving levels of deprivation. Each of these will be examined in turn, drawing on the research to summarise the key evidence and gaps in provision and proposing a number of recommendations in response.

### **Arrival and settlement of new communities/residents within the neighbourhoods:**

#### **Key evidence**

- Residents generally recognise that the composition of their neighbourhood is becoming more diverse with the arrival of new residents, especially those from BME backgrounds;
- Many of these new arrivals feel culturally and socially isolated leading to a sense of vulnerability; and
- This sense of isolation is further reinforced by a general lack of engagement with the wider community leading to a degree of cultural and ethnic segregation within the neighbourhood and increasing the sense of suspicion and tension.

## Key gaps

- There is a lack of practical support to assist new arrivals to settle within the community such as information about the services and support available locally; and
- There is a lack of a strategic approach to the allocation of social housing within the neighbourhoods which results in some members of these new communities being allocated properties within neighbourhoods where there are few people from the same ethnic or cultural background leading to isolation and concerns about their safety.

## Key recommendations

We suggest the following should be pursued:

1. ***The development of a resource pack around community cohesion and diversity which could be made available to residents' groups, educators and service providers.***

Good practice in this area advocates that such a resource should emphasise the positive aspects of being part of a diverse community and respond to any misconceptions about different communities which could undermine community cohesion.

2. ***The development of a sensitive approach to the allocation of social housing to new communities to ensure that they are not left vulnerable and isolated within a new neighbourhood.***

The approach adopted by the Oldham and Rochdale Pathfinder represents good practice in this area. Both local authorities, faced with an excess of demand for social housing within traditional BME areas developed a support programme to encourage households requiring re-housing to relocate to adjacent, non-traditional areas. As properties became available for re-letting in these new areas they were left empty until a sufficient number were available to be allocated to those BME families prepared to move to the new area. In this way, a number of families moved into the area simultaneously, reducing the sense of isolation and vulnerability. At the same time, the host community need to be consulted about the arrival of these BME households.

3. ***The development of support programmes to assist new community members to settle into the neighbourhood (such as budding/mentoring) as well as the provision of information about the facilities/amenities available in the locality – a 'Welcome pack.'***

The London Borough of Islington has developed an internet-based 'Welcome Pack' targeted at asylum seekers and refugees, available in a range of minority languages, which can be downloaded by both local agencies and individuals. Being an internet-based resource, service providers were encouraged to ensure that the information within the Welcome Pack was up-to-date: a problem with many paper-based resources. A similar approach has been developed by Peterborough City Council in relation to migrant workers from the EU and in Swansea which has a website for new arrivals. However, this is no longer updated due to lack of funding.

**4. *The development of English/Welsh language tuition for those whose first language is not English/Welsh as well as an overview of 'British' customs and traditions.***

As well as increasing ESOL provision, a number of local authorities have provided grants to encourage local communities to provide language classes for those whose first language is not English as this also encourages the development of social networks and greater exposure to different customs, cultures and traditions.

## **Myth-busting associated with particular communities**

### **Key evidence**

- There is a lack of consistency in the collection of client monitoring information undertaken by service providers which results in an inability to sufficiently differentiate the characteristics of the different sections of the community;
- There is a heavy reliance among residents from the local neighbourhoods to rely on stereotypical messages and images associated with different sectors of the community (such as LGBT people, Gypsies and Travellers, asylum seekers and refugees and economic migrants) which can lead to tensions between the more established sections of the community and these communities; and
- There is a general lack of opportunity within the local neighbourhoods for people from different backgrounds to come together in a supportive environment to learn about each other and share their experiences. Some of the existing community amenities/venues are regarded as being exclusively for particular sections of the community.

### **Key gaps**

- There is a lack of information available locally to both service providers and residents about the nature of diverse communities, their reason for moving to the area, their rights, responsibilities and entitlements; and
- The need for a greater range of opportunities for local people from different backgrounds to come together.

### **Key recommendations**

In response to the above, we suggest the following:

**1. *The provision of information in appropriate formats/mediums to address negative stereotypes associated with some sectors of the community – 'myth busting.'***

Salford City Council, in partnership with local communities, has produced a series of 'community profiles' for some of the main communities living within the City (e.g. the Orthodox Jewish Community, the Congolese community and the Eritrean community). Each of these profiles includes information about: the size of the community; reasons for moving to the area; languages spoken; religious beliefs; and customs and traditions. These are made available to all service providers working within the City as well as resident groups.

2. ***Development of a range of community-based activities which bring different sections of the community together and encourages dialogue, interaction and an exposure to and sharing of cultures and traditions (e.g. food tasting sessions, gala and physical regeneration initiatives).***

There are some examples of this type of approach taking place in Swansea and more is required. A good practice example is Liverpool City Council who grant funded the regeneration of a small block of shop fronts in an area with a diverse community but with little integration. The approach adopted involved the engagement of the community via a range of mechanisms, and facilitated by local artists to develop designs for the shops' fronts which highlighted the diversity that existed within the local community.

## **Access to services and amenities**

### **Key evidence**

- There is evidence of an under-representation of some sections of the community using local services;
- Barriers to the use of some services within the neighbourhood include: language (information is not available in a range of languages); lack of information generally about services; lack of information in different formats (e.g. Braille, large print); and the increasing use of the Internet to promote services at the expense of more traditional methods; and
- The perceived exclusivity of some services/amenities catering for specific sections of the community and the belief that certain communities receive more or less favourable treatment by service providers.

### **Key gaps**

- The provision of information about services within the neighbourhoods in a range of languages and different formats; and
- An understanding of how local amenities and facilities are used by different sections of the community to ensure that they are inclusive of all sections of the wider community.

### **Key recommendations**

In response to the above, we advocate the following:

1. ***A review/audit community facilities/amenities to ensure that they are accessible to all members of the local community and, where necessary, the provision of additional facilities catering for the needs of young people.***
2. ***The provision of information within the community setting about the range of services available to residents and in appropriate languages/formats.***

## Personal safety within the neighbourhood

### Key evidence

- New arrivals to a neighbourhood can experience various forms of verbal abuse/hate crime and physical abuse and this is also the experience of other sectors of the community, such as people with disabilities and LGBT people;
- The under-reporting of hate crime and other forms of abuse was found to be related to a perception of futility of informing the police and fear of repercussions;
- The fear of being a victim of crime was found to be a major issue for some communities within the neighbourhood, especially those from the BME communities and LGBT people;
- Concerns about personal safety restricted the potential for community integration; and
- Some community members (e.g. LGBT people) actively avoided some parts of their local neighbourhood for fear of being targeted as being 'different.'

### Key gaps

- A high profile, locally based initiative to combat hate crime and other forms of anti-social behaviour which both encourages the reporting of such incidences and makes explicit the consequences for those who commit such crimes;
- Local hate crime reporting centres and support groups for victims of such crime; and
- Local 'safe environments' where local residents from the different communities can come together to express their 'difference; without fear of reprisals.

### Key recommendations

We recommend the following:

- 1. *The development of a zero-tolerance approach to hate crime and anti-social behaviour in general and the provision of support to the victims of such crime to ensure accurate reporting of such incidences at the local level. This zero-tolerance approach should be communicated to all sections of the community.***
- 2. *The development of locally-based hate crime reporting centres which act as a first point of call for those experiencing hate crime/anti-social behaviour.***

Salford City Council has established a number of these centres around the City in collaboration with local voluntary agencies. The initiative has been successful in both increasing crime reporting and reducing the incidence of crime. The opportunity to discuss the incident with the staff of the hate crime reporting centre rather than initially contacting the police direct has been identified as a major contributing factor to its success.

- 3. *The provision of 'safe spaces' within community venues to encourage those who are reluctant to express their 'difference' to do so in a supportive way.***



## Improving levels of deprivation

### Key evidence

- The survey findings suggest a high degree of competition for resources among already disadvantaged communities.

### Key gaps

- The provision of training and support for all sections of the local community to improve their life chances.

### Key recommendation

We propose:

- 1. The provision of integrated and bespoke training classes to improve the life opportunities for a range of discrete groups, such as students with learning difficulties, young homeless people and BME women and their families as well as training around sight loss for fully sighted community members.***

### Additional comments

We do recognise, in proposing the above recommendations that some of these initiatives/approaches are already being developed/implemented in some communities across Swansea and where there is tangible evidence of them having a positive impact on community cohesion and integration, we advocate that they should be actively promoted. Moreover, we also propose that initiatives should be developed within the context of a multi-agency approach and one which actively engages with local residents in the design and implementation of such initiatives. To this end, we would advocate the establishment of an Equality and Diversity Forum with representation from all the equalities communities and service providers from the statutory and voluntary sectors to work with CCS in implementing specific community cohesion initiatives.

## References

City and County of Swansea (CCS) (not dated) *Equality and Diversity: Ward Level Statistics*, Swansea: City and County of Swansea Research and Information Unit.

CCS (2011) *Population Estimates by Ethnic Group 2009*, Research and Information Briefing Note, Swansea: City and County of Swansea Research and Information Unit.

Iqbal, S. (2010) *Which way now for community cohesion in Swansea? A report on the views of community organisations*, Research conducted for CCS by Swansea Bay Racial Equality Council.

Office for National Statistics (ONS) (2011) *Population by Country of birth and nationality Jan 10-Dec 10*, online at: <http://www.ons.gov.uk/ons/publications/re-reference-tables.html?edition=tcm%3A77-222711>

Welsh Government (2011a) *Prevalence of disability in Wales, 2007-2010*, Statistical Bulletin, online at: <http://wales.gov.uk/docs/statistics/2011/111206sb1152011en.pdf>

Welsh Government (2011b) *Local Authority Registers of People with Disabilities at 31 March 2011*, First Release, online at: <http://wales.gov.uk/docs/statistics/2011/111026sdr1942011en.pdf>

Welsh Government (2010) *Sexual Identity in Wales – April 2009-March 2010*, Statistical Bulletin, online at: <http://wales.gov.uk/docs/statistics/2010/101216sb1042010en.pdf>

Welsh Government (2009) *Getting On Together – a Community Cohesion Strategy for Wales*, online at: <http://wales.gov.uk/docs/dsjlg/publications/commsafety/091130ccstratenv1.pdf>

Whittaker, G. and Cifuentes, R. (2011) *Understanding the Challenges and Solutions for Community Cohesion in Swansea*, Community Cohesion Event Report April 2011, Swansea: Ethnic Youth Support Team.

## **Appendix 1: Scoping Existing Community Cohesion Work and Issues**

### **1.1 Introduction**

This report provides an overview of the information collected through the pro-forma sent to agencies across Swansea. It explores their views and experiences in relation to community cohesion, providing important contextual information for the community engagement elements of the study.

### **1.2 Response rate and profile**

As highlighted in Chapter 2 a list of over 70 organisations was provided by the CCS covering organisations who were either working directly in the field of community cohesion or worked with diverse communities. A total of **32** completed pro-formas were received and covering a broad spectrum of organisations. Eleven of those were from statutory agencies, predominantly the CCS (such as Housing, Social Services, Young People Services and the Asylum and Refugee Team) as well as the police, two local students' unions and a community school. Among the voluntary sector organisations were those providing advice and information to specific sectors of the community (such as blind and partially sighted people, asylum seekers, local families), drug and alcohol prevention and treatment services, support to people with mental health problems and physical disabilities, as well as general care and support services and support to the community around recycling. In addition, a completed pro-forma was received from a voluntary group representing the interests of the Jewish communities and a second from an organisation representing women from BME communities in Swansea. Of the eleven pro-formas received from community-based organisations seven were from Communities First agencies, together with responses from a local credit union and a development trust. The remaining sections of this chapter provide an overview of the information provided by the organisations.

### **1.3 Coverage of those services that responded**

All of the respondents reported that their organisation currently provides services or support targeted at local communities with the type of the support/service wide ranging, reflecting the nature of the agencies concerned. While in some cases, the service/support was very specific (for example, representing the interests of the Jewish community or providing services to people with mental health problems) for others, most notably the Community First organisations, the services were much more wide ranging, based on the perceived needs of the local community. For example, the respondent from one of these organisations referred to their role as:

*'Supporting community organisations; bringing together service providers with local residents and community groups to develop initiatives for the benefit of the community; and reaching out to those people who are least likely to participate or to access services.'*

While these latter agencies provided services/support to specific geographical communities, others, reflecting the focus of the organisation, referred to a number of communities that they supported, such as: disabled people; refugees and asylum seekers from a range of countries of origin; adults experiencing mental health problems; individuals and families affected by substance misuse; anyone aged 16-65 requiring support; families with young children; children/young people aged 11-25; current and prospective tenants; students; and vulnerable households and individuals.

With the exception of the Communities First organisations, all the agencies indicated that they worked across the whole of Swansea.

## **1.4 Collection of service user monitoring data**

All respondents were asked to indicate whether their organisation routinely collected statistics on service users in relation to their gender, ethnicity, disability, sexual orientation, religion, age and the Welsh language. The findings suggest that a variety of practices were in operation. Among the statutory sector organisations, the majority collected service user information on all of the above categories, although, three organisations stated that they did not collect information concerning sexual orientation and one referred to recording the nationality of the customer rather than ethnicity. In addition, one of the agencies supporting students stated that they did not collect monitoring statistics at all. There was a much greater degree of diversity in approach among those participants from the voluntary and community sectors. In terms of the former, three of the organisations (predominantly those supporting specific communities) did not maintain any monitoring information, while others collected some of the information, most notably gender, ethnicity and age. Only two of the voluntary agencies reporting collected information for each of the seven monitoring categories.

Six of the community-based organisations did not collect any monitoring statistics concerning their clients, including four of the Community First agencies. Among the remainder, the nature of the information collected ranged from quite limited data (such as gender and age) to five or six of the seven categories: information concerning sexual orientation tended to be the information that was least likely to be collected from service users.

A minority of agencies (particularly those from the statutory sector or those funded via the CCS) used acknowledged categories to differentiate clients; for example the Census categorisation of ethnicity and associated good practice:

*‘The information is collected when a project is being delivered which is collated in our evaluation form using the local authority equal opportunities format.’*

Other organisations, especially those who only collected limited information about their clients (such as gender, ethnicity and age) tended to use categorisation systems developed by the agency for specific purposes, for example:

*'All the information is categorised in a variety of ways including, victims callers, those most at risk, offenders etc.'*

A small number of agencies did acknowledge that they were unsure how the client information was used by the organisation or suggested that although it was collected it was not analysed:

*'We have very few users so we do not analyse the statistics. Gender and nationality are collected on our registration forms as we need this information to match our [clients]. We do not categorise or use the data in any way except for matching.'*

In direct contrast, one of the participating organisations made reference to the need for 'an accurate breakdown of our client group' using a range of mechanisms to build a client database.

## **1.5 Community representation among service users**

Eighteen respondents felt that sections of the local community were under-represented among the users of their service. There was felt to be a particular issue for people from BME communities (seven agencies noted this), particularly asylum seekers and refugees and Gypsies and Travellers:

*'We [one of the Communities First agencies] have the highest proportion of asylum seekers and refugees in Swansea and while some access services, most do not.'*

*'People seeking sanctuary who may be destitute may not go to the Welsh Refugee Council and so may not be referred to the project. Also, they may not have the money or the desire to come to the asylum seeker drop-in sessions.'*

*'Visible ethnic minority groups and Travellers are under-represented.'*

*'Black and Minority Ethnic (BME) women and the BME community as a whole are under-represented.'*

Other under-represented sectors of the community included: disabled people (mentioned by three participants); young people, especially those aged 16-25; men of any age; people living in rural areas; and those with limited language skills. Another respondent suggested that there was a general under-representation of the more socially excluded members of the community among service users:

*'Many who are socially excluded, classed as hard to reach, are involved with the work we do but many more are not. This is an area of work we feel we always need increased effort.'*

One of the participants (from the statutory sector) gave a detailed picture of those communities which they felt were under-represented among service users, including: LGBT people; faith groups; people with learning disabilities; and people with mental health difficulties.

## **1.6 Community integration and sense of belonging**

Respondents were asked to indicate if they were aware that new communities or individuals experienced problems settling into their local area. A total of nineteen respondents felt that difficulties were experienced. In some cases, a general lack of familiarity with the local area and services available was regarded as a significant problem, particularly in relation to asylum seekers, BME re-housing applicants and students, as the following quotations suggest:

*'Lack of understanding of the host community and lack of understanding of where to go for help.'*

*'Non-Welsh speaking individuals moving into a Welsh speaking area often don't understand the need to respect the way of life of people living in that area.'*

*'Some asylum seekers are often accommodated in areas where local people are not welcoming and resent them.'*

*'Many people are unaware of the services running in their local communities and therefore sometimes feel isolated.'*

*'Due to limited availability [of housing] and demand levels, it is not always possible to re-house applicants in their chosen area. They, therefore, sometimes have to move to an area which they may not know and will feel isolated. There are also some cultural divides and misconceptions that arise'*

*'Students moving into the community often are quite vulnerable and have not previously rented... There are also several types of students who have the potential to be even more vulnerable, for instance international students.'*

Two of the respondents who provided services to people with sensory impairments recounted how their clients often experienced problems in a new area due to their disability:

*'Anyone with sight loss in a new area will struggle developing friendships and acquiring information. This group of people can become isolated and lonely.'*

*'People with visual impairments – if people move into a new area and want a rehab service there is a two year waiting list.'*

Language was also regarded as being a barrier to settling into a new community for some people especially those from a BME background:

*'There's a link between language and access to employment.'*

Six of the participants made reference to 'newcomers' experiencing various forms of verbal and physical abuse, especially asylum seekers and refugees and people from other BME backgrounds:

*'Our client group (asylum seekers and refugees) have, at times, experienced isolated incidents of hostility and racial harassment to include physical and verbal abuse, vandalism, theft, anti-social behaviour, graffiti, youth annoyance, trespassing and bullying in schools.'*

*'BME people are racially abused in some areas. Also, where people are not necessarily from the area and move into a new community, they can be victimised.'*

*'BME people have experienced racism and discrimination, hate crime, verbal abuse, physical abuse and discrimination when accessing services and employment.'*

In addition, one of the participants commented that the fear of harassment and victimisation was a particular problem for transgender people:

*'Transgender individuals have reported a sense of isolation and confidence issues relating to fear of prejudice and harassment.'*

One of the respondents commented that it was often difficult for anyone moving into a new area in terms of accessing services and making friends and that this was universal rather than relating to a particular section of the community. This was reiterated by a second respondent who suggested that anyone moving into an area and who is not from or connected to that community is likely to experience some degree of resentment from among the host community.

Twenty of the participants reported that tensions or problems did occur between or within different sections of the community. The nature of the communities involved ranged quite markedly. Firstly, it was suggested by three respondents that spatial tensions existed in some parts of Swansea, suggesting a degree of territorialism among some sectors of the community:

*'Young people are territorial, they don't like going into other young people's communities.'*

*'There is a rift between the communities living in XX and XX. Many families will not attend community events which are in the other area. These community members will also complain if events take place in the opposite community to them. All agencies are working on removing these tensions.'*

*'Local people are not happy with the dilution of their culture and families from the city do not know what to do in a rural village which causes tensions.'*

Tension between different groups within the same community was also cited by three of the respondents, especially a lack of appreciation of the issues facing both young people and older people:

*'There is tension between young people and older people in the community.'*

*'In work we have undertaken with younger and older people, concern has been raised by older people in particular about potential tensions and a lack of understanding between generations as well as isolation and exclusion as we age.'*

Reference was also made between tensions between the white British community and those from different BME backgrounds:

*'Racist incidents, verbal abuse of BME people and bullying among children and young people. There is a BNP candidate living in the area who is very active ... and this is having a negative effect on the community.'*

*'There are tensions between the indigenous White British community and the ethnic community which are usually attributed to resentment, jealousy, racism, prejudice and stereotyping etc.'*

*'Tensions exist and fluctuate between the local White community and Muslim communities within the Swansea area.'*

Two respondents also felt that disabled people, especially those with visual impairment, experienced tensions around the lack of information in Braille and languages other than English and Welsh. Similarly, two respondents (both student representatives) remarked that they were aware that tensions sometimes existed between students and the host community:

*'There are tensions between student residents and non-student residents.'*

*'Between local residents and students living in the community.'*

There was also felt to be tension between those individuals involved in substance misuse and the wider community:

*'... there are strong feelings of animosity against the minority of individuals involved in the drug scene and who contribute to the illegal activity impacting so heavily upon the majority.'*



A further two participants also made reference to tensions *within* communities. For example in relation to LGBT communities, the difference between sexual orientation and gender identity may not be acknowledged:

*'It is sometimes felt that the LGBT banner overlooks the diverse range of issues facing these groups.'*

The second example mentioned was that of tensions *between and within* individual BME communities; for example, conflict between national/ethnic groups (e.g. Kurdish, Iraqi, Turkish, Iranian, Syrian, etc.), conflict due to tribal allegiances (e.g. amongst the Somali community), and inter-Muslim conflicts (e.g. between Shia and Sunni Muslims).

## **1.7 Main issues of community tension**

In terms of the main 'issues of tension' between different and within sections of the community, respondents highlighted tensions between different locations within the same estate, often relating to age. This was explained in the context of the reputation of 'being hard' among some young people and other people 'being afraid' of the reputation. Misconceptions and stereotypes were seen as significant factors contributing to the tension between young people and older people within the same community.

The tensions between the White British community and BME communities were generally explained in terms of the following:

*'A lack of knowledge and understanding of each other's cultural and religious beliefs.'*

One participant elaborated on this point by suggesting that tensions between these two communities were sometimes the result of the following:

- A lack of education and understanding and sometimes ignorance of the issues;
- The stigma attached to those whose first language is not English/Welsh;
- Levels of unemployment and poverty which can exacerbate the problem especially in the current economic climate;
- Believing the 'myths' that are sometimes propounded by the media, far-right groups and associated literature; and
- Inherent prejudice and racism.

The issue of (un)employment and particularly the insecurity surrounding work opportunities was also picked up by another respondent who commented:

*'Some issues of tension could be related to the insecurity of local native people themselves, perhaps unemployed, feeling that outsiders are coming to take positions away from them. A lot of people believe they are coming here taking jobs and money.'*

A related point made by three of the participants (two referring to BME communities generally and one specifically to the settlement of refugees and asylum seekers), is encapsulated by the following quotation:

*'People's opinion is that foreigners are here to abuse the system which pervades from lots of sections of the community and this creates tension.'*

More general comments about the main issues of tension, and reasons for these, included lack of information and resources, but also lack of tolerance, as the following suggests:

*'Lack of tolerance - this is a key concern: some don't care what you believe in and how you live your life (as long as you don't harm others), while other people will condemn their neighbour for the colour of his or her skin or the God they bow down before.'*

Two respondents suggested that in some cases perceived or actual (positive) discrimination towards certain communities (particularly migrant communities) often justified the prejudice of some community members. For example, there is sometimes a misconception that that 'new' communities or individuals are given preferential access to resources (e.g. social housing, welfare, employment and training) which are not available to the 'host' community.

## **1.8 Leading and contributing to community cohesion initiatives**

Twenty four respondents reported that their organisation was leading on the provision of services, initiatives or projects which contribute to greater community cohesion. Eight of these organisations provided services/support which had an education or training emphasis; for example:

- The provision of integrated and bespoke training classes to improve the life opportunities for a range of discrete groups, such as students with learning difficulties, young homeless people and BME women and their families;
- Diversity training within local schools and for community members;
- Education around community safety issues working with individuals to improve their behaviour;
- Providing a practical approach to equality, diversity and inclusion, by educating people about different cultures, lifestyles and associated language;
- Awareness raising and working with large employers to improve access and integration;
- Increasing the skill levels of clients to enable them to move towards education, training or employment; and
- Training around sight loss for fully sighted community members:

With regards to this latter issue, one respondent highlighted the positive impact of such training:

*'Working with community groups all over the Swansea area to inform them and provide them with training on what sight loss is about for them to have a better understanding of the issues. This has been a positive exercise so far as it has created doors to open to more people with sight loss within the community.'*

A further seven respondents referred to providing a range of general support to communities, by encouraging inter-community co-operation, for example:

*'Supporting people, especially those with physical disabilities or mental health problems to use 'ordinary' community facilities and hence mix with a greater section of the local community.'*

*'Organising 'meal sharing' activities between different members of the community.'*

*'General support to asylum seekers to 'settle' into their accommodation and the area – 'if there are any community cohesion issues support is given to the family and any issues addressed.'*

*'Meet your Neighbour' initiative designed to encourage students and the local host community to interact.'*

Three of the Communities First teams described a number of initiatives which were operating at a local level, especially around established resident groups, such as a residents' associations and projects aimed at young people.

Finally, other initiatives involved contributing to the Safer Swansea Partnership and working particularly in areas with a large Muslim community and providing financial advice/resources through local targeted campaigns.

Two agencies were actively promoting inter-community working through a number of initiatives, such as developing a bilingual adventure centre, holding events for the whole community where they can get together in a non-threatening environment and supporting the establishment of a community group with responsibility for organising trips and fundraising activities.

Where the organisations were leading on community cohesion initiatives, they were asked to reflect on how well they thought the initiative was working. All the participants were positive overall, pointing to specific examples of 'success':

*'There have been times when neighbours have been really hostile towards our service users but with a little intervention, attitudes and beliefs have changed, to the extent that the same neighbours have befriended our service users and donated items, such as televisions. The project is very highly regarded by local organisations, both statutory and voluntary ...'*

At the same time, a degree of concern was expressed about a number of issues, including the longer-term funding of projects and, therefore, their sustainability:

*'There are limited resources available which limits what can be completed within each financial year. A lot more could be achieved, however, if more funding was available.'*

*'The initiatives are working well but no external funding puts pressure on these initiatives. We run our initiatives from the donations we get for the service.'*

*'It is successful but the changes in funding does jeopardise sustainability.'*

Five of the organisations indicated that their initiatives had only been in operation for a relatively short period of time and, while there was a degree of positivity about the potential impact of these initiatives, the participants did acknowledge that it was still too early to offer concrete evidence:

*'Early days yet – still in development phase.'*

*'The project has only been operating since April [2011] and it's too early to gauge its success or otherwise; however, the feedback we're getting from our community engagement events is positive.'*

In addition, three of the participants, while being generally positive about the initiative, did allude to its success being dependent upon take-up by the community:

*'The difficult part is encouraging community groups to take part in this work as they may not necessarily see it as a positive.'*

*'There are pockets of excellence but these are often in isolation. Generally there is room for improvement but this depends upon the communities themselves and their level of co-operation and motivation.'*

The vast majority of organisations were also involved or contributed to other community cohesion initiatives. While many of these operated within the areas covered by the Communities First agencies, other respondents referred to working relationships with a range of other agencies such as the CCS and SBREC, as well as individuals referring to being on a number of committees (such as the Prevent Steering Group).

Organisations from the statutory sector tended to be aware of a greater range of community cohesion initiatives (beyond those that they were either responsible for or contributed to) than those from either the voluntary or community sectors. The awareness of this latter group tended to be based on existing networks or those initiatives that were taking place in a particular locality.

## 1.9 Identifiable good practice

Based on their experience and knowledge of community cohesion initiatives within Swansea, the participants were asked to identify any projects or elements thereof which they felt constituted good practice. Ten respondents offered comments:

1. It was felt that an inclusive approach to engagement was essential, especially in relation to inter-generational work and with the host community and recent arrivals into the area:

*'... The community events were well attended by local councillors, statutory and voluntary organisations, community leaders, asylum seekers and refugees and the indigenous community... The events were great platforms to open up dialogue between the refugee communities and the local communities and the feedback I've had is that these events were really good in doing that.'*

2. The community engagement process adopted by some of the initiatives was seen as reflecting good practice in terms of providing a range of engagement methods reflecting the preference of the local communities and a flexible approach to engagement:

*'An engagement process which is flexible to the individual's needs: some services will come out to individual's homes or small groups and run courses.'*

3. Ensuring a multi-agency approach either in terms of the steering group responsible for overseeing the implementation of the initiative or in terms of service delivery:

*'... a multi-agency holistic approach to engaging with young people.'*

*'The project has a strong multi-agency steering group behind it which is important and has led to a successful pilot.'*

4. It was also felt that encouraging local communities to be pro-active and take the initiative through capacity building on the part of the agencies was also deemed to represent good practice:

*'The involvement of groups in actions/solution to their own problems - developing the idea of shared responsibility.'*

## 1.10 Proposed community cohesion initiatives

Respondents were asked if they felt there were any community cohesion initiatives that they would like to see developed in Swansea in the future; eighteen respondents said that there were. In some cases, general comments were made about the need for more 'myth busting'; supporting diversity in the community and educating people, especially children and young people about community cohesion, for example:

*'Strong focus on tolerance and on exploding the myths which surround unfamiliar religions and cultures. Just think about the concerns surrounding the Muslim culture. Are all Muslim men tyrannical women-haters? Is honour killing an accepted part of Muslim culture? Is there a call in Swansea for the introduction of Sharia Law? Or do Muslims tend to be ordinary people by and large with a particular view of religion and associated culture and heritage?'*

*'Anything that offers a holistic approach to supporting the diverse peoples in our community and that offers a deeper understanding of the many and different needs is to be applauded.'*

*'Community members' children and young people should have the opportunity to learn about the concept of community cohesion at a local level. Schools should hold training sessions for children and young people to fully understand.'*

*'Work with schools and work with parents. If we don't teach children about Black history and the history of migrant communities in Wales then how can we expect them not to be ignorant of others.'*

There was a particular call for community events which encourage participation from all sections of the community:

*'More community events that bring locals and ethnic groups talking together.'*

*'The Swansea MAS Carnival which used to be held in August was a great community event. I think it would be a very good idea to have this again.'*

Other respondents offered more detailed comments about tailored support to specific sections of the community, as the following examples illustrate:

*'An LGBT Forum – this was active some time ago and is due to be revived in 2012 – the forum will deal with a wide range of LGBT issues within the community including a partnership approach to tackling homophobia and transphobia.'*

*'Development of meeting places for young people (exclusive use, not shared with adults).'*

*'A befriending service for people with mental ill-health, free computer classes offering one-to-one support and a community transport service.'*

## 1.11 Key messages

Each of the respondents was given the opportunity to identify up to three key messages that they would want to highlight concerning community cohesion in Swansea. Perhaps unsurprisingly, a large range of answers were provided. Seven respondents referred to the need to have a better understanding of the various communities within Swansea, and their associated dynamics and needs:

*'Greater understanding of the community and the different needs of the individuals within it.'*

*'In terms of communities, where are they? The disability community is not really identifiable and some minority communities, such as Eastern Europeans do not trust the police and are therefore difficult to engage with.'*

*'A campus University is a 'community within a community' so community cohesion needs to be addressed on a number of levels.'*

*'Clear and accurate information about the communities.'*

*'Intergenerational issues are growing in local communities and need to be addressed. There is an increased lack of understanding between generations.'*

A second key message (mentioned by six respondents) was around the necessity of encouraging greater integration between different communities, facilitated by the provision of community venues or events:

*'Shared opportunities to participate in a variety of community activities.'*

*'From a community regeneration perspective, supporting individuals from different ethnic backgrounds to access community projects such as youth clubs, training etc. within their local community.'*

*'Support for minority groups to link in with other groups rather than support to continue their independence.'*

*'Young people needed dedicated meeting places (local).'*

*'I feel that BME groups are encouraged to access many brilliant services but many of them are outside of the communities where they live. This sometimes adds to the issue of local isolation. I feel that there is a need to encourage increased integration into already existing services and groups.'*

*'Increased engagement with the more isolated groups where possible and build links.'*

A comparable number (six respondents) also felt that there needed to be a greater emphasis on multi-agency and partnership working in the future:

*'Good working relationships between the different representatives of the various agencies is important.'*

*'Partnership working brings communities together.'*

*'Improved links between organisations with joined up working developed.'*

*'Better communication between agencies.'*

*'There needs to be a partnership approach to resolving community tension issues and dispelling myths.'*

*'Needs a multi-agency approach.'*

Three respondents made reference to the need to ensure greater awareness of the services available within the different community settings and their accessibility by all sections of the community:

*'There is a good provision of services if you know how to access them.  
Improved promotion of services is needed.'*

*'Ensure that accessibility of services is fair.'*

Additionally, three respondents suggested that there was a need to build capacity within the communities so that they were better placed to take responsibility for issues within their area rather than solely relying on external agencies to tackle the issues:

*'In a time of budgetary restraint we should always consider building in community cohesion at the start of initiatives and programmes so that the community can actively contribute.'*

*'To enable and support shared responsibility within the community.'*

Other suggested key messages centred on the need for more sustainable funding for community cohesion projects:

*'Sustainability of funding pots.'*

*'The local authority should put more effort/resources into building community cohesion.'*

Finally, it was suggested that there was a need for greater clarity about exactly what community cohesion means and the nature of the tensions that exist among diverse communities

*'We need to identify and be clear about what and where the tensions are.'*

*'There is a lack of clarity about what community cohesion means.'*



## **Appendix 2: Stakeholder Interviews – Key issues and findings**

### **Views on community cohesion**

The tensions in the Swansea community are mainly divided by areas of varying wealth. Many stakeholders talked of a 'city of two halves': the impoverished East and the affluent West. Stakeholders, too, talked about tensions in the areas where the local authority places people with a range of problems related to unemployment, criminality, and substance misuse. Where people are experiencing these kinds of problems, they are creating tensions with those that are living around them. The problems in less affluent areas are also said to be historical and the presence of tensions between different geographical areas is thought to have existed for a long time.

Some areas of the city are unsafe and older people will not visit those places or will feel vulnerable if they go there. Others find parts of the city simply inaccessible because of the lack of appropriate public transport and difficulties accessing buildings.

Some would argue that race relations in the city have improved but others believe it has worsened. One person commented that there has been an increase in hate crimes related to race or sexual orientation, as well as tensions between older and younger people in the city, and there are a number of inclusions affecting disabled people too. As a City of Sanctuary, Swansea has seen a rise in population of asylum seekers and refugees and this has led to an increase in racial tensions in poorer communities. Also, Gypsies and Travellers are not very well accepted in the city and can be banned from some shops.

For a number of other stakeholders, there does not appear to be any tensions between people from different ethnic backgrounds. One school, for instance, has pupils from twenty-two different countries speaking twenty-five different languages but they find the school and the local community to be a harmonious place.

One of the reasons given for harmony in the community is the partnership working between different agencies in the city. Communities First is considered to have played a leading role in developing partnerships and bringing together from across different sections of the community. An example that several stakeholders used to demonstrate the desire for community harmony was the way that the Welsh Defence League was rejected by local people when they organised a march in the city. Some stakeholders, however, do not believe that a lack of community tension constitutes a harmonious community: though different ethnic groups may live peacefully in the same city, they are separated from each other with little mixing between different communities.

### **Identification of good practice in alleviating community tensions**

Stakeholders have identified a number of good practices in alleviating community tensions. One of these strategies is to further promote the personalisation agenda and involve people in effecting change in the way services are commissioned. Some stakeholders fund school projects and ESOL classes. A number of other groups have been set up as a result of the City of Sanctuary status, including some intergenerational work between people of different age

groups. A couple of organisations are working together to provide joint services, as well as exchange training on their areas of expertise, such as substance misuse and racial equality issues.

One school, which has pupils from a diversity of backgrounds, is proactive in raising awareness and sharing values of other cultures, and is able to do so with the help of its international partner schools in Africa, India and Europe. One of their regular events is an ethnic diversity day where pupils dress in their own traditional clothes and parents are invited to attend. The values that the school promotes are considered paramount in selecting staff, too:

*'It is very much about the approach we take rather than anything else. We are only ten years old. The staff were new and bought into the approach. We get people who buy into the values of the school.'*

For other schools in the city, there are a number of other events which are organised to promote cultural diversity. Some organisations go out to schools to give assembly presentations to pupils and deliver workshops. Some schools have received cultural diversity training for their head teachers. Swansea City Football Club has also sent players into schools to promote cohesion and the anti-racism agenda.

Several stakeholders find that partnership working among different agencies is a particularly good example of good practice in Swansea. This has been supported by the City of Sanctuary status. As one stakeholder said:

*'We are far more aware of what other services can offer. There is a strong relationship between the different service providers. As opposed to Cardiff, Swansea has new migrants. For Cardiff, maybe services do not feel that they must make as much of an effort as we do here.'*

Services are becoming more sophisticated in dealing with multiple issues such as ethnicity and disability and work together to take care of the particular needs that these individuals may have. Another example of the benefits of partnership working has been to improve the library services for people with visual impairments:

*'We have worked with the library services and community groups providing visual impairment training. Now they are looking at how they can change their services so they can support those people.'*

For one stakeholder, good practice means providing a service which is innovative and engaging. Funding should not be provided to agencies just because they have been there for a long time. It should only be provided to those that can demonstrate their impact and where it is needed the most.

Finally, the presence of a community cohesion strategic group within the local authority is seen as a benefit for Swansea and means that it can be addressed with greater strength than comparable local authorities in Wales.

## Identification of unsuccessful practices in alleviating community tensions

A key issue for stakeholders in identifying unsuccessful practices was the link with funding restraints. Some agencies would like to expand their services to meet the needs of their client groups but are restricted by the resources that are available to them. For one stakeholder, finding out about the fears of their clients with regard to funding cuts was a revelation:

*‘We wouldn’t want people to feel that our priority is cost cutting, and we weren’t aware of how people felt about this.’*

For one other person, a key weakness in previous strategy in promoting community cohesion has been the focus on the BME community and their needs while the needs of the White indigenous population have been neglected. This has had the effect of increasing tensions and people are now tired of political correctness.

One stakeholder suggested that some strategies do not work out as intended, not because they were a bad idea but because they have not been applied properly. One example is the case of Awema, the race relations charity, which was closed down because of financial mismanagement.

For a couple of stakeholders, there remain some tensions between organisations in the city. Some agencies do not know what it means to work in partnership with others and some are better than others at knowing how they can link up with others and making partnerships work in practice. Some organisations can be territorial, both in terms of service provision and geographically, and can see others as a threat. They are reluctant to work with others because they worry about how it will affect their resources.

## Ideas for future practice in alleviating community tensions

Stakeholders suggested a wide range of ideas that would contribute further to the alleviation of community tensions in the city. For one person, it is important that the people who use services become more embedded in the important decisions that affect the services they receive, for example, they should be consulted when a review of services is planned. For another stakeholder, it would be beneficial to mainstream the activities they do with the schools and educating children. But they also see there is more work to be done with informing other public services about cultural diversity too, such as with teachers, the police, and social workers. They need more than a one day training course.

One person suggested bringing community members into spaces to discuss community tensions with others. At the least, there should be a greater effort to make more face-to-face contact with residents, particularly in areas where they may not be engaged as much in these kinds of issues.

Another stakeholder knows of a community tension monitoring group operating in another town in Wales. There needs to be a mechanism in Swansea also for identifying and recording incidents and sharing information. This may challenge the assumption that incidents are isolated.

Some organisations are concerned about the future of funding and suggest that support for voluntary sector agencies must continue if they are going to keep up what they are already doing around community cohesion. Another person said that funding in the future needs to be much more directive and focused on specific pieces of work over specific lengths of time.

Finally, one stakeholder suggested that more work needs to be done to understand the needs of people in multiple equality and diversity strands, for example, ethnic minority people with a physical disability.

## **Appendix 3: Focus Groups – Key issues**

### **Introduction**

Six focus groups were undertaken. They were held with a BME female group, a BME male group, a young person's group, an older people's group, a disabled person's group, and an LGBT group.

### **Degree of mixing of different communities**

Swansea is a more cohesive city than it used to be. Some of the focus groups, such as the BME males and the LGBT group, find that people are more tolerant toward them now than they may have been in the past. In fact, many people have suggested that the friendliness of the people in Swansea is one of its greatest strengths. However, various individuals still find that they still experience problems with interpersonal and structural discrimination which prevents them from participating equally with other citizens and the majority communities in the city.

### **Language barriers**

Ethnic background is one of the major divisions between people in Swansea. Some people find that not being a perfect speaker of English means that people look down on them or assume that they are not intelligent. Yet on the other hand, some have found that people are quite willing to help them if, for instance, they have missed some information on a sign like a 3 for 2 offer and the sales person tells them about it. It is becoming harder to learn English because colleges are now offering a reduced service with regard to ESOL classes. Furthermore, provision is perceived to be concentrated on those students who are passing the exams, which disadvantages those who have families and find it difficult to regularly attend all the lessons. The University, on the other hand, is particularly strong at taking care of the needs of minority students.

### **Reasons for not mixing**

One reason for community tension can be the lack of a reason to participate in anything together. Parents from different ethnic groups often get to meet other parents when their children are at school, but once they have left the relationship expires. Similarly, the lifestyles of different communities can be so varied: many people from ethnic minorities do not drink alcohol so are unlikely to mix socially with the majority community. The lack of understanding in the Council about BME issues is reflected in difficulties organising community events such as a Jubilee Party where alcohol is proposed to be present. Though there is an intention to involve minority communities in the celebrations, there is a lack of knowledge about what their needs are. Similarly, there is an assumption that Muslims would not attend an event in a Church, but in fact this would not be a problem.

There is a perception that ethnic minority people do not want to mix with the majority and this has been expressed by both White British and BME people in the focus groups. One older ethnic minority person who has lived in the city for several decades commented that:

*‘Things have got much better for minority groups. The majority population are ready to accept the, and that there are plenty of facilities for people to take advantage of. But many people do not want to take advantage of these things and stay in their own separate sections.’*

One of the reasons given for this is that BME people do not have all the information of what is available to them at their disposal. This is because, nowadays, information is distributed via the internet and people do not publish and display things in poster format any more. BME people don’t always get this information because they are less likely to use the internet. Others have suggested that the opposite is true and believe there is simply a lack of venues where people of different backgrounds can mix together. In contrast, the lack of a venue to take care of specific communities has been attributed to community tensions: there is friction between young people and older people because young people have lost the opportunities and resources provided by youth clubs.

### **Access to employment**

It was suggested that ethnic minority communities are excluded from ‘top jobs’ in the local authority and other services because they do not mix in the right social circles due to their culture. Swansea is perceived to be a small place and to obtain a job of some power and influence it is considered important to be friends with the ‘right people’. Mixing with the right people requires participation in a social culture that excludes minority people because they do not drink in pubs, for example.

Some ethnic minority people have experienced discrimination at work. There is a general perception that they are only in the UK temporarily and that the only reason for coming is a better standard of living. One person also felt that she was likely to be the one accused if anything ever went wrong at work.

There are lots of educational opportunities for disabled people but these do not always translate into jobs at the end. There are a few large employers with call centres but they prefer to employ younger people. People with disabilities may not be able to work as quickly and this means that they are excluded from a lot of these jobs. What is more, the support that is needed for people to get mainstream jobs is being withdrawn.

### **Misconceptions and lack of knowledge**

All the groups highlighted that they can be the victims of misconceptions about their ethnic background, sexuality, age or ability. For example, there is a perception that Asian people have moved into the area over time and ‘taken over’. They are assumed to not want to mix with the indigenous population. This is not necessarily seen as people holding racist values, but rather it is that they feel threatened by difference and the erosion of traditional community areas. What is more, migrant communities can be seen as rude or ignorant for not understanding English or for lacking enough knowledge of the culture.

LGBT people have also found that there are misconceptions about them which inspire fear in people. The media is blamed for perpetuating myths and stereotypes about particular sectors of the community, such as ethnic minorities, European migrants, people with disabilities and young people in relation to the allocation of local resources. For example,

some people think that the East Europeans are accessing more services and more quickly than local people – this is the impression gleaned from the media and this has led to some tensions. There is also confusion among some local people about the difference between asylum seekers, refugees and migrant workers and their respective reasons for being in Swansea and their entitlements. Some people also find that the bad behaviour of some individuals leads to unfair perceptions of the wider community; for example, young people find that bad teenagers tend to get noticed more than the good ones.

### **Hate crime/discrimination**

Many of the participants said they have experienced some form of hate crime and that this is generally under reported. Some ethnic minority people have experienced personal comments from others on the street but are unlikely to report such incidents as hate crimes. As one person said:

*‘Because they cannot prove what has happened or what has been said, there is no point approaching the police with it.’*

There is a perception that reporting a race hate crime is unlikely to do any good and likely to cause them additional problems. The LGBT participants also suggest that hate crimes go under reported, but they are finding that relations with the Police are changing for the better. They also find that some areas of the city are ‘no go’ areas at night time. Young people have found that low level harassment from people asking for cigarettes and money to be a nuisance in the city centre.

### **Experiences of services**

Public services are tolerant of LGBT people but there can be differences between individual members of staff. There are some gaps in service provision. One ethnic minority person is struggling to find appropriate services for her daughter who has a learning disability. She has become isolated because of the lack of opportunity to socialise with people her own age. Also, there are no community groups that can help with her religious education. Other people have found that services are not always trained in cultural diversity. Young people suggest that there is not a lot for them to do in Swansea and that there maybe a lack of information out there about what is available to them.

### **Transport and accessibility**

Using public transport is difficult for people with a physical disability because they cannot always get on the bus. The driver does not always stop the bus near the kerb and lower the ramp to help the person on. Also, the city has changed in the sense that there are more out-of-town shopping centres which are more difficult to access via public transport. Access to community transport is limited and trips have to be arranged days or even weeks in advance. There are incidents of taxi firms not complying with anti-discriminatory laws but the local authority does not pressure them to comply. Disabled people feel that the Council do not fully understand what their needs are with regard to public transport:

*‘There’s an assumption on the part of the Council that it is enough to give people a bus pass.’*

Also, not all the buses have ramps and there are only two routes through Swansea advertised as wheelchair accessible. But we don't always know if the accessible buses will come. For some other people there are problems simply using the pavements. The push buttons at crossings can be difficult to access. There can be problems with advertising 'A boards' in the street which someone who is visually impaired can walk into. The policy is to keep pavements free of things like this but it doesn't always happen. When shops put their products on the streets this can take up lots of space on the pavement, too.

## **Schools**

Some parents said that the schools tend to put Arabic children in lower level groups, even though they are "bright" enough to be in higher groups. They suggest that this is because of difficulties with the language. But this seems to have an adverse effect on those children, as one person pointed out:

*'Being placed in a lower group reduces the confidence of those children.'*

School children, though, have had the opportunities to learn about different cultures on school trips to Mosques and other places of worship. Some people have suggested that children of gay parents/carers experience bullying at school.

## **Suggested ways forward**

There are a number of ways in which the community cohesion agenda can be advanced in Swansea. The LGBT participants would like to see more activities that would unify the LGBT communities and promote greater understanding, particularly of transgender people. They would like to re-establish Swansea Pride as well as provide a range of services for the LGBT community such as formal support for families of gay people who 'come out'. There is potential for the development of a diversity forum which will be inclusive of difference and engage with all communities – this will be wider and more co-ordinated than the current 'tunnel vision' approach to diversity. More public events such as carnivals are suggested as ways to develop a greater sense of community across the city generally. Some people have suggested that creating a specific space for people of different sections of the community to come together. This would especially be helped if there is a common interest that would bring those different people together.

For the disabled communities, there are opportunities now for user led groups and social enterprises. This can help increase training, volunteering, and employment opportunities for them. Disabled people can be running their own services for their own user groups.

To reduce incidents of hate crime, it was suggested that there should be a campaign, not to target the perpetrators of crime, but instead to focus on the general population to reject and stigmatise attitudes and behaviours motivated by hatred and intolerance of others.



## Appendix 4: A Survey of Residents' Views of their Local Community

### Introduction

Personal interviews were undertaken with a selection of individuals living in nine Communities First areas and the Hafod during February and March 2012. These interviews were carried out by specially recruited Community Interviewers. The survey was explained to potential respondents on the basis of exploring their views and experience of living in their neighbourhood and how it was changing.

### Survey response rate

A quota of 20 completed resident interviews across the study areas was initially identified which equated to an overall sample size of 200 interviews. However, as of the 31<sup>st</sup> March 2012 a total of 169 completed interviews had been returned with variable numbers from each of the areas: 29 were undertaken within the Castle ward area, 21 were completed with the Townhill area, 20 within the Port Tennant and Graig Felen areas respectively. In contrast, five interviews took place with residents from Bonymaen and 11 among those from Hafod. Given the small number of interviews undertaken within some of the areas, caution must be exercised when interpreting the findings from the survey when these results are disaggregated according to geographical area.

Table A1: Response rate by area

Area	No.	%
Clase & Caemawr	18	10.7
Penlan	16	9.5
Sketty Park	13	7.7
Castle ward	29	17.2
Morriston	16	9.5
Hafod	11	6.5
Townhill	21	12.4
Bonymaen	5	3.0
Port Tennant	20	11.8
Graig Felen	20	11.8
<b>Total</b>	<b>169</b>	<b>100.0</b>

## Section 1: Respondent and household information

### Introduction

This initial section describes the characteristics of those who took part in the survey as well as details about their household.

### Ethnic origin

Slightly less than half the sample (49.7%) described themselves as being White Welsh and a further 29.0% as White British. Hence, around one fifth of those who took part (21.3%) were from a Black and Minority Ethnic (BME) community, including 4.7% who were White Other (such as Polish), 3.6% Black African, 3.0% Arabian and 2.4% Bangladeshi as well as smaller numbers from individual ethnic groups, such as Indian and Pakistani (0.6% in each case). Those of mixed ethnic origin accounted for 1.8%.

The proportion of BME residents from each of the ten areas varied quite markedly, accounting for 38.1% of those from Townhill, 37.5% of the Morriston respondents, 31.2% of those from Penlan, 30.8% of the Sketty Park sample and 27.3% of those from Hafod which contrasts with the ethnic profile of the Port Tenant area where none of the respondents described themselves as being from a BME background.

Table A2: Ethnic origin

<b>Ethnicity</b>	<b>No.</b>	<b>%</b>
White – Welsh	84	49.7
White – British	49	29.0
White – other	8	4.7
White & Black Caribbean	1	0.6
White & Black African	1	0.6
White & Asian	1	0.6
Indian	1	0.6
Pakistani	1	0.6
Bangladeshi	4	2.4
Other Asian	5	3.0
Black African	6	3.6
Arabic	5	3.0
Other	3	1.8
<b>Total</b>	<b>169</b>	<b>100.0</b>

### Gender and age

Slightly more than six out of ten (62.1%) of the respondents were women. With regard to the age profile of the sample, this was wide ranging with 11.2% of those interviewed being aged 18-24 and 7.7% being aged 75 or over. The largest group was the 35-44 age range, accounting for 18.9%, followed by those aged 25-34 (17.2%).

The table below also reveals that there was a greater proportion of younger women than men in the sample. For example, 34.3% of the women were aged 34 or younger compared with 18.8% of the men. In contrast, there was a greater proportion of older men who took

part in the survey, with 45.4% of the men aged 55 or over which contrasts with a figure of 29.5% among the women.

There was a degree of variability in the age profile of the ten areas. The younger respondents (aged under 35) were more likely to be from Penlan (46.7%) while 60.0% and 43.8% of those from Port Tennant and Morriston respectively, were aged 55 or over. In the case of the Castle ward, equal numbers (39.3% in each case) were aged under 35 and 55 and over. Eight out of ten (80.0%) of those from Bonymaen were in the middle age range, 35-54.

Table A3: Gender by age

Age Group	All No. %		Gender			
			Male No. %		Female No. %	
18-24	19	11.2	6	9.4	13	12.4
25-34	29	17.2	6	9.4	23	21.9
35-44	32	18.9	12	18.8	20	19.0
45-54	27	16.0	11	17.2	16	15.2
55-64	26	15.4	14	21.9	12	11.4
65-74	21	12.4	9	14.1	12	11.4
75 & over	13	7.7	6	9.4	7	6.7
Refused	2	1.2	-		2	1.9
<b>Total</b>	<b>169</b>	<b>100.0</b>	<b>64</b>	<b>37.9</b>	<b>105</b>	<b>62.1</b>

### Household composition

Single person households accounted for 29.0% of the sample with similar proportions of this group aged below 60 and aged 60 or over. This was followed by 21.9% who were two parent families with one or more children aged under 16, with one parent families accounting for 10.7%. Two person households without children where both household members were under 60 years of age equated to 10.1% and for a slightly larger group (11.8%) at least one of the two members were aged 60 or older. A small number (4.1%) referred to more than one family unit living at the same address.

Table A4: Household composition

Composition	All No. %
One adult under 60	24 14.2
One adult 60+	25 14.8
Two adults both under 60	17 10.1
Two adults, at least one 60+	20 11.8
Three+ adults (16 or over)	14 8.3
1 parent family with 1+ children	18 10.7
2 parent family with 1+ children	37 21.9
More than one family unit	7 4.1
Other	5 3.0
Preferred not to say	2 1.2
<b>Total</b>	<b>169 100.0</b>

## Economic status

Retirees accounted for 27.8% of the sample while those in paid employment equated to 24.8% (of which 18.9% were in full-time as opposed to part-time work). The level of unemployment was 14.8% and a comparable proportion (14.8%) were unable to work due predominantly to ill-health and 14.2% were looking after the home or family members.

In terms of the economic profile of the ten areas, the proportion of residents from each of the areas in paid employment ranged from 54.6% (Hafod) and 30.0% (Port Tennant) to 15.4% among those from Sketty Park. The level of unemployment was also found to vary from 31.2% (Penlan) and 23.1% (Sketty Park) to 5.6% of those from Clase and Caemawr. Slightly more than one third (38.5%) of those from Sketty Park were unable to work due to ill-health while among the Port Tennant sample the comparable proportion was 5.0%.

Table A5: Current economic status

Status	All	
	No.	%
In full-time paid work	32	18.9
In part-time paid work	10	5.9
Unemployed – looking for work	25	14.8
Unable to work	25	14.8
Looking after home/family	24	14.2
In full-time education	4	2.4
Retired	47	27.8
Other	2	1.2
<b>Total</b>	<b>169</b>	<b>100.0</b>

## Sexual orientation

Nearly nine out of ten (89.3%) were heterosexual with small numbers being gay men (1.8%), a gay woman (0.6%) or bisexual (0.6%): 7.7% declined to provide this information. While 98.8% did not identify themselves as transgender, 1.2% preferred not to provide this information.

Table A6: Sexual orientation

Sexual orientation	All	
	No.	%
Heterosexual	151	89.3
Gay man	3	1.8
Gay woman	1	0.6
Bisexual	1	0.6
Other	-	-
Prefer not to say	13	7.7
<b>Total</b>	<b>169</b>	<b>100.0</b>

Table A7: Identify self as transgender

<b>Transgender</b>	<b>All No. %</b>	
Yes	-	-
No	167	98.8
Prefer not to say	2	1.2
<b>Total</b>	<b>169</b>	<b>100.0</b>

## Disability

Slightly more than one third of those interviewed (37.3%) reported that either they themselves or a member of their household had a long-standing illness, health problem or disability.

The proportion of households containing someone with a long standing illness/health problem or disability varied according to area. While 80.0% of those from Bonymaen, 61.1% of the Clase and Caemawr households and 55.5% of those from Graig Felen included someone with a health problem/disability, this compares with none of the households from the Hafod area.

Table A8: Household member with long-term illness, health problem or disability

<b>Long-term illness/health problem or disability</b>	<b>All No. %</b>	
Yes	63	37.3
No	103	60.9
Don't know	3	1.8
<b>Total</b>	<b>169</b>	<b>100.0</b>

## Religion

While slightly more than half the sample (56.8%) held Christian beliefs and 26.0% had no religious affiliations, smaller numbers had other religious beliefs, including 10.1% who described themselves as Muslim: 3.6% preferred not to say.

Table A9: Religious beliefs

<b>Religion</b>	<b>All No. %</b>	
None	44	26.0
Christian	96	56.8
Buddhist	-	-
Hindu	1	0.6
Muslim	17	10.1
Sikh	-	-
Another religion	5	3.0
Prefer not to say	6	3.6
<b>Total</b>	<b>169</b>	<b>100.0</b>

## Familiarity with the Welsh language

Slightly less than eight out of ten (79.3%) stated that they could not communicate in Welsh, which contrasts with 16.0% who stated that they could understand spoken Welsh, 11.8% who could speak Welsh, 11.2% who could read Welsh and 8.3% who could write Welsh. A further 1.8% reported currently learning Welsh.

Table A10: Understanding, reading or writing in Welsh

Welsh	All	
	No.	%
Understand spoken Welsh	27	16.0
Speak Welsh	20	11.8
Read Welsh	19	11.2
Write Welsh	14	8.3
Learning Welsh	3	1.8
None of these	134	79.3

## Section 2: You and your community

### Introduction

This second section considers respondents' views and experiences of living in their local neighbourhood.

### Length of time at current address

One quarter (25.4%) had been living at their current address for 20 or more years and 14.2% reported having been born at their present address. In contrast, 11.2% had moved into their current home within the last 12 months and 7.1% referred to a period of between 12 months and two years. Interestingly, while 12.1% of the White Welsh/British had moved to their current address within the last two years, among the BME sample the figure was 41.6%. Similarly, while 48.1% of the White Welsh/British were either born at their current address or had lived in the same property for 20 or more years, the corresponding figure among the BME sample was just 8.3%.

Table A11: Length of time living in the area

Length of time	All	
	No.	%
Less than 12 months	19	11.2
12 months or more but less than 2 years	12	7.1
2 years or more but less than 3 years	5	3.0
3 years or more but less than 5 years	21	12.4
5 years or more but less than 10 years	24	14.2
10 years or more but less than 20 years	20	11.8
20 years or more	43	25.4
Born here	24	14.2
Don't know/can't remember	1	0.6
<b>Total</b>	<b>169</b>	<b>100.0</b>

### Satisfaction with the local area

While 40.8% were very satisfied with their local area, a slightly larger proportion (41.4%) reported being fairly satisfied. In contrast, 11.2% were either fairly or very dissatisfied. The White Welsh/British residents were slightly more critical of their area than the BME sample (12.1% and 8.4% respectively). Also, 35.0% of those living in Graig Felen were critical, as were 14.3% of those from the Townhill area while in contrast, none of those from either Morriston or Port Tennant were dissatisfied.

Table A12: Level of satisfaction with local area as a place to live

Level of satisfaction	All No.	%
Very satisfied	69	40.8
Fairly satisfied	70	41.4
Neither	11	6.5
Fairly dissatisfied	11	6.5
Very dissatisfied	8	4.7
<b>Total</b>	<b>169</b>	<b>100.0</b>

Among those who were positive about their local area, a significant number referred to having lived in the area for a long time or indeed had been born and raised in the area as the following quotations illustrate:

*‘As I have lived here all my life I have some nice friends and it is a nice place to live.’*

*‘Because I was born and bred here and I couldn’t imagine living anywhere else. The people are friendly.’*

*‘Because I’ve lived here all my life and never really had a problem.’*

*‘I haven’t got anything to compare it with because I have lived here all my life and I associate it with ‘home’.’*

At the same time, a minority of the long-standing residents felt that the area had improved recently:

*‘It’s better than it was when we first moved here.’*

*‘The area had a lot of crime, my car was vandalised when I moved in but it has improved over the years.’*

The sense of community and particularly friendly neighbours was also mentioned by some of those who were positive about the area:

*‘I like the community spirit in the area and I go to the local Church.’*

*‘It’s a friendly area and with good neighbours. I can ask anyone in my area to do something for me.’*

*‘Everyone gets on with each other. Before I moved in with my relative I used to visit the area on a regular basis and liked visiting.’*

*‘Lovely neighbours, peaceful and good community spirit.’*



The close proximity to local facilities, amenities and transport routes was also mentioned as influencing their positive view of the area:

*'Central to shops and schools, parks, family and town centre.'*

*'Close to doctors, local Church and bus route.'*

*'Close to work in the town centre. Plenty of facilities and bus route into Swansea.'*

*'I love the area, it's got everything – local shops in two areas, local bus stop and work is local too.'*

*'It's pleasant and convenient for transport and amenities.'*

In contrast, those who were critical or neutral about where they lived identified a number of issues. First, concern was expressed about the presence of drug dealing/taking in the area:

*'We have a problem with drugs and drug dealers in the area.'*

*'Drugs are a problem here and some people use the area as a communal toilet.'*

Second, the level of anti-social behaviour was seen as representing a problem for some residents:

*'A lot of drinking and drug taking, abusive language, rubbish from the flats especially in summer when people are outside drinking and throwing rubbish, cans etc.'*

*'We have a lot of problems with the kids down here.'*

*'Knocking on door for money, robbed twice, throwing garbage and cans and cars vandalised.'*

*'Litter, drug dealing – the police don't come here, alcohol abuse.'*

*'There is a lot of anti-social behaviour: the young people are very abusive.'*

Thirdly, there was also some criticism about the general lack of facilities close by as well as facilities catering for specific sectors of the community:

*'There isn't anything here. No park, no swimming pool, nothing for the kids.'*

*'There's a lack of things for older people to do.'*

*'I don't think there is enough going on in the area for the older generation and for the young people.'*

*'The local training and learning facilities are limited for asylum seekers and refugees. The local library is lacking in English studies. Also there are some issues in sharing a house due to my religion.'*

*'Nothing for my teenage children to do in the area, they have to go somewhere else.'*

*'The children have nowhere to go to play.'*

*'There are no facilities for children as in the West of Swansea, no clubs or sports activities for children.'*

*'There needs to be more places for children to go and hang out, e.g. parks and skate parks.'*

*'There's not much around here for children aged 3-6 years.'*

Fourthly, a number of respondents commented about the level of 'hate crime' or verbal abuse towards some sections of the community (including BME and gay/bisexual and transgender people).

*'I keep myself to myself and although there is a mix of backgrounds here not everyone gets on. You have to choose your friends carefully.'*

*'The place is very rough and the people are not very friendly to the ethnic minorities.'*

*'I've been hassled because of my sexuality and there's a lack of support.'*

*'If you're different you stand out in the community and that can lead to trouble.'*

### **Extent community positive towards diverse communities**

Seven out of ten (71.6%) were positive about the extent to which the wider community was positive towards people from different ethnic background living in the area (16.0% suggested that this was not the case); 62.2% felt that the community was positive about people with different religious beliefs (13.0% felt that they were not positive); 82.6% indicated that the community was generally positive towards older people (10.2% suggested otherwise); 60.9% contended that the community was positive towards young people living in the area (30.2% suggested that the community was not positive); 36.1% felt that the community was positive towards gay or bisexual people living in the area (10.0% felt that the community was not positive and 53.8% answered 'don't know'); while 16.6% suggested that the community was positive about transgender people living in the area, 9.4% contended that this was not the case and 74.0% were unsure how to answer this questions; 76.9% reported that the community was positive toward people with disabilities (8.3% felt that the

community was not positive and 14.8% were unsure); and finally, a minority (8.9%) suggested that the community was positive towards Gypsies and Travellers living in the area, while 24.9% felt that the community was not positive towards this sector of the community and 66.3% were unsure.

Considering views on these different communities according to where the respondents lived it can be seen that:

- Those from Hafod (36.4%) and Penlan (25.0%) were the most likely to suggest that the local community was not positive about people from different ethnic backgrounds moving into the area which contrasts with 6.2% among those from Morriston;
- Likewise, those from Hafod (27.3%) were also the most likely to suggest that the local community was not positive about people with different religious beliefs, followed by those from Sketty Park (15.4%) which is in direct contrast to the respondents from Morriston, with none of these subscribing to this viewpoint;
- While there was little variation of views according to area regarding the extent to which the local community were positive about older people, this was not the case in respect to young people. The majority of those from Sketty Park (61.6%) felt that the community was not positive about young people in the area, followed by 38.1% of the Townhill respondents and 33.4% of those from Clase and Caemawr which contrasts with just 6.2% of those living in Penlan;
- Slightly more than one quarter of those from Hafod (27.3%) felt that the local community was not positive about gay or bisexual people living in the area while in the case of those from Sketty Park, Morriston and Bonymaen none of the residents felt this way. A very similar finding was noted in relation to transgender people with 45.5% of those from Hafod suggesting that their local community was not positive about transgender people.
- No difference was evident in the views of the respondents from the different areas in relation to people with disabilities;
- The vast majority of those from Hafod (72.7%) contended that the local community was not positive about Gypsies and Travellers living in the area with 34.5% of those from the Castle ward offering a similar view which compares with none of those from Sketty Park who felt that the community was not positive towards Gypsies and Travellers.

Table A13: Views on how positive local community is towards diverse communities

Aspect	Rating									
	Very positive		Fairly positive		Not so positive		Not positive at all		Don't know	
	No.	%	No.	%	No.	%	No.	%	No.	%
People from different ethnic backgrounds living in the area	48	28.4	73	43.2	16	9.5	11	6.5	21	12.4
People with different religious beliefs living in the area	42	24.9	63	37.3	14	8.3	8	4.7	42	24.9
Older people living in the area	76	45.5	62	37.1	14	8.4	3	1.8	12	7.2
Young people living in the area	36	21.3	67	39.6	39	23.1	12	7.1	15	8.9
Gay or bisexual people living in the area	23	13.6	38	22.5	9	5.3	8	4.7	91	53.8
Transgender people living in the area	10	5.9	18	10.7	9	5.3	7	4.1	125	74.0
People with disabilities living in the area	60	35.5	70	41.4	9	5.3	5	3.0	24	14.8
Gypsies and Travellers living in the area	10	5.9	5	3.0	15	8.9	27	16.0	112	66.3

Respondents were asked to identify any other sectors of the community within their neighbourhood which they felt that the local community was not particularly positive towards. The following groups were mentioned:

- Young people generally – *‘Gangs of teenagers – people think that they are up to no good and this is not always so they just want to hang out with their friends.’ ‘The local community is not friendly towards the youth because they assume that they are causing ASB.’*
- Drug users/deals - *‘There are a lot of drug users in this area who the local community has problems with because of their behaviour.’*
- Homeless people – *‘People don’t have time for these people, especially if they are taking drugs/drinking.’*
- Asylum seekers and refugees - *‘People don’t know why they come here. They seem to want a free ride.’*
- Gypsies and Travellers – *‘There is little tolerance towards them due to the lack of their contributing to society and therefore they are not well liked.’ ‘Irish tinkers cause much trouble in the area.’*
- Ethnic minorities – *‘Polish people living close by play loud music and people don’t like that.’*
- Outsiders – *‘Other people from outside the area,’ ‘Outsiders who come into our community.’*
- People with different religious beliefs – *‘I feel that the integration of different religions need to work together to be successful. Need greater understanding.’*

Some of the respondents expanded upon their answer by providing more detail about why they felt that the local community was not positive towards some communities in the area:

*‘Communities as a whole are not positive to the younger generation. They are singled out as trouble makers but there is nothing for them to do.’*

*‘It is close community here and they find it difficult to accept new people coming into the area.’*

*‘The Irish are troublesome, much into drugs.’*

*‘Gypsies and Travellers – they make disturbances, swear all the time and speak bad English.’*

### Diversity within the local community

Around six out of ten (59.2%) had witnessed an increase in new people from other countries or ethnic backgrounds moving into their neighbourhood. Looking at these findings across the ten areas, the proportion ranged from 81.0% (Townhill) and 80.0% (Bonymaen and Port Tennant) to 18.8% (Penlan). The most frequently cited communities to move into the area were: Black African, Asian, Eastern European (especially Polish, Lithuanian and Ukrainian) with smaller numbers mentioning Korean, Filipino, those from the Middle East and China. In addition, other comments were recorded including:

*‘Lots of different people all of a sudden, Polish, Indian etc.’*

*‘Very dark skinned people, not sure of country of origin.’*

*‘Possible illegal immigrants not sure what countries - war torn countries.’*

Table A14: Witnessed increase of people from different countries/ethnic backgrounds moving into the area in last three years

Witnessed influx of new people	All No.	%
Yes	100	59.2
No	55	32.5
Don't know	14	8.3
<b>Total</b>	<b>169</b>	<b>100.0</b>

Slightly more than four out of ten (43.6%) felt that there were too many people from different countries moving into their neighbourhood: 32.7% suggested that this was not the case; 60.4% felt that people from other countries did not understand the customs and practices of people already living in the neighbourhood (22.8% felt that they did); 49.6% reported that these new arrivals tended not to mix with those already living in the neighbourhood (22.8% indicated that felt that they did mix); 24.8% felt that these new communities cause problems for those already living in the neighbourhood (49.5% suggested that they did not cause problems); and while 67.3% felt that it was good to have a mix of people from different countries living in the neighbourhood, 13.8% suggested that this was not the case.

Further analysis of the data according to where the respondents lived shows that:

- Those from the Castle ward were the most likely to suggest that there are too many people from other countries moving into the neighbourhood (70.6%), followed by those from Port Tennant (62.5%) and then thirdly, Hafod (50.0%), while at the same time, just 11.1% of those from Sketty Park voiced such concerns:
- Those from Clase and Caemawr (88.9%), Hafod (87.5%), Morriston (77.8%) and Port Tennant (75.0%) were the most likely to agree that there is a lack of understanding of the customs and practices of people already living in the neighbourhood, among people from different countries: in contrast, the comparable proportion among those from Townhill was 17.6%;
- The vast majority of those from Hafod (87.5%), Morriston (77.8%) and Castle ward (64.7%) were critical that people from different countries do not mix with people already living in the neighbourhood and this contrasts with just 11.8% of those from Townhill who answered in this way;
- While 47.0% of those from Castle ward, 43.7% of the Port Tennant residents and 37.5% of those from Hafod felt that people from different countries caused problems in the neighbourhood, this was not the view expressed by those from Penlan with none of these residents suggesting that this was the case; and
- While the majority of residents from all ten areas were positive about the mix of different people in their neighbourhood, those from Hafod (25.0%) and Castle ward (24.5%) tended to be the most critical.

Table A15: Views on statements about people from different countries/ethnic backgrounds moving into neighbourhood

Statement	Rating					
	Strongly agree		Tend to agree		Neither	
	No.	%	No.	%	No.	%
There are too many people from other countries moving into the neighbourhood	15	14.9	29	28.7	21	20.8
People from different countries do not understand customs & practices of people already living in the neighbourhood	28	27.7	32	32.7	10	9.9
People from other countries do not mix with people already living in the neighbourhood	25	24.8	25	24.8	13	12.9
People from other countries cause problems for people already living in the neighbourhood	10	9.9	15	14.9	15	14.9
It is a good mix of people from different countries living in the neighbourhood	37	36.6	31	30.7	17	16.8

The findings from the table below reveal that:

- People from different ethnic backgrounds were generally seen as having the same access to services and amenities as the community generally (61.5%) with 17.2% suggesting that they had more access and 8.9% less access;
- People from different religious backgrounds were seen by the vast majority (69.8%) as having the same degree of access to community facilities and amenities as the general community while 9.5% felt that they had more access and 4.1% suggested that they had less access;
- Older people were also seen as having the same level of access (64.5%) with 12.4% suggesting that they had more access and 13.0% less access than the community at large;
- Young people – 62.1% advocated that they had equal access, 7.7% felt that they had more access and 19.5% less access;
- Gay/bisexual people – 47.3% felt that they had the same access to services/facilities as the community generally while just one respondent (0.6%) suggested that they had more access and 4.7% felt that they had less access: 47.3% were unsure;
- Transgender people – again, while 34.3% felt that they had equal access and small numbers felt that they had either greater or less access (0.6% and 4.1% respectively), the majority (60.9%) were unsure;
- People with disabilities – 62.7% felt that these sectors of the community had the same access to services/facilities as the community at large while 5.9% suggested that they had more access and 14.2% less access: 17.2% did not know; and
- Gypsies and Travellers – 22.5% felt that they had the same degree of access while 1.2% felt that they had more access and 8.9% felt that they had less access: the vast majority (67.5% were unsure).

In terms of views on access to local services and facilities according to where the respondents lived, it can be seen that:

- People from different backgrounds were more likely to be seen as having less access than the community at large among those from Townhill (23.8%) and Sketty Park (23.1%) which contrasts with 5.6% of those from Clase and Caemawr. At the same time, the vast majority of those from Hafod (63.6%) felt that this group had more access than the wider community as did 31.0% of the Castle ward residents: in contrast, none of those from Penlan subscribed to this view;
- With regard to people with different religious beliefs those from Sketty Park were the most likely to suggest that people with different beliefs had less access (15.4%) while 45.5% of the Hafod respondents felt that they had more access than the wider community;
- Over one third of those from Hafod (36.4%) felt that older people had less access to local services and facilities than the wider community and this was also the view of 28.6% of those from Townhill. In contrast, 6.2% of those from Morriston and Penlan felt this way. Those from Sketty Park were the most likely to suggest that older people had more access (30.8%) compared with none of those from Hafod;

- Nearly half of those from Sketty Park (46.2%) and 27.3% of those from Hafod felt that young people had less access than the wider community: none of those from Penlan expressed this view. Those from Clase and Caemawr (16.7%) were the most likely to suggest that older people had more access than the general community;
- It is difficult to comment on perceptions regarding access to services and amenities among gay, bisexual or transgender people given the low numbers involved and the relatively large proportions who answered 'don't know';
- Sketty Park respondents (23.1%) and those from Morriston (18.8%) were the most likely to suggest that people with disabilities had less access to local services and amenities than sectors of the community: none of those from Penlan agreed with this assertion. Those from Morriston (12.5%) felt that people with disabilities had more access to local facilities and amenities than the community at large; and
- Again, given the large proportion of respondents who were unsure how to answer this question in relation to Gypsies and Travellers it is not possible to consider such views by geography.

Table A16: Views on degree of access for different sectors of the community

Sectors of the community	Degree of access							
	More access		Same access		Less access		Don't know	
	No.	%	No.	%	No.	%	No.	%
People from different ethnic backgrounds living in the area	29	17.2	104	61.5	15	8.9	21	12.4
People with different religious beliefs living in the area	16	9.5	118	69.8	7	4.1	28	16.6
Older people living in the area	21	12.4	109	64.5	22	13.0	17	10.1
Young people living in the area	13	7.7	105	62.1	33	19.5	18	10.7
Gay and bisexual people living in the area	1	0.6	80	47.3	8	4.7	80	47.3
Transgender people living in the area	1	0.6	58	34.3	7	4.1	103	60.9
People with disabilities living in the area	10	5.9	106	62.7	24	14.2	29	17.2
Gypsies and Travellers living in the area	2	1.2	38	22.5	15	8.9	114	67.5

Respondents were asked to indicate which communities they felt had more access to local services and amenities than others. In terms of people from different ethnic backgrounds or religious beliefs it was suggested that they had more access due to:

*'I've had some problems with some of the facilities only being open to people from these groups (swimming baths) but if you say anything you are said to be racist.'*

*'People are bending over backwards to please them.'*

*'I have noticed that we are struggling but the minorities get things and we are turned down.'*

*'They play the racist card if they don't get a service.'*

*'They have day classes at community centres/schools, free child minding, cultural days where they get grants/funding and women only swimming.'*

*'They jump the queue for housing and they have benefits given to them.'*



*'More priority is given to them for housing (bending over backwards to help them).'*

*'They get everything given to them, grants, driving lessons etc.'*

*'I have an Asian neighbour. He is in a 3 bedroom house but there is only him. It doesn't seem fair when there are families waiting for houses.'*

*'They have amenities and more benefits and more done for them than local people. I have a private pension and can't get support.'*

A current theme was the lack of integration in the use of some local services/amenities, echoed in the following quotation:

*'Certain groups set up services for ethnic minorities which are only open to ethnic minority people but groups set up by other community members are open to everyone.'*

In relation to people from different religious background, particular emphasis was given to the Muslim community:

*'The local Mosque was approved by the Welsh office, neighbours objected to the proposals and are not happy about this development which could cause tensions in the community.'*

*'They get more access because they close our Churches and then build Mosques.'*

*'With the decline of Christianity and the influx of other religions there is the likelihood of the ethnic groups taking over.'*

In respect of older people, it was suggested that they generally had greater access to local facilities and access to designated (sheltered) housing:

*'There are more facilities for older people in this area than other groups.'*

*'There's plenty of sheltered housing.'*

*'Older people always have lots of things organised for them in the community.'*

The only comments concerning the greater access to service by young people was about the availability of services at school, at the local community centres and general support for example:

*'Young people have access to a variety of groups and support available in the area.'*

Only one comment was made in relation to the Gypsy and Traveller community:

*'The Gypsy site near Asda has a play area, there is nothing for us close by though.'*

No specific comments were made about why respondents felt that people with disabilities or gay/bisexual or transgender people had more access to local services and amenities.

Turning to look at the reasons given for why it was felt that some communities had less access than others, a range of reasons were identified. In relation to the BME community the following points were made:

*'They have less access due to language barriers and the lack of Mosques.'*

*'Asylum seekers from different countries don't have the same rights as British Citizens.'*

*'They don't seem to go to the events that I go to.'*

In terms of less access to local facilities and amenities among older people in the neighbourhood it was suggested that:

*'There are less facilities for the old.'*

*'Older people are ignored, there is no support or provision.'*

A greater range of opinion was elicited in relation to young people and the issue of access:

*'I don't think there is anything particularly aimed at these groups.'*

*'There isn't anything for them to do. They get bored and get into trouble.'*

*'They don't have much influence in the community (i.e. vote) and so their needs are not seen as a priority.'*

Two comments were made in relation to gay/bisexual and transgender people:

*'I don't think people who are gay or transgender are generally around here as the youths give them a hard time.'*

*'There is the stigma issue with these people.'*

Mobility was seen as a significant issue for disabled people in terms of accessing local facilities:

*'Those with reduced mobility and disabled people can't access facilities because of transport difficulties.'*

*'The local shops are not all user friendly for the disabled.'*

*'In general there are no facilities specifically for these groups, no meetings, no counselling etc. There is nowhere for them to go and meet and this is especially true for disabled people.'*

The only comment made regarding the Gypsy and Traveller community was that some shops and pub owners will not allow them access and this causes resentment.

### **Favourable treatment**

Slightly more than one quarter of those surveyed (28.4%) felt that some sectors of the community were treated more favourably, while 57.4% suggested that this was not the case. The communities which were identified as receiving more favourable treatment included:

- BME people – *'Black people moving into the area. The Council seems to give them more support.'* *'immigrants moving into the area,'* *'The coloured. The Chinese always get more out of local services than others,'* *'The ethnic groups because they are given everything for free,'* *'Ethnic minorities because everything is claimed by them,'* *'Muslims always get the better appointments in the doctors.'*
- Older people – *'Older people have more things offered to them, e.g. bingo, courses etc.'* *'Older people always have things put on for them,'* *'The old people are well catered for because there is a lot of them here.'*
- People with disabilities – *'Disabled people have more help offered to them.'*
- Gypsies and Travellers – *'They have extra services provided, extra support given to them for furniture while we have to provide this on our own.'*
- Mothers and toddlers (including lone mothers) – *'Young single mothers have lots of clubs and courses to choose from but not single women in general,'* *'The Council favours single mothers over everyone else.'*

Other communities who were seen to receive favourable treatment by local services referred to by a small minority included: anti-social people; unemployed people; and substance misusers, as the following comments reveal:

*'Anti-social people get extra rubbish collections they throw away furniture etc. and get it collected for free while we have to pay.'*

*'The Councils bend over backwards to provide housing and benefits to people who are unemployed.'*

*'Drug addicts are always the first at the clinic.'*

Other comments noted included:

*'I think people on benefits get better treatment'*

*'I find that richer people seem to get more than poorer people.'*

The sense that some sectors of the community were treated more favourably than others by local services was greatest among those from Hafod (45.5% felt this way), Clase and Caemawr (44.4%) and Morriston (37.5%) which compares with just 12.5% of those from Penlan.

Table A17: Views on whether some communities are treated more favourably by local services

Treated more favourably	All	
	No.	%
Yes	48	28.4
No	97	57.4
Don't know	24	14.2
<b>Total</b>	<b>169</b>	<b>100.0</b>

A smaller number (23.1%) suggested that some communities were treated less favourable than others: 62.7% felt that this was not the case and 14.2% were unsure. Among those who were felt to be treated less favourably were:

- BME people – *'Asylum seekers and refugees no education is provided and their property is not near Swansea,' 'ethnic minorities as they are treated as second class citizens.'*
- Older people – *'Elderly people seem to be overlooked, 'the old are treated less favourably than any other group,' 'older people don't get a lot simply because of old age and the wrong projects being run.'*
- Gay/Bisexual and Transgender people – *'They are treated less favourably because of the way they act. It is the way that they come across,' 'same sex couples are frowned upon and not wanted in this area. When they ask for help, none is given.'*
- Substance misusers – *'They don't get any support to help them get clean.'*
- Young people – *'The youth have no place to go and mix,' 'the young people are treated less favourably because it is assumed that they are trouble makers.'*
- Unemployed people – *'There is a lack of help to find work.'*

Other comments included:

*'Especially the Welsh.'*

*'Most White groups and this comment is not meant to be racist.'*

*'Local families are overlooked by the Council.'*

*'People who work have to pay through the noise for everything – they don't get freebies.'*

Those from Sketty Park (38.5%), Townhill (28.6%) and Hafod (27.3%) were the most likely to suggest that some sectors of the community were treated less favourably by service providers than others. This contrasts with just 6.2% of those from Morriston who felt that this was the case.

Table A18: Views on whether some communities are treated less favourably by local services

Treated less favourably	All	
	No.	%
Yes	39	23.1
No	106	62.7
Don't know	24	14.2
<b>Total</b>	<b>169</b>	<b>100.0</b>

### Welcoming community

The vast majority (79.9%) did feel that their community was generally welcoming of new people settling into the neighbourhood while 12.4% suggested that they were not. Interestingly there was little variability in views according to ethnicity with 80.4% of the White Welsh/British suggesting that the community was welcoming compared with 77.8% among the BME sample.

While none of those from Penlan felt that the local community was not welcoming towards new people, this contrasts with 23.8% of those from Townhill and 15.4% of those from Sketty Park

Table A19: View of how welcoming local community is towards new people

View	All	
	No.	%
Very welcoming	60	35.5
Fairly welcoming	75	44.4
Not so welcoming	14	8.3
Not welcoming at all	7	4.1
Don't know	13	7.7
<b>Total</b>	<b>169</b>	<b>100.0</b>

Those who felt that the local community was not particularly welcoming towards new people made the following observations:

*'Everyone seems to be keeping themselves to themselves. People don't know their neighbours like we used to.'*

*'From personal experience of living in a racist community.'*

*'Local families bond together. Newcomers are not welcome and are treated with suspicion.'*

*'No greeting party or support when you first arrive, as far as I am aware.'*

*'Some communication problems with some of my neighbours.'*

*'The people arriving are often misfits and social rejects.'*

*‘There are quite a few problems in this area. Unless you’re a relative of someone already living here it is difficult for new people to slot in, be accepted.’*

*‘Some people just don’t like change and new people coming to the area, especially minorities, represent change.’*

## Getting on well together

The vast majority (78.1%) did feel that their area was a place where people get on well together with 11.8% who suggested the opposite. However, some difference of opinion was noted between the White Welsh/British and the BME residents: 81.2% of the former felt that people get on well together compared with 66.7% among the BME sample.

Those from Sketty Park were the most likely to suggest that people did not get on well together (23.1%). Followed by 14.3% of those from Townhill and 12.4% of the Penlan residents. In contrast, just 6.2% of the Morriston respondents felt this way.

Table A20: View on local area as a place where people get on well together

View	All No.	%
Strongly agree	58	34.3
Tend to agree	74	43.8
Tend to disagree	13	7.7
Strongly disagree	7	4.1
Too few people in the area	2	1.2
Everyone is from the same background	1	0.6
Don’t know	14	8.3
<b>Total</b>	<b>169</b>	<b>100.0</b>

## Respect and consideration

Around three out of ten (29.5%) felt that there was a problem in their local area with people not treating each other with respect and consideration: 60.4% felt that this was not a problem. The White Welsh/British sample were twice as likely to feel that there was not enough respect and consideration for one another than the BME residents (33.1% as compared with 16.7%). While 60.0% of those from Bonymaen and 47.6% of those from Townhill suggested that there was a lack of respect and consideration, this compares with 18.8% among those from Penlan and Morriston.

Table A21: View on whether people do not treat each other with respect and consideration

<b>View</b>	<b>All No. %</b>	
A very big problem	19	11.2
A fairly big problem	31	18.3
Not a very big problem	39	23.1
Not a problem at all	63	37.3
Don't know/no opinion	17	10.1
<b>Total</b>	<b>169</b>	<b>100.0</b>

### Personal safety

The vast majority of respondents reported feeling very safe outside in their local area during the day and 29.0% felt fairly safe. This compares with 6.0% who felt unsafe. While the ethnicity of the respondent was not found to be an influential factor, feelings of personal safety during the day were found to be related to the area: the proportion who felt unsafe was noticeably greater among those from Castle ward than the remaining areas.

A smaller proportion (61.5%) indicated that they felt either very or fairly safe outside in their local area after dark: 30.2% reported feeling unsafe. The views of the two ethnic groups were very similar: 30.1% of the White Welsh/British felt unsafe as did 30.5% of the BME residents. However, the proportion who felt unsafe did vary according to area, with 46.2% of those from Sketty Park indicating that they felt unsafe outside after dark and similarly in relation to 44.4% of those from Clase and Caemawr which compares with a figure of 20.0% among those from Port Tennant.

Table A22: Perception of personal safety outside in local area during the day and after dark

<b>View</b>	<b>During the day</b>		<b>After dark</b>	
	<b>No.</b>	<b>%</b>	<b>No.</b>	<b>%</b>
Very safe	107	63.3	49	29.0
Fairly safe	49	29.0	55	32.5
Neither/nor	3	1.8	6	3.6
Fairly unsafe	4	2.4	27	16.0
Very unsafe	6	3.6	24	14.2
Don't know	-	-	8	4.7
<b>Total</b>	<b>169</b>	<b>100.0</b>	<b>169</b>	<b>100.0</b>

### Experience of crime and anti-social behaviour

As the table below highlights, slightly more than one quarter of the respondents (27.8%) reported that either they themselves or a member of their household had experienced verbal abuse. Those who described themselves as White Welsh/British were slightly more likely to experience this form of abuse than those from BME communities (29.3% as compared with 22.2%). Experience also varied according to area, with 80.0% of those from Bonymaen stating that they had experienced verbal abuse, as did 45.0% of those living in Graig Felen which contrasts with just 9.1% of the Hafod residents.

A small number (4.7%) referred to being physically abused. These respondents were all White Welsh/British (equating to 6.0% of this ethnic group) and exclusively from three areas: Castle ward (17.2% of the residents from this area); Sketty Park (7.7%); and Clase and Caemawr (5.6%).

A relatively large proportion (27.2%) also mentioned that they or a member of their household had been the victim of anti-social behaviour. The White Welsh/British were nearly twice as likely to experience anti-social behaviour than the BME residents (30.1% as compared with 16.7%) and anti-social behaviour was more likely to be experienced by those living in Clase and Caemawr (50.0%); Sketty Park (46.2%) ; and Graig Felen (45.0%) which compares with a figure of 9.5% among the residents of Townhill.

Slightly less than one out of ten (7.7%) had experienced racism or hate crime which equated to 11.1% of the BME sample compared with 6.8% of the White Welsh/British. This type of crime was also more likely to be experienced among those living in Bonymaen (20.0%) and Sketty Park (15.4%) than those from the remaining areas and contrasting particularly with Morriston and Hafod where no such incidents were reported.

Table A23: Household member experiencing abuse, anti-social behaviour or crime

Type of crime	All	
	No.	%
Verbal abuse	47	27.8
Physical abuse	8	4.7
Anti-social behaviour	46	27.2
Racism or hate crime	13	7.7
None of these	93	55.0

As can be seen from the table below:

- People from different ethnic backgrounds were likely to witness/experience the full range of abuse and anti-social behaviour with 5.4% referring to verbal abuse of such community members and smaller numbers citing the other forms of abuse/anti-social behaviour:
- People with different religious beliefs were more likely to witness/experience either verbal abuse (3.0%) or anti-social behaviour (1.2%) with 93.5% stating that they had not witnessed any type of abuse/anti-social behaviour directed at this group;
- Older people were particularly likely to have been seen being the victim of verbal abuse (7.1%) and anti-social behaviour (5.4%), while 84.5% said that they had not witnessed abuse towards this sector of the community;
- Young people were particularly likely to have been seen being verbally abused (8.3%) and experiencing anti-social behaviour (5.4%) and in a very small number of cases, physical abuse (1.8%). Nearly eight out of ten (79.2%) indicated that they had not witnessed abuse/anti-social behaviour directed at young people;



- Gay and bisexual people – small numbers had witnessed these sectors of the community being subjected to verbal abuse (4.2%) and to a much lesser extent, hate crime (0.6%) with the vast majority (94.6%) suggesting that they were not aware of such abuse/antisocial behaviour;
- Transgender people – three respondents (1.8%) had witnessed such individuals being subjected to verbal abuse while the vast majority (97.0%) had not witnessed any form of abuse/anti-social behaviour directed at transgender people;
- People with disabilities were likely to be a victim of verbal abuse (3.6%) and to a lesser extent either anti-social behaviour (1.8%) or physical abuse (1.2%): 92.3% had not witnessed such incidents;
- Gypsies and travellers were again more likely to be seen being subjected to verbal abuse (3.6%) and anti-social behaviour (1.2%) with 93.5% suggesting that they had not witnessed any forms of abuse/anti-social behaviour directed at this element of the community.

Table A24: Witnessed abuse, anti-social behaviour or crime by different sectors of the community

	Type of incident								No	
Sectors of the community	Yes - verbal abuse		Yes - physical abuse		Yes – ASB		Yes - racism/ hate crime			
	No.	%	No.	%	No.	%	No.	%		
People from different ethnic backgrounds	9	5.4	2	1.2	2	1.2	1	0.6	143	85.1
People with different religious beliefs	5	3.0	-		2	1.2	-		157	93.5
Older people	12	7.1	-		9	5.4	1	0.6	142	84.5
Young people	14	8.3	3	1.8	9	5.4	-		133	79.2
Gay and bisexual people	7	4.2	-		-		1	0.6	159	94.6
Transgender people	3	1.8	-		-		-		163	97.0
People with disabilities	6	3.6	2	1.2	3	1.8	-		155	92.3
Gypsies and Travellers	6	3.6	-		2	1.2	-		157	93.5
Other	-		-		1	0.6	-		166	98.8

Some of the respondents when asked of their own experiences of abuse/anti-social behaviour described what they had seen:

*‘Young people causing problems. Racism, throwing stones and eggs at people’s houses and doors, spitting and throwing water balloons at Muslims.’*

*‘I was called garbage, punched and hit over the head because I’m gay.’*

*‘My daughter was verbally abused and called a nigger by other children.’*

*‘Homophobic abuse and I was beaten up and had my property damaged.’*

*‘My neighbour was racist towards my children saying –“ go back to your own country”.’*

*'I was spat on while waiting for a bus by two teenage boys. My walking stick was taken and I was sworn at.'*

*'Teenagers shouting racist comments.'*

*'They called me coloured and black monkey.'*

*'There is often a violent response to residents who complain about disorder.'*

## Community tensions

Slightly less than one fifth of the respondents (17.9%) felt that there were community tensions or problems in their neighbourhood. This was found more likely to be the view of:

- The White Welsh/British than the BME residents (18.9% as compared with 13.9%);
- Those from particular areas: Port Tennant (30.0%); Castle ward (27.6%) and Sketty Park (23.1%) than for instance Hafod (0%);
- The older residents (46.6% of the 55 and over age range compared with 26.6% of those aged under 35); and
- Those households which contained someone with a long-term health problem or disability (20.6% as compared with 16.7%).

Views on this issue also varied according to where the respondents lived. While 30.0% of those from Port Tennant felt that there were tensions/problems in the neighbourhood, as did 27.6% of those from Castle ward and 23.1% of the Sketty Park residents, this compares with none of those from Hafod.

Table A25: aware of tensions or problems in the neighbourhood

Aware	All	
	No.	%
Yes	30	17.9
No	119	70.8
Don't know	19	11.3
<b>Total</b>	<b>168</b>	<b>100.0</b>

A range of community tensions were noted. First, comments were made about the level and visibility of drug taking/dealing in the local community the associated anti-social behaviour (verbal abuse) and crime and exposure of young people and children to this activity:

*'Drugs are an issue in the area.'*

*'People are fed up with the drug dealers. The neighbours are trying to sort out the local dealer.'*

*'The drug dealers leave their needles behind and children then play with them. Local people have had enough.'*

*'There are too many druggies and they cause crime. My son is a drug user but now in prison. I put him away when he broke into someone's house.'*

*'When people use drugs, they argue with one another and cause problems for everyone'.*

A second issue was the problems caused by young people and anti-social behaviour, especially the 'gang culture':

*'Gangs. I feel intimidated as do other people. They may have weapons and we are afraid to say anything in case they turn on us.'*

*'Mainly groups of young boys with too much time on their hands. They are abusive to older people.'*

A minority also mentioned tensions between different ethnic groups in the area:

*'It is a mixed race community. Some neighbours will not mix and only speak to their own kind. People are worried that the local Mosque will attract more of these people to the area.'*

*'All these new people moving in, especially those who can't speak English is a recipe for disaster.'*

Finally, respondents were asked for their views about what they felt could be done to encourage people from diverse communities to get on better in their neighbourhood.

One suggestion and supported by quite a few residents was the development of local facilities where residents from different communities could be encouraged to meet up:

*'Encourage everyone to use the local community centres.'*

*'We need more spaces where people can come together and integrate with each other and get involved. I think we are segregated and that's why we don't get on.'*

*'More street parties or community venues in the area would be nice.'*

*'People need to socialise better. There is a need for toddler groups so that the parents can mix more.'*

*'Set up a community project that involves everybody.'*

A second suggestion revolved around tackling some of the anti-social behaviour problems in the area:

*'The drug and drink problems need to be sorted.'*

*'More control of residents' anti-social activities.'*

*'Community watch needs to be stepped up. Police walking around and talking to people should be the norm rather than just driving past in patrol cars.'*

*'We need an estate warden. Somebody who can nip any problems in the bud.'*

A minority view was that more prohibitive approaches were required:

*'Stronger housing rules and regulations for those who are anti-social.'*

*'Move the bad people to other areas.'*

*'Better punishment for those who break the peace.'*

*'Lock people up.'*

Other individual comments included:

*'Help those who can't speak English to learn English.'*

*'Promote a change of mind through education so that people think positively.'*

*'Educate people about how to respect people from different backgrounds.'*

*'More male head teachers and teachers.'*

## Appendix 5: Research Instruments

### Phase 3 – Issues to discuss in stakeholder interviews

Please note that the consultation will be tailored to the role of the individual; however, it will broadly cover the following questions. These are purposely broad enough to allow us to probe specific issues as they arise during the interview.

1. Overview of their role / organisation and communities they work with

--

2. Views on the key community cohesion / diversity issues from the perspective of their area of work

--

3. Views on the main areas of community tension and reasons for these

--

4. Identification of good practice in relation to community cohesion / tension alleviation

--

5. Identification of what hasn't worked well in relation to community cohesion / tension alleviation

--

6. Identification of gaps in terms of community cohesion / tension alleviation

--

Dear Colleague

The Salford Housing and Urban Studies Unit (SHUSU) at the University of Salford has been commissioned by the Swansea Community Cohesion Steering Group (SCCSG) to undertake research around community mapping and community cohesion within Swansea. As part of the programme of research, we are interested in gathering information from a range of stakeholders in relation to the work that organisations are currently undertaking in relation to community cohesion and some of the issues facing local communities.

We have developed the questionnaire below to collect information from statutory, voluntary and community agencies who work directly with local communities within Swansea. We are particularly interested in knowing more about the work of your organisation, your main client groups, your awareness or involvement in any community cohesion initiatives within Swansea, and your views on whether there are particular types of cohesion activities which you feel should be developed.

We do hope that you can spare the time to complete the questionnaire which should take between 10-15 minutes. All the information provided will be ***treated as confidential*** and will not be passed on to a third party. The findings from this and the other research elements will inform the future approach to community cohesion by SCCSG and its partners.

Please return your completed questionnaire to me at: [l.scullion@salford.ac.uk](mailto:l.scullion@salford.ac.uk)

The deadline for receipt of the completed questionnaire is **Friday 9<sup>th</sup> December 2011**.

We greatly appreciate your co-operation. If you have any questions about the questionnaire, or the research in general, please do not hesitate to telephone me on **0161 295 5078**

Yours sincerely

Dr Lisa Scullion  
Research Manager

### Section 1: Details about the organisation

<b>Organisation</b>	
<b>Name</b>	
<b>Position</b>	
<b>Address</b>	
<b>Postcode</b>	
<b>Tel no.</b>	
<b>Email:</b>	

<b>Type of Organisation</b> <i>(please tick one box):</i>	Statutory	
	Voluntary	
	Community	
	Other <i>(please describe)</i>	

Q1. What are the main activities of your organisation?

--

## Section 2: Working with the community

Q2. Do you currently provide services or support targeted at the local communities in Swansea?

Yes	
No	

Q3. What are the main types of services/support that you provide?

--

Q4. Which are the main communities / groups that use the services you provide? *(i.e. age, gender, ethnicity, nationality, disability, religion, sexual orientation)*

--

Q5. Does your organisation routinely collect statistics on service users in relation to the following? : *(please tick all that apply or leave blank if you do not collect this data)*

Gender	
Ethnicity	
Disability	
Welsh language	

Sexual orientation	
Religion	
Age	

Q6. If your organisation does collect statistics on any of the above, how are they categorised?

--

Q7. Are there any sections of the community which you feel are under-represented among the users of your service?

Yes		Go to Q8
No		Go to Q9
Don't know		Go to Q9

Q8. If yes, which groups?

--

Q9. Which areas of Swansea does the organisation mainly work?

Across the whole of Swansea	
Specific areas/wards of Swansea ( <i>please specify below</i> )	

--

### Section 3: Community integration and sense of belonging

Q10. Are you aware of any problems that new community groups or individuals experience in settling into their local area?

Yes		Go to Q11
No		Go to Q12
Don't know		Go to Q12

Q11. If yes, what type of problems and which groups experience them?

--

Q12. Are you aware of any tensions or problems that exist **between** and / or **within** different sections of the community?

Yes		Go to Q13
No		Go to Q15
Don't know		Go to Q15



Q13. If yes, what type of tensions or problems have occurred and **between** and / or **within** which groups?

Q14. What do you feel are the main 'issues of tension' **between** and / or **within** communities and which communities / areas of Swansea do these relate to?

Q15. Is your organisation **leading on** provision of services, initiatives or projects which contribute to greater community cohesion?

Yes		Go to Q16
No		Go to Q18
Don't know		Go to Q18

Q16. If yes, please describe the service, initiative or project and the communities you are working with.

Q17. What are your views on how well this initiative is working?

Q18. Is your organisation involved in **contributing to** community cohesion initiatives within Swansea?

Yes		Go to Q19
No		Go to Q21
Don't know		Go to Q21

Q19. If yes, please describe the initiative, details of the partners and the communities you are working with

Q20. What are your views on how well these initiatives are working?

--

Q21. Are you aware of any other community cohesion initiatives within Swansea?

Yes		Go to Q22
No		Go to Q24
Don't know		Go to Q24

Q22. If yes, please can you describe these initiatives and provide contact details for them?

--

Q23. What are your views on how well these initiatives are working?

--

Q24. Are you aware of any elements of the current initiatives around community cohesion which you feel should be regarded as 'good practice'?

Yes		Go to Q25
No		Go to Q26
Don't know		Go to Q26

Q25. If yes, please provide examples of 'good practice'.

--

Q26. Are there any community cohesion initiatives that you would like to see developed in Swansea in the future?

Yes		Go to Q27
No		Go to Q28
Don't know		Go to Q28

Q27. If yes, please describe the type of initiative and why you feel it is required.

--

Q28. What else do you feel should be done to support community cohesion within Swansea?

--

#### Section 4: Final comments

Q29. What are the three key issues that you would like to highlight about community cohesion within Swansea?

1.	
2.	
3.	

Q30. In January and February 2012 we will be consulting with community members to get their views on community cohesion in Swansea. Would you / your organisation be able to assist with access to community members?

Yes		Go to Q31
No		Go to Q32
Don't know		Go to Q32

Q31. If you are aware of any reports or research (published or unpublished) which have looked at any of the issues associated with community cohesion within Swansea, could you please provide us with the details:

--

Q32. Finally, are there any other issues / comments that you would like to make?

--

**Thank you for taking the time to complete this questionnaire**

If you have any questions or queries about this element of the study or the study generally, please contact Dr Lisa Scullion at [l.scullion@salford.ac.uk](mailto:l.scullion@salford.ac.uk) or by telephone: 0161 295 5078.

## Issues discussed in stakeholder interviews

1. Overview of their role / organisation and communities they work with

--

2. Views on the key community cohesion / diversity issues from the perspective of their area of work

--

3. Views on the main areas of community tension and reasons for these

--

4. Identification of good practice in relation to community cohesion / tension alleviation

--

5. Identification of what hasn't worked well in relation to community cohesion / tension alleviation

--

6. Identification of gaps in terms of community cohesion / tension alleviation

--

## Issues discussed in focus groups

1. Interviewer record age, ethnicity / nationality, gender, of participants
2. How long have you lived in Swansea?  
If lived somewhere else, where?
3. What do you like / dislike about your local area? (broad question to start)
4. Have you personally experienced any issues / problems / tensions with different communities in your area?  
If yes, what was the issue/problem?  
How did you respond? (e.g. reporting to Police, etc.)  
What was the outcome?
5. Have you personally experienced any issues / problems / tensions with in your area relating to your [ethnicity/gender/disability/sexuality]?  
If yes, what was the issue/problem?  
How did you respond? (e.g. reporting to Police, etc.)  
What was the outcome?
6. Have you personally experienced any issues / problems with accessing services relating to your [ethnicity/gender/disability/sexuality]?  
If yes, what issues / problems?  
What services did this relate to? – prompt for housing, health care, education (child and adult), benefits  
What did you do to overcome these problems (if anything)?
7. Are there any specific local groups or services which support the needs of residents [due to ethnicity/gender/disability/sexuality]?  
Which groups?  
Do you attend/receive support from such groups/services?  
Explain why such support is important to you
8. How do other residents within your community treat people who are different, [due to ethnicity/gender/disability/sexuality]  
If unequal treatment, why do you think this is the case?
9. What do you think can be done to help people from different backgrounds get on better with each other?
10. Any other comments

## Swansea - Experiences of living in the local community

### Introduction

My name is [ ] and I work for the University of Salford in Manchester [*show ID badge*]. We have been asked by the City & County of Swansea Council to undertake some research around residents' views of their local neighbourhood and how it is changing. As part of this research, we are keen to gather the views of local people about what it is like to live in the area. The intention is that the results of this survey will help local services to develop plans to better meet the needs of all the local community from this area.

Would you be willing to talk to me? The interview will last about 15 minutes. I will be writing down your answers but the interview and anything you say will be confidential and no-one will be able to trace any particular answer back to you.

**CHECK!** Have they been interviewed for this survey before?

**Address:** \_\_\_\_\_

**Postcode:** \_\_\_\_\_

**Date of Interview:** \_\_\_\_\_

**Community First area name:** \_\_\_\_\_

**Start time:** \_\_\_\_\_ **End time:** \_\_\_\_\_

**Interviewer name:** \_\_\_\_\_

**Language of interview:** \_\_\_\_\_

## SECTION A: YOU & YOUR COMMUNITY

Q1. How long have you lived in this area?

**TICK ✓ ONE BOX ONLY**

- |  |                          |
|--|--------------------------|
| a) Less than 12 months                     | <input type="checkbox"/> |
| b) 12 months or more but less than 2 years | <input type="checkbox"/> |
| c) 2 years or more but less than 3 years   | <input type="checkbox"/> |
| d) 3 years or more but less than 5 years   | <input type="checkbox"/> |
| e) 5 years or more but less than 10 years  | <input type="checkbox"/> |
| f) 10 years or more but less than 20 years | <input type="checkbox"/> |
| g) 20 years or more                        | <input type="checkbox"/> |
| h) Born here                               | <input type="checkbox"/> |
| i) Don't know/can't remember               | <input type="checkbox"/> |

Q2. Overall, how satisfied or dissatisfied are you with your local area as a place to live?

**TICK ✓ ONE BOX ONLY**

- |                          |                          |                          |                          |                          |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| Very<br>satisfied        | Fairly<br>satisfied      | Neither                  | Fairly<br>dissatisfied   | Very<br>dissatisfied     |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Q3. Why do you say that?

**PLEASE WRITE IN BELOW**

---



---



---

Q4. Thinking about a range of different people, how positive do you think the local community is towards the following:

**TICK ✓ ONE BOX ONLY FOR EACH OF THE FOLLOWING**

	Very positive	Fairly positive	Not so positive	Not positive at all	Don't know
a) People from different ethnic backgrounds living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) People with different religious beliefs living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c) Older people living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d) Young people living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e) Gay or bisexual people living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f) Transgender people living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g) People with disabilities living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h) Gypsy and Travellers living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- Q5. Are there any other groups which you feel the local community is not very positive about and which groups are they?

**PLEASE WRITE IN BELOW**

---

---

---

- Q6. **[If answered YES to Q5 ask]** Why do they think that is?

**PLEASE WRITE IN BELOW**

---

---

---

- Q7. Over the last three years have you seen an increase in new people from other countries or different ethnic backgrounds coming to live in the neighbourhood?

**TICK ✓ ONE BOX ONLY**

Yes

No

Don't know

☐☐☐

**Go to Q8**

**Go to Q10**

**Go to Q10**

- Q8. Which countries or ethnic backgrounds do they come from?

**PLEASE WRITE IN BELOW**

---

---

---



Q9. To what extent do you agree or disagree with the following statements about these people from other countries or different ethnic backgrounds moving into the neighbourhood

**TICK ✓ ONE BOX ONLY FOR EACH OF THE FOLLOWING**

	Strongly agree	Tend to agree	Neither	Tend to disagree	Strongly disagree	Don't know
a) There are too many people from other countries moving into the neighbourhood	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) The people from other countries do not understand the customs and practices of people already living in the neighbourhood	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c) The people from other countries do not mix with people already living in the neighbourhood	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d) The people from other countries cause problems for people already living in the neighbourhood	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e) It is good to have a mix of people from different countries living in the neighbourhood	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q10. Thinking about local facilities and amenities, do you think the following groups have the same, less or more access to community facilities and amenities than the general community?

**TICK ✓ ONE BOX ONLY FOR EACH OF THE FOLLOWING**

	More access	Same access	Less access	Don't know
a) People from different ethnic backgrounds living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) People with different religious beliefs living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c) Older people living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d) Young people living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e) Gay or bisexual people living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f) Transgender people living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g) People with disabilities living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h) Gypsy and Travellers living in the area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q11. [If answered MORE ACCESS to any of the above, ask] Why?  
Use the letters above to indicate which groups

PLEASE WRITE IN BELOW

---

---

---

Q12. [If answered LESS ACCESS to any of the above, ask] Why?  
Use the letters above to indicate which groups

PLEASE WRITE IN BELOW

---

---

---

Q13. Do you think that some groups in the community are treated **more** favourably by local services than others?

Yes

☐

Go to Q14

No

☐

Go to Q15

TICK ✓ ONE BOX ONLY

Don't know

☐

Go to Q15

Q14. Which groups and why?

PLEASE WRITE IN BELOW

---

---

---

Q15. Do you think that some groups in the community are treated **less** favourably by local services than others?

Yes

☐

Go to Q16

No

☐

Go to Q17

TICK ✓ ONE BOX ONLY

Don't know

☐

Go to Q17

Q16. Which groups and why?

PLEASE WRITE IN BELOW

---

---

---

Q17. Generally, how welcoming do you think the local community is of new people settling in the neighbourhood?

**TICK ✓ ONE BOX ONLY**

Very welcoming	Fairly welcoming	Not so welcoming	Not welcoming at all	Don't Know
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q18. To what extent do you agree or disagree that your local area is a place where people get on well together?

**TICK ✓ ONE BOX ONLY**

Strongly agree	<input type="checkbox"/>
Tend to agree	<input type="checkbox"/>
Tend to disagree	<input type="checkbox"/>
Strongly disagree	<input type="checkbox"/>
Too few people in the local area	<input type="checkbox"/>
Everyone is from the same background	<input type="checkbox"/>
Don't know	<input type="checkbox"/>

Q19. Why do you say that?

**PLEASE WRITE IN BELOW**

---



---



---



---

Q20. In your local area, how much of a problem do you think there is with people not treating each other with respect and consideration?

**TICK ✓ ONE BOX ONLY**

A very big problem	<input type="checkbox"/>
A fairly big problem	<input type="checkbox"/>
Not a very big problem	<input type="checkbox"/>
Not a problem at all	<input type="checkbox"/>
Don't know/no opinion	<input type="checkbox"/>

Q21. How safe or unsafe do you feel when outside in your local area:

- a) during the day; and  
b) after dark

**TICK ✓ ONE BOX FOR EACH ONLY**

	a) During the day	b) After dark
Very safe	<input type="checkbox"/>	<input type="checkbox"/>
Fairly safe	<input type="checkbox"/>	<input type="checkbox"/>
Neither	<input type="checkbox"/>	<input type="checkbox"/>
Fairly unsafe	<input type="checkbox"/>	<input type="checkbox"/>
Very unsafe	<input type="checkbox"/>	<input type="checkbox"/>
Don't know	<input type="checkbox"/>	<input type="checkbox"/>

Q22. **[If answered FAIRLY UNSAFE or VERY UNSAFE, ask]** Which areas are more unsafe and why do you say that?

**PLEASE WRITE IN BELOW**

Area unsafe	Reason why
1. _____	_____
2. _____	_____
3. _____	_____

Q23. Have you or a member of your family personally experienced any of the following while living in this neighbourhood?

**TICK ✓ ALL THAT APPLY**

Verbal abuse	Physical abuse	Anti-social behaviour	Racism or hate crime	No
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Go to Q24</b>	<b>Go to Q24</b>	<b>Go to Q24</b>	<b>Go to Q24</b>	<b>Go to Q25</b>

Q24. **[If you have TICKED ANY, ask]** Please describe what happened?

**PLEASE WRITE IN BELOW**

---



---



---



---

Q25. Are you aware or witnessed any of the following groups experiencing verbal abuse, physical abuse, anti-social behaviour (ASB)\*, racism or hate crime\*\*?

**TICK ✓ ALL THAT APPLY FOR EACH OF THE FOLLOWING**

	Yes – verbal abuse	Yes – physical abuse	Yes – anti social behaviour*	Yes – racism/hate crime**	No
a) People from different ethnic backgrounds	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) People with different religious beliefs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c) Older people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d) Young people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e) Gay or bisexual people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f) Transgender people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g) People with disabilities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h) Gypsy and Travellers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i) Other (please specify below)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Definitions:**

**\*Anti-social behaviour (ASB)** is when someone acts in a way that causes or is likely to cause alarm or distress to one or more people in another household. To be antisocial behaviour, the behaviour must be persistent.

**\*\*Hate crime** is any criminal offence committed against a person or property that is motivated by hostility towards someone based on their disability, race, religion, gender identity or sexual orientation.

Q26. [If answered 'YES' TO ANY ABOVE, ask] Please describe what happened?

**PLEASE WRITE IN BELOW**

---



---



---



---

Q27. Are you aware of any specific tensions or problems in this neighbourhood?

**TICK ONE BOX ONLY ✓**

Yes

☐

**GO TO Q28**

No

☐

**GO TO Q30**

Don't know

☐

**GO TO Q30**

- Q28. What are these tensions or problems and which group/s of people are involved and affected?

PLEASE WRITE IN BELOW

---

---

---

- Q29. What do you think could be done to encourage people from different groups to get on better together in this neighbourhood?

PLEASE WRITE IN BELOW

---

---

---

## Section 2: About Yourself

I would now like to ask you some questions about yourself and your household. This information is important to us as it helps us to identify whether the people we interview have different views to one another.

- Q30. Are you?

TICK ✓ ONE BOX ONLY

Male ☐  
Female ☐

- Q31. How old are you?

TICK ✓ ONE BOX ONLY

18 - 24	<input type="checkbox"/>	25 - 34	<input type="checkbox"/>	35 - 44	<input type="checkbox"/>
45 - 54	<input type="checkbox"/>	55 - 64	<input type="checkbox"/>	65 - 74	<input type="checkbox"/>
75 & over	<input type="checkbox"/>	Refused	<input type="checkbox"/>		

- Q32. Can you understand, speak, read or write Welsh?

TICK ✓ ALL THAT APPLY

Understand spoken Welsh	<input type="checkbox"/>	Write Welsh	<input type="checkbox"/>
Speak Welsh	<input type="checkbox"/>	Learn Welsh	<input type="checkbox"/>
Read Welsh	<input type="checkbox"/>	None of these	<input type="checkbox"/>

Q33. How would you describe the composition of your household? **TICK ✓ ONE BOX ONLY**

- One adult under 60 ☐
- One adult aged 60 or over ☐
- Two adults both under 60 ☐
- Two adults, at least one 60 or over ☐
- Three or more adults (16 or over) ☐
- 1-parent family with child/ren (at least one under 16) ☐
- 2-parent family with child/ren (at least one under 16) ☐
- More than one family unit ☐
- Other (**please explain below**) ☐

---

Prefer not to say ☐

Q34. What is your religion? **TICK ✓ ONE BOX ONLY**

- |                    |                          |  |                          |
|--------------------|--------------------------|--|--------------------------|
| No religion/belief | <input type="checkbox"/> | Christian ( <i>all Christian denominations, including Church of England, Catholic and Protestant</i> ) | <input type="checkbox"/> |
| Buddhist           | <input type="checkbox"/> | Hindu  | <input type="checkbox"/> |
| Jewish             | <input type="checkbox"/> | Muslim   | <input type="checkbox"/> |
| Sikh               | <input type="checkbox"/> | Any other religion   | <input type="checkbox"/> |
| Prefer not to say  | <input type="checkbox"/> | ( <b>please explain below</b> )  |                          |

Q35. Are you currently: **TICK ✓ ONE BOX ONLY**

- In full-time paid work ☐
- In part-time (16 hours) paid work ☐
- Unemployed but looking for work ☐
- Unable to work (**please specify below**) ☐

- 
- Looking after the home/family ☐
- In full time education ☐
- In part-time education ☐
- Retired ☐
- Other (**please explain below**) ☐

Q36. How would you describe your sexual orientation? **TICK ✓ ONE BOX ONLY**

- |              |                          |                   |                          |
|--------------|--------------------------|-------------------|--------------------------|
| Heterosexual | <input type="checkbox"/> | Gay man           | <input type="checkbox"/> |
| Gay woman    | <input type="checkbox"/> | Bisexual          | <input type="checkbox"/> |
| Other        | <input type="checkbox"/> | Prefer not to say | <input type="checkbox"/> |

Q37. Do you identify yourself as transgender?

*For the purpose of this question "transgender" is defined as an individual who lives, or wants to live, in the gender opposite to that they were assigned at birth*

**TICK ✓ ONE BOX ONLY**

Yes

☐

No

☐

Prefer not to say

☐

Q38. Does anyone in your household have any long-term illness, health problems or disability which limits their daily activities or the work they can do, including any problems which are due to old age?

**TICK ✓ ONE BOX ONLY**

Yes

☐

No

☐

Don't know

☐

Q39. To which of these groups do you consider you belong?

**TICK ✓ ONE BOX ONLY**

**White**

Welsh

☐

British

☐

Irish

☐

Any other White background

☐

**(Please tick and write in opposite)**

**Mixed**

White and Black Caribbean

☐

White and Black African

☐

White and Asian

☐

Any other mixed background

☐

**(Please tick and write in opposite)**

**Asian or Asian British**

Indian

☐

Pakistani

☐

Bangladeshi

☐

Any other Asian background

☐

**(Please tick and write in opposite)**

**Black or Black British**

Caribbean

☐

African

☐

Any other Black background

☐

**(Please tick and write in opposite)**

**Other**

Arab

☐

Gypsy or Traveller

☐

Chinese

☐

Other

☐

**(Please tick and write in opposite)**



Q40. Are there any other comments you would like to make about your neighbourhood?

**PLEASE WRITE IN BELOW**

---

---

---

---

---

---

### **Agreement and signature**

This section is to be signed by the respondent to state that they saw your identification badge and were left with a letter explaining the survey.

I (respondent) confirm that (please tick the boxes):

- ☐ I saw the Identification Badge of the person who interviewed me
- ☐ I was given a copy of the letter from the University of Salford explaining the survey
- ☐ I would like to receive a summary of the findings from this survey

Signed: \_\_\_\_\_

Date: \_\_\_\_\_

**Thank you for taking part**

Interviewer comments: \_\_\_\_\_

---

---

---

---

---

---